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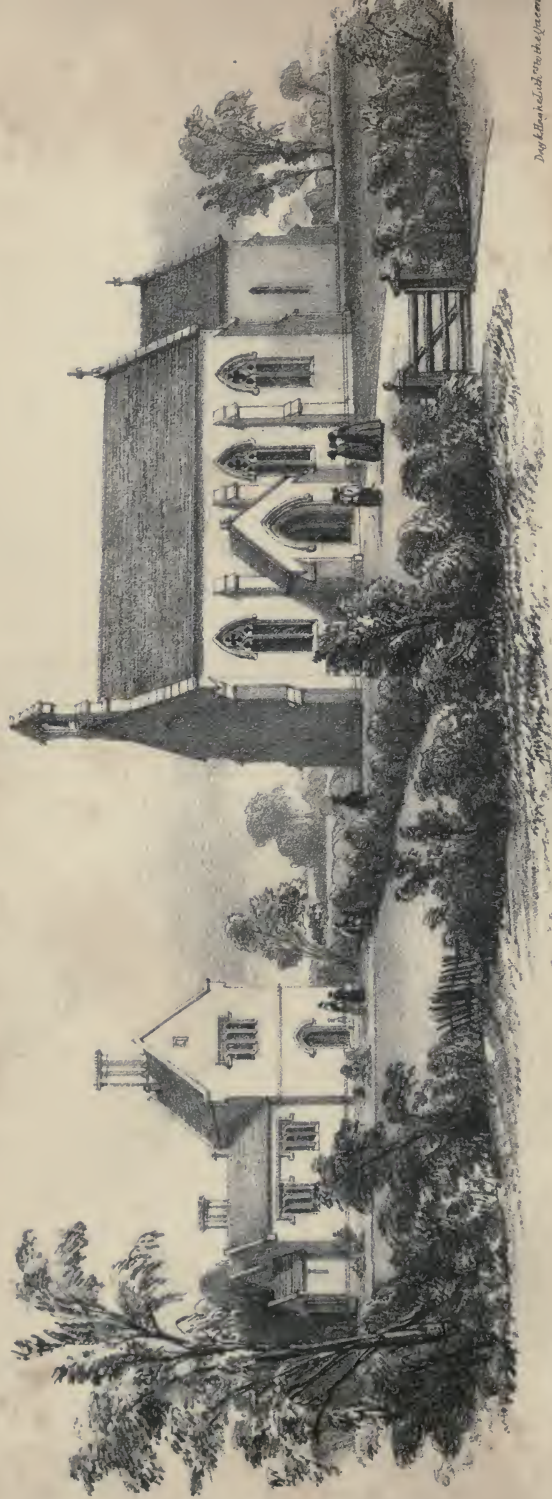
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Designed by the Rev. Mr. ...

G. Moore, del.

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All Saints Church, Passonage, N.C.

THE
CHRISTIAN REMEMBRANCER,

JANUARY, 1841.

ART. I.—*Christian Goodness: A Sermon preached in the Cathedral Church of Chichester, on the 30th of August, 1840, being the Sunday immediately following the Funeral of the Right Reverend William Otter, late Bishop of Chichester. By the Very Rev. GEORGE CHANDLER, D.C.L. F.R.S., Dean of Chichester, &c. Chichester: William Hayley Mason. London: J. W. Parker. 1840.*

THE decease of Bishop Otter, it may safely be affirmed, was universally deplored as a heavy affliction to our Church. His days were extended somewhat beyond the allotted threescore and ten. But, unhappily, his Episcopate was short: and yet was he graciously enabled to crowd into the brief space of four years, so many claims upon the public love and veneration, that his memory must not be suffered to pass away unhonoured by a humble attempt, on our part, to perpetuate his name. The lives of such men are, under God's providence, among the most precious elements of national stability and strength. The recollection of them should, therefore, be religiously preserved, and laid up as an enduring possession, an imperishable monument, a lasting assurance that the Lord has not forsaken his sanctuary, or withdrawn the light of his countenance from his people.

William Otter was the fourth son of the Rev. Edward Otter, Vicar of Cuckney, Nottinghamshire, and also of Bolsover and Worksop. He was born on the 23d of October, 1768, at his father's vicarage of Cuckney. His mother died when he was about three years of age; and, twelve years later, he had the misfortune to lose his father also. His early education he received at some school in Bedfordshire; on leaving which, he was transferred to Jesus College, Cambridge. That his studies there were successful, appears from the fact, that at the examination for his Bachelor's degree in 1790, he attained the honourable place of Fourth Wrangler. In 1796, he was, for a time, disappointed of a Fellowship at Jesus, by the Master's preference for some other candidate, and his consequent refusal to confirm the choice of the Fellows, which had fallen upon Mr. Otter. Soon

after this, he left the University, and retired to the curacy of Helstone, in Cornwall, to which he had been ordained: and in that place his name is never mentioned, to this day, but in the language of esteem and admiration. His talents and attainments alone would have commanded respect; but these, combined as they were with the winning and unaffected benignity of his nature, secured for him the cordial affection of the whole vicinity. To this it may be added, that, at that period, he was in the prime of youth, of an advantageous stature, and singularly prepossessing appearance, gifted with more than ordinary activity and vigour, and qualified to excel in every manly and athletic exercise. On one occasion, his energy and courage enabled him to save a very valuable life. On some excursion of pleasure, a lady of the party, in stepping out of the vessel into a boat, chanced to miss her footing, and to slip into the water; and the accident would probably have been fatal, if Mr. Otter had not instantly plunged in to preserve her. He succeeded in supporting her until the vessel could put about, and come to their rescue; which however, was not effected till he was well nigh exhausted with his efforts.

At Helstone, in short, his mental endowments, his kindness of heart, and his various accomplishments, established him so firmly in the hearts and memory of the people, that, within the last seven years, as we are informed, his name has been honourably recalled in the social anniversary celebrations of that locality.

His residence at Helstone did not continue much longer than a twelvemonth. At the end of that time, he was recalled to Cambridge, by his election to a Fellowship, and his appointment to the office of Senior Tutor of his College. In that office, all his best qualities had an ample field for their application and display; and we doubt not that the period of his tutorship was a bright one in the annals of the College. It was about this time that a member of our critical fraternity first set eyes on William Otter. The individual in question was then an undergraduate. He had not the slightest acquaintance whatever with Mr. Otter, but he occasionally saw him in the streets; and never did he see him without stopping to gaze at him, stranger as he was. There was something in his look to arrest the attention of the casual beholder; a noble and manly presence; a countenance positively radiant with frankness and benevolence; an aspect which seemed to speak encouragement to modest and retiring worth; nay, which appeared to invite the approach of misery and affliction, as to a sanctuary and a place of refuge. These, without one particle of exaggeration, are the impressions left by the mere personal bearing and appearance of this man, upon the mind of one, who, then, had never been in his company, or exchanged a word with him: an impression which an interval of forty years has not obliterated, or even weakened; or rather, it may be said, an

impression subsequently deepened and confirmed by the privilege and honour of his personal acquaintance. Little did the humble undergraduate then think that, many a long year afterwards, it would be his happiness to witness the consecration of Bishop Otter, at Lambeth.

The tutorship of Jesus College was retained by him till the year 1804, when he married the eldest daughter of William Bruere, Esq., formerly Secretary to Government, and Member of the Supreme Council at Calcutta. At the same time he was presented to the rectory of Colneworth, in Bedfordshire, by the brother of Mrs. Otter, and with it he held the small vicarage of Sturmer, in Essex, on the presentation of the Duke of Portland. In 1806, the delicate state of Mrs. Otter's health made it necessary for him to remove to the neighbourhood of Cambridge, where he occupied the house of Colonel Pemberton, at Trumpington. During his residence there, his time was partly devoted to the care of two private pupils, whom he received into his house, and to the tuition of Sir Sandford Graham, of Trinity College, whose studies he superintended. In 1810, the next presentation to the rectory of Chetwynd, in Shropshire, was purchased for him by the trustees under his marriage settlement; and to this place he removed with his family in the course of the next year. In 1816, he was presented to the vicarage of Kinlet, by W. L. Childe, Esq. After that period, he divided his residence between Chetwynd and Kinlet. But, at length, he was again under the necessity of removing; a milder air than that of Shropshire being required by the constitution of Mrs. Otter. He accordingly obtained a license of non-residence; and, in 1825, accepted from his brother-in-law, Dr. D'Oyly, Rector of Lambeth, the ministry of the district church of St. Mark's, Kennington.

It was about this period that he undertook the office of biographer of his deceased and valued friend, the celebrated Dr. E. D. Clarke. He was prompted to this labour of love by his cordial affection for the man, and by his anxiety for the interests of his widow, and her orphans, for whose sole benefit the work was published; and the literary world needs not to be reminded of the talent, the fidelity, and the zeal, with which he honoured the memory of that most enterprising and accomplished individual. In 1828 his health began to fail under the variety of his exertions. To say nothing of his miscellaneous literary occupations, the care of a large parish, and the labours of the desk and pulpit, in a very spacious church, were evidently greater than his constitution could endure, without the most serious danger. A temporary relief from solicitude and toil became absolutely indispensable; he accordingly yielded to the urgent advice of his physicians, and, in 1828, embarked for the continent; from which

he returned in the course of the next year with a happy renovation of his health and strength. In 1831, he was appointed to the honourable but arduous office of Principal of King's College, London. Arduous it might well be called; for, he had not only a college to govern, but a college to organize, and almost to create. The task was such as none could duly estimate but those who personally witnessed his progress through its labyrinth of difficulties. He had many conflicting elements to call into harmonious operation, many discordant opinions to reconcile, many important and pressing interests to consult. For duties of this description, however, he was admirably fitted by the sweetness of his temper, and the genuine singleness of his heart. Patient of opposition, considerate towards the feelings of others, and habitually forgetful of himself, he gently and gradually won his way through every impediment. The period of his administration will never be forgotten, so long as the college shall endure. For, of him it may be truly said, that, if not the founder of the institution, his labours have done all that human instrumentality can do to render its foundations imperishable.

After five years of eminent and memorable usefulness at King's College, Mr. Otter was raised to the Episcopal bench. In 1836, on the recommendation of the prime minister, Viscount Melbourne, he was advanced to the see of Chichester, vacant by the translation of Dr. Maltby to the diocese of Durham. His consecration took place at Lambeth, on the 2d of October, 1836; and soon after, he entered upon the cares and labours of his sacred office. The clergy of the diocese were prepared to receive him with a most cordial welcome. His academical distinctions, his high literary character, his long course of pastoral beneficence, his invaluable services in the post which he recently occupied,—all united to render his appearance in the diocese committed to him an occasion of general gratulation. It may be doubted whether the choice of the Crown could have possibly fallen upon an individual more acceptable to all orders of men within the sphere of action now allotted to him. And nobly did he fulfil the brightest hopes that had been formed of his Episcopal administration. How faithfully he did the work of his gracious Master and Redeemer, is known to multitudes now living; and it will be known to many a future generation by those visible monuments of his piety and wisdom, the various diocesan institutions, which he established or revived. We believe that, during the whole period of his Episcopate, there occurred only one circumstance to disturb, for a moment, the entire unanimity with which he was honoured almost as a consummate model of a Christian bishop. We allude to the vote given by him, in the House of Lords, the year preceding that of his death, in favour of the Ministerial Education Bill. Some transient pain was,

undoubtedly, inflicted by this step upon many among those who revered and loved him most deeply. But, if this proceeding excited regret, it produced no alienation. It could produce none. It was well known to all the friends of Bishop Otter, that, from his earliest youth, he had always been sincerely, but very temperately and moderately, attached to that class of opinions which by some are extolled as generous and enlightened, by others distrusted as dangerously liberal. Calumny itself never ventured to breathe a hint that the vote was given in violation of his conscience. Neither was it ever surmised that the vote was prompted by the spirit of political violence and rancour. It might, perhaps, be his error to estimate somewhat too lightly the dangers which, on all sides, were gathering round the Church; or, to consult her safety by expedients, which many of his brethren might deem somewhat hazardous. But this could never be regarded as the error of a false and faithless brother—the error of them that “put bitter for sweet, and sweet for bitter.” It rather was the error of one whose heart was filled with the charity which “thinketh no evil,” and which is slow to suspect that frank concession can ever be perfidiously abused. And, besides, it was an error which might well be forgotten for the sake of his manifold excellencies and merits. We should scarcely have deemed it, indeed, worth while to advert to this circumstance, but that the suppression of it might be thought to indicate an unscrupulous resolution to see nothing but absolute perfection in this venerable and exemplary man.

But, to return to more pleasing subjects. On the spirit which pervaded the whole life of Bishop Otter in the discharge of his diocesan functions, it would be delightful to dwell. There was scarcely an episcopal virtue or grace which he did not appear to possess. It would be easy to speak of his benignant courtesy; his largeness of heart and openness of hand; his unaffected modesty; his utter incapacity for all the petty arts of self-importance; his total inaptitude for littleness, in all its varieties and forms. But, respecting these interesting topics, we feel that it becomes us to let another speak; one who knew him well, and acted with him; and who, consequently, is better qualified than we can be to render ample justice to his memory. The following is Dr. Chandler’s affecting testimony to the worth of his departed Father in God:—

“Among the pure, the just, the holy of any age of the Christian Church, I question whether God has looked down from heaven on one, of whom it might be more justly said, *He was a good man*, than that faithful servant of Christ, whom we have recently followed to his grave within these sacred walls.—Brethren! this is no time for vain adulation.—Death puts an end to every motive that can tempt us to extol a fellow mortal with unmerited praises. Neither is this a place, that

should echo any sounds, but those of grave and sober truth. The opinion that I have ventured to express, I have formed, not merely from my own observations on his character and conduct, but from the unequivocal testimony to his excellence, borne by the veneration and love which were universally entertained toward him,—borne by the manner in which he was able to *bow the heart of all the people, even as the heart of one man, toward himself*. I speak in the presence of many, who had equal opportunities with myself of judging of the fact.—When the intelligence was spread that our beloved and revered Father was seriously ill,—that his life was in danger,—that he was no more—tears started from every eye;—each one felt as if he had sustained a private and individual calamity; each one deplored the loss of a personal friend;—each one said within himself that, even if his station could have been filled by others higher in talent, deeper in erudition, more calculated to win the applause of men by brilliant and energetic action—(though no one, I trust, will suppose me to mean that our excellent Bishop was not eminent in these qualities)—it could have been filled by no one more pure in spirit, more meek and lowly of heart, more totally divested of selfishness, more liberal of his worldly substance, more overflowing with boundless love to the brethren, more prompt to raise the lowly, to strengthen the weak, to confirm the timorous, to abash the proud, to silence the contentious: by no one more fitted by his kindly manners, and by his gentle and persuasive eloquence, to conciliate the confidence and the affectionate regards of all who came within his influence, and to be the Father of that portion of the flock of Christ committed to his especial superintendence and care.

But it has pleased God to take him from us, and to call him at once to his reward among those who, having been found faithful in their generation, are now, we trust, entered into the joy of their Lord. It is our pious yet pleasing office, to dwell upon his varied excellencies, and to cherish his memory with respectful and affectionate gratitude. I may say it is more especially our part to remember all the public benefits that he has conferred upon this diocese. It could have been the privilege but of a few,—of those admitted only to his more intimate acquaintance,—to know the beauties of his private life,—to know the sweetness of his disposition, his unvaried serenity of temper, the charms of his conversation, his various stores of information, his condescension and kindness in imparting knowledge,—in a word, his power of rendering himself the most beloved of husbands, fathers, friends and companions. His public acts are more open to the observation and cognizance of all;—and to this point I am the more desirous now briefly to call your attention, because they are such both in number and magnitude as cannot fail to call forth our admiration as well as our gratitude. It was only for four short years that the providence of God blessed us with his Episcopal rule. Yet, during that short time, I believe that more was done, under his superintending care, for the spiritual improvement of this diocese, than has been effected in the space of an equal number of years, by any ruler since the day when Wilfrid first preached the gospel to the wild tribes inhabiting these shores, and became the eldest name on our line of bishops.—Yet here I shall abstain from adverting to any of his acts

even of a professional nature, in which the interest of individuals only were concerned, and shall confine myself to the public institutions planned by his providence, and reared by his zeal and diligence.

And first I would mention the Diocesan Association, in its triple character of a body of clergy and laymen working together to promote the three great objects, of erecting and enlarging churches,—of procuring additional labourers in the vineyard of the Lord in places most destitute of spiritual superintendence,—and of encouraging and assisting religious education throughout the length and breadth of the diocese. That this useful and laudable institution, as it has time and opportunity to develop itself, will prove, by the blessing of God, eminently beneficial, we have every reason to believe, from the experience that we have already had of its valuable aid. Already we have seen, in several places where they are most needed, new churches arise under its fostering care and nurture,—others now in the course of being built,—others in contemplation and in design; already have we seen the blessing of pastoral superintendence procured for parishes where, from peculiar circumstances, it was totally wanting, or inadequately supplied;—and, if (for I would not wish to assume any undue credit to these institutions) so much in the way of promoting religious education has not yet been done, as I know to have been the wish and prayer of our departed Father,—yet I also know that this branch of the Diocesan Association has been the most newly organized and arranged; I know the extraneous difficulties, neither few nor light, that have stood in the way of its complete success; and I trust I may add that many or most of those difficulties are in the way of being abated. In the meanwhile we possess an earnest of the improvements likely to take place in the cause of religious education throughout this diocese in the school already established, and in action, for training of masters fitted both by their principles and their intelligence, to mould the habits and to form the mind of the generation rising around us.

Yet even on these things, important and valuable as they are, I am less disposed to lay much stress, because, while they have in no place been carried into execution with greater zeal or better success than among ourselves, still they are common to many other dioceses.—I would,—and they shall be my concluding words,—call your attention to two institutions, the produce and creation of that pious zeal for the glory of God and the good of mankind, which distinguished our late excellent Bishop.

The first is the Diocesan college—He was deeply sensible of the defect which yet exists in our general system of training future candidates for the sacred ministry,—who, even at our universities, have little opportunity of pursuing a course of instruction strictly professional, and in the interval between the time of taking their degree and entering into holy orders, are left without any guidance to direct their studies, and to form their habits for the sacred office to which they are about to devote themselves. He also knew how completely it accorded with the true, and legitimate, and ancient spirit and design of cathedral establishments, to build on their foundations such an institution as he designed to supply the defect, and to remedy the evil, which he perceived. It has been done,—it has been carried into successful execution. And while we rejoice to observe that the example has already been followed in one

important diocese, we trust that similar institutions are about to spring up in various other ecclesiastical stations within our national church.

The other institution to which I allude, I cannot in strictness call original, because it has existed in theory from the earliest times of the church, and to a certain degree has been carried into practice by modern usage in our own branch of the Catholic church of Christ. And yet to this ancient institution our excellent bishop imparted a character so new, and a spirit so fresh and full of young life, as to invest the institution itself almost with the character of originality. I allude to the rural deaneries, with the accompanying meetings of the clergy held within the limits of their ecclesiastical divisions. Here the ministers of the gospel have the opportunity of meeting in friendly conference, of exchanging their sentiments, of imparting and receiving information on matters touching their common interest, and of forming those plans of combined operation, that are requisite for the successful prosecution of that holy warfare in which they are engaged."

How ardently are we tempted to wish that this solemn testimony remained still to be pronounced; that this great and amiable prelate were still among us, in the prosecution of his labours; and that his claims upon the love of his children in the Lord had been permitted to accumulate for many years to come! He himself is known to have earnestly desired that his life might be spared till he could witness the firm establishment of those designs to which, with heart, and mind, and strength, he had been unceasingly devoted. And, to a certain extent, his prayer appears to have been granted. His days were so far prolonged as to gladden him, in no small measure, with the privilege of beholding the fruit of his own labours. But who can forbear to desire that he were at this moment presiding over the progress of those blessed works? The desire, however, must be chastened by reverential submission to the Wisdom which ordereth all things well. To that Wisdom it seemed fit that he should be taken to his reward in the very height of his usefulness and influence. The bishop was now, indeed, advanced in years, and his frame had long been delicate; but (to borrow the words of Mr. Maurice) "he had given proof, that the highest and noblest exercises of life may be reserved for the period of a serene old age;" and the public were altogether unprepared to hear of the cessation of his work. In the month of August, however, it was thought advisable that he should pass some time on the sea-side, for the benefit of his health; and, accordingly, he resorted to Broadstairs, in the isle of Thanet: but little was it expected that he would never return from thence alive. So, however, it was. At that place he breathed his last, on Thursday, the 20th of August, 1840, in the 72nd year of his age, after a very short indisposition, occasioned, as we have heard, by some irregular and disordered action of the heart.

We will not intrude into the sacredness of domestic sorrow,

by attempting to describe the desolation inflicted on his family by this most awful bereavement. But it is no departure from strict truth to say, that the grief occasioned by his loss throughout his diocese was scarcely less deep and poignant than that which, for the time, laid waste the happiness of his own domestic circle. We say, *for the time*, because it were injurious to doubt that the survivors sorrow, *not* as they that have no hope, or that they can fail to derive a blessed consolation from the reverence and honour which now encircle the name of their departed relative, and which must ever impart an eminent sacredness to the spot where his dust awaits the resurrection-day.

It was on Friday, the 28th of August, 1840, that his mortal remains (which had previously been removed from Broadstairs to the palace) were deposited in a vault within the walls of his cathedral. The funeral was attended by all the clergy resident in the city, and by most of those from the surrounding districts; and, besides these, a vast multitude were assembled to witness the last solemnities. The crowd was immense; but they met and separated in respectful silence, and without the slightest appearance of confusion. The procession was met, at the west entrance of the cathedral, by a large body of the clergy, with the Dean at their head, who commenced the awful service for the dead; and by his lips were pronounced over the grave that heart-stirring utterance from heaven—

“Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.”

By the same lips, on the following Sunday, was spoken that same affectionate testimony to which we have already been indebted for the portraiture of Bishop Otter, as a bright impersonation of “Christian Goodness;” and which closes with the following memorable words:—

“It has been my duty, as I am sure it has been my happy privilege, to call to your recollection a few of the many striking virtues and excellencies of our departed Diocesan. I have strangely and unhappily failed in my intended design, if I have not shown that of him we may truly and justly say, *He was a good man*. And, if now he could utter a voice from that grave in which we have recently seen him deposited, he would say to each and every one here present, that if you indeed think that he was faithful in his generation; if you truly believe that he has established any just claims upon your love, gratitude and veneration; the most unequivocal proof of your sincerity will be that each man should make a fair transcript of those virtues and those excellencies into his own life; and that, according to the circumstances and station in which each is severally placed, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, you think on these things; nor think on them only, but also do and practise them.*”

It is gratifying to find, that, in each of the principal scenes of the late Bishop's usefulness, a strong disposition has appeared to act in the spirit of the saying—that the righteous shall be had in everlasting remembrance. It has been determined, we are informed, to erect a monument to his memory in the Chapel of King's College, London; he himself having expressed a desire that there should be such a memorial of him in a place to which he was so warmly attached, and having even pointed out the spot that would be fittest for it.

In his own diocese it has been proposed to honour his memory by a monument, which would, if possible, be still more gratifying to him if he could witness it, since it will help to perpetuate, not only the recollection of his virtues, but their influence upon the best and highest interests of man. The nature of the proposal will be best learned from the following circular letter of the Earl of Chichester:—

SIR,—As acting chairman of the committee appointed by the accompanying resolutions, I am desired to send you a copy of them, and at the same time generally and briefly to state the grounds on which they were adopted.

Impressed with a deep sense of the benefits conferred upon the diocese by the pastoral labours of our late lamented Bishop, a large body of the Clergy and other persons, who had been attending his funeral, assembled with a view of testifying their feelings in such a manner as might do honour to his memory, and preserve the recollection of his name, of his services to the Church, and of the singular affection and respect which he had gained from all classes during the four years of his Episcopate.

As that brief Episcopate had been distinguished by the establishment or revival of four most important diocesan institutions,—the Association for relieving the spiritual wants of the county, by aiding the building and enlarging of Churches, by providing a greater supply of pastoral instruction, and by the improvement and wider diffusion of Education,—the Diocesan College, to prepare Candidates for holy orders,—the Rural Chapters,—and the Training School recently opened at Chichester,—it was deemed by the meeting, that the best mode of showing their regard for our late beloved Bishop, and the monument which he himself would have prized the most, would be such a memorial as should also tend to promote and perpetuate some one of those institutions.

Among these there was not much room to hesitate. The strong and active interest which the Bishop had always taken in the cause of education, and the conviction that the welfare and very salvation of England depend mainly, under Divine Providence, on the improvement of education, and that the only way of bringing about such an improvement is to raise the character and qualifications of Schoolmasters, concurred in pointing out that the erection of a building for the Training School at Chichester, to be called “Bishop Otter's School,” would be the fittest memorial of his merits, and of our gratitude.

When this proposition was brought forward, its appropriateness was

so evident, that it was adopted by the meeting without a dissentient voice: and although a sum of at least two thousand pounds will be required to carry the purpose into effect in a manner worthy of the diocese, and of him whom we purpose to honour, it is hoped that this sum will easily be raised for a work of such wide and lasting utility, the benefits of which must be felt ere long more or less by every parish, and almost by every family in the county.

The Committee hope to lay some more definite plan before the Diocesan Association, at their annual meeting in December next, when any suggestions with regard to it may be brought forward; and they will be glad to receive any communications on the subject addressed to their Secretary, Mr. Foster, at Chichester.

In the mean time I have the honour to request your concurrence and active support in an undertaking which promises so much good to the diocese, and which will be a testimony of the love universally felt for him who has so truly been its spiritual father.

I have the honour to be, Sir,

Your obedient humble servant,

CHICHESTER.

Of Bishop Otter, in his literary character, it may justly be said, that his compositions were tinctured with the sweetness and simplicity of his moral nature, and were distinguished by no ordinary intellectual graces. In all of them might be discovered the chasteness and elegance which mark the accomplished scholar, and frequently, the warmth and animation which indicate a heart filled with love both to God and man. So far, however, as we are informed, the only publication to which he affixed his name, was his *Life of Dr. E. D. Clarke*.* His other writings were anonymous, being chiefly in the form of contributions to the periodical literature connected with theology. As a specimen of his style of composition, we insert an extract from the sermon preached by him at St. Paul's, at the Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, on the 7th of May, 1840, but little more than three months previously to his death. This sermon has never appeared in print. We copy from a rough proof, which he did not live to revise. We select its concluding paragraphs, because the facts to which they allude, and the principles which they inculcate, are conspicuously important at this period, in which the laity seem to be awakening to a sense of their responsibility as members of the Holy Catholic Church, and of their obligations to support a Society, of all Missionary Societies, to say the very least, unquestionably the most legitimate:—

* We have since learned, that he put forth, with his name, a Pamphlet on the Bible Society, in answer to Dr. Herbert Marsh, two Sermons preached before the Judges of Assize, a Charge, and one or two Pastoral Addresses, during his Episcopate.

It is forgotten that the ministers and teachers of our Church cannot preach the word of God unless they be sent, unless they be duly and canonically ordained: nor can they be ordained, until by a long and expensive education they have been prepared for the ministry, and proved by a long and strict examination to be fit for it; they cannot, like the teachers of many other sects, rise up at once as pastors and ministers of their own accord, or by the calling of some lay assembly accidentally formed, and often ill able to judge of their qualifications. The natural effect of this difference between the ministers of our Church and those of other denominations in Canada, has been that, while teachers of other persuasions, self-commissioned and self-taught, (and generally men are more and more presumptuous in proportion to their ignorance—I do not say this invidiously or disparagingly here) are always ready, and always in sufficient force, to attract followers as they arrive from various parts of the world, the ministers of our Church, being not only few in number, but also unable from their character and station to enter into competition for drawing the new comers to their congregation, have been compelled to mourn over the spiritual desolation which no efforts of theirs could cure. Meanwhile the settlers themselves, however well disposed to the church of their forefathers, finding their hopes of regular instruction frustrated, have deemed it right to join in religious worship with the ministers of some other persuasion, who are not slow to profit by the tardiness and negligence of those whose duty it is to supply the means of spiritual ordinances. Such is the cruel situation in which the Establishment has been placed in Canada. The resources for the supply of the ministry have been so contracted and embarrassed, as entirely to prevent a fair exhibition of its doctrines and influence. Hence there has been no proportionate increase of its members; and this, which is the consequence of the neglect of the State to perform its duty, not of any fault on the part of the ministers, still less on the part of this Society, is made an argument for overthrowing the supremacy of the English Church in Canada, and for not conferring upon it those advantages which, as an establishment, it ought to have in a part of our empire growing so rapidly in population and importance. Never, assuredly, was an inference drawn more unjustifiably; nor can any argument of greater force be urged for the support of a Society, whose aim has ever been to diffuse the means of public worship throughout Canada, according to the principles of the Church of England.

Before I close this discourse, I am anxious to address a few words of earnest exhortation to all those who by wealth, station, or influence, occupy a distinguished post in this metropolis. It is a sad conclusion, to which the lists of this Society too plainly lead us, that the support it receives from the great cities of our empire, and especially, I am bound to add, from this in which we are now assembled, is by no means proportioned to that large measure of earthly blessings which Providence has bestowed on them. Our ships, our commerce, and our manufactures, have been lately augmented beyond all former example, whether in this or in any other country, and yet in that very quarter, where the bounty of Heaven towards us has been the greatest, our gratitude has appeared the least. It is indeed, only justice to believe that, amid the

occupations in which you are incessantly engaged, the claims of a Society whose objects are distant and unseen, and whose course has been hitherto calm and unobtrusive, may have failed to attract that attention which it so justly merits from every member of the Church of England; but the time has now arrived, when all the doubts and obscurity which have hitherto hung over the subject will be removed, and with them, I am confident, will disappear every obstacle to the full flow of your benevolence. The Society for Propagating the Gospel now submits its cause fearlessly to the public, and throws itself upon their candour and intelligence, as well as upon their charity. It lays open to you its necessities and its claims: it invites you to study its reports, to examine its aims and its progress, and then desires only to share such a measure of your assistance as your calm judgment may determine to be its due. If you have been hitherto unmindful of her labours, there is the more reason for hastening to support them now more effectually. For surely pain and grief would at some future period lie heavy upon your souls, should you continue to witness the struggles of your brethren and fellow Christians in the high and holy purpose of dispensing the means of grace amongst those who are destitute of them, and you yourselves remain insensible lookers on. We are well aware of the many local claims which press upon you, and of what noble efforts are made in this metropolis for the relief of temporal wants, and specially for the support of hospitals and schools. We hear daily of sums collected for such purposes, the amount of which is sufficient to excite our wonder; and remembering that our blessed Lord was not only a sacrifice for sin, but also came as an example of holy life, going about doing good, we cannot wonder that, in the midst of these your labours of love, you should sometimes take to yourselves a consolation, which I should be sorry to disturb, that you are following the footsteps of that Saviour who, during his abode on earth, went about doing good, healing the sick, and all manner of infirmities. But can you forget, amid these cheering thoughts, that it was his special business to seek and save that which was lost?—that his last command to his disciples was to go and baptize all nations, and that the best and strongest proof he expected of their love was, that they should feed his sheep, and feed his lambs? Such are the purposes in which we now exhort you to partake. I would entreat you to remember that the persons in whose behalf the Society is now chiefly occupied, are your poor and destitute fellow-countrymen, who, having been themselves a burthen to their neighbours, have been encouraged to leave this country, in order that you and others who remain behind may live in greater tranquillity and comfort. Can you imagine that, because they are no longer in your sight, and no longer legally entitled to a relief of their temporal wants, you are therefore discharged from the duty of attending to their spiritual necessities? Can you bear to think that, when they land upon a foreign shore, they should be destitute of the means and ordinances of grace, and compelled either to have recourse to other shepherds, whose own the sheep are not, or to sink into a state of ignorance or infidelity? Let the faithless spirit, let the hardened heart, brand the labours of this Society, with the name of fanaticism, or superstition. But you, who

are willing to look more deeply into this matter, who know that you are only following the footsteps already hallowed by your Redeemer, and directly pointed out by his command ; that the word you propagate is the power of God unto salvation, where no weapon is employed but that of the Spirit, where no affections prompt and stimulate zeal, but those which spring from charity and love, where the authority is unquestionable, and the means blameless, the motive so pure, and the end so glorious ;—hesitate not, I beseech you, to cooperate heartily in carrying on a work which reflects so much honour upon the Christian name. You may not, perhaps, possess the means, or the leisure, or you may feel yourselves unworthy to become the immediate instruments in God's hands for carrying on the work of propagating the Gospel in foreign parts. But you have hands to raise in thankfulness to God, who has conferred upon others the nobler gifts required for such a cause, of zeal, or learning, or resolution, or fortitude ; and you have the means of supporting by your countenance, and your liberality, the qualities required in such a cause. Thus, by your exertions, and perhaps privations, in a humbler way, you may do your part effectually to spread the honour of your Saviour, and the blessings of religion, to the ends of the world—thus may you help to diffuse the grace and truth which come by the Gospel, the gift and the likeness of Him who is “ the same yesterday, to-day, and for ever.”

Since the foregoing pages were written, our attention has been called to the Primary Charge delivered by Bishop Otter to his Clergy, in June 1838, and afterwards published by him. And we, now, gladly advert to it, because it contains a pretty full exposition of the views of the Bishop, relative to National Education. It appears that, for the National Society, he entertained the highest possible value. He passionately exhorts the Clergy to spare no effort to promote the efficacy, and to augment the funds, of that Society. It is evident that he apprehended but little evil from the intermeddling of the State, if the principles of that institution should be vigorously acted upon by the friends of the Church. “ The Government,” he says, “ are not likely to interfere, so long as our present mode of instruction shall be found to be effective, and the public shall approve it. And, the more the operations of the Society are made known and supported, the more completely will these ends be accomplished.” These sentences seem to us to throw some light upon the vote subsequently given by him, on the Government Scheme of Education. It is clear, we think, that in his estimation, the scheme in question was far less pregnant with danger than many of his brethren were inclined to apprehend : nay, that its operation might, perhaps, be indirectly beneficial, in rallying the energies of Churchmen round their own sacred standard.—The whole Charge may be recommended as a very pleasing and animating exhibition of the heart and mind of this truly amiable Prelate.

ART. II.—*Primitive Christian Worship; or, the Evidence of Holy Scripture and the Church, concerning the Invocation of Saints and Angels, and the Blessed Virgin Mary.* By J. ENDELL TYLER, B. D., Rector of St. Giles-in-the-Fields, and late Fellow of Oriol College, Oxford. London: Rivingtons. 1840. pp. 415.

HOWEVER possible it is (and most cordially ought we to rejoice in such possibility) to reduce in theory the religious differences between ourselves and our Romish brethren to much smaller dimensions than at first sight would seem likely,—yet, after we have done our utmost in this way, there is an obstinate practical diversity remaining, which no theoretical ingenuity—nothing, indeed, but a matured and very generous faith, ever will get over. We have, indeed, a common creed; but we on our part, taking our stand on “the faith once delivered to the saints,” have the burden imposed on us of rejecting and protesting against all the superfluous and most unscriptural additions adopted and ratified in the Council of Trent, and avowed by all who subscribe to the Creed of Pope Pius IV. But this is hardly the worst. Let us make the best of the Romish creed—let us rejoice (as perforce we must rejoice) to think that its faults consist in addition, instead of denial; and let us do full justice to every refinement and subtlety which has been brought to bear upon those faults, and (speaking Benthamese) to *minimize* them; let us do all these things; and then turn to Romish worship. Of course by hypothesis we have in our previous process in part reconciled ourselves to its principle, inasmuch as that principle has been vindicated in the above-mentioned symbols. But still, there is a new shock to our feelings in Roman Catholic rituals, because, whilst it causes no great pain to imagine many a saint once for all torturing his understanding into an admission of some monstrous dogma, and ever afterwards allowing it to lie in abeyance there, so as that it shall do him very little harm—we cannot apply the same comfortable consideration to the influence of such error, if fully developed and constantly recurring in his forms of worship. These he must either use with feigned lips, and in hypocrisy, or else the principles contained in them must, we should think, have a most important influence on his mind and heart; and if false ones, an influence of course for evil.

How painful then is it, after having resolved, as far as may be, to forget the unscriptural portions of our Romish brother's creed, to find some of them occupying a far more conspicuous place in his worship! to find him seeking after less aid than that Omnipotence, which is pledged to him, as his “shield and exceeding great reward,”—gathering up the devotional energies of his soul for another purpose than that of holding converse with the Father of Spirits,—and addressing those supplications to the

creature which might be offered up to the Creator! To us, who have no such practice, it certainly seems at first sight as if it involved nothing short of apostasy—as if he who adopts it must necessarily have “fallen from grace,” and at once rejected and forfeited the very essence and soul of Gospel privileges, even access to God through his Son, Jesus Christ, our Lord.

It will be our aim in the following remarks to investigate the principle necessarily implied, and the amount of evil residing in the popish prayers to saints or angels—an inquiry surely of some consequence, seeing that it concerns the spiritual state of so many of our brethren, and bears on the estimate we are to form of the good and holy amongst them—an inquiry, therefore, in which charity has no ordinary interest.

As to our rejection of the practice, we believe none of our readers can require a vindication of that; should any do so, we boldly refer them to the very able, and interesting work, the title of which is placed at the head of our article, which proves most satisfactorily the total want of authority, either in Scripture or the primitive Church, for the practice, and will besides, we think, be found edifying, quite apart from its controversial purpose. To Mr. Tyler, moreover, belongs the merit of presenting us with a clear and accurate classification of the different stages of the practice—a classification so satisfactory that we shall now avail ourselves of it.

1st. We have religious festivals at the martyr’s tomb, at which festival his memory is honoured, and himself supposed to be in some peculiar way present.

2dly. We come to prayers to God, that he, with other departed saints, may pray for us, and that their prayers may be heard.

3dly. We pass to entreating the martyrs and saints themselves to pray for us.

4thly, and lastly, We actually pray to themselves to render us assistance.

Of these, the first two, however destitute of Scriptural sanction, involve no principle which we can condemn. It is with the third and fourth that we have to do, as now adopted and prevailing over so large a part of Christendom.

Before proceeding to investigate the question, it seems desirable to say a few words on prayer—to inquire if there can be different grades of it, as it is on the ground of there being so that papists must rest their justification.

Now the word itself, taken in its primary sense of *request*, or *entreaty*, does most assuredly admit of different kinds, and of being addressed to different beings. In our condition of mutual dependance, we all request favours daily of each other, and those occupied with them even spiritual ones, which we also make

matter of prayer to God. The fact is obvious, and is, as we shall have occasion to see, used in argument by the papist; but however, at first sight, perplexing, when so pressed in argument, it creates no practical difficulty in our minds. Who ever confounds such requests with that high energy of the renewed soul, by which it makes known its cravings to the Eternal God, and to which *we* ordinarily confine the name of prayer, when used in a religious sense? But the distinction which is broadly obvious here, becomes finer by and bye.

Here there is at least the easy distinction, that, however connected with spiritual concerns may be the service we request of a fellow-mortal, no one ever thought the request itself in any peculiar way a spiritual act; but there do seem, on investigation, to be different shades of legitimate prayer,—of prayer for which we brace up our spirits, and which we desire to offer up with all solemnity.

The early Church was conversant with a distinction, which our own has not allowed altogether to disappear, between prayer to God the Son, and prayer to the Father through the Son. The latter of course was prayer in its highest sense; and however the former was encouraged and prescribed on other occasions, only the latter was adopted in the celebration of the Eucharist—the highest condition in which we can be here below.* And it is obvious that, when we view prayer as that access into the holiest which has been vouchsafed us in the Gospel dispensation—as that ineffable communion with God which is the great end of our being, and which we shall then most fully enjoy, when the Son shall have delivered up the kingdom to the Father, we must understand it in this latter sense; but at the same time we have scriptural authority, and abundant reason, for making requests to our Lord and Saviour, as unto Him who has the government upon His shoulder, and who is the anointed King over all things; and accordingly the Church at large, no less than her individual members, has always done so.

Now it seems to us that a devout Romanist might say, you are willing to confine prayer, in its highest sense, to addresses to God the Father, through the Son in the Spirit, and yet you scruple not, on the one hand, in private to request your fellow-creatures both to pray for and to render you spiritual service; and, on the other, to entreat the favour or deprecate the wrath of God the Son, although this cannot be styled prayer, in its highest and proper sense. Why then should you so loudly cry out against a practice which is nothing more than an extension of the former

* The same distinction is to be found in our own Prayer-book, the Communion Service of which contains no prayer to God the Son, the *Gloria in excelsis* being a hymn, sung or said, in the Post-Communion, containing, no doubt, words of entreaty, but as a whole not to be classed as a prayer in the rigid technical sense.

branch of your own, and is built on the same distinction which you recognise in the latter, dissimilar as the case confessedly is in all other respects ?

We are of course not seeking to justify prayers to saints or angels ; neither for their own sake do we attach any value to the various ingenious explanations by which the apparent opposition of such prayers to the spirit of the New Testament may be made to disappear. But we wish, as we have already said, to examine how far the practice has that degree in it of necessarily inhering evil, as to check our sympathies with, and lower our estimate of a devout and holy member of the Roman communion. We shall, therefore, for a little while appear to plead its cause, in order to see if its adoption be necessarily inconsistent with an evangelic temper and estimate of things.

And at the outset we must remark the number of its votaries, whose minds seem to have reposed on God as the Supreme End and only satisfying portion of their being—to have expiated on the eternal field of His perfections, and lived in an almost constant communion with Him. We have already remarked, that their formal reception, once for all, of a dogma in itself even absolutely incompatible with all this, would not cause us much perplexity ; but that the case is quite different with a principle fully developed and constantly recurring in their worship. Should such a principle appear markedly there, we are led by the above-mentioned phenomenon—that of men apparently at the very height of spiritual religion, to infer that the incompatibility (the necessary incompatibility at least) cannot be quite so great as at first it seemed—that there must be some possible process whereby it can be harmonized with, and even in part assimilated into, the system of spiritual and vital monotheism. This, I say, we should be led to infer on purely speculative grounds, and in order to get rid of a perplexing difficulty.

Now let us inquire if this be possible. In the gospel dispensation there is one sublime feature—“the communion of saints”—a truth of which no flight of the imagination can carry us over the amplitude, or reveal the full magnificence—no effort of the intellect can fathom the depths, or by any means define the limits. As little can any knowledge or faculties we at present possess enable us to exhaust its possible combinations or bearings. Now of course we are not defending a wisdom above what is written, or definitions and decrees on points where authentic revelation is silent. The Church of Rome has sinned deeply in this respect, and on no subject more than that now before us. She has not been content to receive the communion of saints as Scripture has given it—as a sublime and most cheering reality, but a reality of vast, vague, unknown dimensions ; of which enough is shown to satisfy our need, but not our curiosity ; to calm, and elevate, and encourage our heart and soul, but not to answer the questions of

our understanding. With her usual presumption she has pronounced, explained, and settled points which, in our judgment, are hidden from mortals. She has not merely enforced the doctrine of the communion of saints, but she has in many respects decreed in what it consists—has gone beyond the record in regard to the ministrations and offices of angels on our behalf, and the intercourse between us and departed saints; declaring that many of the latter are already in glory—that they are fully cognizant of mortal affairs, viewing them all *in speculo Trinitatis*; that they are therefore aware when their brethren on earth request the aid of their prayers, and are in other respects acquainted with their needs. But whatever may be the collective guilt of the Church of Rome in this respect, it would be hard to charge it on a pious individual of her communion, who does but obey a sense of duty in receiving her decisions; and this being so, need his invocation of saints (carefully distinguished in his mind from prayer to God) amount to any thing more than the light in which he views, and the way in which he brings home to himself, the communion of saints? If either in express words, or in the tone of his converse, he shows that he regards their intercession as a mode of access to God, he of course blasphemes against the doctrine of the one Mediator. Or if he says, as Romanists have said, that he does not view saints and angels as intercessors with God the Father, but with God the Son, he certainly betrays an unevangelic temper—a want of faith in the Lord Jesus as the brother of every one of us, as bone of our bone and flesh of our flesh, as Him who arrested not the nature of angels, but the seed of Abraham. But if he take no such ground—if he vindicate himself in any thing like the following strain, however we may condemn the unhallowed presumption of the church to which he belongs, thus prying into and pronouncing on things not revealed, we cannot fairly view him as seeking salvation on different principles from ourselves, or as guilty of any deadly departure from the foundations of the faith in the forms of worship which he adopts. Let us then suppose him to say, “I believe in one only object of religious worship, in its highest and most peculiar sense—in one only object of prayer, in its most awful and spiritual form. I believe, moreover, in one only proper and substantive Mediator between us and God; to Him too as being also God, and to the co-eternal and co-essential Spirit do I offer supplications; but I also believe that the prayers of saints and angels on my behalf will have power at the throne of grace. If the fervent prayer of a righteous man on earth availeth much, how far more surely must be the efficacy of that offered by a saint in glory. And it is altogether idle to tell me of Christ as the one Mediator; in the high and proper sense I have allowed that he is; but in another and secondary sense, the whole scheme of things, the whole system

whereby God dispenses benefits, is full of varied mediation. Every thing temporal or spiritual is received through the instrumentality of others, as your own Butler has most abundantly illustrated; and therefore we are forced on the conclusion, that though there is but one primary real Mediator, his mediation is made the ground of a secondary frame-work of complex and varied mediation; men interceding for each other in prayer below, and saints and angels above. And this frame-work is part, and a most important part, of the communion of saints; and therefore I will realize my spiritual privilege, I will make myself conscious of this great communion. In the solemn hours of worship I will connect myself, as Christ has enabled me to do, with the hosts of the unseen world—I will lift up my mind to the thought of them—I will bring the invisible before me—I will pay honour to the holy angels and the saints in glory. We pay innocent, nay, divinely commanded honour, to many of our fellow-mortals here. You yourselves in one case call such honour *worship*. And again and again have our doctors explained that they do not think of identifying the honour and reverence they pay to glorified spirits, with the adoration due to God alone; but if we pay respect to the presence of kings or nobles, who can do otherwise towards those who have reached an exaltation so much greater? Should an angel or a saint in heaven be made visibly present, would not you testify your respect yourselves? And present we believe that hosts of them are, in the sanctuary and services of God's house; and therefore we will pay them obeisance, and we will entreat their prayers for us, and their aid too in regard to those services which God has empowered and commissioned them to render to the heirs of salvation.*

By similar processes devout papists have vindicated what strikes most of us as a still grosser corruption even than that we have been considering—the hyperbolical honours paid by them to the Virgin Mother of our Lord. We believe many of them have used the whole subject mainly as a medium through which to contemplate the mystery of the incarnation, the maternity helping them to realize the divine manhood.

Now, when we consider such vindications, we seem at first sight presented with an alternative which we refuse to accept.

* That we may not be suspected of having invented a vindication for Romanists which never occurred to any of themselves, we beg to refer our readers to S. Bernard, *Serm. tom. iii. in Fest. Omn. Sanctor. pp. 2219, 2220, ed. Paris*; and to Nicole, *Praité de la Prière, tom. i. cap. viii.*; and the work of the same author on the Creed, *De la Communion des Saints*. The following words in the latter are very much to our present purpose. Speaking of the honour and the invocation to be given to the saints, he says, "Ce que ne doit former néanmoins qu'un culte de société, où les membres n'étant pas dans le même rang, doivent accompagner le recours qu'ils ont à ceux qui sont dans un rang plus élevé, de marques de respect et d'abaissement." Whatever shade the heads of the Romish church may have endeavoured to cast on the name and the school of Nicole, both have been too influential not to warrant us in bringing such a passage forward at present.

Either they justify the practice, or at least take off so much of its malignity as ought to do away with the sternness of our protest against it; or else they go for nothing, being merely theoretical explanations of what is sure to be something very different in practice. We assent to neither the one nor the other of these propositions. We know too well what the Romish invocation of saints is, and must be, on the whole, to feel justified in sparing it,—we know too well how fatally it must and does meet the propensities of fallen man, so as to become the fruitful mother of abominations,—for any mildness of censure, when we are viewing it in its practical operation on a large scale. But, on the other hand, we will not let the vindications in question go altogether for nothing. It is much that they are possible—much to discover that our forefathers were not, and such numbers of our brethren are not necessarily apostatizing from the first principles of the covenant of grace, or seeking salvation on different grounds or by different ways from those which we know to be alone true and wholesome.

For the case comes exactly to the conclusion at which, after a life of controversy, Baxter arrived—that Romanism contains a dose of *very conquerable poison*. The devout soul, finding in Christ his Saviour, and in God his portion, can put an interpretation on the very worst points in Popery, under which their evil is made to disappear; nay which, perchance, by the vital assimilating and transmuting power of faith, can even make them in some sort minister to his spiritual needs. But then, this power of safely swallowing unwholesome diet, nay, of converting it into wholesome, belongs only to high health and strong constitutions. And even so, that the Gersons, and Fenelons, and kindred spirits of the Roman communion, may have invoked the Virgin and the saints, and yet adhered to the great evangelic principles, and manifested beyond most men the evangelic temper, in no way proves such invocations to be in themselves either safe or salutary. For they were men of spiritual might, who could, and who, we rejoice to think, did conquer the dose of poison administered to them. But are we to forget the far greater number in whom it has produced a stunted and unhealthy growth, and the others to whom it seems to have been well nigh deadly? Surely not; and however little we are entitled to measure its effects on the mass of papists, we are presented with sufficient proofs of its general operation, to warrant us in heartily thanking God for opening our eyes to its evil, and for enabling us to cast it out from our religious system.

Indeed how should its fruits be other than dark and deadly, when the principles from which it has proceeded are, to say the very least, so presumptuous and unwarranted? For, in the first place, among the powers committed by Christ to his Church, we find none to anticipate the decisions of his own great day of

judgment. But those decisions must be anticipated before we can act as if it were absolutely certain, not merely that the original apostles and martyrs, but a host of Christians of every age down to the present, are now reigning with Christ in glory. And, secondly, we have the doctrine which, true or false, is not found in Scripture, and was unknown to primitive antiquity, that *any* of Christ's flock have as yet received their crown, or are to receive it, till they have given in their account before the judgment throne. Though we have already declined taxing individual Romanists with the presumption involved in both these points; yet guilt there must have been somewhere, before any branch of the Church could have so neglected heavenly guidance as to adopt them. And if so, need we wonder that this guilt has borne fruit,—the fruit of an unspiritual temper—of an occupation with the display of Christ's spirit in his brethren instead of in himself—of a false notion of what it is to be a saint, such being considered to be something above and distinct from mankind, instead of being a man in his true position—of a reliance on creature, and an oblivion, in great part, of the true mediation—of low and degrading superstition—and in fine, of little short of a repetition of their old paganism in a new form by the nations of the south of Europe?

The mere fact, indeed, that numbers abuse what a few contrive to extract benefit from, would be no argument against an institution, supposing it to be either divine in its origin, or thoroughly true in its principle. But, if it be neither the one nor the other; if, like that in question, it be absolutely without scriptural warrant, and totally unknown to the primitive church; if it be based on a belief entirely without revealed sanction, and seemingly contrary, moreover, to what is revealed; then we may most legitimately protest against it, on the score of its practical operation upon the many, whatever explanation the few may be able to put upon it. For ought we, or dare we, to impose on men a trial which God has not imposed,—to lay a snare for the souls he has died to purchase? And such a trial, and such a snare the practice in question must assuredly be, even if we put out of the question the tendencies of our fallen nature, to which it so fatally accommodates itself. For, how much most men must go by the first aspect of what is set before them—how few, even of the more shrewd and intelligent, if not disciplined in the schools, are capable of logical discrimination, is a truth forced upon all who have ever made the experiment. And be it remembered that nothing but a logical distinction separates the invocation of saints and angels from prayer to Almighty God; that nearly every thing external, in the Church of Rome, gives as much dignity to the one as the other;—the consecrated place, the bended knee, the solemn assembly, the pomp of ceremony and music, and the swelling and magnificent diction. Mr. Tyler

has employed a very good way of practically proving the evil, nay, the abomination of the practice, by placing in parallel columns the same prayer; giving it in the one as actually used by papists, addressed to some particular saint; and in the other substituting the name of God for that saint. Its perfect suitability and propriety in the latter case, implies its monstrous impropriety and profanity in the former. Indeed, the mere ascription, so common in the Romish breviary, of titles given in Scripture to God and his Christ, to their guilty though pardoned and sanctified creatures, is itself a proceeding from which a reverent mind must recoil.

The Church of Rome then, after making full allowance for the view which her saintliest members are left free to take of her practice, stands convicted of having, without necessity and without warrant, laid a grievous snare for the souls of her children, into which, it is to be feared, a vast majority of them fall; and by which they are led to enthrone their fellow-servants and sinners in the place rightfully occupied by God alone, and to approach God through other mediation, than that divine and perfect one he has himself provided. And when we remember that our own Church and nation were once entangled in this snare, surely we ought to be filled with thankfulness at their having now clean escaped from it.

Let us conclude with a few words on our own reformed Prayer-Book. Undoubtedly the liturgy of every church ought to imply and witness to the communion of saints, and especially that precious feature in it, its extension beyond the earth—its binding all holy spirits together, those carrying on their toil and their conflict in this world, and those waiting in quiet refreshment in the other for their crown and their triumph. This witness was boldly borne by the primitive liturgies, which, ignorant of the frightful corruptions that were to arise out of these high consolations, took a fearless sweep over the regions of grace and glory, and connected the communion without the veil, with the eternal communion within. The Church of Rome, too, bears a fearless, but, alas! a broken and distorted witness to this truth. Our own has not forgotten it, though her notice of it is apt to strike those conversant with the early liturgies as timorous, feeble, and cold. Let such, however, beware of a querulous discontent with the position in which God has placed them; let them remember, that if their minds be awakened to the truth in question (as their very complaint proves them to be) the merest hint of it may suffice to bring it all before them; that as the freshness and fearlessness of childhood and youth must go with the toils and experience of manhood, so the Church, after seeing the frightful corruptions with which her worship had become overrun, must needs have been made cautious; and that, acceptable as the service may be at times, of embellishing the rites of

the sanctuary with rich and varied ceremonial and commemoration, and developing those truths in religion which most feed the imagination; not less acceptable is the service they have rendered, who, having seen such abominations as we have been considering establish themselves in the temple of God, were made fearful lest they should offend, and preferred stinting the lower cravings of our religious nature, to the possibility even of starving or in any way diseasing the higher.

ART. III.—*Hulsean Lectures for the year 1839. Man's Responsibility in reference to his Religious Belief, explained and applied. By the Rev. THEYRE T. SMITH, M. A. of Queen's College, Cambridge, and Assistant Preacher at the Temple Church.* London: Fellowes. 1840. 8vo. Pp. xxviii. 242.

EVERY composition, we are told, is to be judged by its own rules; or, rather, by the rules appertaining to that class to which it belongs. There are certain conditions which it has to fulfil; and it is good or bad in proportion as it fulfils them. Discourses preached before the universities, and, in a more especial manner, Hulsean and Bampton lectures, are usually regarded as compositions *sui generis*. They are considered to stand between the calmness of an essay, and the plain earnestness and hortatory fervour of a common sermon. They are generally required to deal rather with the philosophy of religion, or with biblical criticism, or with ecclesiastical history, or with some topics of controversial divinity, than with the more practical part of christian doctrine and christian ethics. They are supposed to be something quite distinct from the more simple and familiar addresses which are to stir up the minds and hearts of the hearers in a parish church.

We are far from intending altogether to dispute the validity of these canons. To a certain extent we believe their principle to be correct and unassailable. But we believe also, on the other hand, that the theory on which they rest may be, and sometimes is, carried a great deal too far. The separation may prove injurious alike to parochial appeals and to university discourses; it has a tendency to render the former quite meagre and jejune, and the latter quite scholastic and abstruse. However different two christian congregations may seem, the one from the other, and of whatever members they may be respectively composed, they will, nevertheless, have much more in common than they can have in contradistinction. Every address, therefore, must have such and such common ingredients, although the proportions will vary in which they are infused. As all have understandings to be informed, and all have souls to be saved, any address should

endeavour both to convince and to persuade; should have something at least both of sound logic and of animating rhetoric; of just argument and of pressing exhortation: and, in general, we need hardly say, that sermon will be the best which shall combine both these objects and both these elements in the most complete and pervading harmony.

By the separation, however, which we have mentioned, whenever its principle is pushed to an extreme, audiences are sure to suffer. Some are treated as if they had no reason, and some as if they had no susceptibilities: some are treated as if they had not merely no knowledge, but no capacity of knowledge—as if their intellectual faculties were dead and buried: and some as if, instead of being frail and fallible creatures, filled with a host of passions, a host of weaknesses, a host of sins, they were but living machines for the construction or apprehension of syllogisms—breathing masses of systematic ratiocination. Hence, both the *matter* and the *style* of sermons are, we think, oftentimes deteriorated. Some are trite and barren to a lamentable degree; others are but vehicles for a display of learning, or flights into the region of transcendental metaphysics: some, again, are wildly exciting; others are studiously and elaborately cold: some aspire only to popularity; others are made so unattractive to the multitude, that they seem *afraid* of being popular. Hence, it sometimes happens that academical discourses, from their exclusively stiff and didactic character, fail to attain that circulation, that influence, and therefore that utility, which they might otherwise command; while *popular* harangues, by their florid verbiage and their tawdry extravagance, are, probably, the most execrable specimens of style to be found in the language.

Mr. Hare, of Cambridge, (so strangely confounded, by the way, in a recent article of the Edinburgh Review, with his lamented brother, of New College, Oxford, who died some few years since, to the regret of very many; whereas, the Archdeacon is alive and vigorous, and will long continue, as we trust, to be a living ornament of the Church,)—has said, in his quaint manner, of a peculiar kind of preaching which prevailed, as he conceives, at the close of the last century and the beginning of the present,—“Too often, they who came to us for the milk of the word, found nothing but the dry husk of didactic morality,—often nothing but the parings and scrapings of controversial theology,—delivered to them in a language, three-fourths of which they could not understand, made up of long-tailed words of Latin origin, which would have been almost as intelligible to them in their original as in their derivative form; and in involved logical sentences, which they were utterly unable to disentangle. Can we wonder that many should have begun to loathe what was so tasteless and unsatisfying, and should have sought for food elsewhere? Can we

wonder that when we forgot our two-fold duty—the duty of preaching the gospel, and the duty of preaching it to the poor—the ordinance of preaching should have become of little effect in our hands? ”*

There may be truth in this description ; nevertheless, we would remark, with all deference, that there may be as much affectation in short words as in long ; as much pedantry in Saxonisms as in Latinisms ; and, of the two, it is the more dangerous and more mischievous error to make the style too bald and low, under the idea of making it simple and idiomatic, than of “ flying,” as it is called, “ over the heads of the people.” “ The people ” may be raised by degrees to a higher level in thought and expression ; while they have generally shrewdness enough to detect the superfluous pains which have been taken, when their tastes and intellects are treated as if they were on a level exceedingly depressed ; and are rather disposed to resent those pains than to be grateful for them. Not only, we believe, will those sermons, *quoad* sermons, be on the whole the best, which are delivered in a mixed style to a mixed congregation ; but in all compositions addressed to the people at large, unnecessary, and worse than unnecessary, trouble has oftentimes been bestowed upon the task of going out of the way to make the phrases plain and easy of comprehension. Exceptions must, perhaps, be admitted, on the one side, for the inhabitants of rude and remote districts, whom nothing will suit but *patois* and provincialisms ; and, on the other side, for persons who have been long and almost exclusively conversant with some particular science or line of study, or who have lived with some particular set in schools or colleges ; but it may be stated as a general axiom, although to many it will sound like a heresy, that if a man, who has been tolerably educated, and has mingled with the world, takes the *first* words which occur to himself, which will be, of course, the words in common usage, he will take those which, in any company or any public assembly, will be most willingly heard, and most readily understood. It is worse than lost labour to hunt for other expressions, whether finer or less fine, than those which form the ordinary vehicle of his own thoughts. Let him speak or write in *the current English of the day* ; let him speak just such English as he would speak in the case of some important event, or some serious accident, to the first person whom he met in the streets ; let him write just such English as he would write in a newspaper, if his character had been attacked, and he was anxious that some part of his conduct should be explained and vindicated ; in fact, let him speak or write unaffectedly, sincerely, earnestly, without pausing to inquire whether his words are of

* Hare's Victory of Faith, and other Sermons, pp. 333, 334.

Saxon, or Latin, or Greek, or French etymology; and he cannot go far wrong. These remarks, it must be recollected, are only meant to apply to the *language*; and, on this point, a reference to the most celebrated authors of all times and nations will, unless we are much mistaken, bear out our theory,—or, rather, our absence of all theory. The strongest effect is produced without any effort either to degrade the expressions or to lift them up into the clouds. As far as the words go, any free Athenian, of any grade, could have understood and appreciated Demosthenes; and we cannot but suppose that any free Roman, of any grade, understood and appreciated Cicero. As far as the words go, any Frenchman, of any grade, might have understood and appreciated Bossuet, or Bourdaloue, or Massillon, even where their discourses were addressed to Louis and his court. Shakspeare is by no means an easy writer, and yet his plays have never been discovered to be too hard for the multitude. A skilful advocate, who makes his appeal to a common jury, an able statesman or favourite demagogue, who has to address the “*House of Commons*,” or the “*Chamber*,” or who has to harangue the “*people*,” or even the *mob from the hustings*,—Mr. Canning for instance, or Mr. Brougham, at Liverpool, or, again, M. Berryer, or M. Thiers, Daniel Webster, or Daniel O’Connell,—uses the terms which he has been in the habit of using, or which strike *himself* as being the most forcible and appropriate; and his address is probably more felt and relished than it would be if he lowered his style, with the aim of descending to his audience. As to English preaching, the *fact* is, as we have already hinted, that the large mass of hearers, including oftentimes the humblest in rank and the most deficient in education, prefer flowery, and even far-fetched, expressions; nor is there much chance of popularity without them. And if we look to periodical literature,—to the weekly newspapers, for instance, and those other cheap publications, which the multitude really do read and buy for themselves,—we shall almost universally discern that one object has been to catch the ear and the imagination; and that, although the thoughts may be trite and superficial, or hollow and false;—although the aim may be rather to stimulate the passions, to vitiate the moral taste, or to pamper it if already vitiated, than to convince or inform the reason;—still the language is never impoverished by design. It is vernacular, indeed, and idiomatic; nor the less idiomatic, be it remembered, because in the idiom of the present age, and not of the past,—in the best and highest idiom of the day, and not in the lowest and meanest; but it is certainly very different from the diction of those well-meant tracts and those homely dialogues which affront and repel even those to whom they are addressed, by being evidently—we had almost said, ostentatiously—*addressed to the meanest capacities*.

Do we, then, altogether reprobate the principle of adaptation? By no means. We have already recognised it as being, in a certain sense and to a certain extent, plainly and absolutely necessary. In a certain sense and to a certain extent, both the matter and the manner of any composition must be suited to the hearers or the readers. But we also repeat, that the principle itself may be, and oftentimes is, pushed needlessly far; and that the application of the principle usually proceeds upon a too disparaging estimate of the popular understanding. When the aim is to make an impression upon the intellect of a nation, the greatest of all mistakes is, to *point the guns of the battery too low*. This mistake, as we apprehend, churchmen and church societies have, with the very best intentions, not unfrequently committed; and their adversaries have taken advantage of it by pursuing a different system, and managing, after another fashion, artillery, in itself not half so weighty, nor half so capable of producing great and lasting effects.

But it is high time to bring these observations to a focus; and we therefore shall not even stop to fence them round with those modifications and qualifications which our readers, nevertheless, can, without much difficulty, supply. Our immediate purpose leads us to follow up our original remark, by stating once more that the principle of adaptation has been so used as to create a too wide "crack and chasm" between various kinds of composition,—addresses, for example, "*ad clerum*," and addresses "*ad populum*," parochial sermons, and academical discourses; and the consequence has been, that, in the necessary connexion between thought and language, the ideas of the former, as well as the expressions, have been rendered crude and poor, while the latter have become too recondite and unfamiliar.

It is hardly fair, perhaps, to have prefixed a discussion of this kind to the Hulsean Lectures of Mr. Theyre Smith. Assuredly they do not give more occasion for it than the generality of compositions of the same class. Still we cannot but regard it as some drawback from the general utility of these able discourses, that they are somewhat too disquisitional, too scholastic, too much fraught with technicalities, both of logic and of language. They require a sustained attention, and sometimes cannot be understood without an effort; so that they are almost exclusively fitted for a learned auditory accustomed to close thought. The style runs well: it is usually free, very often forcible, sometimes eloquent; nor is the obscurity, perhaps, greater, on the whole, than the subject matter rendered necessary. But still we have heard these lectures denominated as "*stiff reading*;" and a composition which is "*stiff reading*" must, of course, have presented even greater difficulties to those who only heard it once for all, as delivered from the pulpit. The *main*

reason, however, for the difficulty—supposing it to exist—is really this:—that Mr. Smith is a profound thinker; that he goes deeper into the recesses and mysteries of human nature than preachers usually penetrate; that the character of the volume is metaphysical rather than historical; subjective rather than objective; exhibiting even more reflection than research; showing the workings of the author's own mind, rather than merely reflecting the minds of other men; and that Mr. Smith deals with general principles more than with specific facts and illustrations. These peculiarities are observable both in the nature of the subjects, and in the manner of handling them.

The title of the Lectures is, "Man's Responsibility in reference to his Religious Belief explained and applied." To treat this theme fully, comprehensively, worthily, is no slight task; and Mr. Smith has applied himself to the work as a man who felt its importance. The discourses, of which the volume is made up, are not to be considered as quite separate and distinct. Each of them, indeed, is a whole or unity in itself; but yet the eight together constitute a sustained and continuous argument, which moves forward steadily and systematically, from the first lecture to the last. One great excellence of the disputation—for the book, in fact, is an academical disputation rather than a number of sermons—is its compactness and the coherence of its parts; wherefore, although we may presently proceed to give a few extracts, they cannot, in their unconnected and insulated state, be expected to do it justice.

The general doctrine having been stated and explained in the first lecture with equal talent and caution, the second treats more particularly of the "*influence of the affections on the judgment,*" and contains an admirable refutation of an outrageous paradox, which, perhaps, hardly deserved such a refutation. The paradox to which we allude, is, that man may be responsible for his actions, but is not responsible for his belief or his opinions; than which no error which the self-deceit of man has ever lodged in his bosom, can be more pernicious or more absurd, more founded on false assumptions, or more belied by common experience and observation. The doctrine broached by Mr. Owen and others, monstrous as it is, has at least a terrible consistency—the doctrine, namely, that man has no responsibility whatever: that he is not, and cannot be, responsible either for his actions or for his opinions: that he is the mere creature of circumstances, over which he has no control, bound, or hurried along, by the sway of an adamantine necessity; and, in short, that there is no such thing as moral merit or demerit, nothing in the whole world of realities which corresponds with the idea of *duty*, or with the word *ought*: that such fancies must be expunged thoroughly and for ever from the imagination and the vocabularies of mankind;

that conscience is a dream; and that it is ridiculous to attach praise or blame to any one action or opinion, more than to any other. Here, we repeat, there is at least a terrible consistency. But to assert that man is responsible for his actions, but not responsible for his opinions or belief: while the formation of our opinions is itself *an action*: while the conduct of the understanding, on which the belief depends, is, perhaps, *of all actions the most important*: while the wonderful compound, man, with his physical, intellectual, and moral being, is one indivisible whole: while the habits form the will, and the will decides, or distorts, the judgment: while the conduct of yesterday influences the sentiments of to-day, almost as much as the sentiments of to-day will influence the conduct of to-morrow: while, in all grave, complicated, and momentous concerns, the passions, nourished as they are by the customary behaviour, will have their voice,—will, too, exercise their oftentimes despotic authority in moulding or warping the conclusions of the reason; so that, instead of being determined by the actual strength of evidence, a man will frequently determine to himself beforehand what that strength shall be, and makes it what he wishes it; on the one side, seeing every thing—and, probably, more than exists—with an eager, intense, and microscopic vision; on the other side, seeing nothing, because he will not *look*—in a word, dealing unfairly with his understanding, because his life has been wrong: *this* is a transparent fallacy, a puerile contradiction, which is self-refuted even while it is pronounced. Dr. Wardlaw and other writers have done good services in exposing this folly. Mr. Smith follows up their blows, and lays bare the sophism with remarkable precision and sagacity.

The following is a good specimen of Mr. Smith's power of argumentation, while it has, perhaps, the additional advantage of being somewhat easier, more illustrative, and more practical, than his usual manner. After showing, by a very ingenious and refined analysis, in what way the particular passion of *anger* affects the judgment, he continues:—

But dismissing this example, which however admits of a *general* application, it is not for a moment to be conceded, that the passions and affections have merely a temporary though violent action on the reasoning faculties; as if they were extinct or dormant when the rush and tumult of the emotions have subsided. As well might we suppose that the electric principle expended itself in the phenomena of lightning, or that the agency of fire in the globe could be understood and measured by the sensations of heat: as well might we suppose that the operations of all nature were fully known by their obvious and sensible appearances. The dispositions of the heart, the great motives of conduct, are continually working, for good or evil, in the depths and recesses of the mind; qualifying our apprehension of things without us and within us,

past, present, and future ; exerting their several affinities, if we may thus speak, among the materials of our knowledge ; modifying the processes of thought ; establishing susceptibilities of feeling ; arranging and consolidating the parts of our character. But we can only allude to operations which, however gradually, are continually and surely, proceeding ; and advancing to momentous and enduring results in the moral world.

We are insisting upon the fact, of which every one who reflects upon the working of his own mind must be solemnly conscious, that it is the tendency of our desires in general to fasten and restrain the attention to their objects ; to crowd into view such ideas as are congenial to their nature ; and thus to carry along with them the suffrage of the judgment. The fact is so indisputable, and so apparently involved in the moral depravation of human beings, that some have argued, that in every guilty indulgence of a passion, the determination of the will is preceded by some erroneous decision of the understanding. We shall not push this position, or endeavour to explain its consistency with the tyranny of habit of which the slave of his passions is often so bitterly conscious ; but, speaking generally and certainly in the earlier stages of depravity, it admits of no question that, previous to the commission of an unlawful act, the understanding is actively engaged, either in creating some belief of its innocence, or suggesting some means of indemnifying the conscience for the injury to be inflicted upon it in its perpetration,—suggesting the means of atoning for its guilt, or averting its punishment ; and thus assuaging that fearful and degrading consciousness of demerit which dashes the pleasures of sin : and which also embitters its recollections, inasmuch as the sinner, in his penitence, cannot but perceive, that in yielding to the impulse of his passions, he has been deluded by vapid excuses for doing wrong, and presumptions of repairing its consequences, which rested on no solid foundation. The manner in which we are betrayed into evil is made evident to every one who is concerned to know himself, and to make any stand for the mastery of his own spirit.

But it must be distinctly observed, as already intimated, that it is the nature of inordinate passions, not merely to raise a temporary illusion in the minds of men which is dissipated by returning reflection, but to warp their judgment in a deliberate estimation of their own actions, under the sway of their master passions : to commend the misdeeds to which they incite them, and render the deception as permanent as their own dominion. Can we forget—is it not notorious that the vicious of all classes, in all time, have adopted their respective creeds, and been abetted in their doings by their special articles of belief?—that the tyrant has alleged his plea of necessity, and the invader his right of conquest or discovery ; that the ambitious mover of sedition has ever held, in his vindication, the paramount claim of the public ; that the persecutor has cited, in all ages, the commandment of Almighty God ; that the sensualist has appealed to his appetites for the sanction of his Creator ; that the Jesuit has excogitated his demoralizing casuistry ;—that all the workers of iniquity, individuals and communities, have sought to justify their doings before the universe, and have expostulated

with an accusing and protesting conscience? Can we forget that what their passions have prompted them to invent, their passions have helped them to believe; and that the history of the world and its present experience alike bear unequivocal testimony to the declaration of Jesus of Nazareth—that “men love darkness rather than light, because their deeds are evil?”

It seemed due to that doctrine of the Scripture which we are engaged in maintaining, that we should examine somewhat closely the connexion which there is between the affections and the judgment, because it is on the presumption of such a connexion that that doctrine is essentially founded. But the reality of that connexion, the truth of that presumption of the Scripture, stands in little need of formal proof, inasmuch as it is clearly anticipated and accorded to in the general conviction of mankind: a conviction most conspicuously manifest in their language and conduct: so conspicuously in their language, for example, that we find the epithets describing actions and dispositions transferred, as a matter of course, to opinions; as in the current phrases, *profligate* opinions, *uncharitable* judgments, with others equally illustrative of the same conviction. We may add, it is precisely this universal persuasion of the influence of the affections on the understanding, which explains the appeal so often made to the *candour* of an individual in dealing with a question submitted to his judgment. The purport of that appeal is, that he will keep in abeyance his own inclinations as affected by the question, not, however, in stating his opinion, but in forming it. We demand his candour, not in order that he may affirm what he actually believes, but that he may bring his mind into a better condition to believe the truth.

Indeed we are not aware that the effect of the inclinations on the judgment, as a bare, simple fact, has ever been seriously disputed. The evidence of the senses, or the existence of the outer, material world, has been disputed; the reality of moral distinctions, or the authority of conscience, has been impugned; the most intimate and valued convictions of the human mind have been sought out and dragged to the question; but what inquisition of philosophy, what scepticism less than universal, could refuse to admit that the affections and passions, in the language of Lord Bacon, “tinge the understanding with their own colouring?” Who is there that would not rather be compelled to subscribe to the conclusion of that great observer, that no inconsiderable portion of the opinions of mankind is little better than a devotion to the various objects of their passions; or a cleaving to prejudices, sometimes innocent, but, on the whole, greatly more to be censured than commended—a worship, not of truth, but of *Idols*?

The *third*, *fifth*, and *sixth* lectures will amply repay the most attentive perusal; more especially, perhaps, the *sixth*, where Mr. Smith's doctrine is enforced as “*a test of the love of truth, in judging of the credibility of the Christian religion.*”

In the latter portion of the volume, Mr. Smith proceeds to the application of his argument. Here he comes boldly, and, like a champion, armed at all points, upon the “*assumption of infallibility,*” the right of private judgment, and other thorny discussions

of a similar nature. We cannot venture to follow him. We are bound, however, to express our general impression, since we are writing a criticism, however brief and imperfect, on his lectures. Some readers, then, we have no doubt, will regard him as somewhat too liberal in his opinions, and may even turn with distaste from one or two of the authors whom he cites, as holding them to be imbued with latitudinarian, and almost heretical notions. Nevertheless, he will not, on careful perusal, be found heretical himself, even by those who may differ from him as to some of the *criteria* of the true Church, and the guarantees for sound doctrine which she possesses. And all, we conceive, will admire at once the ability with which he has attacked the pretensions of the Roman-catholic Church, and the exceedingly becoming and respectful tone with which he speaks of those divines of his own, with whom it is his lot on many material points to differ.

One thing, however, we would observe: Mr. Hulse, in founding the lectureship, intended that the subjects of the Hulsean lectures should be "the evidence for revealed religion; the truth and excellence of Christianity; prophecies and miracles; direct or collateral proofs of the Christian religion, especially the collateral arguments; the more difficult texts or obscure parts of the Holy Scriptures; or any one or more of these topics, at the discretion of the preacher." The subject of the lectures is *not* to be "any particular sects or controversies amongst Christians themselves; except some new and dangerous error, either of superstition or enthusiasm, as of Popery or Methodism, or the like, either in opinion or practice, shall prevail." "And in all the said twenty sermons," now *eight*, it stated that "such practical observations shall be made, and such useful conclusions added, as may instruct and edify mankind." Nevertheless, from the exclusive and augmentative tone, which we have already mentioned as belonging to this class of discourses, a tendency we think is generated, not so much to expound and recommend the universal truths of Christianity, as to enter the lists really, if not ostensibly, against some particular adversary or body of adversaries. The tone becomes, almost of necessity, controversial, and even polemical. In Mr. Smith, for instance, there is now and then, we conceive, something too much of the spirit of what Dr. Johnson called "intellectual gladiatorship." He is a gladiator who fights fairly and skilfully, and with the lawful weapons; but he is a gladiator still. We admire the combatant; but we see, perhaps, rather too much of the antagonism. We can hardly shut out from our minds the image of Dr. Wiseman, for instance, when he is mentioned by name, as exposed to the thrusts of this Knight Templar; we can hardly help thinking how he would parry them, or whether he would sink under them, and confess himself vanquished by his formidable foe. Thus, however, as it appears to

us, we are carried out of the proper domain of the pulpit into the field—we had almost said, into the tilt-yard—of critical disputes and theological pamphlets.

Two short quotations will explain our meaning, while they also exhibit Mr. Smith's very great command of thought and language:—

The pith and substance of Dr. Wiseman's argument on the subject in question, is precisely such as we have stated. He argues that if mankind were left to collect the true import of Scripture on the *Protestant* principle of private judgment, a considerable, nay, the greater number of Christians would inevitably miss it, wanting ability or leisure for the investigation; and that the remainder would be drawn into endless divisions and controversy; whereas the Roman-catholic rule of faith "has a necessary tendency"—thus he expresses its benignant and effective operation—"has a necessary tendency to bring all the opinions and understandings of men into the most perfect unity, and to the adoption of one only creed. Such is the argument by which that author would persuade the Protestant, we do not say to sacrifice the *right* merely, but in obvious and necessary consistency with the subject of these discourses, to abandon the *duty*, of private judgment, and induce him to believe that the Scriptures, as he maintains, have "given authority to a living power to teach;" "to define what is undoubtedly the written word of God;" and has "guaranteed the preservation of truth in that authority to the end of time:" thus, in effect, maintaining that the whole duty of searching the Scriptures resolves itself into such a measure of diligence and impartiality as may be necessary to the reception of a single proposition,—namely, that the Church of Rome is divinely authorized to explain them: that, in virtue of this one act of faith, we may place ourselves beyond the reach of scepticism and all heresy. Such is the security, such the happiness of those who betake themselves to the Church of Rome! We Protestants are wont to describe the faith of the Christian, as though it demanded a constant watchfulness over self—over "an evil heart of unbelief in departing from the living God." We look forward to our christian course as to a long and a perilous voyage; smooth, indeed, at times, and full of peace and hope—but, anon, overcast with doubt, and vexed with the rage of controversy—the wished-for haven we descry far off, not nearer than the end of life. Idle apprehension! that haven is close at hand—the unerring wisdom of the Church of Rome—we have but to clear its entrance—a dangerous strait to curious spirits—but, that accomplished, we have done for ever with uncertainty and error; and so far as these could trouble us, have already entered our eternal rest.—Pp. 179—181.

Who, we ask, taking but a rapid glance at our probationary condition as laid open to us in the word of God, and prepared, in consequence, for some developement of the good and evil of the human character in the shape of belief or opinion, would allege a difference of opinion in religion, or the existence of error—for a difference of opinion, we repeat, can be no otherwise matter for regret and avoidance than as it involves the reception of error—would allege, we say, the prevalence of various

opinions, be they ever so diverse and contradictory, the growth of heresies, be they ever so diffused and pernicious, the strifes of controversy the most violent and interminable, and fatal to the soul's peace and christian charity, and even the disproportion in the condition and qualifications of individuals for the search and discovery of truth,—would allege these things as so many reasons on which to ground a presumption, that the Moral Governor and final Judge of the world must have endowed some one individual, or body of men, with an unerring insight into the sense of his written word, and authorized that individual or body of men to expound it for the rest of mankind; in order to secure an unity of faith amongst those to whom it had been sent,—that is, to secure the universal and permanent belief of the truth? Who that reflected, but a little, on the conditions of human accountableness, as set before us in the Scriptures, would conceive the supposition, that the Almighty must have provided some specific measure for overruling all difference of character, all contrariety of motives, in the adoption of religious tenets, together with all disparity of powers and opportunities of knowledge amongst us,—must have provided some measure, “having,” in the words of Dr. Wiseman, “a necessary tendency to bring all opinions and understandings of men to a perfect unity, and the adoption of one creed;” and accordingly proceed to put a meaning on the language of Scripture, or the recorded promises of Christ to his church, agreeable to such a presumption?

How partial and exclusive that view of the procedure of Almighty God as the Moral Governor of his creatures, which could have originated, or can appear to countenance, a conclusion that he would thus interpose to prevent the spread of error in religion, and ensure a consent and harmony in the belief of truth. For are we not forced to perceive his wide permission of criminal actions—those numerous and gross deviations from *unity*, the *one only path* of moral rectitude, the way of the divine commandment? Are we not compelled to look upon a broad and dark flood of guilt, continually issuing from the polluted sources of human volition? And, moreover, are not individuals placed in most unequal circumstances of moral discipline?—numbers in conditions the most infelicitous and adverse for the attainments of virtue; not to speak of others who, through idiocy or mania, are altogether incapacitated and extinct as moral agents? Reasoning apart from experience, or presumptively as the Roman Catholic, on the question before us, the preconception that God would institute such a rule of faith as should merge the exercise of private judgment, in order to harmonize opinions in religion, and secure the universal possession of truth, would rest upon no better foundation than a preconception that he would place some check upon the incursion and spread of crime itself, and produce uniformity of virtuous action; by a method which should neutralize the difference of circumstances, and supersede the influence of moral suasion on the voluntary powers;—*apart from experience*, we say, for we are disputing the claim of infallibility, only so far as it is upheld by an *à priori* argument. In what manner the claim has been actually supported in the processes and enlightenment of the human intellect, on the part of those who have maintained or acceded to it—whether and how

far it has, in reality, produced an unanimity of belief; and what the quality and worth of that unanimity which it has produced, are questions of essential moment; but far beyond the purpose of this discourse.

Do we then, as Protestants, think lightly of errors and divisions among Christians, because we cannot subscribe to the brief and expeditious method which the Romanist would establish for preventing them? As well might we be judged indifferent to the criminal practices, or the scanty virtues, of our species, because we do not choose to wonder at such manifestations of a nature exposed to temptation and prone to evil; and because our thoughts are not intent upon and busied with some measure by which the Almighty might correct the disorders of the moral world; albeit he would thereby suspend the constitution of accountable beings. As well might those be judged insensible to the ills of poverty, and careless to assuage them, who show no interest in every theory which contemplates their extinction, and the universal diffusion of the comforts and enjoyments of life. The common possession of truth and of every other element of true happiness, is doubtless an object worthy our earnest thoughts and endeavours; but in proposing some means for its accomplishment, we should surely inquire whether it provide for the exercise of man's powers, and the growth of his virtues. Especially, if it seem good to divines to ground their scheme for the right interpretations of the Scriptures on a preconceived theory, they should be careful that it show some congruity with the state of mankind as exhibited in the Scripture itself; and allow some room for the fulfilment of duties which it expressly inculcates. This presumption of an infallible expositor in the church of God, is pronounced by Dr. Wiseman to be "beautiful" as a "theory," as an "idea:" it is dignified with the titles of philosophy, as well as adorned by the phrases of eloquence. To our apprehension of things, it betrays a narrow, exclusive attention to one object—the production of unity in opinion among men: any conception, in such a theory, of an unity of purpose *in the Deity*—any conception of a consistency in his dealings with mankind, we are wholly unable to discover.—Pp. 184-188.

At the same time, though the tone of these discourses has been rendered in some parts controversial, we can discern throughout that the spirit of the author is eminently pious and charitable. Not one darkening shadow of malignity or violence can be anywhere detected. If, too, we have said, that these Lectures are disquisitional rather than hortatory, characterised by metaphysical trains of thought rather than by ardent appeals to the feelings and the passions, we ought to add that, at the close of almost every one of them, practical lessons are urged briefly but cogently, and brought home to the audience with no common measure of force and impressiveness. We must content ourselves with selecting the concluding sentences of the peroration of the fourth lecture—on the whole, we think, the most eloquent and stirring passage in the whole volume:—

Christianity teaches the love of God in inseparable connexion with the love of our fellow-creatures. In binding its professors, then, to a faithful, conscientious use of their reason, in all inquiries involving a determination of their duties one towards another, it supplies a great desideratum of humanity; without which there can be no security for the virtue of individuals, and, consequently, for the social welfare and permanent prosperity of communities. The opinions of men are so powerfully acted upon by their interests and passions; these are so effective in reversing their past conclusions, as well as in preventing the formation of others; so effective, strictly speaking, as stimulants of thought, and instruments of conviction; that, unless the force of moral obligation be realized in the exercise of the judgment, there is no guarantee for a probity of character, whether in a public capacity or private life. If this be wanting, what, we ask, are extensive views and a practised intellect, but readier and surer means of indulging our own inclinations, and advancing our selfish designs? What is intellectual power, as distinguished from physical strength, or a brute force, but a change in the mode of that warfare, in which, at all times, individuals and bodies of men have been more or less engaged against the power of justice, and the common interest of mankind? What is it to be rich in a treasury of knowledge, disciplined in reasoning, and formidable with the weapons of controversy, but to be more amply provided, and better fitted, for aggressing upon the rights, and trampling on the feelings of our fellow-men? We are adverting to a worth and excellence in Christianity which will not fail to be better and more generally understood, if the morals of a people keep pace with the common intelligence: and which such an assembly as the present cannot but well and peculiarly appreciate. You know—you have observed and traced the difference which there is in the operations of the human understanding, when men are intent upon self-indulgence or personal aggrandizement, and when solicitous to fulfil their duty and promote the general good; and you must revere that religion which turns the attention of its disciples, in so conspicuous a manner, to the springs of thought; and seeks to inform and animate the functions of the intellect with the principles of an enlightened conscience. May all unite to honour and obey it! that when the objects and pursuits of this life shall have ceased to interest us, and the strife of parties with the rage of controversy, be hushed in our hearing—at the last, the trying hour, “our rejoicing” may be “this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.”—Pp. 114—116.

ON EPISCOPAL VISITATIONS.

No. I.

THERE are perhaps few, even amongst the clergy, to whom the mention of a BISHOP'S VISITATION suggests any other notions than those of a large assemblage of clergy and churchwardens,—a sermon by one of the recently-appointed rectors,—the payment of certain fees,—an episcopal charge,—and a visitation dinner. This ceremonial, which is not without its uses, and which has, at least, led to the publication of some valuable charges, occurs every three or four years in each diocese. In some very extensive dioceses the clergy are convened in each archdeaconry, or rural deanery, where the same ceremonial is repeated. In every instance it occupies a single day; and when it has closed, the episcopal duty of visitation appears to have been discharged.

It may perhaps have sometimes occurred to others, as it has to me, that the term “visitation” is rather singular in its application to this ceremony. The expression of a bishop’s “visiting his diocese” conveyed in some way or other, I could scarcely tell why, a vague notion that he was to go amongst his clergy and inspect their parishes; while, according to the existing practice, it would rather seem that the clergy *visit their bishop*. I rather wonder, indeed, that modern ingenuity has not as yet attempted to explain the word on this principle. There is, at all events, no very evident reason why the word “visitation” should be restricted so peculiarly as it is to the act of the *bishop* in assembling and addressing his clergy; and yet we should think it strange to hear of the clergy of a diocese “holding a visitation of their bishop.”

The truth is, that obscurity in this, as in many other cases, arises from words having survived the things which they originally represented. We do not perfectly understand terms which were plain and intelligible in former times, because applied with the strictest propriety and expressiveness to actions or circumstances which have ceased to exist. The word “visitation” is, indeed, the only relic which the ceremonial supplies of a most holy and apostolic discipline which once prevailed universally in the church; the last fragment which tells of the existence of an admirable system, which time, infirmity, and necessity, have combined to sweep away. It is with the hope of recalling attention to a branch of ecclesiastical discipline most deeply connected with the well-being of the Church, and with the duties and obligations of her chief pastors, that I shall attempt to furnish an outline of the ancient system of episcopal visitations; and, with a view to avoid

misconstructions, I avail myself of this opportunity to express a conviction, that if the present system of visitation presents an unfavourable contrast to that of ancient times, the fault is not chargeable on our *present bishops*, whose zeal and activity, in general, in the discharge of their sacred duties, merit the gratitude of all members of the Church.*

The visitations of bishops were not formerly what we now understand by the term; they were strictly and precisely what it implies. Each bishop actually and personally *visited* every parish in his diocese once or twice in the year, and this was his *visitation*. He there examined the lives and conduct of the clergy and laity; gave admonitions and directions suited to the necessities of each case; preached the word of God; exercised discipline on those who required it; administered baptism, confirmation, the eucharist; and, in a word, “did the work of an evangelist.”† Regarding himself as the messenger of Him who was himself sent “to *preach* the gospel;”‡ as the successor of those apostles who were commissioned and commanded to “go *teach* all nations;”§ and as the representative of him who was enjoined to “feed the sheep”|| of Christ; the bishop of ancient times felt himself responsible for the souls, not merely of his clergy, but of all the *people* whom Providence had placed beneath his jurisdiction; and, under the sense of this responsibility, he felt that his duty had not been discharged until every sheep of his flock had had an opportunity of hearing its pastor, and learning from him the word of God. The life of a bishop, in the times to which I allude, (and which were not limited to the primitive ages,) was truly apostolical. We read of prelates of the most distinguished rank, and of vast possessions, traversing their dioceses from end to end,—preaching almost every day,—and even journeying on foot, in order that they might not be burdensome to their clergy, who were bound by the laws of christian benevolence, as well as by canonical sanctions, to furnish lodging and food to their bishops when engaged in this holy ministration. No inconsiderable portion of each year was spent in these visitations: the remainder was occupied in administering the offices of religion at the cathedral church, (where the bishop alone usually preached, and administered baptism and the eucharist;) in superintending the education of the clergy; in study; in corresponding with other bishops on the affairs of the church; in celebrating episcopal and provincial synods; and in making provision for the conversion of heretics and schismatics. These were the proper and peculiar duties of bishops: their attendance by command at the courts of princes, or their engagement in secular and political affairs, was viewed

* It should also be remembered, that our prelates are now restricted by law to their triennial, instead of the ancient annual visitations.—ED.

† 2 Tim. iv. 5.

‡ Luke iv. 18.

§ Matt. xxviii. 19.

|| John xxi. 17.

as a burden rather than an honour; and it was the constant endeavour of the church to abridge as much as possible the time which was spent in such avocations, and to preserve the apostolical character of the episcopal office unsoiled by the influence of worldly maxims, and in all its primitive sanctity and fervour.

The life of St. Paul furnishes some of the earliest instances of episcopal visitations. We read, that after Paul and Barnabas had ordained them elders in every city, they returned to Antioch, and there abode long time with the disciples.* “And some days after, Paul said unto Barnabas, Let us go again, and *visit our brethren* in every city where we have preached the word of the Lord, and see how they do.”† Accordingly, after a contention which ensued between Paul and Barnabas, the latter sailed on his holy mission to Cyprus, while “Paul chose Silas and departed, being recommended by the brethren unto the grace of God. And he went throughout Syria and Cilicia *confirming the churches*. . . And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches *established in the faith* and increased in number daily.”‡ It is needless to pursue this subject further, and to show that the practice of visiting the churches was general in the apostolic age, and that it follows immediately from the precepts addressed to the ministers of Jesus Christ: the above passages will suffice to evince the apostolical nature of this practice, and its eminent utility. Its use, as we learn from what has been said, is to “confirm the churches,”—to “establish them in the faith;” and it is plain that these are objects of no temporary nature, that there is nothing in them which was peculiar to the times of the apostles, nothing which is not equally applicable to all succeeding ages. The utility and necessity of this practice, indeed, are still greater in the latter case than in the former; for, if those who had received the gospel from the apostles themselves, and to whom it had been manifested “by signs and wonders,” or, as the apostle says, “by demonstration of the Spirit and of power,”§—if those who had been so highly favoured with evidences,—still needed to be *confirmed* in the faith, and the knowledge and love of God, by repeated visitations of the apostles, how much more did those who followed after, and who received the gospel by the agency of uninspired men, require to be warned, and encouraged, and confirmed, by the pastoral visitations of the successors of the apostles.

There cannot be a doubt that bishops, from the beginning, felt their responsibility in this respect; and that, even in the infancy of the church, the practice of episcopal visitation universally prevailed. At first, indeed, each christian church was of so limited an extent, that episcopal visitations, in that sense of the term of

* Acts xiv. 23, 26, 28. † Acts xv. 36. ‡ Acts xv. 40—xvi. 5. § 1 Cor. ii. 4.

which I have above spoken, could not be much practised; for we have no certain account of the existence of lesser or parish churches dependent on the episcopal or original churches till about the middle of the third century,* and then only in some parts of the church. The christian body in each city and town formed, originally, one church, governed by its bishop and presbytery. As yet, there were no presbyters fixed in the surrounding villages, and no parish churches had been erected. The people resorted from the rural districts to the church of the city, (which we now call *cathedral*,) and there received the sacraments from the hand of the bishop, and heard him continually expounding and teaching the word of God; and they were visited by the bishop and presbyters, as the inhabitants of each parish are now visited by their parochial minister. The visitations of bishops in these ages were therefore from "house to house," because no distinct parish had yet been formed within the diocese, and the people constituted one flock subject to the bishop and presbytery of the city as their immediate pastors.

But when the parochial system began in the third and fourth centuries, a different sort of visitation became necessary. One or more presbyters were now fixed permanently in each village where there was a sufficient number of Christians; and they were entrusted with the care of the church in that neighbourhood. Thus, a lesser church or parish was formed within the greater episcopal church, and a portion of the flock became subject to a pastor of its own, but still subject to the bishop as chief pastor. As such churches were formed, a state of things arose similar to that recorded in the Acts of the Apostles, when many churches were founded by Paul and Barnabas, and continued subject to their jurisdiction and their pastoral care, even after they had been provided with their peculiar presbyters. And with this state of things corresponding duties revived. We observe that, from thenceforward, although the bishops still continued to reside for the most part at their cathedral churches, and to perform the same offices as before, they also visited periodically those lesser or parish churches of which I have spoken, and not only examined the lives and conduct of the clergy, but exercised all the offices of the pastoral care amongst them; never losing sight of the great truth, that they were personally entrusted with the care of the *whole* flock of Christ within their jurisdictions.

Almost as soon as we read of the existence of the lesser parishes, we find the bishops engaged in their holy work of visitation. This practice is indeed adduced by those conversant in ecclesiastical antiquities in proof of the *existence* of such parishes; so that parishes and parochial visitations emerge together from the obscurity of early times. Bingham remarks, that "the

* Bingham, Antiquities, book ix. c. vi.

bishop's obligation to *visit his diocese* is a proof" of the antiquity of parish churches. "For this was a necessary consequent of having several churches at a distance under his jurisdiction: such as he could not personally attend himself, he was obliged to visit, and see that they were provided of a proper incumbent, and that every thing was performed in due order. St. Austin and St. Basil, who had pretty large dioceses, speak often upon this account of their being employed in their visitations. And the rule in some places was to visit, ordinarily, once a year; as appears from the council of Tarraco in Spain, which lays this injunction on bishops, because it was found by experience, that many churches in their dioceses were left destitute and neglected, therefore they were obliged to visit them once a year. And if a diocese was so large that a bishop could not perform this duty annually, that was thought a reasonable cause to divide the diocese, and lay some part of the burden upon a new bishop; which was the reason assigned in the Council of Lugo for dividing the large diocese of Gallecia, as has been observed before in speaking of the Spanish churches."*

Some of the earliest authentic accounts which we possess of lesser or parish churches are of the fourth century, when it appears that they existed in the Mareotis, a part of Egypt within the diocese of Alexandria. An epistle written by certain presbyters and deacons of that district in refutation of the calumnies of the Arians, who had accused St. Athanasius of having committed several offences in his *visitations* of the Mareotis, informs us that such visitations were then regularly and frequently made. "We testify these things," they said, "because we are not far distant from the bishop (Athanasius); for we are all with him when he visits the Mareotis, and he never journeys alone, but always with all of us presbyters and deacons, and many of the people. Wherefore, as we have accompanied him in every visitation, we say this," &c.† It is plain, from the above, that the visitation of country parishes, or (as it was called) the *περιοδεία*, was an established custom in the time of St. Athanasius; nor is there any appearance that it was novel, or that it was regarded as any thing more than the ordinary duty of bishops.

It may be remarked, indeed, that whenever this practice is mentioned in early times, it is viewed simply as a matter of *duty*. No particular praises are awarded to bishops for visiting their churches, as if it were a sort of work of supererogation, which might have been safely or creditably left undone. As far as we

* Bingham, book ix. ch. 6, sec. 22.

† Καὶ ταῦτα λέγομεν, οὐ μακρὰν τοῦ ἐπισκόπου ἀπόντες· πάντες γὰρ σὺν αὐτῷ ἔσμεν, θραν περιουδείῃ τῶν Μαρεωτῶν· καὶ οὐδέποτε μόνος περιέρχεται, ἀλλὰ μετὰ πάντων ἡμῶν τῶν πρεσβυτέρων καὶ τῶν διακόνων, καὶ λαῶν ἱκανῶν. διὸ καὶ ὡς συμπρόντες αὐτῷ ἐν πάσῃ περιουδείᾳ ἧ πεποιήται πρὸς ἡμᾶς, ταῦτα λέγομεν, κ. τ. λ.—*Athanasii Apologia cont. Arianos*. Oper. T. i. p. 191. Ed. Benedict.

can see, the bishop was just as much bound to visit his parishes, and to preach the word of God to his people, as the presbyter was to visit from house to house, and to administer the sacraments. The one was just as common, and as much a matter of course as the other. We read in the pages of Sulpitius Severus, that when St. Martin, bishop of Tours, “came almost in the midst of winter to a certain church, according to that annual practice of *visiting their churches, which is customary with bishops*, the clergy had prepared for him a lodging in the vestry of the church.”* This sufficiently shows what was the custom in France in the fourth century; and indeed it may be inferred, from the expressions employed by Sulpitius Severus, that it was prevalent in all parts of the church. St. John Chrysostom bears testimony to the views entertained in the Eastern church on this subject. It would seem evident, from his language, that the duty of visitation was a well-known and universally recognised portion of the episcopal office. In commenting on the first chapter of the Epistle to Titus, Chrysostom argues, that a bishop ought to pay some moderate attention to the state of his health; for, as he says, “Suppose a man honoured with the episcopal office, and entrusted with the government of the whole church; suppose him, in addition, to be a good man, and endowed with things befitting his sacred office; but let him be continually confined to his bed through much infirmity:—of what profit shall such a man be? what journey can he perform? what *visitations* can he make?”† It seems from this as if a bishop was thought useless and unprofitable to the church, if he was unable to visit his parish churches; so important was that part of the episcopal duty then considered to be.

If we turn to the writings of St. Augustine, we shall there find many instances of the same exercise of pastoral superintendence. It may suffice here to notice his diligence in visiting the town of Fussala, which was within his diocese of Hippo, but at a considerable distance from the cathedral town. St. Augustine continually visited this place, which was quite in the possession of the Donatists, and, by his arguments and his zeal in preaching the word of God, he succeeded in converting almost all the inhabitants; when, finding the distance from Hippo too great, he procured a bishop to be ordained for Fussala. “Because the same town,” he writes in one of his epistles, “is forty miles from Hippo, and because I seemed to myself too far extended in ruling them, and

* “Cum ad dicecesim quandam pro solenni consuetudine, sicut episcopis visitare ecclesias suas moris est, media ferè venisset, mansionem ei in secretario ecclesie clerici paraverunt.”—*Sulp. Sever. Epist. I.*

† Ἐστω γάρ τις ἀνὴρ ἐπισκοπῇ τετιμημένος, καὶ τοῦ κοινοῦ τῆς ἐκκλησίας τὴν προστασίαν ἐγκεχειρισμένος, καὶ τὰ μὲν ἄλλα ἔστω ἐνάρετος, καὶ πάντα ἔχων ἄπερ ἔχειν ἀρμόζει τὸν ἱερωμένον, διαπαντὸς δὲ τῇ κλήρῳ προσδεδέσθω ὑπὸ πολλῆς ἀβρώστιας· τί οὗτος ὀνήσῃ δυνήσεται; ποίας ἀποδημίας στείλασθαι; ποίας ἐπισκέψεις ποιήσασθαι; κ. τ.—*Chrysost. in Epist. ad Tit. cap. i. p. 736, tom. xi. Oper. Ed. Benedict.*

in collecting the remnant of both sexes which were in error, (though now no longer threatening but fugitive;) nor was I sufficient to exert such diligence as seemed to me ought certainly to be employed; I have taken care that a bishop should be ordained and constituted there.* Such was the system of pastoral vigilance in those days. If any town in the diocese was infected with heresy or schism, the bishop directed his especial care to that place, and never ceased until by continual visitations he had rescued it from evil doctrines, and united it to the catholic church. In the African synods, held during the time of St. Augustine, it was resolved, that if any bishop neglected his duty of labouring for the conversion of schismatics in any quarter of his diocese, those places should be subject to the jurisdiction of any neighbouring bishop who succeeded in converting them. It was felt, in short, that any bishop who did not personally labour in this most important branch of the pastoral office, neglected his duty, and was therefore deserving of the censure which such a regulation implied.

To revert to the Eastern church. St. Jerome mentions the practice of bishops in traversing their dioceses for the purpose of administering the rite of confirmation.† There are several allusions in the councils and writers of the third and fourth centuries to the existence of Chorepiscopi, or rural bishops, and presbyters appointed to visit the country churches. The subsequent employment of archdeacons and rural deans in the Western church on the same duty, was perhaps derived from the hint or suggestion afforded by this ancient practice.‡ But even where there were such assistants to the bishops in the inspection of churches, the latter did not deem themselves exonerated from the duty of personally visiting their flocks, and feeding them with the word of God. St. Basil had a great number of chorepiscopi in his extensive diocese of Cæsarea, and yet perhaps no bishop was more diligent in the visitation of churches. It is obvious, indeed, that no deputies, or subordinate officials, can possess the weight and authority which is attached to the Episcopal station; and therefore the employment of such functionaries can only be desirable as affording some relief and assistance to the chief pastors in their apostolical work, but by no means as dispensing with the necessity for their personal labours to the greatest extent which it is possible for them to be given. This duty of *personal* labour in

* “ Sed quod ab Hippone memoratum castellum millibus quadraginta sejungitur, cum in eis regendis, et eorum reliquiis licet exiguis colligendis, quæ in utroque sexu aberrebant, non minacæ ulterius sed fugaces, me viderem latiùs quam oportebat extendi; nec adhibendæ sufficerem diligentia quam certissima ratione adhiberi deber. cernebam episcopum ibi ordinandum constituendumque curavi.”—*August. Epist.* 209e. *Oper. tom ii. col. 777. Ed. Benedict.*

† Hieron. adv. Lucifer. c. iv.

‡ See Mr. Dansy's learned and useful work, *Horæ Decanicæ Rurales*, vol. i. part ii.

the ministry of Jesus Christ was universally recognised by bishops in the purest ages of the church; nor was the extent of a diocese, and the consequent difficulty and trouble of making parochial visitations, and engaging in the offices of the ministry, considered to afford any dispensation. Theodoret, bishop of Cyrus, in the fifth century, had no less than eight hundred parishes in his diocese, and yet he had been so diligent in his labours amongst them, that heresy had been entirely expelled from the churches committed to his care. "I have," said he, "delivered more than a thousand souls from the heresy of Marcion, and having received the pastoral care of eight hundred churches, (for Cyrus hath so many parishes,) through your prayers no tares have been left in them, but all our flock has been delivered from heretical errors."*

The canons and councils of the church during the fourth and following centuries bear ample testimony to the continuance and universal prevalence of the custom of parochial visitation. Even during what are called "the dark ages," the bishops were generally most diligent in the discharge of this most sacred and apostolical office. The canon law received in the Western churches from the twelfth to the sixteenth century most positively enjoined it, and every bishop whose character was respectable was engaged for a considerable portion of every year in the visitation of his diocese. This practice did not fall into disuse in the most corrupt ages, though it had certainly become impaired before the Reformation took place. It has unhappily been left for ages of more knowledge, to neglect what was practised even in times of comparative rudeness and ignorance. I cannot, perhaps, better exhibit the doctrine and practice of the Western church during the middle ages than by citing the decrees on this subject which are found in the "*Corpus Juris Canonici*," which was before the Reformation, and still continues to be, the *fundamental* ecclesiastical law of the Church of England, as well as of all the Western church, though many parts of it have been disused, and others have been repealed by subsequent enactments.

I commence with the rules on this subject found in the *Decretum Gratiani*.

From the council of Toledo.

The complaints of the people have been brought before the holy synod, that there are certain bishops who will not pass through their parishes every year to preach or to confirm, who nevertheless require that the lodgings which should have been used in their journeys should be redeemed at a certain price by those who were bound to provide them; which two-fold infamy of negligence and avarice the holy synod have held in great horror. They have therefore decreed that no one from henceforward practise such a species of cupidity, and that the bishops be more diligent in visiting their flocks.

* Theodoret. Epist. 113. ad Leon. Oper. t. ii. p. 986. Ed. Sirmond.

Also from the council of Tarragona, cap. viii.

We have decreed that the order, of ancient custom, be observed, and that the dioceses be visited *annually* by their bishops, and if any church be found out of repair, the pastor be required to repair it. Let the bishop receive from all the third part, as was known to have been appointed by ancient custom. And if any bishop, by reason of ill-health, cannot personally visit his churches, let him depute the office of visitation to others.

Whence it is read in the fourth council of Toledo,

A bishop must go throughout all his dioceses and parishes every year to inquire what repairs are needed by each church. But if he be prevented by sickness, or so involved in other business as to be unable to fulfil this duty, he shall send approved presbyters or deacons to inquire into the revenues and repairs of churches, and the conduct of the clergy.

But what bishops should inquire of the clergy in their visitations, and what they should teach them, is thus decreed and read in the second council of Braga, cap. i.

It pleased all the bishops (to decree) that the bishops perambulating all the churches of their dioceses should examine first of their clergy, how they perform the office of baptism and of the eucharist, and how they celebrate all the offices in the church; and if they find that all is correctly done, let them return thanks to God; but if the reverse, they should instruct those who are ignorant, and by all means enjoin, according to the ancient canons, that the catechumens be purified by exorcism before the twenty days of baptism, in which days they should be specially instructed in the creed of catechumens, which is, "I believe in God, the Father Almighty," &c. After the bishops, therefore, have examined or taught these things to their clergy, let them, on another day, assemble the people of the same church, and teach them to avoid the errors of idols, and various other crimes, such as homicide, adultery, perjury, false witnessing, and other deadly sins, and not to do to others what they would not wish to be done to themselves, and to believe in the general resurrection, and the day of judgment, in which every one shall receive according to his deeds. And thus afterwards let the bishop go from that church to another.*

Likewise from the same council of Toledo, iii.

— But when a bishop visits his diocese, let him not be burdensome to any one by the number (of his attendants), nor ever exceed the number of five (the text of the canon law says *fifty*, instead of *five*, but the reading is incorrect) in his train, nor have permission to remain more than one day at each church.†

The above extracts from Gratian's *Decretum* represent the rules on this subject which were in force in the Western church at the time when he compiled that work, *i. e.* about A.D. 1130. It is plain that the system of parochial visitation continued at this time in full vigour. We shall now pass on to the regulations contained in the *Decretals* collected by order of Gregory IX. in the following century.

* Gratiani *Decretum*, pars ii. causa x. quæstio i. col. 924. Ed. Paris, 1561.

† *Ibid.* col. 939.

From the council of Lateran.

Whereas the apostle determined that he and his companions should be supported by their own hands, that he might deprive the false apostles of the opportunity of preaching, and that he might not be burdensome to those whom he preached to, it is exceedingly grievous that some of the prelates are so oppressive in their *procurations*, (provision, &c. during their visitations,) that their subjects (clergy) are sometimes compelled to sell the ornaments of the churches, and the provision for a long time is consumed in a short hour. Wherefore we enact that archbishops in visiting parishes shall not exceed the number of forty or fifty attendants, according to the various wealth of provinces and churches; that bishops shall not exceed twenty or thirty, cardinals, twenty-five; that archdeacons be satisfied with five or seven, and rural deans with two horses. Nor let them travel with hounds or hawks, but proceed so that they may appear not to seek their own profit, but that of Jesus Christ. Nor let them require sumptuous entertainments, but receive with thanksgiving whatever is ministered unto them with civility and in sufficient quantity.*

This canon, authorizing bishops to visit their clergy with such numerous trains of attendants, imposed a very serious burden on the parochial clergy, and was undoubtedly amongst the causes which tended in after times to the abolition of the practice. It seems to have been founded on an erroneous reading of the canon of Toledo, above cited, which empowered bishops to carry with them no less than *fifty* attendants on their parochial visitations, whereas the council had fixed the number at *five*. It was a mistake, however, which suited the manners of the age, and the great opulence of bishops from the time of the emperor Charlemagne. Still, however, the canon evinces the continuance of the practice of parochial visitation, and the sense which was felt of its obligation.

In another part of the same collection we find the following decretal of Pope Innocent III., who flourished in the former part of the thirteenth century, and which shows that the right of visitation and of receiving procurations, or food and lodging, from the clergy, were then considered as essential to the episcopal office, and that a bishop might visit more than once in the year, if he judged it expedient to do so. The decretal was made to determine certain doubts which had arisen, whether the bishop of Faënza, in commuting the dues payable to him from a church in his diocese for a money payment, had lost the right of receiving procurations in his visitations. Innocent decided in the following terms:—

We have known that the aforesaid bishop remitted unto the said church the dues which he and his predecessors had been accustomed to receive therefrom, and determined to impose no further service on it,

* Decretales Gregorii IX. lib. iii. tit. xxxix. cap. vi. Ed. Paris, 1561.

reserving to himself and his church an annual pension of three pounds. Because, therefore, *procuracion* is annexed to *visitation*, and the bishop, by *virtue of his episcopal jurisdiction* which he has there, *is bound to visit* the aforesaid church for the sake of correction; and since that which has been imposed *from the very foundation of the church, and by a general law*, should not be regarded as a new burden; we decree that the said bishop, *when he comes to the same church* for the sake of correction, receive a moderate procuracion twice in the year, but do not presume to exact or extort any thing beyond the prescribed pension and procuracions." *

Such was the condition of the ecclesiastical law of the Western church in the thirteenth century. The bishops were required to visit every parish in their diocese *at least* once in the year, and there to institute a careful examination into the state of the church-buildings, the conduct of the clergy, the administration of the sacraments, and to instruct the people in the doctrines and duties of religion. If the bishop was prevented by sickness, or by other more important business, from visiting personally, he was authorized to depute presbyters or deacons in his stead; but the duty of parochial visitation was not to be left undone. The power which was thus given led to the employment of *archdeacons* as the deputies of bishops in their visitations; and as many of the dioceses were large, and many of the bishops, after the time of Charlemagne, were engaged in temporal affairs to an extent which most seriously interfered with the due performance of their spiritual duties, the archdeacons were very frequently called on to act for their bishops, or to aid them in visiting their dioceses; and the long continuance of this practice led, in some countries, to the establishment of the power of visitation as an *ordinary jurisdiction* in the archdeacons. There is reason to believe that in England the archdeacons were invested with this jurisdiction not long after the Norman conquest, and the councils of the thirteenth century consider them and the rural deans to be in possession of it. Their visitations, like those of the bishops, were parochial; they went from one church to another, in imitation of the chief pastors of the church; and there is reason to suspect that in some dioceses the bishops began to be satisfied with the personal visitation of only a portion of their parishes in each year.

D. P.

* Decretal. Greg. IX. lib. iii. tit. xxxix. cap. xxi. col. 1478.

TABLE TALK.

I.

THIS world, says the sceptic, looking at the starry immensity of space, is of too little importance to occupy so much of God's attention and care as the Gospel assigns to it. The celebrated Dr. Chalmers has devoted a volume of discourses to the refutation of this position, which are full of his usual imagination and eloquence, but which constitute, we think, at best a very roundabout way of settling the point. For the objection is sufficiently answered by protesting against the words "of too little importance." They might be applicable, were the Creator only removed in degree of greatness from His creatures. But everything that is, is important in truth; and nothing is insignificant, except to finite minds, which, unable to comprehend all, must dwell on some things to the total or comparative exclusion of others.

However, we would put Dr. Chalmers's volume into the hands of every young person of the upper classes with whose education we were concerned, only being careful to guard against one or two opinions hazarded by the eloquent writer, and to put in a protest in favour of good English.

II.

The religious enthusiast is so often in the right, that we need not wonder some should think he never can be wrong: so often in the wrong, that others are not without excuse for believing he never can be right.

III.

Johnson observes,—and the observation is perhaps a deeper one than his critical remarks generally were,—that Milton has not been able to give so distinct a picture of Mirth in *L'Allegro*, as he has done of Melancholy in *Il Penseroso*; that, whether or not there be joy in the melancholy images of the one, there is some melancholy in the mirth of the other. Many characters, and those often the most vivacious and sparkling, are in this predicament. Their mirth, at its most thrilling point, has something about it which might make a thoughtful and sensitive man "wish to steal away and weep;" and, amid all its exhilaration, gives a surer pledge of their susceptibility of suffering, than of rejoicing. But, if the joy of such partake of the melancholy, how sweet is sometimes their sorrow! It is theirs, in an especial manner, to make us feel that the world of grief has its shady Elysium, as well as its lurid Tartarus; and, even while we half shrink from the doubtful shadow that nestles in the very core of their delights,

In their deportment, shape, and mien, appear
Elysian beauty, melancholy grace,
Brought from a pensive, though a happy place,

IV.

The more abstruse, remote, and in every way *uncommon* the subject of discussion may be, so much the more do a numerous class of thinkers expatiate on the necessity and sufficiency of *common* sense. We think they might at least give their vaunted panacea for all error and ill

—their great instrument of all good—some name, which, if not more dignified, should at least be in such cases a little less incongruous than that of common sense.

But let us examine into this a little more closely. Common sense is surely not, what many have thought it, a separate faculty. Is it any thing besides the exercise of our faculties on common matters? A man with, it may be, no inconsiderable share of judgment on subjects out of the usual track, refuses to exercise that same judgment on the humbler points which his every day circumstances bring before him; and consequently falls into all manner of absurd practical errors. Such a man is, in conversational language, said to want common sense. A stronger minded man despises the thought of ever acting except under the control of his judgment, which therefore directs him in small matters as well as in great; and he is held to possess common sense.

What then do people mean, when, on being presented with any of the higher matters of philosophical speculation, or, more transcendent still, “the deep things of the Spirit,” they cry out for the exercise of common sense. Possibly they merely wish to recommend well-ordered and dispassionate, instead of flighty and heated thought; in which case I object only to their way of expressing themselves. But too often they have quite another meaning, and a very bad one. By the phrase “common sense” they intend those deductions and canons, at which the judgment has arrived on common matters, and by which they would regulate their sentiments and conduct on uncommon ones also. The intellectual absurdity of this proceeding might be made manifest to the understanding of a child: would that its moral evil could be brought home to the conscience of every hard-headed man!

V.

In some things Eternity is not merely different from Time, but its very opposite. In Time, our joys are too often the causes of our sorrows; but, if we extend our view beyond the grave, then our sorrows are found the causes of our joys. Life here is only a gradual introduction to death; but there, death is our rapid usher into realms of life. Here, almost every thing is better, more kindling to our thoughts, and worthier of our affections, than the present; but there, our satisfaction will be that the present is to last for ever.

VI.

We have been led to take a higher view of the place and functions of versification, or at least of metre, in poetry, than is common. It seems to us, we own, to be not accidental or ornamental, but necessary; so that, without it, a man may exercise many gifts suited to poetry, but nevertheless does not produce real poetry. In opposition to this, many may be ready to appeal to their favourite passages in imaginative prose,—say, from Jeremy Taylor, Leighton, or, to come to more modern times, from Burke or Coleridge,—passages of which they have loved to declare that they possess every attribute of poetry, but the accident of verse. Now we maintain that, for want of this falsely-called accident, the passages in question differ from poetry altogether; that their general scope and purpose will, on close exami-

nation, be found to be unpoetical ; and that, though the imagination is exercised in both, and consequently gives birth to imagery in both, yet the whole diction, both in regard to the choice of words and the character of the syntax, is such as would offend us in poetry,—such as we should condemn on the ground of its being prosaic. Should this not be the case in one or two particular instances, then we condemn the passage as bad prose.

A more powerful objection might be brought from the Psalms, and other lyrical parts of the Old Testament, which I admit to be poems even as we read them in our English version. But then it must be remembered that their character is derived from the original, wherein they were cast in a mould answering to verse ; and that, having once received this character, it must needs survive to some extent in any translation making the slightest pretensions to fidelity. Furthermore, the Hebrew parallelisms admit of being in great measure preserved in translation, and have been so preserved ; so that the poetical parts of the Old Testament are presented to the English reader in a form to a certain extent metrical. In the same way, the *Te Deum*, though not actually in verse, is cast in a mould equally removed from prose composition.

Metre then, though far from the highest excellence which can belong to poetry, is yet its requisite channel ; it *determines* the composition of an imaginative man as poetry ; it is the body of which the poetical spirit is the soul.

This thought, if it be a just one, seems to us capable of being applied to illustrate the most sacred subjects. It is a branch, we think, of the great fact, that we have bodies as well as souls ; and that only when confined, and as it were concentrated in bodies, can our souls show forth their being, and act upon others. It appears, indeed, to have been imagined by some that this is necessary for all creatures ; and therefore such have ascribed something answering to bodies even to the holy angels. Certainly, it is to be the everlasting law of human kind ; since, even after being admitted into an altogether spiritual state, we shall not be perfected, till we are clothed with “spiritual bodies.”

And what we wish to illustrate by our position regarding the necessity of metre to poetry, is the necessity of a visible Church and Sacraments to the spirit of piety. When we assert that necessity, we are continually met by declarations that the form is nothing without the spirit, and that, so as the latter exists, it matters little if the former be absent. But even so is metre nothing without the poetical spirit ; and yet, as we have said, without metre that spirit will not act so as to produce poetry. And just so in regard to all other things. The mind within must pass and be concentrated into something definite and outward, in order to manifest itself and come into actual operation. Who, in search of another’s affection, would value a caress, or even a deed of beneficence, which did not come from the heart ? Yet, can affection exist without clothing itself in outward acts of this sort ? Are not they precious to its object, as “the outward and visible signs” of what is within ? Or, again, the spirit of courtesy may be absent where the etiquettes of society are duly observed ; but

who believes in its presence where they are systematically violated? or who imagines that it could be kept in life without them?

Most thankful then should we be to Him who came to establish a spiritual law in our hearts, that he has himself provided the forms by which that law may be manifested; that he has himself dug the channels by which renewed affections may be embanked, and through which they may run in distinctness and purity. That they may accidentally and for a season exist out of those channels is admitted; but, glad as we may be to believe this, it still remains that they are not acting as God intended them to act, and that in the long run they will dissipate themselves and disappear.

When the plea of spirituality is brought forward in disparagement of divinely appointed forms, it may be well to remember that he who was raised up to witness for spirituality—the noble and earnest Luther—treated this plea as the argument of the devil, exclaiming with characteristic vehemence against the temper, which, continually crying, “Spirit! spirit! spirit! destroys the while all roads, bridges, scaling ladders, and paths, by which the Spirit can enter; namely, the visible order established by God in holy baptism, in outward forms, and in his own Word.”*

ON THE GREEK ARTICLE IN LUKE xviii. 13.

It is within the memory of many now living, that attention has been awakened to the extreme defect of our version of the New Testament, in the matter of the article; for which, however, we cannot blame the translators. They, and their successors for a long while after, were so very much more familiar with the Latin, that we cannot be surprised that they neglected, almost thought redundant, a part of speech which that language had not; and of course this tendency would not be corrected by their familiarity with the Vulgate. In cases concerning the doctrine of the Trinity, this has been abundantly pointed out. But many passages, not of this description, lose all their point, and some even their sense, through this defect. I hope from time to time to supply the “Christian Remembrancer” with such instances: and at present I refer to Luke xviii. 13. Here the term “a sinner” utterly destroys all the point, and very much of the application of the passage. Many Pharisaic persons will call themselves such ten times a day. But the Pharisee had exalted himself by reckoning himself holy at the expense of the rest of men, whom he called sinners. Now the correspondent humiliation of the Publican is, that he lowers himself by reckoning himself a sinner in respect of the rest of men, whom he considers comparatively holy; so that he is the only individual in that miserable condition: therefore he styles himself “*the sinner.*”

R.

* See Introduction to Archdeacon Wilberforce’s *Eucharistica*, a manual which I believe requires little recommendation, but which deserves the very highest.

NOTICES OF BOOKS.

A Charge delivered at his ordinary Visitation in September, 1840, by WILLIAM, Lord Archbishop of Canterbury. Rivingtons. 1840.

A Charge to the Clergy of the Diocese of Lincoln, by JOHN, Lord Bishop of Lincoln, delivered at the triennial Visitation in 1840. Rivingtons. 1840.

THE charges delivered by our bishops in their visitations, will hereafter be of great value in illustrating the ecclesiastical history of England. They will supply the only series of authoritative episcopal judgments on points of doctrine and discipline for at least a century; they will illustrate the state of feeling and principle amongst the clergy and laity; will furnish evidence of the alterations in discipline for the better and the worse; and reveal many of those secret springs of action which are of inestimable value to him who endeavours to trace the real origin of events. They will, in short, fill up a lacuna which has been caused by the interruption of the usual system of ecclesiastical legislation, in consequence of which we are unable to refer to the evidence of authoritative canons and constitutions, which, in former ages, supplied so large a mass of authentic and valuable information on ecclesiastical affairs.

The station and the character of the eminent prelates whose names have been prefixed to this Notice, render the expression of their sentiments most interesting, not merely to their own clergy, but to every member of the Church of England; and, in the present eventful times, every word from such quarters comes with a peculiar emphasis, which demands our fixed and anxious attention. We do not recollect ever to have perused a charge more fraught with matter of weighty consideration, or more abounding in wide and comprehensive views of the state and prospects of Christianity, than that which our revered Primate has lately addressed to his clergy. It seems, if we may be permitted to say so, to bear the impress of a mind engaged on higher concerns than the temporalities of the Church, and looking to the latter only as means, and very subordinate means, to the great ends of Christianity,—the salvation of souls, and the glory of God our Saviour. While many worthy men are “careful about many things,” and vexing themselves at this and that measure, the venerable chief-pastor of our churches contemplates with the calmness of christian philosophy, the position, the dangers, and the hopes of the Church of England; and from thence expands his view to the destitute state of the heathen world, to our duties in relation to it, and to the prospects of those ancient churches of the east and west, which have been so long separated from our communion. Our earnest recommendation would be to every member of our churches, to procure and read this most important charge, the publication of which may, in several respects, be reckoned amongst “the signs of the times.”

The Bishop of Lincoln's charge is everything that might have been

anticipated from the wisdom and learning of that excellent prelate. It embraces a brief and able survey of the recent measures affecting the discipline and the general welfare of the Church, combined with clear and discriminative views of our present position with reference to political parties and to the State. It discusses with much learning the disputed question of tradition; and, in a tone of calm and paternal solicitude, urges on the large body of clergy to whom it was addressed, a diligent discharge of their sacred duties, and abstinence, as far as possible, from the exciting thoughts and strifes of worldly politics. We are tempted to quote the following very just and beautiful observations on this subject:—

I am far from thinking that the ministers of religion, because they have dedicated themselves to holy things, are therefore precluded from taking a part in the great questions of civil policy which divide public opinion, as if they were isolated in this respect from the rest of the community, and felt not the same zeal for the honour,—the same interest in the temporal prosperity, of their country. But the proper business of a pastor is with his flock: the minister's proper sphere of action is his parish. It is there that his thoughts, his affections, ought to be centered; and if he either consults the dignity, or is alive to the responsibilities of his sacred office, or is anxious to preserve that spirituality of mind which alone can cause him to take delight in the performance of its duties, he will not be found to mingle in political strife.—P. 9.

To this we must subjoin another passage of the charge, because it does really convey a most salutary lesson in times like the present, when the Church is placed in circumstances which require not only decided views, but much calmness, moderation, and forbearance:—

It has been said, and truly said, that in this country the union of the Church and State was not founded on any precise definition of their respective rights; the limits of their respective spheres of action were not exactly marked out. It may be, therefore, that the State, in the exercise of its political omnipotence, has occasionally evinced a disposition to encroach upon the province of the Church; and I mean not to say, that every indication of such a disposition ought not to be carefully watched. But let us not, my Reverend Brethren, indulge in unreasonable jealousies; let us not, whenever a measure is proposed affecting the Church, suspect a lurking design to violate some essential part of its constitution; especially let us guard against the spirit of exaggeration. The union between the Church and State can only be maintained by a mutual friendly understanding.—P. 25.

There is much in this episcopal admonition which should be laid to heart by all classes of Churchmen. It may indeed be difficult to follow strictly the line of duty here marked out, and great allowance must be made for human infirmities; but we should be on our guard against feelings, perhaps prejudices, which may warp our judgment, and should endeavour to base our proceedings, as far as possible, on sufficient information, and on convictions derived from personal examination.

The Rocky Island, and other Parables. By SAMUEL WILBERFORCE, M.A. Archdeacon of Surrey. London. Burns. 1840. Pp. 171.

It has been remarked of the proboscis of the elephant, that, though capable of propelling the battering train at the capture of Seringapatam, yet is it so lithe and sensitive as to be able to pick up a pin from the floor; and something analogous is the elastic power displayed by the author of the child's book before us. He can confront

the theological acumen of an university by his discourses from its pulpit; and yet, with no less skill and tact, descend to win attention from young minds, to whom it can scarcely be imputed as a fault that they more willingly listen to "truth severe" when they find it "in fairy fiction drest." But the provender for the "lambs of the flock" here supplied, is not the mere "stubble" of fancy. The archdeacon's stories are "parables,"—a name, however wide in its original import, now appropriated to one specific sacred sense. Of very dull promise must be that young intellect which would not be captivated by such a book. There are four apologues, of which we think we like "The Three States" the best: it is very interesting even as a tale, and almost rises at times into the vividness of poetry. The secondary meaning is sufficiently hidden to try the ability of the reader without being too puzzling. Works of this sort naturally remind one of the "Pilgrim's Progress;" which is in this case often paralleled in some of its best qualities, with the desirable omission of its coarse humour and another blot or two. Indeed, we may well wish that good John Bunyan had happily been nurtured in the Church principles which evidently suffuse these parables, and the lack of which is the one great defect of his racy and ever-popular allegory,—“a dream, that was not all a dream.”

The archdeacon says that he has tested these little productions by their effect on his own children; and it could not be done in a better quarter, if they give promise of inheriting the qualities and virtues with which the two preceding generations have been endowed.

The last two narratives in the book are not parables, but expansions of incidents in Holy Writ, and equally well executed with the rest.

The Chermell Water-Lily, and other Poems. By the REV. FREDERIC WILLIAM FABER, M.A. Fellow of University College, Oxford. London. Rivingtons. Small 8vo. Pp. 384. 1840.

NOT so very many years have elapsed since England was rich in living and prolific poets. The season (in bookseller's phrase) then brought forth, year by year, some great work from one or other of them, which had been duly trying the patience of expectants by sundry premature announcements, and as tantalizing adjournments. Of those birds of song, some have winged their way "beyond this visible diurnal sphere;" and some, yielding to the languor of age, or long since driven to other occupations, have ceased to "breathe their divine enchanting ravishment." Of the race who have succeeded them, we cannot say there are any of very decided eminence,—none who, were the wreath of the laureate again vacant, would keep opinion in suspense, as Scott and Southey did, till the Northern minstrel generously promoted the elevation of his brother bard. Not that poets are now wanting with us, nor that they are devoid of genius;—for there are many who have given proof that, under more encouraging circumstances, they might have equalled their predecessors in verse; but the times seem adverse to great efforts in this way. The current of popular favour has taken another direction; so that publications of this sort are generally collections of incidental

impressions,—brief transcripts of moods of the mind,—and not a detailed evolvment of some great absorbing subject to which the whole man has devoted himself long and exclusively. Although a glance through our present realms of poesy may reveal to us few “men of renown,” yet is there much to delight us there, and, among other cheering circumstances, one is particularly worth notice. It certainly must be considered as a good symptom of the prevailing sentiments of the age, that, of its many clever minor poets, a great proportion of them have more or less poured forth successful numbers on sacred themes, or at least have mixed up reverential or religious allusions with their most spirited strains. This was not altogether the road to fame a century ago; nor, unless done with sincerity, and chastised by taste and judgment, is it greatly to be desired; but, among the merits of our melodious contemporaries, this is one,—that their religious leaning seems to come of hearty good-will, and, generally speaking, it is not deformed by impropriety of matter or manner.

The book before us is of the sort adverted to: much of it is written with a strong religious tendency of a very distinct character. The author himself, by a prefatory sonnet, indicates that ecclesiastical and collegiate influences have pitched the key of most of his topics. With such, as such, we have no quarrel; they are features which make much of his handicraft very picturesque, noticeable, and effective. But with much to approve, there is also so much for which abatement is to be exacted, that we know not whether the volume, on the whole, provokes or pleases most. The two sonnets, which respectively usher us in and out, are no bad types of the whole concern. It is impossible to read them without perceiving that the writer has great command of language and versification, much skill in awaking interest, an eye more than commonly keen in the perception of imagery, and that he is gifted with that individuality of expression which lifts him well out of the herd of mere imitators, though a chime of Wordsworth or of Keble sometimes wafts itself along, and the notes of Tennyson are not unheard. But these sonnets herald other qualities to be found in the bulk of the work,—a vagueness, a scarcely penetrable mysticism, a severance of the golden chain of meaning, as well as a wilful departure from the workmanlike construction of this arbitrary species of poem, of which we shall have more to say hereafter, when we have made more acquaintance with the present poet. His merits and demerits run so into extremes,—like Jeremiah’s basket of figs, “the good figs very good; and the evil, very evil, that cannot be eaten, they are so evil,”—that we are inclined to bestow on them more attention than so miscellaneous a collection generally commands.

In a bird’s-eye view of his poems, they may be grouped as religious, sentimental, and descriptive. Under the first class may be arranged such as are suggested by the services and festivals of the Church, direct hymns, and those in which collegiate habitudes are bodied forth: we may marshal, under the next head, such as abound in personal intimations, and moralized adventures,—as well as the bulk of the sonnets: while our third division will sweep in all those which

have natural scenery for their staple, or which revel in the embroidery and garniture of fancy : though of course many may as well be assorted in either ; for their characteristics interpenetrate one another, and so blend, as to defy exact classification.

In the religious poems there is much to which all true churchmen's hearts will glowingly respond, and much besides to which no answering sympathy can be extended by an immense proportion of our readers ; for there are mystical hints and phrases, which, to those "who know what is piped or harped," may indeed have a meaning, but not to the uninitiated. We know not whether "The Senses,"—a long rhapsody of some twenty pages,—should be allotted to the sacred class ; but as there is talk in it of "Christian symbols," of "Eden," of "outward and inward worlds," we suppose it must : but it would be false to say that we know much more about it than that there is a good deal of pleasing portraiture ; and that we seem to have wandered about one of those ingenious puzzles in a garden, called a maze,—going on smoothly, charmed with the flowers and the unseen birds, but with no precise knowledge of our whereabouts. There is another still more lengthy allegory or enigma, called "The Mourner's Dream," which may as well be despatched with the preceding, because it seems to profess to inculcate a religious lesson, but, as it is equally unintelligible, it does so to as little purpose. It is much prettier, as far as its metrical pictures go ; but, if it may be said without offence, bears a marvellous family likeness to *nonsense verses*, taking the difference of a dead and living language into consideration. It may be our dulness which is in fault, but, under our present conviction, we scruple not to say, that the writing of these, and of such as that called "The King's Bridge," is no healthy exertion of the intellect : they are not devoid of beauty ; but what would be thought of a great painter, who could waste his pains in the sprawls and flourishes of arabesques ? It might be exercise for his hand and colours ; but if put forth as a serious effort of his skill, he would sink from the rank of artist to that of artisan. The frieze of the Galatea alone would never have immortalized a Raffaele.

Of how much better things we may partake at the hand of Mr. Faber, let the following evince.

THE SIGNS OF THE TIMES.

The days of old were days of might,
 In forms of greatness moulded ;
 And flow'rs of heav'n grew on the earth
 Within the Church unfolded ;
 For grace fell fast as summer dew,
 And saints to giant stature grew.

But one by one the gifts are gone
 That in the Church resided ;
 And gone the Spirit's living light,
 That on her walls abided,
 When by our shrines He came to dwell,
 In power and presence visible.

A blight hath past upon the Church ;
 Her summer hath departed ;
 The chill of age is on her sons,—
 The cold and fearful-hearted ;

And sad, amid neglect and scorn,
Our Mother sits and weeps forlorn.

Narrow and narrower still each year

The holy circle groweth ;

And what the end of all shall be

Nor man nor angel knoweth :

And so we wait and watch in fear :—

It may be that the Lord is near!—Pp. 47, 48.

We could also quote with pleasure "The Holy Angels," and others ; but, as this is emphatically the work of a collegian,—of a scholar grateful for those peculiar endowments of our ancestors at Oxford,—of one not scanty in his admiration of its edifices, groves, and hallowed haunts,—of one well estimating its leisure and seclusion, its means of erudition and of mental and moral discipline,—nay, of no reluctant stickler for the antique dress and observances, and the almost monastic rules and restrictions of college life,—in brief, (as this volume stamps him,) of a gownsman in heart and soul,—we must give a taste of his quality as such, and a taste only, for almost every page relishes of the protestant cloister. Out of four sonnets, called, respectively, College Chapel, Hall, Garden, and Library, we give the best.

COLLEGE HALL.

Still may the spirit of the ancient days

Rest on our feasts ; nor self-indulgence strive,

Nor languid softness, to invade the rule,

Manly, severe, and chaste,—the hardy school

Wherein our mighty fathers learn'd to raise

Their souls to Heav'n, and virtue best could thrive.

They, who have felt how oft the hour is pass'd

In idle worldly talk, would fain recall

The brazen Eagle, that in times of yore

Was wont to stand in each monastic hall ;

From whence the Word, or some old father's lore,

Or Latin hymns, that spoke of sin and death,

Were gravely read ; and lowly-list'ning faith

In silence grew, at least as well as fast.—P. 104.

Somewhat of Mr. Faber's treatment of the sonnet requires here to be noticed. His mind and ear seem to possess the qualities for excelling in it, and there are not less, perhaps, than eighty examples in the book ; and yet not one, varied as they are, is, we believe, cast in the orthodox mould, and few according to any definite arrangement. It was open to him to follow any standard ; but we cannot discover that he has enlisted under any, unless he sometimes follows that which a high authority has pronounced the worst.

"The difficulty (says Mr. Hallam) of finding the necessary rhymes in our language has caused most of those who have attempted the sonnet to swerve from laws which cannot be transgressed—at least, to the degree they have often dared—without losing the unity for which that complex mechanism was contrived. Certainly three quatrains of alternate rhymes, succeeded by a couplet, which Drummond, like many other English poets, has sometimes given us, is the very worst form of the sonnet, even if, in deference to a scanty number of Italian precedents, we allow it to pass for a sonnet at all."*

* *Introd. to Hist. Literature of xv. xvi. and xvii. centuries, vol. iii. p. 505.*

Shakspeare formerly worked, as Bowles does among the moderns, by this too easy process. Spenser has a singularly well-interlinked plan for the first twelve lines, but finishes with a disjointed couplet. Milton keeps always strictly to the best legitimate Italian model; and so does Wordsworth very commonly; and his most frequent deviation is one which the ear does not very readily detect or revolt at,—and that is, by assuming a new rhyme in the midst of the second quatrain. Let us again hear Mr. Hallam.

“The legitimate sonnet consists of two quatrains and two tercets : as much skill, to say the least, is required for the management of the latter, as of the former. The rhymes of the last six lines are capable of many arrangements ; but by far the worst, and also the least common in Italy, is that we usually adopt,—the fifth and sixth rhyming together, frequently after a full pause, so that the sonnet ends with the point of an epigram. The best form, as the Italians hold, is the rhyming together of the three uneven and the three even lines ; but, as our language is less rich in consonant terminations, there can be no objection to what has abundant precedents even in theirs—the rhyming of the first and fourth, second and fifth, third and sixth lines. This, with a break in the sense at the third line, will make a real sonnet, which Shakspeare, Milton, Bowles, and Wordsworth, have often failed to give us, even where they have given us something good instead.”*

But, if these worthies transgressed the rule, Mr. Faber seems almost unaware of any rule at all, save that of being hedged in by the limits of fourteen lines, and rests content if his corresponding rhymes be not at such a hazy distance as to be absolutely irrecoverable by the expectant ear. There is a series of these pseudo-sonnets which we must rank among the personal effusions, called “Memorials of a Happy Time,” so good, that we could wish that most of them were less dreamy and inexplicable. Though they are attractive from the lights of genius which flash through them ; yet a want of wholeness is a besetting error in the majority of them, for the writer is as much “a chartered libertine” in diverging from the matter he begins upon, as he is in abjuring the mechanical form in which they should be shaped to constitute a series of real sonnets. “The Lesson” will exemplify some of these remarks.

Listen—another strain ! I long had thought
 The scourge austere and stern self-punishment
 To school impatient spirits had been sent ;
 And hop'd their task would long ere this be wrought.
 Man works in haste ; for speed with him is might :
 In depth and silence God's great works are laid,
 As in foundation-stones, all dimly bright.
 The world doth know it hath but one brief hour,
 And hurries by while judgment is delay'd ;
 And it is gifted with a fearful power
 Of holding back its own dark day of doom :
 But God keeps shrouded in His ancient gloom,
 Watching things travel to His own vast will :—
 So He works on, and man keeps thwarting still.—P. 69.

* Introd. to Hist. Literature of xv. xvi. and xvii. centuries, vol. iii. p. 506.

How pathetically he can write may be proved from many, where personal emotions deepen the interest. We consider the following lines as very tender and touching.

BIRTHDAY THOUGHTS

AT THE GRAVE OF BISHOP KEN, FROME, SOMERSET, 1839.

If in the years of my most wand'ring youth
 Some few untended plants have learn'd to flower,
 Thine was the mercy, Lord! and thine the power,
 That sow'd and kept alive the seeds of Truth.
 Father and earthly mother I have none;
 Sweet bride, nor marriage-home, nor children here,
 Nor looks of love—but Thine, my Saviour dear!
 And my young heart bears ill to live alone.
 So to the wild and weedy grave I come
 Of this meek man of heart, who bore the Cross,
 Hid in a lordly crozier, to his home,
 And for Thy love did count all else but loss.
 Long as my life may be, teach me, like him,
 To follow Thee by pathways lone and dim:
 Better they should be lonely,—better far
 The world should be all dark; so through the night,
 And with fresh tears to multiply the light,
 Mine eyes might see Thy pale and single star.
 Yet, Lord! 'tis hard, when ev'ning shadows come,
 To have no sight or sound of earthly cheer:
 Still, were my faith but strong, Thou wouldst be near;
 And I in my pure thoughts might find a home;
 And memory might hear her dead loves breathe,
 Soft as the songs of some shy hidden bird,
 From the low fields or woodlands nightly heard,
 That ev'ning spell which Ken did once bequeath:—
 Oh, shame on me to fear the Cross should press
 Too hard in chaste and thoughtful loneliness!—P. 190.

For those who love the descriptive, brightened by gleams of romance, and animated by the figure of the author constantly prominent among the scenes he copies, there is here much to attract them. "Heidelberg Castle" is a good deal in the early style of the poet of Rydal Mount. "Oxford in Winter," and "Loughrigg," are also favourable instances of a mixture of description and a fanciful reflectiveness.

We have derived so much pleasure from the beauties and even singularities of this little volume, that we have extracted pretty copiously; and certainly have not exhibited much of what we consider its greatest blemishes; for, strangely enough, they are most obvious in the longest and most elaborate endeavours of the author. That it will be a popular collection we can hardly fancy: much of the ground-work is too deep-thoughted for the shallow, and the academic aspect will repel many who look no farther; though more serious objections lie to the obscurity of expression, the suddenness of transition, the startling inconsequentiality of conclusion, and the bewildering tendency to symbolize and mystify, which deform so much which is otherwise good. But to hear that it is a favourite manual with young hearts of an imaginative cast would not surprise us; nor that it should be approved by the meditative and the serious. Indeed, we scarcely hesitate to affirm, that, if the author would keep

a tighter rein on his discursive fancy, and distrust his facility of composition, he might certainly accomplish something more worthy of perennial remembrance. Even now much of the ore stands the crucible, and comes forth fine gold, as precious as it is brilliant.

Two Sermons preached at Greenwich; one in the Church of St. Mary, Jan. 12, 1840, in obedience to the Queen's Letter, for the Benefit of the Incorporated Society for Building Churches; the other in Trinity Church, March 25, 1840, before the Lord Bishop of Rochester, at the Consecration of the Church. By the Rev. WILLIAM ALDWIN SOAMES, Vicar of Greenwich, and formerly Fellow of Trinity College, Cambridge. Greenwich: Richardson. Pp. 38.

THESE are excellent Sermons, worthy of their interesting and important subjects. Mr. Soames writes in a singularly calm and graceful style, which one rejoices to contrast with the verbosity so prevalent in the modern pulpit. His sentiments seem to be precisely those which, in spite of much diversity in detail, are spreading over our Church, healing its divisions, and comprehending within their sway all the intelligent piety of the land. The first, that preached on behalf of the Church Building Society, is on the subject of national religion. That the idea is not a mere delusion, the practical student of revelation will easily persuade himself, however little he may be able to deal with the difficulties and objections which a perverse ingenuity may succeed in starting against it; or however hard he may sometimes find to bring it before himself or others in the shape of an altogether consistent theory. Mr. Soames thus excellently disposes of all this, in a way which may well content the plain Christian:—

There is such a thing as national responsibility, national virtue or guilt, over and above what belongs to each man's individual conscience. It may not be very easy to develop this idea in plain and accurate terms; but the general language of Scripture on this subject, and especially the history of God's ancient people, the Jews, sufficiently prove that, besides the personal duties of each and every man, a nation, as a nation, has its duties and responsibilities also; that there is such a thing as national righteousness, and national sin—the one "exalting," the other being "a reproach" to the people which practises each respectively.—Pp. 6, 7.

It is to the second Sermon, however, that we wish most to direct attention at present, as being an exceedingly beautiful composition, and full of just and striking reflections. It was preached at the consecration of Trinity Church, Greenwich, during the Lent of last year; and is very appropriate both to the particular occasion, and to the penitential season of its delivery. It treats of those elementary principles—Repentance and the Remission of Sins; and opens with a cogent argument to prove that we could never have known or expected the connexion of these two, by any light except that of divine revelation. Mr. Soames appeals to the prevalence of penance, as a proof how little the natural man counts on such connexion, and argues thus:—

We may observe, by the way, that if we required any further proof of the assertion, that forgiveness of sins upon repentance is not a notion deduced by natural reason, but a matter of pure revelation, the very existence of penance in almost all religious systems, unenlightened by revelation, or where that light is discoloured by passing

through a human medium, would be a strong confirmation of its truth; for there is something so contradictory in the character of penance as the procuring cause, and repentance as the appointed means, of pardon, that it is hardly conceivable that the one should exist where the other is properly understood.—P. 27.

Now, this argument seems a good one; and the propositions it contains are unquestionably true, wherever penance is understood as a satisfaction to divine justice. But Mr. Soames speaks here and in the preceding context somewhat as if he considered the bare practice as incompatible with evangelic illumination. Surely, as our inward principles can be developed and manifested only by definite and outward acts, deeds of bodily mortification may well be regarded as suitable aids to and developements of the sentiment of repentance, without which latter, says our author, “even the blood of Christ will not save us.” And it was in this point of view, not as expiation, but as discipline, and again as necessary satisfaction to the Church, warranting her to restore to the offender the forfeited blessing of communion, that penance was imposed on the early believers, and might be, as far as the avowed sentiments of our own Church are concerned, on ourselves.

The following recommendation of our Church’s penitential and rejoicing seasons—her fasts and festivals, is particularly good in itself, and as a specimen of Mr. Soames’s style:—

Well knowing that, from the weakness of human nature, a duty which may be equally done at all times is apt never to be done at all, the Church, from primitive times, has spread over the whole year her anniversaries of christian events, and her special seasons for the performance of christian duties. Thus, though it be a christian privilege to “rejoice evermore” in the mercies of redemption, and St. Paul bids us, with rising energy, “rejoice in the Lord always, and again I say, Rejoice!” yet the Church marks out two particular seasons, at Christmas and Easter,* for the special manifestation of christian joy; and in like manner, though repentance be at all times a work in season, at all times necessary and indispensable, yet the Church has pointed out and marked with a distinguishing name the present season of the year, when the duty is more earnestly and repeatedly pressed upon her members by outward observances and pulpit exhortations, and when even the calendar reminds us of repentance.—P. 32.

We imagine there are few who do not in some sort appreciate the festive occasions of Christmas and Easter; but we are often pained by the even avowed indifference, not of the laity, but their guides the clergy, in regard to those seasons of rejoicing which the Church “has spread over the whole year.” We sometimes actually hear it said, “Supposing we did observe the Saints’ days, only two or three would come to Church.” That is to say, to make it worth our while, we must have, not a congregation, (of which we may make ourselves sure,) but a crowd! The united prayers of two or three have no value in our eyes, albeit their effect is to make Christ mystically present! Some occupation of our own devising is a better employment of our time, than securing that presence, unless great numbers secure it along with us! Why, in populous towns, the clergy can often make a congregation alone; and what right have they to complain of the apathy of the laity, if they show no love for the sanctuary themselves? Then again, however few, say only a few old women, are

* Has the Church shown the least disposition to exalt Christmas or Easter over the Ascension-day and the Feast of Pentecost? Does she not seem to consider them all four as equal in dignity, bringing before us as they do the four great constituents of the work of redemption?

disposed to join them, ought they to esteem it other than a great privilege to assist in building up God's little flock in high and frequent devotion, although that is a work of which the world at large will take little notice, while it smiles on their more visible and bustling exertions? Once more, granting that the present generation is, on the whole, irreclaimable on this matter, (a fact of which no man has a right to feel sure till he has perseveringly, and with his best efforts, tried the experiment;*) have not our parochial clergy the rising one in their hands? Surely a little loving care to explain the principle of a holiday to the children of our schools, and, when practicable, to make it a day of some little pleasure to them, might, by the blessing of God, be rendered very instrumental in rearing up a generation of Christians of more catholic and devotional sentiments than the present. But we purpose shortly allowing ourselves scope for a full discussion of this subject; and in the mean time take leave of Mr. Soames, thanking him for his two excellent sermons.

The Spirit of the Church of Rome, its Principles, and Practices, as exhibited in History. By THOMAS STEPHEN. London: R. Hastings. Pp. 332.

WE trust our Church and land, are, by the blessing of Heaven, never again to be entangled in the Romish errors from which God has so graciously delivered them. But, while we hope to continue zealous Protestants, we must always regard the publication and ready reception by so many of books like that before us, as a great calamity. Gross as are the corruptions of Rome, it is not by railing, but by scriptural and sound argument, and the voice of christian love, that they are to be met. To gather together all the traits of grace and goodness that may be met with from the foundation of Christendom to the time of the Reformation, as the author of "*Mores Catholici*" has done, is a most preposterous argument in favour of Romanism. And equally preposterous, as an argument against it, is the much more debasing work of raking up all the crimes of the same period, and casting them in the face of our brethren. We should say the same, we think, had Mr. Stephen shown as profound learning in executing his task, as he has displayed gross ignorance. Even after all the erudition that has been brought to bear on the question, he has no doubt a right, if he please, to consider the Albigenses and Waldenses as precisely the same, and as being most orthodox anticipators of protestant doctrine; but then he ought to give his reasons, and answer the arguments which have, in the judgment of some, settled the question the other way. But he probably is altogether unconscious of their existence.

* The love of week-day meetings among dissenters and a large class of churchmen, does not look as if the cause of the church's sobering and soothing yearly round of holidays were at all hopeless.

The Better Prospects of the Church. A Charge to the Clergy of the Archdeaconry of Lenex. By JULIUS CHARLES HARE, M.A.
London: Parker. 1840. Pp. 92.

FRUITFUL as the by-gone year has been in interesting charges, we know of none that have been delivered in the course of it with greater claims on our attention than that now before us. It is seldom, indeed, that Archdeacon Hare comes in any way before the public, without somehow manifesting his peculiar powers, and the exceeding amiability and kindly temper of his mind. The present charge—the first he has delivered since his elevation to the important office he now holds—is no exception to this rule; indeed, among all his works, we know of none with which we are better pleased. It is full of *churchly* sentiment of the highest and purest character; and this we are bold to say, though we should feel loath to guarantee our perfect agreement with its author as to particular developments and preservatives of such sentiment.

One of the most interesting subjects handled by Archdeacon Hare is that of Ecclesiastical Architecture; the present reviving taste for which seems to us both the symbol and earnest of a revival of so much else that is more momentous. His remarks on the unsightliness of pews, both in a moral and an artistical point of view, are just and striking: but we must say that the simile we are about to quote, lively and truthful as it is, should not have been made, nor the sentence to which it belongs pronounced, from within the altar rails. “When one enters a church on a week-day, and sees the strange fashion in which the floor is partitioned out into large, shapeless, lidless boxes, one is involuntarily reminded of one of the ugliest objects on the face of the earth,—Smithfield market when empty.”

However, the Archdeacon's views of the seemly in church architecture and fittings are so in accordance with our own, and we so greatly rejoice in hearing his voice uplifted in their favour, that we will not be critical, but will thank him most cordially for bestowing his attention on matters which so few in dignified situations have hitherto condescended to notice. In particular are we delighted with his indignant protest against the too frequent practice of placing the pulpit before the altar. Those who feel tempted to adopt so very irreverent an arrangement of their churches, would do well to consider how far the inconveniences which they think would arise from a more modest and orthodox one, are really commensurate with the bad moral tone, and the ill-proportioned estimate of the different parts of Divine service, which the other almost necessarily engenders. In particular, those who are choosing a design for a new church, ought to consider whatever plan renders this unhappy arrangement necessary, as *ipso facto* ineligible. And if there be any of the clergy whose own love of preaching may have led them to sanction and adopt it, let them read and weigh well the following beautiful warning given them by Archdeacon Hare against its evils:—

This is the broad distinction between a church and a dissenting meeting-house: a church is a house of prayer; a meeting-house is a house of preaching. In proportion, too, as our clergy approach to the confines of the dissenting doctrines, they are, in like manner, apt to raise preaching to an exclusive prominence; and hence,

in the arrangements of their churches, they deem the position of the pulpit the main point to be considered. Thus I have seen it placed at times most ostentatiously and indecorously in the very centre, immediately before the Lord's table, almost entirely excluding that table from the sight of the people; as though the mysteries of religion were still to be hidden from the multitude; as though the chief object of our commission were to keep people dangling in the outer court of the intellect; as though the great end of preaching were not a living communion with Christ. This thrusting forward of the pulpit has, indeed, a symbolical meaning, showing how the intellect, which ought to guide, and lead, and open the way to Christ, will often bar us out from Him. But as we desire that the intellect should resume its rightful office in the Church, so let us take care that the preacher do not hide the Lord's table even from the outward eye, *but stand aside while he invites the people to it.**—P. 21.

Our author, while he is all alive to the importance of getting the laity to feel that they are members of the christian body, and owe it a debt of active and loving service, seems to be well aware of the difficulties connected with lay cooperation in the pastoral care. They lead him to the following conclusion, expressive of a holy wish existing now, we trust, in too many christian hearts to remain long ungratified:—

At all events we may learn this lesson, how desirable it is that there should be an order of deacons in the Church, who should not consist solely of the candidates for the priesthood, but the chief part of whom should devote themselves permanently, according to the practice of the early ages, to some of the lower ministerial offices. This class might embrace our parochial schoolmasters. Hereby our Church would be relieved from one of its most injurious deficiencies; inasmuch as a sphere of action would be opened for those members of the poorer classes, who, feeling spiritual stirrings and intelligence, are now foreclosed from exerting them.—Pp. 23, 24.

This strikes us as not more pregnant than practical; and should any treat it as of little consequence, we would remind them from what necessities the order of Deacons at first arose;† and how complacently and contentedly many of our best clergy are doing that which the Apostles refused to do, “leaving the word of God,”—leaving all deep and meditative study, and, by necessary consequence, all rich and genial ministration thereof,—leaving that attendance at the altar and upon prayer to which they are consecrated and pledged, in order to “serve tables.”

We have already declined pledging ourselves to every thing in Archdeacon Hare's charge; but we warmly recommend it, and think we can hardly have failed to enhance its attractions to the readers of this number of *the Christian Remembrancer*, when we tell them that it is full of Bishop Otter, his apostolic character, and christian graces.

Miscellaneous Verses. By SIR FRANCIS HASTINGS DOYLE, *Bart.*
London: Saunders and Otley. 12mo.

WE are indeed pleased to see our aristocracy so employed; for, “miscellaneous” as are the subjects, they are all generous in senti-

* We have often been pained by the practice in question; but we trust it is not so common everywhere, as the following circumstance indicates it to be somewhere. We have just heard of a book, entitled “The Interpreter's House,” the aim of which is to instruct children in the details of our public worship, and which is in the catechetical form. In answer to the question, “Where is the pulpit?” the catechumen is instructed to say, “Just before the altar!”

† We are aware it has been doubted, but it does not seem to us with much reason, that the order dates from the appointment of Stephen and his coadjutors.

ment, classical in style, and pure in religious principle. They are altogether a good sign of the times, for they are the natural effusions of a poetic vein;—and to be natural, is certainly one essential element of excellence in poetry, as in other things. The wrongs of the Poles, and the disappointment of the Cavaliers in the profligate son of their martyred king, alike call forth the sympathies of Sir Francis Doyle. Nor, like another Pindar, does he disdain to sing the glories of the race. The poem on the “Doncaster St. Leger” is a very happy and humorous sketch of an important feature in Yorkshire life. But he can be serious and reverent too, as witness the following beautiful stanzas.

Have we another Creed to make ? Another God to raise, Out of the phantom forms, which shake These melancholy days ?	The Cross to save is as divine, The Spirit sword to quell, As when, of old, its primal sign Silenc'd unresting Hell.
Better to join the quiet dead, Than aimlessly live on, With rayless heavens over head, And faith for ever gone.	Martyrs and saints, a rev'rend train, Gleams yet of glory cast ; Oh ! sever not the golden chain That links thee to the past.
Let not the drunken pride of will, In logic's glitt'ring fence, Entice thee to the ranks of ill, Against thy holier sense.	Pray with meek heart and tearful eye, Fixing the inner mind Upon that noble company, Who live in light behind.
Still to the man of humble knee, For human fear and grief, The Church's old and mystic tree Has healing on its leaf.	

A Charge delivered to the Clergy of the Archdeaconry of Surrey.
By SAMUEL WILBERFORCE, M.A., at his Primary Visitation,
in September and October, 1840 : and published at their request.
London : Burns. Pp. 38.

WE have here another archidiaconal charge, proceeding from one well qualified to apprehend and to discharge the duties of his office. It is marked by the same union of clear statement, sound reasoning, and vigorous expression, which has already earned the writer a high place among the orators and authors of the day. The Archdeacon commences by tracing the rise of the jurisdiction of his office, and defines its limits in accordance with the canons, somewhat more widely, perhaps, than popular opinion would have drawn them.

The office of archdeacon may be traced back as far as the third century. Not that he filled then exactly the same place that he does now : his duties at that time seem to have been principally to assist the bishop at the altar, to direct the deacons and others in their several duties, to attend the bishops at ordinations, and aid in the management of the revenues of the see. Jurisdiction, therefore, strictly speaking, he at this time had none. This grew up by degrees, and from the necessity of the times ; for when, in the year 360, it was ordained by the council of Laodicea, that no more chorepiscopi should be placed in country parishes, the additional labour of inspection thrown thereby upon the bishop (moderate as were the limits of those dioceses when compared with ours) led to a portion of his authority being of necessity deputed to his archdeacon. Still, for a period, his charge reached no further than to inquiry and inspection ; he had no special district committed to his care, but carried out the bishop's power throughout his diocese. By insensible gradations and repeated grants of needful authority, jurisdiction grew out of the simple right of inquiry ; and soon

after the Norman Conquest, when by the constitutions of Clarendon the bishops were bound to a personal attendance on the royal councils, and so were of necessity a longer time absent from their dioceses, these were divided into separate districts, and committed to several archdeacons. The office, therefore, though now a substantial jurisdiction, (the archdeacon being himself an ordinary, and not simply acting as the vicar-general by the bishop's delegated power,) is clearly an emanation from the episcopal authority; and its use is to carry out into the detail of cases the bishop's office and care;—not regarding merely the fabric of the church, or its external possessions and endowments alone,—but taking cognizance of persons as well as things; and bearing on all points, which are not of necessity limited to the episcopate, its portion of the bishop's spiritual charge.

On this head the old canons of the church are plain and express. "The archdeacon shall inquire," say they, "whether any thing is to be corrected in the parishes he visits, whether as to things or persons." "He shall enforce on his parochial clergy the teaching to their flocks the words of the form of baptism." "He is to know," says the canon law, "that to him, after the bishop, belongs all the care of the clergy (both of those in cities and those in country parishes), as it respects their mode of life, their honour, the repairing of their churches, their doctrine and diligence; and he must render an account of all delinquents before God." To the same effect speaks the "*Reformatio Legum*," with a strength of language which must be injured by translation. "*Archidiaconus sit proximus post episcopum et ejus vicarium minister Domini. Sit presbyter, et in perpetuis excubiis, ut qui in functionibus sunt inferioribus diligenter suum officium faciant. Sint itaque oculi episcopi. In archidiaconatu resideant, concionentur, pascant, visitent . . . omnes populi querelas, omnes offensiones, omnes inferiorum ministrorum errores, omnem denique actionum suarum seriem episcopo deferat: ut per eum, tanquam per oculi organum, quid recte, quid secus, per universam diocesim geratur, episcopus videat.*"—Pp. 4, 6.

In calling on the clergy to cooperate with him in carrying out the duties of his office, he is led to some just and powerful remarks on the necessity and want of union in the ministers of the English church. We have often deplored this weak point in the working of our establishment. Dioceses, and even deaneries, too large to admit of being a bond of general intercourse; rural deaneries fallen into abeyance; and the archidiaconal visitations rare and little valued; all left the clergy without common rallying points, whence they might derive mutual encouragement and advice, and return to their work, strong in the animating feeling, "we are many." Perhaps the breaking up of overgrown parishes into districts, connected still with the mother church,—cases which still supply some of the most remarkable proofs that union is strength,—was one of the first means of opening men's eyes to the prevailing weakness, which Archdeacon Wilberforce thus describes:—

Perhaps one of the main causes of want of strength within the Church of England, at this time, is the want of concert, combination, and therefore of strict union between her clergy. We act separately in our parishes—we grow to act as units on society: the man, therefore, and not the system, is brought to bear upon the various hindrances we meet with. Meanwhile, the necessary love of our own plans—peculiar modes of viewing truth—the apparently paramount importance of that part of the truth which we are most apt to contemplate; all this tends to develop a selfish standard, to lower our estimate of unity, and to sever us from our brethren. Then come suspicious thoughts of all who do but express the same truth in different modes of speech; then shyness of combined action, which is soon observed, imitated, and exaggerated by our flocks; and so the compact phalanx of the Church, which in her union would be "terrible as an army with banners," is broken up into a mixed and disordered multitude, and is in danger of becoming the helpless prey of the first vigorous and combined assault of her beleaguering enemies.—P. 9.

We trust that the restoration of rural synods, with the greater frequency of visitations, together with other causes now in operation, such as the spread of charitable societies, will tend to knit more closely

the ties of clerical intercourse. Differences will then be rubbed away, or at least lose their points, by mutual attrition; plans of usefulness will extend from one to the other, and a wide step will be taken towards catholicity of doctrine as well as catholicity of feeling.

We will not follow the Archdeacon through his valuable remarks on what may be termed the ecclesiastical politics of the day,—church rates, rating of tithes, the ecclesiastical bills, &c., as, ably though they are treated, they are not the distinctive features of this charge. On the subject of the ecclesiastical commission, however, we cannot resist quoting his opinion with unqualified approbation:—

First in order of importance come the long-delayed enactments affecting the cathedral bodies, which have sprung from the recommendations of the ecclesiastical commission. Whatever may have been, my reverend brethren, in time past, our feelings and persuasions on this subject, whether we have been of their number who have conscientiously and firmly opposed the changes which have been in part effected, or whether we have looked on them with favour, we must alike remember that they have now become the law, and that we are hereby placed in new relations to them. We may have thought that, in such a confiscation of reserved means, the impatient temper of our age was eminently manifest; and we may therefore have earnestly and warmly (none of us, I trust, have treated such a matter jestingly or scoffingly) borne our testimony against it. We may, on the other hand, have been so possessed with a supreme sense of the need of increasing our parochial endowments, that, believing it a lawful thing to do so, we have been willing to diminish these means and rewards of a more learned and regular piety, for the sake of endowing destitute parishes.

But whatever were our views while the matter was at issue, now that it is settled we can have but one object; and that is to lessen the evils, and secure the advantages of the new system on which we are entered. The first step to this is to let all difference of feeling between churchmen die away with the division of judgment from which it sprung. And this we cannot do unless we are ready to give ample credit to the pure and single motives of those with whom these measures had their origin. Nor can any one reasonably doubt that an earnest zeal for the spread of true religion, and the welfare of the Church of Christ amongst us, animated the two distinguished prelates who have throughout stood foremost in this cause; while other circumstances have clearly shown, that amidst all the perplexities of office, the aim of the eminent minister under whom the commission was begun, pointed no less singly to the strengthening of the Church. By such a hearty union amongst ourselves we may best hope to secure the benefits at which this measure aimed. If the cathedral-property was sacrificed, not so much for the good it could itself effect, as to manifest the strong persuasion of the sacred order, that church-extension was, above all things, needful,—let us not, now that the sacrifice has been made, omit to press upon the nation, by every lawful effort, the absolute necessity of this provision.—Pp. 20—22.

The subject to which the last, and perhaps the best, pages of this charge are devoted, is that deadly leaven, which, under the double form of chartism and socialism, is working widely in the uneducated and half-educated masses of our population. There is much matter here for melancholy foreboding. It is vain to say that these systems are self-contradictory follies which must fall by their own unsupported weight. Perhaps they may; but they will have done their work. They will have effected a revolution in the hereditary opinions of men, which, though, philosophically speaking, they are little better than prejudices, are yet in no small degree the cement of society. An undefined feeling of reverence for the Bible and the Sabbath, even in those who neither read the one nor improve the other, an instinctive respect for the monarchy, titles, birth, and laws, are all parts of the English character, and contribute,—who shall say how much?—to the well-being of the nation; take these away, and there will be a

crumbling of the lower tiers, the very foundation of society, and a consequent sinking of the whole fabric, even should nothing inflammable be disengaged in the process, the explosion of which might rend the edifice asunder. This is the work which is now going on; and if, as it appears, it is too late to stay it, it becomes a deeply important problem how to remedy the damage. How may society be held together, when the old bands are corroded and gone? Mere intellectual education will not do it; it creates cravings, but does not satisfy them. It is the feelings, not the reason, by which men hang together. They need something to admire, to reverence, to love. They must have something belonging to all, and yet, above all, something to which the greatest must bow, and in which the humblest may rejoice; something round which the affections of each may twine, till they meet and interlace each other in a thousand knots, the complications of mutual charity and with fellowship. Happy will it be for our country, if through the blessing of God on the scriptural teaching of her clergy and her schools, she should find such a bond in her church. But let us hear Archdeacon Wilberforce :—

It is of no use to rail against the spirit of the times in which God has cast our lot: our business is to mould and sanctify it; and this we may do, if we bring the influence of the church to bear upon it. For even in its worst forms we may commonly find that what is called the spirit of the age rests upon some real want of man and society—upon some want which the church can and ought to satisfy, and which is turned to evil through the absence of this its lawful satisfaction.

Thus, for instance, at this moment two causes mainly lie at the root of all those convulsions by which the peace and order of society are threatened—the unequal distribution of property, and the want of a common bond of unity. Now, both of these undoubtedly are the result of a highly unnatural, and, in many respects, diseased state of society; and the craving for their redress is not in itself evil. It becomes evil only when it seeks the mocking, selfish world as its redressor; instead of seeking, as it ought, the power of Christ's church.

For, take for a moment the second of these causes: is it not true that there is a great and widening separation in this land between the various classes of society, and even between man and man? Thus the bonds which of old held the high and low of English society together are melting away. Where, for instance, amongst our vast manufacturing population, are the old bonds of mutual affection and respect—of national care on the one side, and generous trust upon the other—by which the peasantry and gentry were united? And this poison cannot be anywhere present in the circulation of the body politic, without reaching, more or less, to every part—it creeps on to the trading classes, to the shopkeeping classes, and thence even to rural districts. This change is passing upon the very conditions of social life in England; and at the same moment, and from the action of the same causes, the straiter bonds of family life and subjection are wearing out; children are becoming more independent, and brethren therefore more disunited. And yet men are so constituted as to crave after union and cooperation: in the bitterness of spirit, therefore, which waits on this increasing separation, they look around for some new bonds which may replace the old. It seems to them that religion has been hitherto one of their dividers; for they have known her only in the multitude of sects; and so they turn from her, and vainly hope to find in common interests, and the jugglery of sensual promises, a cement strong enough to hold together their pretended social system. Now, how are such men to be met? Not by railing against their desire of combination, for this rests on a true longing of man's heart—it is the cry of their souls against the misery around them; but by showing them that the church is this healer of division; that in her unity, and in it alone, the selfish, jarring hearts of men may be indeed charmed to concord. My reverend brethren, there is at this moment a special call upon us to believe and act upon this truth; to proclaim it fearlessly, that division is not of Christ; to teach in all our parishes, and carry out the truth in all our plans, that in the church is the secret of unity for which men's hearts are thirsting. What were it not to do

for England, to bring these healing powers to bear upon our torn and disaffected multitudes? to bring our great cities, with all their busy swarming life, to bow down in the fellowship of a true faith before the altar of a common Redeemer?

And so of the other great cause of separation. No reasonable man can doubt that the idolatry of property is, at this time, one of our prime national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol-worship, shall become also His avengers on themselves; that the careless selfish rich shall become the prey of the untrained violent needy; that the feebleness of all human institutions, when they rest not upon God's word, shall, sooner or more late, be thoroughly proclaimed by all the horrors and agonies which wait on civil strife?

And what is the only redressor of this evil? Not the somewhat unpalatable truths of political economy, nor the iron sinews of a proclaimed necessity, which must always sound as a taunt in the sufferer's ear. When did these ever allay such tumults? No, my reverend brethren; Christ's Church, and it alone, can heal these evils. She who can stand between these two classes; who can bind both in a common unity; who can teach the rich man that all he has are talents; that man must hang on man; that the sin, aye, and the robbery, begins with him, if he uses for himself what was but lent to him to use for others; who can tell the poor man that he is God's pensioner, and the rich that he is God's almoner; who can show to the one the fearful danger of wealth, and to the other the dignity and blessedness of christian poverty; who can teach both that it is "God who hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another."

This work, my reverend brethren, we must do, or our land is lost. I will not scruple to say, that I believe we have not done it hitherto enough. We have not enough enforced upon the rich the conditions upon which they hold their riches. We have allowed small alms to multiply; we have not claimed, and therefore not received, those full offerings with which the church ought to equalise the inequalities of poverty and wealth. Hence have sprung many of our troubles; we have ourselves in the minds of the ignorant become identified with the idol-worshippers of property, because we have not openly rebuked them. Yet here, too, our nation's hope is in our efforts. Even as a mere political institution, the English clergy, standing as they do between all ranks, binding together in the equality of the common priesthood the sons of the highest noble and of the meanest peasant, have an equalising power which no other body can have. But this is far from all. When we stand up in the truth and reality of Christ's gospel, we wield "the powers of the world to come." We can, in our Master's name, rebuke Satan, and cast him out. Only let us go in faith and in humility about our task, and we must prosper. Opportunities are everywhere around us. We may lay the foundation with the young; by educating children not in the frothy shewiness of superficial attainments, nor in the fickle fervour of excited religious sympathies, but in the deep and ennobling truths of God's word; in the certain training of His church; by working principles into their hearts, and habits into their lives:—we may go on to their elders; we may charm to rest their angry passions with the blessed message of the everlasting gospel; and teach them to turn their eyes aside from an irritating gaze upon the sufferings of this life, by teaching them indeed to know and prize their place within the church amongst the saints of God.—Pp. 32, 37.

With this long but admirable extract we close our notice, expressing our fervent hopes that the primary visitation which occasioned the charge before us, may be the commencement of a career of extensive usefulness.

Rural Life in England. By WILLIAM HOWITT. London: Longman & Co. 8vo.

WE have been puzzled by this book in no small degree. A subject so engaging, to be treated of by a professed admirer of nature in that quiet and domestic character in which she has revealed herself in our native isle,—all this seemed very promising. The preface, however,

rather awoke our suspicions ; for why should the author assure us that " he had striven not so much for wealth as for an independent spirit and a pure conscience," unless there had been some so sceptical as to doubt this fact? Nevertheless we proceeded in hope, though sometimes staggered by such a passage as the following, not altogether in the purest taste. " Is it not sweet, where, on some sequestered stile, sit two happy lovers? or where they stray along some twilight path, and the woodbine and wild rose are drooping their flowery boughs over them, while earth and heaven, supremely lovely in themselves, take new and divine hues from their own passionate spirits?" This, by the way, forms part of the description of a Sunday in the country! Still we preserved our patience. To be sure it rather surprised us to find the " comfort of a daily newspaper" put forward as the characteristic enjoyment of the country gentleman. It seemed strange, too, that a professed admirer of rural sports and occupations should be the person to sneer at what may be called the national amusement of hunting; should apologize for poachers as " following a strong natural instinct;" and should break forth into a eulogy upon America, where " there is no fear of game laws, and no obstructions of monopoly." It was in vain that we stumbled on a chapter to set against all this, containing deep expressions of affection for our ancient parish churches, and supplicating " blessings on those old grey fabrics that stand on many a hill and in many a lowly hollow all over this beloved country." Our suspicions were only the more increased. Here were manifestly words without ideas, sentiment without feeling. We were convinced that the author could not be sincere; and we began to apprehend that, in spite of his own account of himself, he was one of those hirelings who was not only corrupting the national taste by vapid sentimentality; but that, under the assumed mask of an admirer of our land, as well in its physical as its moral condition, he had his own secret purposes to serve. We determined to inquire more about this William Howitt; and, after some labour, (for the name of the book was carefully suppressed in the list of his works appended to the volume before us,) discovered that he was also the author of a certain treatise denominated " A popular History of Priestcraft in all Ages and Nations." We could not rest till we procured the book. And now the whole mystery was cleared up. Here we found the principles of the *man*: before we had been reading the manufacturer of goods for the market. In the latter character he could invoke " blessings" on the Church. Hear now his curse.

" Such was the formation of the Church of England! such it remains to the present hour! After such an origin, can any one wonder that it needs reform? . . . While all around it has been progressing in knowledge and better understanding of the rights of conscience, and the true nature of Christianity, here has this *eldest daughter of popery* been standing still in body, covered with all her deformities, with the mark of the beast blazing upon her forehead, and the filthy rags of cast-off popery fluttering about her; and while every clearer eye has been regarding this patchwork progeny of priestcraft and barbarism with mingled wonder, ridicule, and abhorrence, she has been hugging herself with the fond idea that she was the queen of

beauty, and the perfection of holiness! While the civilized world has been moving about her, casting off the mind, the manners, and the harsh tenets of feudal rudeness, she has lain coiled up in the bright face of advancing day, *like some huge slimy dragon cast up by the sea of ages, in the midst of a stirring and refined city; and has only exhibited signs of life by waving her huge scaled tail, in menace of her foes, and by stretching out her ten-taloned paws to devour a tenth of the land.* Can such a monster longer encumber the soil of England? As soon might we expect St. George to come leading his dragon into London, or St. Dunstan present the devil, pinned in his fiery tongs, at the door of Lambeth Palace."

This is real "cordiloquy," (to use the quaint term of old Fuller.) For ourselves we only beg that Mr. Howitt will continue to write in this strain. We honour sincerity, but we do abominate the hypocrite with a most religious horror. Whatever he does let him not "bless" the Church. One particle of comfort is to be extracted from this disgusting spectacle. It is encouraging to find that the poisoner may gild his drugs to save the hootings of the world. We advise him, however, to throw off the mask henceforth, and we have so good an opinion of his respectable publishers, that we are sure they would willingly make amends to him for any loss that such an effort of honesty might involve. We regret to see that he is polluting with his pen and hypocritical praise places dear to us in history: will he let nothing that is good and holy escape the blasting of his breath?

We are glad to find that Mr. Gresley has issued a smaller and cheaper edition (uniform with his Tales in the Englishman's Library) of his well-known "Portrait of an English Churchman." We trust this will be the means of introducing it still more widely to public notice.

A new edition of Nelson's Life of Bishop Bull has recently appeared at Oxford. It is, of course, quite unnecessary for us to commend such a work. We may mention, however, that the editor of this reprint has "omitted the Analysis of the Bishop's Treatise on Justification; a portion of the work which both interferes with the connexion and symmetry of the narrative, and has already been published by the late Bishop of Salisbury." The volume, thus compressed into a pocket size, is printed in Mr. Parker's usual tasteful manner, and ranges with his recent republications of Patrick, Sparrow, Sutton, and others of our elder divines.

We earnestly recommend to the notice of our readers the Prospectus of the "Anglo-Catholic Library," which will be found appended to this number. A more important undertaking has not, in our days, been announced in the theological world. It is entrusted to the guardianship of a large and well-selected committee, whose names give a guarantee for the able manner in which the work will be carried on. The reading public have now the prospect of being able to procure the works of Andrewes, Bramhall, Bull, Laud, Hammond, and many others of nearly equal value, both easily and cheaply. May the genuine principles of the English Church be thus made familiar to her members, through the instrumentality of the men of might, the burning and shining lights, with which she was favoured in other days!

A beautiful engraving has been executed by Mr. Sanders of De La Roche's picture of Strafford going to execution. The moment—the incident—the scene selected by the painter—are among the grandest and most touching in all history, when Strafford, on his way to death, passing the window where his imprisoned and afterwards martyred friend, the venerable Laud, was confined, "took the solemnest leave that was ever, by any at a distance, taken one of another." A short sketch of the life and times of Strafford has been printed in order to illustrate the engraving. We observe that the same artist announces a companion print, "King Charles I. in the Guard-room," which is expected to be ready in March.

MISCELLANEOUS.

[The Editor is not to be held responsible for the opinions expressed in this department of the Remembrancer.]

ON THE WORD CATHOLIC.

DEAR SIR,—I have long felt of what importance it is that the minister of the Church of England should often caution the people committed to his charge against the mischievous practice of *calling things by their wrong names*; and this induces me to solicit the attention of your readers to the following remarks on the exact scope and signification of the term *Catholic*.

I will first ask them to consider the manner in which the word is defined by Bishop Pearson, Bishop Ken, and Bishop Beveridge.

I look upon the Holy Catholic Church, [says Bishop Pearson,] not, like that of the Jews, as limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficacy of His assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages; to contain in it all truths necessary to be known; to exact absolute obedience from all men to the commands of Christ; and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing in the sight of God.

I believe, [says the good Bishop Ken, in his Practice of Divine Love,] I believe, Lord, Thy Church to be Catholic, or universal, as being made up of the collection of all particular Churches. I believe it to be Catholic, in respect of time, as comprehending all ages to the world's end, to which it is to endure; Catholic, in respect of all places, out of which believers are to be gathered; Catholic, in respect of all saving faith, of which the Apostles' creed contains the substance, and which shall in it always be taught; Catholic, in respect of all graces, which shall in it be practised; and Catholic, in respect of that war which it is to wage against all its ghostly enemies, and for which it is called militant. Oh, preserve me always a true member of Thy Catholic Church, that I may always inseparably adhere to Thee, and that I may always devoutly praise and love Thee.

Glory be to Thee, O Lord my God, who hast made me a member of the particular Church of England, whose faith, and government, and worship, are holy, and Catholic, and Apostolic, and free from the extremes of irreverence or superstition; which I firmly believe to be a sound part of Thy Church universal; and which teaches me charity to those who dissent from me; and, therefore, all love, all glory, be to Thee.

If, [says Bishop Beveridge, and the passage is well deserving of our attention,] if we consider the universal Church or congregation of faithful people, as in all ages dispersed over the whole world, we may easily conclude that the greatest part, from which the whole must be denominated, was always in the right: and of this the ancient fathers were so fully persuaded, that although the word *καθολικὸς* properly signifies universal, yet they commonly used it in the same sense as we do the word orthodox, as opposed to a heretic; calling an orthodox man a Catholic, *i. e.* a son of the Catholic Church, as taking it for granted that they, and they only, who constantly adhere to the doctrines of the Catholic, or universal, Church, are truly orthodox.

Having thus shown how the word Catholic is defined by these three prelates of the Church of England, I may now, perhaps, be allowed to say, in few words, that, by Catholic, we are to understand universal in time and space, and universal in doctrine. Christ's holy Catholic Church is universal in time and space, as comprising a people taken out of all nations, in all ages; and thus it is distinguished from the Jewish Church, which was confined to one nation, and of limited duration. Christ's holy Catholic Church is also universal in doctrine, as receiving and teaching all truth; and thus it is distinguished from all those denominations of Christians, who have either *added anything to*, or *taken anything from*, the necessary and saving truths of the Gospel.

If, then, the appellation of Catholic could, without a solecism, be applied to any national or particular church, the Church of England might, perhaps, better lay claim to it than any that has appeared since the first establishment of Christianity; since, according to the words of the Englishman's oath, she speaks the truth, the whole truth, and nothing but the truth; and thus occupies the middle ground between the superstition which *adds*, and the scepticism which *takes away*.

For, if we look, [says Bishop Jebb,] to many of the Protestant communities, we shall find that they give unbounded license to the fancy, by the unrestricted exercise of private and independent interpretation. They send each individual to the Bible alone, thence to collect, as it may happen, truth or falsehood, by his own interpretation or misinterpretation; and there to measure the most weighty and mysterious truths, by the least peculiar and appropriate passages of sacred Scripture.

On the other hand, the Church of Rome fetters the judgment, by implicit submission to authority. She sends her children neither to the Bible alone, nor to tradition alone, nor yet to the Bible and tradition conjointly, but to an *infallible living expositor*;* which expositor sometimes limits, and sometimes extends, and sometimes contradicts, both the written word, and the language of Christian antiquity.

But the Church of England inculcates a liberal discrimination, yet undeviating reverence for pious antiquity; a reverence alike sanctioned by reason, inspired by feeling, and recommended by authority. In the first instance, indeed, and as her grand foundation, she derives all obligatory matter of faith, that is, to use her own expression, all that "is to be believed for necessity of salvation," *from the Scripture alone*; and herein she differs from the Church of Rome: but she systematically resorts to the concurrent sense of the Church Catholic, both for assistance in the interpretation of the sacred text, and for guidance in those matters of religion which the text has left at large; and herein she differs from every other reformed communion.

Our quarrel, therefore, with the Church of Rome is, not because she has lost the grand essential truths of Christianity, but because she has overlaid and disfigured them with men's traditions, "devised," as our Homilies express it, "by men's imaginations." Let every thing be tried by the test of Scripture, as witnessed by the consent of the Church Catholic, and then we shall return to the doctrines and practices of those, in whose breasts, if we may so express ourselves, the blood of Christ was yet warm, and who were clothed with the whole armour of God. This ought to be the ground taken by all who undertake to reform abuses; and the following passage from Bishop Jewel plainly shows, that such was the ground taken by the reformers of the Church of England:—

* The adherents of the Church of Rome maintain that the faith depends on the Church; *we*, that the Church is built on the faith. *We* maintain that the Church has a gift of fidelity, as a witness; *they*, that of discrimination, as an infallible judge.

We have brought back religion, which was foully neglected and depraved by the Romanists, to her original and first state; for we considered that the reformation of religion was to be made by that which was the first pattern of it. For that rule will ever hold good against all heretics, which is given by the most ancient father, Tertullian, viz., "That is true which is first, and that is adulterated and corrupted which is later." Irenæus doth often appeal to the most ancient churches, which were nearest to Christ, and which, therefore, were not at all likely to have erred. And why is not that course now taken also? Why do we not return to a conformity with the most ancient churches? Why cannot that be now heard among us, which was pronounced in the Council of Nice, without the least contradiction or opposition from so many Bishops and Fathers:—*ἐθῆ ἀρχαία κρατεῖτω*—"Let old customs stand firm."

Such might be the language of the Church of England, both to the Church of Rome and to many Protestant communities. And, when looking to the various denominations of Christians belonging to those communions, the Church of England might also remind them that the Church is not built upon, nor bound up with, *individuals*. This, indeed, is the grand distinction between the Church of England and the Lutherans, Calvinists, and others, viz., that they *are* Lutherans, Calvinists, and so forth, whereas we are *not* Cranmerites nor Jewelites, but Catholics; members, not of a sect or party, but of the Catholic and Apostolic Church. Luther was, strictly speaking, *the master of his school*; so that almost his very words were got by rote. But where has the Church of England any such head? Whom does she acknowledge but Christ and His Apostles; and, as their witness, the consent of the fathers? What title has she but, as an old father speaks, "Christian for her name, and Catholic for her surname?"

I return, therefore, to what I said before, viz., that if the appellation of Catholic could, without a solecism, be applied to any national or particular Church, the Church of England might perhaps better lay claim to it than any that has appeared since the first establishment of Christianity; for she is Catholic in her actual communion with every pure and genuine branch of the Christian Church, and in her desire to extend that union, wherever it can be done without a violation of essential principles. She is Catholic in the soundness of her creed, and in the care she has taken to restore, and to preserve, uncorrupted, "the faith once delivered to the saints." She is Catholic, also, in the real liberality of her sentiments towards those who refuse to unite with her; a liberality showing itself, not in affected indifference to the truths she has espoused, nor in an unworthy expression of her own belief; but in disclaiming any external coercion to compel assent, and in forbearing harsh or offensive conduct towards the members of other churches, or of other congregations, at variance with herself.

The contrast, indeed, in this respect, as Bishop Van Mildert has pointed out in his Bampton Lectures, between our Church and some of her most irreconcilable opponents, is very striking. From Romish bigotry, and from sectarian virulence, she has alike experienced the effects of an intolerant spirit; and has been severely taught how necessary it is, in any attempts at conciliation with such adversaries, to unite the wisdom of the serpent with the innocence of the dove. She has been taught, likewise, another important lesson, viz. that, in proportion as these adversaries recede from her pure and moderate prin-

ciples, they appear, though without any specific bond of union between themselves, to assimilate, in some respects, as to their general ground of dissent. Thus, while the Church of England maintains inviolate the supremacy of Scriptural authority, Papists, on the one hand, and the members of many Protestant communities, on the other, agree in setting up, each, some other authority, *above* that of the written word. They agree in arrogating pretensions to something like *infallibility*. They agree in exacting from their disciples an almost implicit faith in their leaders; and, while they all claim alike what is most improperly termed a *Catholic spirit*, they all agree alike in magnifying their own special privileges, to the exclusion of all who are not of their own persuasion. Whatever discordance, therefore, may be found between their respective opinions, they are, in general, equally separated from ourselves, by one strong line of demarcation, not easily to be mistaken.

I cannot close my letter without expressing my conviction, that Rome is fully aware of the strong ground on which we stand, and that she laughs at the pretensions of all who have separated themselves from our pure and Apostolic communion. She may, indeed, coquet with them, and amuse them, and assume an appearance of union; but it is all an empty trickery, to suit her own temporary purpose. And we should mark, at the same time, the subtle game she is playing with regard to us. For, if any of our members desire to return from that lamentable laxity into which we have fallen, to the neglected discipline and ordinances of our Reformed Church, Rome immediately counterfeits great joy, and opens her arms, as if we were returning to *her*; hoping that, by this means, she may kindle the jealousies of some of our Protestant brethren, and raise an outcry against us, as if we were returning to Popery; whereas, as she well knows, we are only returning to that ancient, legitimate, Catholic ground, upon which alone the battle is to be fought with those who have either *mutilated* or *defaced* the faith once delivered to the saints. As it has been well said by an eloquent writer of our own day; "The various sects must retire, as the sages of Babylon, and make way for Daniel: for the Church Catholic, the true prophet of God, alone is able to tell the dream and its interpretation."

I am, dear Sir, yours faithfully,
A SHEPHERD OF THE SOUTH.

RETROSPECT OF AFFAIRS.

THE by-gone month has presented us with little but the picture of universal unsettlement and anxiety. It seems far from clear that the gallant efforts of our countrymen in Syria are to produce the result which at first sight appeared about directly to follow from them. Mehemet Ali no doubt has in the meantime yielded; and if the terms offered him by Commodore Napier be eventually adopted by the Porte, "the complications of the Levant" will be, for the present, at an end. But as yet nothing appears but the obstinate and unhappy determination of the latter to adhere to the sentence of deposition it some time ago launched against the Pacha,—a determination which may be the door to interminable European wars and calamities. The temporary triumphs of the

new and better counsellors whom the king of the French has placed in power, seem by no means to secure the ascendancy at least of that one on whose wisdom and virtue Europe places most reliance. Well were it indeed for France had she many men to replace M. Guizot, supposing him to be driven or to retreat from office! But whatever intelligence and virtue France may sometimes exhibit in private life; the recent manifestations of her public men have not been calculated either to raise her in general respect, or to remove the old distrust of her national character and unscrupulous ambition. For ourselves, we bear no ill will to France, and we pay her the compliment of fully recognising the evil and the calamity of war between her and ourselves; but we own we have no great regrets after what was called "a French alliance." It always seemed to us a most hollow friendship, by which old and very essential differences of national character were attempted to be whitewashed over; and, as a proof of its want of any solid foundation, we now find that our present alienation is considered by many shrewd observers as having had a date anterior to this Eastern question, and to have resulted from the conduct of France in regard to the Spanish quadruple alliance. Whatever may be about to happen, we trust there will be no longer a French party in England, admirers and would-be imitators of revolution and irreligion. And while we are far from setting up for political prophets, we commend to our readers, as at present of grave significance, the prayer for "peace in our time."

Spain, too, presents us with a picture very much the reverse of gratifying. The apparent triumph of the Queen Regent, and the virtual abandonment of the Carlist cause, not merely by its national leaders, but by that class of European powers supposed to favour it,—not only convinced of its hopelessness, as they appear to have been by the course of events, but also, it is rumoured, of its legal worthlessness, by the arguments of a certain Professor Zoepfl of Heidelberg,—have ended in her flight from the land, and in the commencement, it seems, of a new and most grave stage of the revolution there. War, moreover, is threatened between Spain and Portugal, on account of an unexecuted treaty for the navigation of the Douro. This matter will probably give rise to British intervention; and, in that case, may afford the pretext for hostilities on the part of France, for which so many of that unaccountable nation appear to be panting.

In the further East, our arms seem to be marked, on the whole, with success; but our operations to the westward of India give rise, in the mean time, to so many anxieties as to the issue to which they may eventually tend, that he would be a rash, or at least a very sanguine man, who should as yet greatly exult in them. And while our war with China is now characterised by the perfectly new feature of the British standard floating over a portion of Chinese territory, yet, on the one hand, there are many who cannot forget the unworthy cause which, in the first instance, has led to hostilities between us; and, on the other, the war is of so new and untried a character, that we apprehend persons more conversant with such matters than ourselves abstain from conjecture regarding its future course. At home, there is on this side the Irish Channel more of a political lull than we have of late years been used to, so near the opening of a parliamentary session. No great question seems to be stirring the public mind—our foreign politics being this year the absorbing topic. In Ireland, indeed, there is not the same internal tranquillity—the repeal question being there more fiercely agitated than ever—a question which even now, unhappily fed with palliatives as it has been, we are persuaded only requires combined wisdom and courage on the part of government to be laid asleep. When we speak indeed of the internal tranquillity of England, we are far from thinking that her wounds are healed. We do not this year hear quite so much of Chartism as we did a twelvemonth ago; but the fatal element exists, we suspect, in our body politic to a scarcely diminished extent, and

calls no less than ever for the prayers and exertions of all who are alive to it.

We have spoken as yet in the language of gloom; but nevertheless we see enough around us to fill us with hope. The spread of deeper and better principles both amongst clergy and laity, the increasing zeal in the cause of God, and lastly, the better principles of colonization beginning to be recognised among us, to which we have alluded a few pages back, all contribute to the pleasing expectation that her many perversities have not yet forfeited for England her high position and calling—that she is still the “elect of nations”—and that the prayers of her wisest and her best are being answered at once in her having an expanded field of duty assigned her, and an increased and increasing disposition to perform it.

The birth of the Princess Royal was indeed an event of the month preceding, but the recovery of her august mother must be considered as belonging to the last; and matter of great and general thanksgiving it assuredly is. May both mother and daughter be spared to us, and may the highest family of the realm set an example to all others of christian parental care on the one hand, and christian filial obedience on the other!

CHURCH BUILDING SOCIETY.

A MEETING of the committee was held December 21. Present the Bishop of London (in the chair); Revs. Dr. Spry and B. Harrison; N. Connop, jun., W. Davis, J. S. Salt, B. Harrison, W. Cotton, Esqrs., &c.

Grants were voted towards building a chapel at Trawden Whalley, Lancaster; at Windy Nook, Heworth, Durham; at Agnes Quay, Bishop Wearmouth, Durham; rebuilding the church at Uphill, Somerset; at Brigg, Wrawby, Lincoln; repewing the church at Bradninch, Devon; enlarging the church at Beaminster, Dorset, and at Holmwood, Dorking, Surrey; enlarging and repewing the church at Shirley, Derby, and at Llandulas, Denbigh; enlarging the chapel at Heywood, Bury, Lancaster; increasing the accommodation in the church at Leighton Buzzard, Beds; repewing the church at Stotfold, Beds, and at Norbury, Derby. Other business was transacted. We are happy to learn that Mrs. Alice Long has just bequeathed 1500*l.* to this Society, and also 1500*l.* to the Curates Fund Society.

ADDITIONAL CURATES FUND SOCIETY.

OUR readers will find appended to the present number a tabular statement of the proceedings of this society to the present time. Though it will be seen that much has been accomplished, yet much still remains to be done, in order to supply the need of pastoral superintendence which exists in so many districts of our land. We cannot too strongly press upon our readers the duty and privilege of assisting in this good work. In no way can they do it so well as by aiding with their contributions the designs of this excellent society.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Sodor & Man.....	Nov. 8.	Canterbury	} Dec. 20. {	Chichester
Ely	} Nov. 29.	York.....		Glouc. & Bristol
London.....		London		Hereford
Durham.....	Dec. 6.	Bangor		Lincoln
Winchester.....	} Dec. 13.	Bath and Wells.....		Oxford
Chester.....				

DEACONS.

Name & Degree.	Coll.	Univ.	Dioc.	Name & Degree.	Coll.	Univ.	Dioc.
Adamson, E. H. B.A.	Linc.	Oxf.	Dur.	Kissling, G. A.	Ch. Miss.		Lon.
Alsop, J. R. B.A.	Bras.	Oxf.	Ches.	Knight, C. R. (<i>l.d.Llan.</i>) B.A.	Wad.	Oxf.	B&W.
Armstrong, J. E. B.A.	Trin.	Dub.	Ches.	Lakin, J. M. B.A.	Worc.	Oxf.	Heref.
Baldoek, C. B.A.	Joh.	Cam.	Cant.	Latham, M. T. B.A.	Bras.	Oxf.	Linc.
Barnes, W. M. M.A.	Trin.	Cam.	Win.	Lee, S. B.A.	Qu.	Oxf.	Oxf.
Bate, H. B.A.	Emm.	Oxf.	G.&B.	Le Marchant, W. H. M.A.	Exet.	Oxf.	Win.
Bateson, W. B.A.	Qu.	Cam.	Ches.	Linwood, W. B.A.	Ch.Ch.	Oxf.	Oxf.
Bather, E. B.A.	Mert.	Oxf.	Heref.	Lloyd, E. B.A.	Mert.	Oxf.	G.&B.
Bathurst, R. A. M.A.	New	Oxf.	Oxf.	Lowndes, C. W. S. B.A.	Chr.	Oxf.	Linc.
Bathurst, E. S. M.A.	Mert.	Oxf.	Oxf.	Maginnis, C. B.A.	Trin.	Dub.	Ches.
Beasley, H. F. B.A.	Trin.	Dub.	Ches.	Maie, E. B.A.	Cai.	Cam.	Worc.
Bell, J. M.A.	Clare	Cam.	Ely	Malpas, H. B.A.	St. Ed.	Oxf.	B&W.
Bennett, H. B.A.	Worc.	Oxf.	Oxf.	Marriott, J. B. B.A.	C. C.	Cam.	Cant.
Bienstead, T. B. B.A.	Joh.	Cam.	Linc.	Mayor, C. B.A.	Trin.	Cam.	Worc.
Biedermann, W. H. D.A.	Pem.	Oxf.	G.&B.	Mitchell, C. B.A.	Trin.	Dub.	Ches.
Brancker, H. B.A.	Wad.	Oxf.	Ches.	Moor, J. H. M.A.	Mag.	Oxf.	Worc.
Brenchley, J. L. B.A.	Joh.	Cam.	Cant.	Morgan, P. P. B.A.	Jesus	Oxf.	Oxf.
Briscoe, F. B.A.	Trin.	Dub.	Linc.	Myddleton, P. P. B.A.	Qu.	Oxf.	Worc.
Browne, J. H. B.A.	Joh.	Cam.	Linc.	Nash, J. B.A.	C. C.	Cam.	Lon.
Bubb, H. M.A.	Pem.	Oxf.	G.&B.	Oakeley, A. B.A.	N.I.H.	Oxf.	Heref.
Budd, R. T. B.A.	Mag.	Cam.	G.&B.	O'Brien, J. B.A.	Mag.H.	Oxf.	Ches.
Bull, R. B.A.	Joh.	Cam.	Lon.	Osborne, G. Y. B.A.	Sid.	Cam.	Ches.
Burnside, W. B.A.	Joh.	Cam.	Linc.	Owen, O. F. B.A.	Ch.Ch.	Oxf.	G.&B.
Burrow, E. B. B.A.	Pem.	Oxf.	B&W.	Parish, W. S. B.A.	Pet.	Cam.	Ely.
Cahusac, C. W. B.A.	Joh.	Cam.	Ches.	Parkinson, W. B.A.	Joh.	Cam.	Ely.
Carr, A. C. B.A.	Trin.	Dub.	Ches.	Parsons, R. B.A.	Trin.	Dub.	Ches.
Carson, D. B.A.	Trin.	Dub.	Ches.	Penny, C. B.A.	Worc.	Oxf.	B&W.
Chirol, A. B.A.	Clare	Cam.	Ches.	Plume, W. H. B.A.	Qu.	Cam.	Win.
Clarke, B. S. L.A.	St. Bees		Ches.	Potter, R. B.A.	Pet.	Cam.	Heref.
Clarkson, T. M.A.	Joh.	Cam.	Ely.	Poynder, F. M.A.	Wad.	Oxf.	Lon.
Coke, E. F. B.A.	Bras.	Oxf.	Heref.	Prickett, J. J. B.A.	Trin.	Cam.	York.
Coley, J. (<i>l.d.Roch.</i>) B.A.	Ch.Ch.	Oxf.	Worc.	Pyne, A. B.A.	Pet.	Cam.	Ely.
Compton, J. B.A.	Mert.	Oxf.	Win.	Pyne, A. B.A.	Trin.	Dub.	Lon.
Connor, M. B.M.	Trin.	Dub.	Lon.	Raines, C. E. B.A.	Joh.	Cam.	Dur.
Courtenay, C. L. M.A.	Ch.Ch.	Oxf.	Oxf.	Rawlinson, G. B.A.	Exet.	Oxf.	Oxf.
Cowie, B. M. B.A.	Joh.	Cam.	Ely.	Rhodes, H.	Ch. Miss.		Lon.
Crowfoot, J. B. B.A.	Cai.	Cam.	Ely.	Richards, J. W. B.A.	Sid.	Cam.	Worc.
Crowthor, F. R. B.A.	Cai.	Cam.	B&W.	Ridley, H. R. B.A.	Univ.	Oxf.	Dur.
Curry, G. B.A.	Joh.	Cam.	Ely.	Rogers, E. J. LIT.			Lon.
Cust, W. T. B.A.	Trin.	Dub.	Ches.	Rogers, J. B.A.	Joh.	Cam.	Heref.
D'Aguilar, J. B. B.A.	Joh.	Cam.	B&W.	Routh, J. V. B.A.	Mag.	Oxf.	Oxf.
Davies, J. W. B.A.	Worc.	Oxf.	Heref.	Rowlatt, J. H. M.A.	Joh.	Cam.	Lon.
De Havilland, C. R. B.A.	Oriel	Oxf.	G.&B.	Ryan, V. W. (<i>Ead.Stud.</i>)	Mag.H.	Oxf.	Win.
Dupre, S.	Univ.	Dur.	Heref.	Sandbach, G. B.A.	Bras.	Oxf.	Linc.
Dwarris, B. E. B.A.	Univ.	Dur.	Dur.	Saulze, G. A. F. (<i>Ead.Stud.</i>)	Mag.H.	Oxf.	Win.
Edmondson, G. B.A.	Sid.	Cam.	York.	Seller, H. C. B.A.	Joh.	Cam.	Ches.
Elliott, J. B.A.	Trin.	Dub.	Ches.	Sheffield, J. B.A.	Trin.	Dub.	Ches.
Elliott, J.	Trin.	Dub.	Dur.	Sisson, J. L. B.A.	Jesus	Cam.	Heref.
Emeris, J. B.A.	Univ.	Oxf.	Linc.	Sleap, E. M.A.	Bras.	Oxf.	Worc.
Fisher, F. B.A.	Mag.	Cam.	Ely.	Smith, H. B.A.	Qu.	Oxf.	Chic.
Fox, H. W. B.A.	Wad.	Oxf.	Lon.	Spence, J. B.A.	Chr.	Cam.	Linc.
Fox, T. B.A.	Wad.	Oxf.	B&W.	Spencer, L. B.A.	Chr.	Cam.	Heref.
Gabriel, J. B. B.A.	St.Ed.	Oxf.	G.&B.	Steel, H. W. (<i>l.d.Llan.</i>) B.A.	Jesus	Oxf.	Heref.
Garrow, G. W. B.A.	Worc.	Oxf.	Worc.	St. John, A. M.A.	Ch.Ch.	Oxf.	Oxf.
Gee, R. B.A.	Wad.	Oxf.	Lon.	Thomas, M. B.A.	Trin.	Cam.	Worc.
Germon, N. B.A.	Oriel	Oxf.	Lon.	Thompson, A. K. B.A.	Qu.	Oxf.	Worc.
Gill, W. (<i>l.d.Exet.</i>) B.A.	Mag.H.	Oxf.	Win.	Tomlins, R. B.A.	Ch.Ch.	Oxf.	Ches.
Gower, S. S. B.A.	Joh.	Cam.	Win.	Tomlinson, J. P. B.A.	Mag.	Cam.	Chic.
Grant, A. B.A.	Trin.	Cam.	Ely.	Toms, W. B.A.	Worc.	Oxf.	Linc.
Gray, R. H. B.A.	Ch.Ch.	Oxf.	Oxf.	Torkington, C. B.A.	Bras.	Oxf.	Lon.
Gregson, J. B.A.	Bras.	Oxf.	Ches.	Trentham, W. H. M. A.	Joh.	Cam.	Line.
Grueber, C. S. B.A.	Mag.H.	Oxf.	Win.	Trollope, E. B.A.	StMary	Oxf.	Linc.
Guille, G. De C. B.A.	Pem.	Oxf.	Win.	Trollope, I. J. B.A.	Pemb.	Oxf.	Heref.
Haddan, A. W. M.A.	Trin.	Oxf.	Oxf.	Usborne, H. B.A.	Ball.	Oxf.	Linc.
Hadow, G. B.A.	Ball.	Oxf.	Win.	Vigne, H. G. B.A.	Pet.	Cam.	Chic.
Hale, R. M.A.	Bras.	Oxf.	York.	Watson, J. R. B.A.	Mag.	Cam.	B&W.
Hampton, A. K. B.A.	Qu.	Oxf.	Worc.	Watson, W. T. M.A.	Univ.	Dur.	Dur.
Hare, J. D. LL.B.	Trin.	Dub.	Ches.	Wawn, C. N. B.A.	Joh.	Cam.	York.
Harris, J. J. W. B.A.	Joh.	Cam.	Lon.	West, Hon. R. W. M.A.	Ball.	Oxf.	Chic.
Harrison, M. M.A.	C. C.	Oxf.	Oxf.	Williamson, A. B.A.	Trin.	Dub.	S.&M.
Harvey, G.			S.&M.	Wilson, M. E. B.A.	Univ.	Dur.	York.
Hatchard, T. G. (<i>Ead.Stud.</i>)	Bras.	Oxf.	Win.	Wise, W. J. B.A.	Joh.	Oxf.	Oxf.
Holbeach, C. W. (<i>l.d.Roch.</i>) B.A.	Ball.	Oxf.	Worc.	Woodroffe, T. H. B.A.	St. Ed.	Oxf.	Lon.
Hole, W. B. B.A.	Exet.	Oxf.	Win.	Woolcombe, E. C. M.A.	Ball.	Oxf.	Oxf.
Illingworth, H. B. (<i>l.d.E.</i>) B.A.	Trin.	Dub.	Win.	Woolley, J. B.A.	Joh.	Cam.	Ely.
Jackson, J. B.A.	Joh.	Cam.	Ches.	Wray, G. M.A.	Joh.	Cam.	Dur.
Jackson, W. D. B.A.	Joh.	Oxf.	Lon.	Yatman, J. A. M.A.	Univ.	Oxf.	York.
James, C. B.A.	Joh.	Cam.	Ches.	Yorke, J. B.A.	Sid.	Cam.	Ches.
Kemp, N. R. P. B.A.	Cai.	Cam.	Ches.				

PRIESTS.

<i>Name & Degree.</i>	<i>Coll.</i>	<i>Univ.</i>	<i>Dioc.</i>	<i>Name & Degree.</i>	<i>Coll.</i>	<i>Univ.</i>	<i>Dioc.</i>	
Abbot, C.	St. Bees		Dur.	Lingwood, T. J. B.A.	Chr.	Cam.	Heref.	
Adams, W. M.A.	Mert.	Oxf.	Oxf.	Lloyd, T. H. M.A.	All S.	Oxf.	Oxf.	
Aitkins, C. H. B.A.	N. I. H.	Oxf.	Worc.	Long, W. D. B.A.	Trin.	Dub.	Ches.	
Allfree, W. E. B.A.	Wad.	Oxf.	Chic.	Luby, E. B.A.	Trin.	Dub.	Ches.	
Anderson, P. B.A.	C. C.	Oxf.	Lond.	Maddock, R. N. M.A.	Qu.	Oxf.	Win.	
Anstey, A. B.A.	Worc.	Oxf.	Chic.	Maister, H. B.A.	N. I. H.	Oxf.	York	
Arrowsmith, W. R. B.A.	Trin.	Cam.	Heref.	Marrett, C. B.A.	Pem.	Cam.	Win.	
Austin, J. S. B.A.	Trin.	Oxf.	G.&B.	Marsden, C. J. M.A.	Ch.Ch.	Oxf.	Oxf.	
Baker, J. G. A. B.A.	Trin.	Cam.	Cant.	Marsden, E. B.A.	Joh.	Cam.	Ches.	
Barrett, H. M.A.	Pem.	Cam.	Dur.	Marshall, E. M.A.	C. C.	Oxf.	Oxf.	
Barrow, T.	St. Bees		Ches.	Marshall, S. F. B.A.	Wad.	Oxf.	B & W	
Barry, C. U. B.A.	Tr. H.	Cam.	Cant.	Marshall, W. B.A.	C. C.	Cam.	York	
Bateson, W. H. M.A.	Joh.	Cam.	Ely	Massie, E. M.A.	Wad.	Oxf.	Oxf.	
Bennett, W. J. B.A.	St. Ed.	Oxf.	B & W	Matthias, C. B.A.	Bras.	Oxf.	Worc.	
Bunbury, T. R. B.A.	St. Alb.	Oxf.	Linc.	Maunder, C. B.A.	Qu.	Cam.	Lon.	
Bedford, W. B.A.	New	Oxf.	Oxf.	May, E. B.A.	Mert.	Oxf.	Oxf.	
Bell, F. B.A. (<i>l. d. Llan.</i>)	Trin.	Dub.	Heref.	May, H. T. B.A.	New	Oxf.	Win.	
Bigge, J. T. B.A.	Univ.	Dur.	Dur.	Menzies, F. M.A.	Bras.	Oxf.	Win.	
Brewin, G. B.A.	Chr.	Cam.	Worc.	Molesworth, W. N. B.A.	Pem.	Cam.	Ches.	
Brock, T. B.A.	Oriel	Oxf.	Win.	Monckton, Hon. F. S. B.A.	Ch.Ch.	Oxf.	Dur.	
Bullock, G. M. M.A.	Joh.	Oxf.	Oxf.	Montrose, E. C. B.A.	Pem.	Cam.	York	
Burney, H. B.A.	Exet.	Oxf.	B & W	Moyle, G. M.A.	Linc.	Oxf.	Worc.	
Burr, J. H. S. B.A. (<i>l. d. Llan.</i>)	Ch.Ch.	Oxf.	Heref.	Müller, T.	Ch. Miss.		Lon.	
Burrows, H. W. B.A.	Joh.	Oxf.	Win.	Napier, A. B.A.	Trin.	Cam.	York	
Carpenter, T. B.A.	Trin.	Dub.	Ches.	Neville, C. B.A.	Trin.	Oxf.	Linc.	
Carey, H. M.A.	Oriel	Oxf.	Lond.	Newman, W. J. B.A.	Oriel	Oxf.	York	
Champneys, E. F. S.C.L.	All S.	Oxf.	Lond.	Norval, W.	Univ.	Dur.	Dur.	
Collins, C. M. M.A.	Exet.	Oxf.	Worc.	O'Connor, D. P.	Trin.	Dub.	Worc.	
Combs, H. B.A.	Joh.	Oxf.	Oxf.	Orlebar, J. C. L.A.	St. Bees		Ches.	
Cook, C. F. B.A.	Joh.	Cam.	Lon.	Owen, T. B.A.	Pet.	Cam.	Ches.	
Cook, T. C. B.A.	Trin.	Dub.	Dur.	Pearson, G. C. M.A.	Ch.Ch.	Oxf.	Cant.	
Cooke, T. F. M.A.	Joh.	Cam.	Ely	Penny, W. G. M.A.	Ch.Ch.	Oxf.	Oxf.	
Crossfield, T. B.A.	Qu.	Oxf.	Ches.	Petley, H. B.A.	Wad.	Oxf.	Cant.	
Darnell, W. B.A.	C. C.	Oxf.	Dur.	Phillott, H. W. M.A.	Ch.Ch.	Oxf.	Oxf.	
Downing, H. M.A.	Trin.	Oxf.	Heref.	Power, H. B.A.	Joh.	Cam.	Ches.	
Edwards, J. B.A.	Linc.	Oxf.	Ches.	Pratt, H. E. B.A.	Univ.	Oxf.	Chic.	
Evans, E. B.A.	Qu.	Cam.	Bang.	Pulling, E. W. R. B.A.	Qu.	Cam.	Cant.	
Everard, J. E. B.A.	Joh.	Cam.	G.&B.	Ramsay, J. T. B.A.	Pem.	Cam.	Win.	
Eyre, H. S. M.A.	Ch.Ch.	Oxf.	Worc.	Repton, G. H. B.A.	Univ.	Oxf.	Lon.	
Faulkner, W. A. B.A.	Mag.H.	Oxf.	Worc.	Richards, S.M. (<i>l. d. Lich.</i>)	}	Mag.H.	Oxf.	York
Field, S. P. B.A.	Pem.	Cam.	Lon.	S.C.L.				
Forbes, E. B.A. (<i>l. d. B. & W.</i>)	Trin.	Dub.	Ely	Roberts, A. B.A.	Mag.	Oxf.	Lon.	
Forster, F. M.A.	Cath.	Cam.	Ely	Roberts, C. C. B.A.	Trin.	Cam.	Lon.	
Foster, W. L.A.	St. Bees		Ches.	Rolleston, W. L. B.A.	Joh.	Cam.	York	
France, G. B.A.	Exet.	Oxf.	Lon.	Schmid, D. H.	Ch. Miss.		Lon.	
Frazier, K. B.A.	Trin.	Dub.	Ches.	Scratchley, C. J. B.A.	Bras.	Oxf.	Lon.	
Galaher, G. F. B.A.	Trin.	Dub.	Ches.	Sharpe, J. F. B.A.	Sid.	Cam.	York	
Garrow, E. W. B.A.	Bras.	Oxf.	G.&B.	Simpson, F. B.A.	Qu.	Cam.	York	
Goodacre, R. H.			Linc.	Sims, W. F. B.A.	Mag.H.	Oxf.	Lon.	
Goodwin, R. B.A.	Clare	Cam.	Ely	Skene, W. M.A.	Univ.	Dur.	Dur.	
Gosse, H. B.A.	Exet.	Oxf.	Linc.	Smith, R. B.A.	St. Ed.	Oxf.	B & W	
Grain, C. B.A.	Pem.	Cam.	Ely	Smith, W. A. B.A.	Joh.	Cam.	Ely	
Greenwood, C.	C. Miss.		Lon.	Stanley, R. M.A.	Bras.	Oxf.	Linc.	
Haastrop, N. C.	C. Miss.		Lon.	Stevenson, J. B.A.	Joh.	Cam.	Linc.	
Hale, J. B.A.	Qu.	Cam.	Ches.	Stewart, D. J. B.A.	Trin.	Cam.	Ches.	
Hall, W. M.A.	Clare	Cam.	Ches.	Street, B. B.A.	Trin.	Dub.	Linc.	
Hastie, H. H. B.A.	Pem.	Cam.	Chic.	Stupart, G. T. M.A.	Exet.	Oxf.	Oxf.	
Harrison, T. D.			York	Style, F. B.A.	Joh.	Oxf.	Lon.	
Hawke, E. H. J. B.A.	Cath.	Cam.	York	Summer, J. M. B.A.	Balliol	Oxf.	Win.	
Hebson, R. B.A.	Qu.	Oxf.	G.&B.	Thompson, W. M.A.	Jesus	Cam.	Chic.	
Heygate, W. E. B.A.	Joh.	Oxf.	Lon.	Thornton, C. B.A.	Clare	Cam.	Ely	
Hills, G. M.A.	Univ.	Dur.	Dur.	Tomb, C. M.A.	Pem.	Oxf.	Ely	
Hinde, J. W. G. B.A.	Wad.	Oxf.	Bang.	Turner, W. T. M.A.	Trin.	Cam.	Lon.	
Holden, H. M.A.	Balliol	Oxf.	Lon.	Vernon, H. T. B.A.	Mag.H.	Oxf.	Win.	
Holme, M. M.A.	Bras.	Oxf.	G.&B.	Walker, J. M.A.	Wad.	Oxf.	Oxf.	
Hornby, E. J. J. B.A.	Mert.	Oxf.	Ches.	Wallas, J. B.A.	Qu.	Oxf.	Ches.	
Hoskin, P. C. M. B.A.	Jesus	Cam.	York	Warren, S. L.L.D.			Ches.	
How, A. G.	Joh.	Cam.	Chic.	Webber, W. C. F. M.A.	Ch.Ch.	Oxf.	Oxf.	
Howell, A. J. B.A.	Mag.H.	Oxf.	Win.	Whythead, T. M.A.	Joh.	Cam.	Win.	
Hyatt, G. T. B.A.	Wad.	Oxf.	B & W	Williams, J. H. B.A.	St. Mary	Oxf.	Linc.	
Iremonger, F. A. B.A.	Pem.	Oxf.	Win.	Wilson, F. T. LIT.			York	
Jackson, C. B.A.	Joh.	Cam.	Linc.	Wilson, M. L.A.	St. Bees		Ches.	
La Mothe, J. H. B.A.	Trin.	Dub.	Ches.	Wood, D. B.A.	Trin.	Cam.	Lon.	
Lawson, R. B.A.	Jesus	Cam.	Lon.	Wordsworth, C. M.A.	Ch.Ch.	Oxf.	Win.	
Leach, J. B.A.	Pem.	Cam.	Ches.	Yeoman, H. W. M.A.	Trin.	Cam.	York	
Leigh, C. B. B.A.	Chr.	Cam.	Lon.					

ORDINATIONS APPOINTED.

Lichfield.....	} Jan. 10.	Ripon.....	Jan. 10.	Sallsbury.....	Mar. 7.
Norwich.....		Peterboro'.....	Mar. 7.	Lincoln.....	Mar. 14.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barlow, W.....	Northennden, r.	£406	Chester	Chester	D. and C. of Chester
Bedingfield, J.....	Debenham, v.	154	Suffolk	Norwich	Lord Henniker
Bowstead, J.....	{ Messingham, v. cum Bottisford, v. }	598	Lincoln	Lincoln	Bishop of Lincoln
Boydell, T.....	Coddington, r.	262	Chester	Chester	D. and C. of Chester
Brooke, W.....	Bentley, v.	182	Suffolk	Norwich	Rev. C. E. Keane
Browne, S.....	Studley New Ch.		Wilts	Salisbury	Vicar of Calne
Burgess, B.....	{ London, St. Bene't, Gracechurch st. r. }	300	Middlesex	London	D. & C. of Canterbury
Butcher, E. R.....	Milton, r.	340	Northamp.	Peterboro	G. O. Miller
Cloughton.....	{ Kidderminster, v. cum Low Mitton, c. }	1107	Worcester	Worcester	Lord Ward
Coyte, J.....	Polstead, r.	627	Suffolk	Norwich	F. R. Reynolds, Esq.
Crowdy, A.....	Winnall, r.	170	Hants	Winchester	Bishop of Winchester
Daly, R.....	D. of St. Patrick's				
Davies, M.....	Emsworth, St. Jas.'		Hants	Winchester	V. of Warblington
Fielding, H.....	Salmonby, r.	308	Lincoln	Lincoln	H. Fielding
Fogz, T.....	Hornby Chap. P. C.	92	Lancaster	Chester	P. Dawson, Esq.
Forbes, E.....	Ramsey, P. C.	47	Hunts	Ely	W. H. Fellowes
Garton, J.....	Towcester, v.	217	Northamp.	Peterboro	Bishop of Lichfield
Gore, A. H.....	Lewannick, v.	242	Cornwall	Exeter	The Queen
Gould, J.....	Burwash, r. & v.	698	Sussex	Chichester	Rev. J. Gould
Gresley, W.....	Hon.Can.ofLichfield				Bishop of Lichfield
Harper, J. C.....	Stratfield Mort. v.	176	Berks	Oxford	Eton College
Holmes, H.....	Tranmere in B. P. C.	105	Chester	Chester	Rector of Bebington
Horrox, J.....	Dinnington, v.	103	York	York	The Queen
Knapp, H.....	{ Swaynton, v. cum Spanby, r. }	514	Lincoln	Lincoln	Mrs. E. Knapp
Martin, R.....	Dore, P. C.	90	Derby	Lichfield	Earl Fitzwilliam
Penny, E.....	{ Canterbury, St. Mary Breadman, r. cum St. Andrew, r. }	224	Kent	Canterbury	Archbp. of Canterb.
Pole, W. B.....	Condicote, r.	158	Gloucester	G. and B.	Reps. of S. W. Bishop
Potchett, G. T.....	Denton, r.	120	Lincoln	Lincoln	Preb. of N. Granthm.
Richards, E.....	{ Llanwnda, v. cum Llanfagdalen, c. }	270	Carnarvon	Bangor	Bishop of Bangor
Richards, S.....	Thorp, r.		York	York	Lady Effingham
Rushton, J. R.....	Hook Norton, P. C.	180	Oxford	Oxford	Bishop of Oxford
Short, J. H.....	{ Whittle-le-Woods in Leyland, P. C. }	40	Lancaster	Chester	Vicar of Leyland
Villar, J. C.....	Hoggeston, r.	280	Bucks	Lincoln	Worcest. Coll. Oxford
Ward, R. C.....	Tollerton, r.	435	Notts	Lincoln	P. Barry
Warren, S.....	All Souls, Aldwick		Lancaster	Chester	
Wharton, W. F.....	Barningham, r.	553	York	Ripon	The Queen
Williams, T.....	Abergaven. N. Ch. c.		Monmouth	Llandaff	
Williams, W.....	Elton, P. C.	50	Hereford	Hereford	The Queen
Wilson, J.....	{ Wigtoft, v. cum Quadrang, v. }	412	Lincoln	Lincoln	Bishop of Lincoln
Winpenny, J.....	Yarm, P. C.	151	York, (city)	York	Archbishop of York
Wood, J.....	Clayton-le-dale, P. C.		Lancaster	Chester	Trustees.

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>	<i>Name.</i>	<i>Appointment.</i>
Adamson, E....	Curate of Wallsend	Garrow, G. W.	Cur. of St. Patrick's, Tamworth
Anderson, P....	{ Assistant Curate of St. George's, Bloomsbury	Gee, R.	Cur. of St. Steph. St. Albans
Atkins, J.....	Chap. to the Union, Windsor	Germon, N. ...	Asst. Cur. of St. James, Curt. Rd.
Baldock, C.....	Curate of Snargate, Kent	Grylls, T.	Dom. Chap. to Lord Rolle
Baynam, A....	Mast. of Breewood Gr. School	Halton, T.	Dom. Chap. to Lord Lonsdale
Beaufort, D. A.	Asst. Min. of Portman Chapel	Harris, Hon. C.	Dom. Chap. to Bp. of Salisbury
Brenchley, J. L.	Curate of Trin. Ch. Maidstone	Harris, J. J. W.	Asst. Cur. of St. Mary, Whitechap.
Bull, R.....	Asst. Cur. of Harwich	Harris, W.	Dom. Chap. to Lord Wharmcliffe
Burrows, H. W.	Curate of Alverstoke, Hants	Hessey, F.....	Prin. in Colleg. Sch. Huddersfld.
Denison, G. A.	R. Dean of Bridport, Salisbury	Irvine, G. M. D.	Chap. of Bridewell, Bristol
Dix, J.....	Curate of Charing, Kent	James, M.....	Cur. of St. Thomas', Bedford
Douglas, A....	Chap. to Ld. Lieut. of Ireland	Johnson, E. H.	Dom. Chap. to Bp. of Chichester
Elliott, G.....	Prin. of Com. Sch. Southampt.	Kelk —.....	Curate of Brighton
Farrer, M. T....	Dom. Chap. to Lord Eldon	Linwood, W. .	Asst. Master of Shrewsbury Sch.
		Male, E.....	Curate of Cofton Hackett

Name.	Appointment.	Name.	Appointment.
Marriott, J. B.	Curate of Ickham, Kent	Richards, T...	Curate of St. Andrew's, Worcest.
Meyler, W.....	Curate of Prescot, Lancashire	Ridley, H. R.	Curate of Stannington
Minchin, C.H.	Chap. to Lying-in Hosp. Dublin	Rowlatt, J. H.	Reader at the Temple Church
Moor, J. H....	Curate of Clifton on Dunsmoor	Sleap, E.	Curate of Leigh
Myddelton, P.	Curate of Martley	Thomas, M....	Cur. of Bp. Ryder's Ch. Birningh
O'Connor, D..	Curate of Henley in Arden	Torkington, C.	Asst. Curate of Hackney
Philpotts, W.J.	Precentor of Exeter Cathedral	Watson, W. T.	Curate of Hunstanworth
Potter, R.....	Asst. Min. of St. John's, Heref.	Wilkinson, M.	Hd. Mr. of Prop. Sch. Kensingt.
Raines, C. A.	Curate of Jarrow	Woodroffe, T.	Asst. Cur. of St. Botolph, Aldersg.

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Bethune, G. M.....	{ Brunstead, r. Worth, r. }	{ £170 608 }	Norfolk	Norwich	Lord Abergavenny
Booty, W.	Chaddleworth, v.	272	Sussex	Chichester	Rev. G. M. Bethune
Bradley, J.	Bromley, p. c.	190	Middlesex	Oxford	D. & C. Westminster
Brooke, J. K. S.....	{ Eltham, v. Hurstpierpoint, r. }	{ 355 564 }	Kent	Rochester	J. Walter
Cornish, T.	Heathfield, r.	275	Sussex	Chichester	Sir G. O. P. Turner
Davies, D.....	{ Cliddesden, r. C. Farleigh, r. }	{ 685 685 }	Hants	B. and W.	Repr. of Sir J. G. Shaw
Hughes, E.....	{ Llanwnda, v. C. Llanfagdalen, c. }	{ 270 270 }	Carnarvon	Winchester	Rev. T. Cornish
Kitson, W. C.....	Exon. Sidwell's, p. c.	252	Exeter	Bangor	Earl of Portsmouth
Leonard, W.	Hardwick, r.	92	Oxford	Exeter	Bishop of Bangor
Lethbridge, C.....	{ Stoke Climsland, r. C. St. Thomas by Launceston, r. c. }	{ 621 83 }	Cornwall	Exeter	V. of Heavitree
Rackett, T.	{ Spettisbury, r. C. Charlton, c. }	{ 517 517 }	Dorset	Oxford	Mr. Ramsay
Ramshay, T.....	Brampton, v.	466	Cumberld	Exeter	{ The Queen Inhabitants }
Robinson, J.....	{ Cliburn, r. Clifton, r. }	{ 188 150 }	Westmorel.	Salisbury	J. S. W. S. E. Drax
Secker, G.	{ Preb. of Brownswood St. Paul's }	{ 610 610 }		Carlisle	Lord Carlisle
Sneyd, W.	Blechingley, r.	881	Surrey	Carlisle	Bishop of Carlisle
Sydney, R. P.....	{ Llanharry, r. Longworth, r. C. Charney, c. }	{ 120 682 }	Glamorgan	Winchester	Bishop of London
Turner, G.....	{ Hook Norton, p. c. Spelsbury, v. }	{ 180 211 }	Berks	Winchester	Hrs. of late — Ward
Wright, T.....	{ Market Bosworth, r. C. Sutton, c. Bar- leston, c. Carlton, c. Shenton, c. }	{ 903 903 }	Oxford	Llandaff	R. H. Jenkins
			Leicester	Oxford	Jesus Coll. Oxford
			Lincoln	Oxford	{ Bishop of Oxford, D. & C. of Christ Ch. }
					— Dixie, Esq.

Name.	Appointment or Residence.	Name.	Appointment or Residence.
Allen, H.	Son of R. Allen, Esq. Islington	Knight, J.	Ch. Mission. of Nellore, Ceylon
Benwell, C. L.	Cur. of Fairford, Gloucestersh.	Macaulay, J. H.	Head Mast. of Repton School
Dewe, S.	M. of Free Gr. Sch. Buntingford	Preston, S.	Cur. of L. Grimsby & Conisholme
Eades, T.	Late of Harvington, Worcest.	Tisdall, T.	Prebendary of St. Patrick's
Frost, W. B....	Late of Langham	Wellings, J.	At Abele Grove, Epsom
Hughes, W. H.	Cur. of Castle Comer, Ireland	Wilkinson, W.	{ Aft. Lect. of St. M. Aldermery, & Tu. mo. Lec. at St. Barth. by Exch. }
Kirby, J.	Sec. Mast. of Gr. Sch. Stourbdg.		

UNIVERSITIES.

OXFORD.

Degrees conferred, November 26.

B.D. & D.D. by accumulation.

Knapp, Rev. H. J. Pembroke Coll.

B.D.

Bulley, Rev. F. Magdalen Coll.

M.A.

Highton, Rev. H. Queen's Coll.

Howard, Hon. and Rev. W. Christ Church.

Ludlow, Rev. J. T. Oriol Coll.

Marsden, Rev. C. J. Christ Church.

Severn, J. P. Christ Church.

B.A.

Acres, J. Lincoln Coll.

Baker, J. Worcester Coll.

Barker, A. A. Magdalen Coll

Bunsen, H. G. Oriol Coll.

Chevallier, B. Brasenose Coll.

Dyson, F. New Inn Hall.

Hay, C. H. Brasenose Coll.

Henderson, W. G. Magdalen Coll.

Holland, E. Magdalen Hall.

Jones, W. H. Magdalen Hall.

Nicolls, J. H. Oriol Coll.

Price, B. Pembroke Coll.

Roberts, G. Magdalen Hall (g. c.)

December 3.

M.A.

Eyre, Rev. H. S. Christ Church.
Lonsdale, J. G. Balliol Coll.
Nefield, Rev. R. W. M. University Coll.
Nevinson, Rev. C. Wadham Coll.
Seymour, Rev. F. P. Balliol Coll.
Sharwood, Rev. J. H. St. Edmund Hall.

B.A.

Congreve, R. Wadham Coll.
Hannah, J. Corpus Christi Coll.
Hobart, V. H. Trinity Coll.
Holmes, W. G. Wadham Coll.
Newman, W. S. Wadham Coll.
Ornsby, R. Lincoln Coll.
Radcliffe, J. W. Lincoln Coll.
Reynolds, E. Wadham Coll.
Snow, G. D. St. Mary Hall.
Sumner, C. Balliol Coll.

December 10.

B.D.

Copeland, Rev. W. J. Trinity Coll.

B.A.

Heslop, A. Queen's Coll.
Methuen, H. H. Exeter Coll.
Russell, W. New Inn Hall.
Williams, J. L. Jcsus Coll.

December 17.

M.A.

Creswell, F. W. Pembroke Coll.
Tancock, Rev. O. J. Wadham Coll.
Turner, D. W. Magdalen Coll.

B.A.

Littledale, H. A. Brasenose Coll. (g. c.)
Perry, G. Corpus Christi Coll.
Woodward, N. Magdalen Hall.

November 26.

The following were approved as Select Preachers:—

R. L. Cotton, D.D. Prov. of Worcester Coll.
R. Walker, M.A. Wadham Coll.
W. J. Chesshyre, M.A. Balliol Coll.
T. T. Bazely, M.A. Brasenose Coll.
W. Cureton, M.A. Christ Church.

£50 was voted to the Clinical Professor towards a collection of books.

W. J. Jenkins, Scholar of Balliol, is elected Fellow; and Messrs. Riddle & Arnold, Scholars. S. C. Denison, B.A. of Balliol was elected to the Stowell Law Fellowship in Univ. Coll.

December 11.

J. Hannah, of C. C. C. was chosen Fellow of Lincoln, on the Linc. foundation. There will

be an election to a Scholarship at C. C. C. on March 5. Candidates to be natives of Lincolnshire, under 19, and to present certificates and testimonials personally to the President, on Feb. 27, at 11 A.M.

R. Phillimore, E. V. Richards, C. W. F. Glyn, were admitted actual Students of Ch. Ch.

The following is the list of those who obtained University honours:—

In Literis Humanioribus.

CLASS I.

Congreve, R. Wad.	Hobhouse, A. Ball.
Hannah, J. C.C.C.	Lingen, R.R.W. Trin.
Henderson, W.G. Mag.	Ornsby, R. Linc.

CLASS II.

Baker, J. Worc.	King, J. E. Oriel.
Balston, F. Ch. Ch.	Nicolls, J. H. Oriel.
Bunsen, H. G. Oriel.	Perry, G. G. C.C.C.
Green, T. Bras.	Ryan, V. W. Mag. H.
Hobart, V. H. Trin.	Tancred, W. Ch. Ch.
Holland, E. Mag. H.	Walters, T. D. Ch. Ch.

CLASS III.

Barker, A. A. Mag.	Murray, G. E. Ch. Ch.
Chevallier, B. Bras.	Newman, W. S. Wad.
Coffin, R. A. Ch. Ch.	Price, B. Pemb.
Hay, C. Merton.	Radcliffe, J. W. Linc.
Heslop, A. Qu.	Shute, G. B. H. Wad.
Holmes, W. G. Wad.	Whatman, W.D.Ch.Ch.
Jones, W. H. Mag.	

CLASS IV.

Bowles, H. A. St. Joh.	Rogers, E. Ch. Ch.
Burnett, S. A. Bras.	Russell, W. New I. Hall.
Coulthard, T. Qu.	Snow, G.D. St. Mary H.
Cranley, Lord, Ch. Ch.	Sumner, C. Ball.
Hill, H. Wad.	White, J. Linc.
Lloyd R. Merton.	Whitehead, T. C. Wad.
Longmore, J. L. Linc.	Wodehouse, T. Ball.
Messiter, G. M. Wad.	Woolcombe, G. Ch. Ch.
Penrice, J. Bras.	

In Disciplinis Mathematicis.

CLASS I.

Howell, W. C. Bras.	Warner, E. Wad.
Price, B. Pemb.	

CLASS II.

Burnett, A. S. Bras.	Henderson, W.G. Mag.
Ford, G. J. Exet.	Radford, W.T.A. Exet.

CLASS III.

Bigge, A. Univ.	Smith, W. E. Exet.
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CLASS IV.

Bowles, H. A. St. Joh.	Taylor, W. Trin.
Paul, J. Mag. H.	Whitehead, T. Wad.

CAMBRIDGE.

Degrees conferred, November 25.

M.D.

Branson, F. Caius Coll.

B.D.

Thomas, E. Catherine Hall.

LL.B.

Dodson, W. F. Trinity Hall.
Longden, R. K. Trinity Hall.

M.A.

Dashwood, C. A. Corpus Christi Coll.
Steaks, T. F. Trinity Coll.

B.A.

Antrobus, E. St. John's Coll.
Billopp, W. T. N. Emmanuel Coll.
Bowes, E. E. Trinity Coll.
Forbes, J. S. Christ Coll.
Foulkes, T. B. Queen's Coll.
Hatchard, J. A. Corpus Christi Coll.
Hinkson, S. W. Catherine Hall.
Hope, R. J. Catherine Hall.
Hosken, C. H. Queen's Coll.
Kidd, B. Queen's Coll.
Leith, A. Trinity Coll.
Moon, S. Catherine Hall.
Stevens, R. W. Queen's Coll.
Whitley, E. Queen's Coll.

December 9.

M.D.

Melson, J. B. Trinity Coll.

M.A.

Carrington, H. Caius Coll.
 Drayton, R. S. Trinity Coll.
 Kirkpatrick, A. R. Trinity Hall.
 Temple, C. Magdalene Coll.
 Gibbons, J. Balliol Coll. Oxford, (*ad eund.*)

B.A.

Hall, T. B. L. Sid. Coll.

December 5.

C. J. Elliott, of Cath. was elected a University Scholar on the Crosse foundation.

December 11.

The Rev. J. R. Crowfoot was elected Fellow of Caius Coll. on the Wendy foundation.

PRIZEMEN.—TRIN. COLL.

Eng. Declamations.—1. A. J. B. Hope; 2. J. C. Turnbull; 3. L. Poynder.

Lat. Declamations.—1. A. J. B. Hope; 2. E. Cope.

Lat. Verse.—1. F. A. Goulburn; 2. H. Mansfield.

Reading Prizes.—1. R. B. Tritton; 2. O. B. C. Harrison.

Eng. Essay.—T. Burbridge.

FIRST CLASS.

Senior Sophs.

Bickerdike, J.	Preston, T.
Hope, A. J.	Smith, G. P.
Jones, H. C.	Smith, W.
Molyneux, J. W.	Swainson, C. D.

Junior Sophs.

Bryan, R.	Ommanney, G.
Cayley, A.	Ramsay, A.
Cubitt, T.	Ryley, J.
Kinder, J.	Smith, B. F.
Money, G. H.	Thrupp, C. J.

Freshmen.

Atkinson, W.	Harris, G. P.
Baker, H.	Jones, W.
Blomefield, T.	Macleod, H.
Boulton, M.	Newman, W.
Chance, G.	Richardson, J.
Coombe, T.	Sargent, C.
Copplin, J.	Strickland, F.
Crawshay, G.	Stützer, J. J.
Gell, F.	Tulk, J. A.
Gibbs, F.	Twining, J.
Gray, B.	Young, H.
Grignon, R. S.	

PRIZEMEN.—ST. JOHN'S.

THIRD YEAR—FIRST CLASS.

Simpson	Parnell	Middlemist
Mayor	Cook	Sharples
Wilson	Johnstone	O. Vidal
Bird	Penny	Greenwell
Ainger	Light	Davies
	J. Vidal	

SECOND YEAR.

Adams	Campbell	Bulmer
Gruggen	Babb	Watherston
Gifford	Christian	Clarke
Goodeve	Spencer	W. Mills
Bashforth	Robinson	Symonds
Boteler	Babington	Barnicoat
Brown	Burbury	Knight
Deighton	Drew	Alston

UNIVERSITY PRIZE SUBJECTS.

Chancellor's English Medal:—

The death of the Marquis Camden, the late Chancellor of the University.

Members' Prizes:—

(1) For the BACHELORS,

In legibus ferendis, quid propositi habere debeat qui pœnas peccatis irrogat; et quomom sit adhibenda suppliciorum mensura?

(2) For the UNDERGRADUATES,

Poetis ea maxima laus est, si summis ingenii dotibus ita utantur, ut virtutis amorem aiant.

Browne's Medals:—

- (1) GREEK ODE. { *Principissa faustis auspiciis recens nata.*
 (2) LATIN ODE. { *Annus exactis completur mensibus orbis.*
 (3) EPIGRAMS,—

GREEK..... { *Hoc est Vivere bis, vita posse priore frui.*
 LATIN..... { *Vehicula vi vaporis impuls.*

Porson Prize:—

SHAKESPEAR,—*Tempest*, Act iv. Scene 1.
 Beginning..... “*This is most strange:—*”
 Ending..... “*—to still my beating heart.*”

N.B.—The Exercises to be sent to the Vice-Chancellor on or before April 30.

CONGREGATIONS APPOINTED.

Jan. 23, B.A. Com.	Mar. 10, ... (at 11.)
(at 10.)	— 26, M.A. Inc.
Feb 10, ... (at 11.)	(at 10.)
— 24, ... (at 11.)	April 2, ... (at 10.)

TO CORRESPONDENTS.

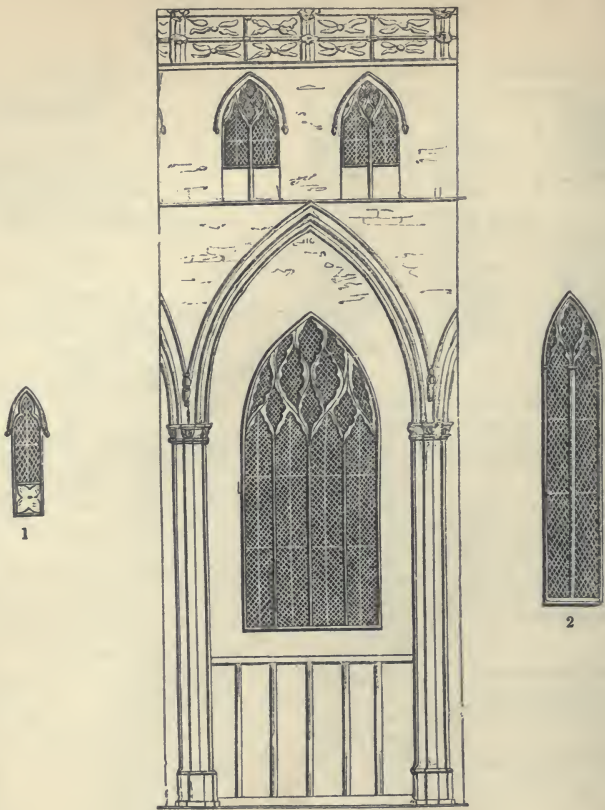
We have to thank the writer of a letter, from which we make the following extract, for his valuable, and, in our judgment, unanswerable argument against the opinion which has been started, that a couple may *insist* on being married, during prayers, immediately after the third publication of their Banns:—

“The Rubric,—the third in the Office of Matrimony,—expressly rules that at ‘*the day and time appointed, the persons to be married,*’ (in which position they would not be were their Banns not ‘*as yet asked,*’) ‘*shall come into the body of the Church,*’ &c.

“Besides, one at least of the persons privy to the appointment must necessarily be the clergyman, which appointment cannot be so much as entered upon, until the Banns have been published for the third time, and no objection alleged. I am, Sir, very obediently yours,” &c.

“Dec. 1, 1840.”

CHURCH OF HOLY TRINITY, HULL.



SECTION OF CHANCEL.



COTTINGHAM CHURCH.

THE
CHRISTIAN REMEMBRANCER,

FEBRUARY, 1841.

The Five Empires: an Outline of Ancient History. By ROBERT ISAAC WILBERFORCE, M.A. Vicar of Burton Agnes, Chaplain to his Grace the Archbishop of York, and late Fellow of Oriiel College, (being the 12th Volume of the "Englishman's Library.") London: Burns. 1840. Pp. 280.

WE cannot think that the rude material of which history is composed has yet been worked up to the noblest purposes of which it is capable. It has indeed been moulded already into various forms, and the same actions and events have assumed new uses and interest, when a different principle has been brought to bear on them, or they have been contemplated from a different point of view. It was a great improvement on the dry, spiritless annals of early days,—the shapeless masses of the primordial atoms of history,—when they were grouped round some leading event, as round the Persian war, by Herodotus, even though the connexion of parts was cumbrous and clumsy, and no nice perceptions of cause and effect had yet linked, arranged, and simplified the collected elements. The very act of grouping, however, naturally led the way to further progress. Why did events assume this form and no other? What guided the stream of action down this or that particular channel? To one seeking an answer to these questions, the principle which would appear most obviously to be modifying the external world, would be the *will of man*; and hence the human will,—motive, purpose, political wisdom in general,—became the element by which the succession of events was harmonized and reduced to system; by its effect was linked to cause; to it was attributed the progress and ramifications of civilization, the vicissitudes of war and peace, and the rise and fall of empires. Hence arose the masterpieces of historical composition,—the works of Thucydides, Tacitus, Hume, and Gibbon. Here every thing is human, and the mind of man is regarded as the moving cause of all the varying relations of nations or political society. But the human will may be regarded in a twofold light—as that of states or as that of individuals. It is the collective human will,—the exponent of which is frequently, however, the great man of the state for

the time being,—which historians regard as the mainspring of events. But there is besides an under current of individual wills, which has great force in modifying the course of things, and which may be traced with its effects, independently almost of the social or political motives of the statesman. The result of such a process is the Memoir. It would be a curious, but extremely difficult, problem, to determine in any particular case, how much of any given event was owing to the one or the other of these causes,—to the collective will of society, or the individual will,—the passions, the interests, the caprice of some of its members: how much, for instance, of the Persian war was owing to the solicitations of the wife of Darius, how much to the political necessity of extending an empire formed and supported by conquest; what share of the English Reformation must be attributed to the expansion of the national mind, what to the whims and passions of Henry. The pages of the historian of Europe will furnish the career of Napoleon with a different machinery of motives from that displayed in the anecdotes of Bourienne.

So far the events of the external world are considered as influenced by the human will alone. Livy, Machiavelli, or Robertson, might have written nearly as they have written, if there were truth in the Epicurean's or the Atheist's creed. But man is not the only agent in human affairs. Though his individual will is free, and though he is undeniably a voluntary and responsible agent, yet is there a mightier power than himself, directing actions as well as events, and in some mysterious way regulating and overruling, without restraining, the freedom of the will itself. It would seem as if there were laws controlling human action, as there are those which bind the restless energies of the winds and waves, not the less potent because they are concealed. The attempt to discover these, and exhibit them in their bearings on events, gives rise to a species of philosophical history, yet only in its infancy, and of whose bold abstractions it is difficult to say, how much is wholly and how much partly imaginary, and whether any may be considered as founded on sufficient inductions.*

* Take, for example, the following remarks on the French revolution and its consequences, which have at least the merit of being amusing:—" Dans cet état de choses, par mille raisons, une révolution était absolument nécessaire; elle eut lieu. Je ne viens ni la défendre ni l'attaquer; je l'explique. Elle eut lieu, et le trône, la noblesse, le clergé, tout l'ordre ancien y succomba. L'ordre ancien était la domination exclusive du principe monarchique, de la noblesse et d'une religion d'état. Or, Messieurs, comment sort-on d'un système exclusif? Nous l'avons vu: par un système exclusif en sens contraire. Ainsi à l'exclusive domination du principe monarchique, d'une religion d'état et d'une noblesse privilégiée, succéda l'abolition de tout culte public, la souveraineté du peuple, une démocratie absolue. Mais cette démocratie, semant l'effroi autour d'elle, eut bientôt des luttes formidables à soutenir contre le reste de l'Europe. De là la nécessité d'un pur gouvernement révolutionnaire, c'est-à-dire d'un conseil de guerre pour tout gouvernement. Mais la souveraineté du peuple, après s'être résolue pour se défendre en un grand conseil de guerre, devait, pour se mieux défendre encore et pour agir avec plus d'énergie, se résoudre en un grand individu qui se chargeât de la représenter: comme on l'a dit, la révolution se fit homme; la souveraineté passa du conseil de guerre à la dictature, et à une dictature militaire; de là nos guerres, nos conquêtes, nos victoires, nos désastres. Ces bouleversements, qui étaient nécessaires, ont été bienfaisans pour l'humanité. . . .

But there is a firmer and higher ground, which can scarcely be said to have been trodden at all. Whether we can discover the laws of human action or not, the great Lawgiver himself has partially revealed to us His own purposes, for the fulfilment of which He is pleased to employ both the conscious and unconscious agency of man. To trace these purposes, giving form and colour to the succession of events, to examine and admire the machinery by which they are accomplished, is the object of what we may be allowed to call Theological history. It is a noble object; and unfolds to our view the most astonishing scene of infinite wisdom and power. Below, is busy man pursuing his own schemes of passion or policy,—wishing, contriving, performing: by his agency, apparently, nations are formed and civilized, conquests planned and executed, the arts of peace and war invented, the complicated meshes of international policy twined and untwined again. Above—is the mighty purpose of God rolling on silently and surely to its fulfilment, carried on its steadfast way by the succession of events, the rise and fall of empires, and the conflict and turmoil of the passions and wills of men. Generation follows generation, each intent only on its own objects; yet each, as it has run its course, hands on to its successor the inextinguishable torch of the divine will. This is perhaps the most magnificent display of Omnipotence which we are capable of comprehending. The ocean and the thunderbolt are but inert matter; the enormous spheres of heaven, wonderful as is the wisdom and power which keeps them in their appointed orbits, are without mind and will, passive recipients of their Creator's laws;—but man is a free agent, and while acting freely, and pursuing his own ends, is yet forced by a power which he does not feel, to work out the accomplishment of purposes of which he is unconscious.

The highest species of history, then, we conceive, would be that which, while it narrates actions and events, and the designs of men as influencing them, considers them all as subservient to the great purposes of God, and, however unconsciously, carrying them into effect. And it is worthy of remark, how the character of the materials pre-

D'ailleurs le système révolutionnaire substitué en France au système de l'ancien régime, exclusif comme celui qu'il renversait, et de plus ardent et violent, avait pour mission de détruire ce qu'il détruit, et non de s'établir lui-même. Il ne devait paraître que pour faire son œuvre et disparaître. Il a paru un moment avec la convention; il a disparu à jamais avec l'empire. . . . La lutte formidable du midi et du nord de l'Europe dans la longue guerre de la France et de l'Allemagne n'est pas autre chose que la lutte des monarchies absolues et de la démocratie. Le résultat a été la destruction de la démocratie en France et l'affaiblissement considérable des monarchies absolues en Allemagne. Vous le savez, ce ne sont pas les populations qui paraissent sur les champs de bataille, ce sont les idées, ce sont les causes. Ainsi à Leipzig et à Waterloo ce sont deux causes qui se sont rencontrées, celle de la monarchie paternelle et de la démocratie militaire. Qui l'a emporté, Messieurs? Ni l'une ni l'autre. Qui a été le vainqueur? qui a été le vaincu à Waterloo? Messieurs, il n'y a pas eu de vaincus. (*Applaudissemens.*) Non, je proteste qu'il n'y en a pas eu: les seuls vainqueurs ont été la civilisation européenne et la charte. (*Applaudissemens unanimes et prolongés.*)"—Cousin, Introduction à l'Histoire de la Philosophie, 12^e. Leçon.

served to us seems itself to point to such a mode of employing them. Our knowledge of ancient (and it will probably hereafter be found to be the same with modern) history, is, in almost all cases, richer or more scanty, in proportion to the part sustained by any particular people in advancing the scheme of redeeming mankind, and forming the whole world into a church. The vast continent of America has doubtless had its empires and revolutions; and those nations must have reached some considerable degree of civilization which erected the walls of Marietta and the monuments of Xochicalco: yet we do not even know their names. America has yet to bear her part in accomplishing God's purpose. Egypt and Carthage had their respective missions to fulfil in reference to the empires by which the Divine will was to be carried forward; and the light of history shines on them, while the rest of Africa lies in impenetrable darkness. What, comparatively speaking, is known of the enormous empire of China? what of the populous districts of further India? what indeed of northern Europe itself, till the time was come, when it was to break in pieces the last of the empires of human foundation, and make room for the church of Christ to spread and flourish? And even those monarchies, of whom ancient annals speak most copiously,—the Assyrian, the Persian, the Grecian, and the Roman,—stand out most clearly, exactly at those points where they touch most closely the chain of sacred history. The purpose of God is the light of bygone days; actions and events brought near to it are distinctly visible; they become more dim and indistinct in proportion as they recede from it; at a distance from it, all is darkness.

The volume which has suggested these remarks, is intended as a sketch of ancient history considered as accomplishing the designs of the Almighty; and though only a sketch, is valuable, among other reasons, as a specimen of the manner in which history should, we think, be treated. Its great fault indeed is, that it is *too meagre*;—an outline, correct usually, and vigorously drawn, but which requires to be filled up to make it effective. Enlarged sufficiently to be a concise manual of ancient history, “The Five Empires” would be a very useful book to diffuse information *based on right principles*, both among the young and the moderately educated classes, and might be read with pleasure and advantage,—as indeed it may now,—by those who are better qualified to examine and appreciate the relations of events for themselves. We would also venture to suggest in another edition the simplification of a few passages, such as the following scarcely intelligible sentence:—

Thus we are assured, that we who live in Europe are more akin to the inhabitants of India than either of us are to the Arabians, because our languages are further removed from theirs than they are from one another.—P. 10.

Having alluded to these defects, we feel more confidence in adding, that there is very much to praise as well in the sentiments as in the

general style of this little work. The former are those of a christian scholar ; the latter is animated and pleasing. A few more remarks will enable us to give the reader some idea of both.

It is useless to speculate what history would have been, had man not fallen. As it is, the dominant purpose, which moulds it into its actual form, is the merciful design of God to restore man to his lost state. The first effects of the development of this purpose are thus treated by Mr. Wilberforce.

He fell, however ; he was cut off from God's outward presence ; and God's image within became corrupted and debased. Yet even then he was not altogether forsaken ; and the course of his history declares by what means it has pleased God to renew in some measure His lost image, and to give hopes hereafter of its perfect restoration. The end of man's existence since the fall has been to compass this object ; and with a view to it, he has had to learn, first, what is the weakness and degradation of his corrupted nature ; and, secondly, in what manner he may regain that purity which has been lost.

A promise on this subject was given to our first parents ; and as it was a promise, the attainment of which did not rest with themselves, but was to be consequent upon the multiplication of their race, therefore it taught them that the recovery of God's image was to be bestowed upon mankind not as separate beings, but as portions of a family ; not as individual subjects of the King of heaven, but as joint members of His community upon earth. Thus arose human society, out of the common expectation of the regeneration of men. Its course was long, painful, and complicated ; and oftentimes none but He who sees the end from the beginning could have perceived that it advanced. For if its second stage has shown what great benefits have been bestowed upon mankind by the restoration of God's image through Jesus Christ, yet its earlier state was but a proof that mere human efforts would not suffice for its recovery. For how could human society attain any perfection, seeing that men speedily forgot the object of its existence ? From which it followed, that since one half of the human race was weaker than the other, and that in each sex there were differences both in mind and body, all respect was lost for those who, as possessors of an immortal spirit, had as much right as the strongest, wisest, or wealthiest, to their place among the community of mankind. But it was reserved for the Church to loose the fetters of slavery, to preach the gospel to the poor, and to give " due honour to the weaker vessel " in the household of God.

That such would be the state of society was obvious, even when it took its first departure from the family of the common parents of mankind. From them sprang two races—the sons of God, and the children of men—the respective forerunners of the world and of the Church. The children of Seth built their social life upon that divine system in which they were placed, and lived in expectation of the promise of the world's recovery. Cain and his family were driven out from God's presence, and sought by their own contrivance to supply what seemed irreparably lost. Society arose in both from that family-relation in which God had placed them ; mankind

were bound together not by voluntary agreement, but by natural affinity; and the nation was but a wider household. But though society itself had thus a divine principle, yet the contrivances which minister to it—the arts of life, the means of security—these had a human origin, and were produced by the self-interest and necessities of man. Seth dwelt with his father Adam; and when his first child was born, we read of no consequence but the establishment of God's public worship. "Then began men to call upon the name of the Lord." Cain, on the other hand, whose object was to defend himself from being "a fugitive in the earth," built the first city, and called it after the name of his first-born son: and the two races continue to run parallel to one another. In the time of Lamech, the seventh from Adam, the powers of human society came to a head—his children were leaders in their several ways to the herdsmen and artificers of the world: "Adah bare Jabal: he was father of such as dwelt in tents, and have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron."—Pp. 2—4.

Thus early were the principles of human society and the hallowed rule of heavenly contemplation brought into opposition with one another. Both arise from those natural relations with which God has formed mankind, and from those powers and endowments which He has given. But they speedily took their leave of one another. Yet the happiness of man's life depends upon their moving together with an equal pace; and the complete establishment of Christ's kingdom implies their perfect combination. And the great object of history is to show how these powers diverged from one another, and how they have again been brought to unite: their times of meeting are the grand epochs in the annals of mankind.—P. 6.

It was, however, after the deluge that the machinery was put into action, which, while it prepared men to receive beneficially the regenerative power of Christianity, fitted them by several complicated processes to coalesce into one spiritual society—the Church of Christ. To the breaking up the family of Noah at Babel, succeeded the call of Abraham, the first step in the formation of this great spiritual polity. And this event illustrates remarkably the intimate connexion between the course of history and the purposes of God, insomuch that the one cannot be rightly understood without taking the other as the comment.

This promise [*i. e.* the promise to Abraham] is the great charter of the Church. When Adam lost Paradise, God had promised him, that of the woman's seed should come a Deliverer for the human race. And now the hope was to gain shape and substance, by being embodied in those lasting institutions which have their completion in the Church. The promise makes mention, first, of an earthly inheritance, and then of a heavenly possession; first of a temporal seed, and then of a spiritual progeny; first of that which should be confined to one

nation, and then of that in which all the world should be included. Yet were these several parts of the promise so united, that the one was borne, as it were, in the arms of the other. Before their completion they seemed but one, and since their completion they have been again so blended together, that whatsoever was spoken of the outward, has reference also to the inward blessing. For God's dispensations have been ever thus; what is present and temporal has taken its shape from some more lasting blessing which lay hid within. As the indistinct imaginations of childhood express the weakness of man's knowledge in this present state, and as the ark was a token of the Church, in which men are in like manner offered a refuge from destruction, so was God's dealing with the temporal seed of Abraham a type, that is, an *acted prophecy*, of what befalls his spiritual descendants. Thus does the whole promise of Abraham belong to the Church of Christ. For it was limited from the first to one of the nations of which Abraham was the natural parent—namely, to that nation of Israel, of which, now that men are elected not by birth, but by baptism, the Church of Christ has inherited the privileges and the name. "The promise," says St. Paul, "was not made to seeds, as of many, but as of one, and to thy seed," the Church of Christ; that the blessing of Abraham might come on the Gentile Church.—Pp. 18, 19.

Henceforward the empires of the world had a double end to serve. Besides the general one of preparing mankind to become the spiritual subjects of the kingdom "which shall never be destroyed," they had to preserve or punish, to enlarge or purify, that peculiar people, which was the germ in which the future church was contained. And we may trace the nomad descendants of Abraham, taught the arts of settled and civilized life by the Egyptians, inured to war by the Canaanites, chastised and purified by the Assyrians and Babylonians, preserved by the Persians when likely to merge in the tribes of their conquerors, *catholicized* (if one may so speak) and infused as a leaven among the Gentiles by the influence of the Greeks, and finally, when their mission was completed, and the scaffolding was to be taken away by the aid of which the spiritual temple was built, destroyed as a nation, and dispersed by the Romans. It would far exceed our limits to investigate the part which each nation successively has played in introducing Christianity. The inquiry indeed would include the whole history of civilization,—an element which obviously had very great influence in paving the way for the gospel, from which it has, in its turn, received the most important assistance. We must content ourselves with extracting the words in which Mr. Wilberforce briefly sums up the purposes accomplished by the first three empires of Nebuchadnezzar's vision:—

The grand object of history has been stated, in these pages, to be the development of those means by which the lost image of God may be recovered. Prophecy declared, from the first, that this would be obtained through a gift to be bestowed upon one chosen people.

Prophecy next took a wider range,—declared what should be the general combinations of human society—the four great forms of worldly empire,—and that they should minister in some way towards the full attainment of this heavenly blessing. The gift, indeed, was to be a gift of God, yet was human instrumentality to concur in its extension. And the first two empires had in reality done their part in this great design. The first, by early concentrating the wealth of the East, had afforded the means of setting forth the spectacle of the latter days in the middle theatre of the world. The second had acted as the preserver of that chosen people, through whom God's blessing was to be given. And now the third was to supply its portion, by providing an universal language, and by so extending the intellect of man as to enable him to do more justice to the communications of Heaven.—P. 92.

The Roman empire, by combining all the rest, and infusing a principle of unity through the known world, formed a broad platform for the spread and elevation of the last great kingdom; which it was made instrumental in rearing, as well by the fury of its persecutions, as afterwards by its patronage and fostering care. The last offices of the Roman power to the Christian Church may be told in the author's own words.

Constantine may afterwards have attained to deeper and better thoughts, but in this manner was he first determined to implore succour from the Christian's God. And thus was the spectacle again brought round, of which in the days of Nebuchadnezzar there had been a short-lived example. There had then been the promise of an union between the majesty of human rule and the supremacy of God's dominion,—the chief of human beings calling on his subjects to join with him in honouring that God whose prophet he had learnt to reverence. In the hour of that first monarchy's highest ascendancy, it had touched upon the Church of God, and such sense of inferiority had been the consequence. It had seemed as though the two might ally; as though that human system, which had so long dissevered itself from the religious principle, had met it again and recognised its master; as though Noah's prediction, which spoke of the wide-spreading power of man as taking up its abode in God's Church, was at once to be consummated. But such meeting was but for a season. It was not given to that empire, which had been originally reared by the children of Ham, to be the immediate prototype of Messiah's kingdom. The prophecies had gathered themselves into shape and order, but they passed away for one of the days of heaven. And now, when a thousand years had elapsed, and when those empires had run their course, which were announced at the previous era, the same combination of circumstances reappears. But now the world's dominion has centered in the race of Japheth, ere it comes in contact with that spiritual principle which had been enshrined in the family of Shem. And, as at the former epoch, it is the earthly power which requires the Church's aid. Nebuchadnezzar found contentment from the Jewish prophet; and so the world-pervading might of Christianity is invoked by an emperor who feels how hollow and unreal a security

is the purple of Rome. The Babylonish monarch, the foremost man of that era at which the first empire came to its height, and from which the course of the three following was distinctly viewed, is himself chosen to behold the vision which foreshadows the course of God's coming providence. And this analogy gives great confirmation to a circumstance which historical evidence distinctly testifies, that when God's dealings had an end, and the destined career of the four empires was completed, it was, in like manner, to the possessor of the sovereign state that the vision was revealed, which indicated the nature of their consummation. For this was the declaration of the first christian emperor of Rome, just as, a thousand years before, the vision of its greatness had mixed with the dreams of Nebuchadnezzar. "As I was meditating," says Constantine, "on my situation, and imploring God's help, this wonderful vision was presented to me. Mid-day being a little past, I saw with these eyes, in that part of the heaven just above the sun, the figure of a cross of light, and with it these words, *By this prevail*. And when I much doubted, Christ appeared to me the selfsame night in a dream, and ordered me to form a standard like that which I had seen, and to employ it as my defence against my enemies."—Pp. 248—250.



[The Labarum.*—Constantine in the ship of the commonwealth, rowed by an angel, carrying the labarum, or standard of his Christian profession, in his hand. It consists of the two Greek letters X and P, with which the name of Christ begins. The phoenix on his hand indicates him a refounder of the Roman state. From an ancient coin.]

Henceforth then, with one short exception, we see its princes bringing their power and honour into the Church of Christ. Constantine declared, that while he recognised those bishops who had authority from God for the Church's inward conduct, he felt that, for its out-

* The reader will have remarked this symbol on the cover of our "Christian Remembrancer."

ward protection, he also had a like episcopal or superintending power. Some time, however, expired before the might of human society could do its work in rendering full homage to the institution of God. Not till towards the end of this century were the forms of paganism finally superseded by the Church of Christ. Meanwhile the fourth empire had not done all its work. The Church had grown up within it till her lordly boughs had overtopped the decaying bulwarks of the dungeon which threatened her destruction. But still the mouldering fabric had some service to render towards the immortal plant which had overpowered it, and then its relics must be scattered towards the winds of heaven.—Pp. 252, 253.

Constantine's greatest service to the Church has been said to be that, by assembling the first general council at Nice, he afforded it an opportunity for laying down fixed rules of doctrine and discipline. If this was the judgment of Epiphanius but a few years after the death of Constantine, how much more strongly would the same truth have been impressed upon him, could he have foreseen the events which were coming on the world,—could he have known that the age of Constantine was to be followed by that mighty overthrow which ended the supremacy of Rome! For then were the sun and moon darkened, the powers which rule this lower world were shaken from their seat, and the whole fabric of human society was changed. Those countries where the faith bore rule were occupied by savage tribes from the ends of the earth, and the very languages in which our Lord had heretofore been worshipped were done away. Henceforth Christendom was divided among so many nations, that never since that time have its bishops assembled with one consent, for the confirmation of truth or the removal of error; nor is it likely that they will again meet, till they are all gathered to render an account of their stewardship before the Son of man.

How important was it that this interval should be duly used, and that a fixed creed, and a concordant practice, should preserve the unity of the faith among the various and unconnected tribes of modern Christendom! The fifth empire was, indeed, to be unlike the other four: it needed no human hands to shape it; its principle was not worldly subjection, but community of faith and worship. But how could it be an empire at all, what principles of truth or agreement could survive, unless, before the opportunity of conference had passed away, its principles had received that public acknowledgment of which our creeds are a lasting declaration? These creeds had existed, indeed, before the time of Constantine; they were built upon a basis as ancient as the first century; but during times of persecution they could not be publicly declared, or receive the public sanction of the collected Church. This, therefore, was the great step which it was enabled to take by the protection of Constantine; and this was the crowning blessing which it derived from the preparation made for it by the fourth empire.—Pp. 254—256.

The council of Constantinople completed what the council of Nice began :

And thus was the great work of building up the Church into one

system of doctrine finally effected,—a work for which God's providence seemed to have exactly provided a season, which, if once passed, could never have been recalled. Already was the Roman state tottering to its fall, and with the death of Theodosius it was finally broken up, never to be rejoined. But so completely was this fourth empire destined to be the precursor, which should vanish at the final establishment of Messiah's kingdom, that it was not till the reign of this prince, the last emperor who swayed from east to west, that the Christian was fully substituted for the pagan worship. The altar of victory, which had still remained in the Roman senate, was in his days finally condemned; "and the gods of antiquity were dragged in triumph at the chariot-wheels of Theodosius." This work had been begun by Constantine, and he had also been the first to make that formal division of the empire to which the measures of Diocletian tended, by apportioning it among his children. But its separate parts had speedily been reunited under his kinsman, the apostate Julian, who had endeavoured, with the integrity of the empire, to revive its ancient faith. Both the one and the other were finally destroyed by Theodosius, who pronounced the decisive condemnation of paganism; and whose two sons, Arcadius and Honorius, receiving respectively the inheritance of the East and West, consummated the partition of the Roman dominions. This, therefore, is the natural conclusion of ancient history; and thus ended the fourth empire—its task performed.—Pp. 269, 270.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." (Dan. ii. 35.) And now when the fragments of the Roman empire have formed into numerous kingdoms, balancing and controlling one another, and checking the growth of any earthly power which might again aspire to universal empire,—and when the progress of commerce and civilization is making the whole world one common scene of mutual action and re-action, "the stone that smote the image is becoming a great mountain, and filling the whole earth." And amidst wars and rumours of wars, amidst the conflict of opinions and interests, and the wide-spreading pestilence of daring wickedness, it is delightful to repose on the belief that all these jarring agents are working together, unconsciously, to fulfil the great purposes of God, and to bring on the time when the earth shall be full of the knowledge of the Lord, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

An Ecclesiastical History of Great Britain, chiefly of England, from the First Planting of Christianity to the End of the Reign of King Charles the Second ; with a brief Account of the Affairs of Religion in Ireland, collected from the best Ancient Historians, Councils, and Records. By JEREMY COLLIER, M.A. New Edition, with a Life of the Author, the Controversial Tracts connected with the History, Notes, and an enlarged Index. By FRANCIS BARHAM, ESQ. Nine Vols. 8vo. London : William Straker. 1840.

An Essay on the Welsh Saints ; or, the Primitive Christians usually considered to have been the Founders of Churches in Wales. By the Rev. RICE REES, M.A., Fellow of Jesus College, Oxford, and Professor of Welsh at St. David's College, Lampeter. London : Longman and Co. 8vo. 1837.

AMONG what we cannot but consider the hopeful signs of the times we must rank, not merely the increasing taste for history, in itself, but the increasing tendency in thoughtful minds to view subjects in an historical, instead of a merely theoretical light : for, placed as we are under what may be called an historical dispensation, subject to the laws of time, and manifesting itself in a successive order, we forsake the analogy of our whole being and circumstances, if we long view any important matter in a merely speculative, which has also an historical aspect. Such a course of thought too surely dulls the sense of reality, in regard to any matter not immediately before us, and, weakening our faith, weakens our moral earnestness also ; for there is nothing that even the most self-sufficient mind reverences less than its own speculations—nothing that, when the testing hour arrives, it is found less to confide in. Hence we may trace the Divine wisdom and care for us, in presenting to us the record of our salvation in a form so historical, illustrating its transcendent truths with so much of mortal life, and fitting it in with the course of secular history. Hence, too, as a most important and happy supplement to the great universal history, the Bible, comes that of the Church, helping, as it does, to make us feel the reality of Christ and his apostles, by placing them at one end of a chain, of which the other is grappled on ourselves and the things about us. Hence, too, the importance of an historical, instead of a merely disquisitive, vindication of our ecclesiastical position,—it is the only vindication which will really reach the heart, and permanently satisfy us. If statesmen are beginning to feel the emptiness and lifelessness of mere *paper constitutions*,—if the doctrine is now gaining ground among them, that, not by attempting to create a polity, but by developing and cleansing those elements of a polity which are to be found in every nation that is really a nation, is it to be made great and free,—much more should ecclesiastics beware of representing their Church, even in its less Divine features, as any thing merely coined by the brain of man. Much more should they be anxious to show, that its present

form is the result of long history, and therefore, unless there has been human apostasy, of Providential guidance; and all the more should this be our way of regarding it, when we are assailed by an adversary who knows human nature too well not to array himself with historical interest. Many and many an advantage will Rome gain over the members of our Church, if they neglect to avail themselves of this mode of defence. There is, however, as we have already implied, less risk of this than formerly: Churchmen now know how well they can carry the fight into the enemy's quarters—how signal are the advantages they can gain by studying the early ecclesiastical antiquities of Great Britain. At the same time, the more important the cause is, and the finer and truer our weapon, the more heedful should we be that we wield it worthily. The greater controversial resources are laid up for us in the early history of our country, the less grudgingly need we make a candid concession; and such a concession we may as well make, as it will be our aim at present to show, of a rather favourite argument, which some able and learned defenders of our Church have drawn from the obvious independence of Rome, enjoyed by that of ancient Britain.

It seems then to us that the great body of controversialists in the case of the independence of the Church of this island have never kept sufficiently in view the utter estrangement which remained to the last between the British and the Anglican Churches: otherwise the one party would hardly have insisted upon what is so manifest a forgery as the story of King Lucius; and the other would hardly have founded the argument, to which we have referred, for the independence of the Anglican Church upon the fact of the independence of the British. It may save, therefore, much waste of argument to point out the utter absence of connexion between these Churches, and to show that the succession of the British does not at present exist through the smallest particle of derivation.

From its very origin the Anglican Church kept cautiously aloof from deriving from the British succession in the southern part of the island. Bishops were indeed received from Iona, and there was a considerable succession of them in the sees of Northumberland and Mercia; but Rome, which from the first had such influence over the Anglican Church, was extremely jealous of alliance with Churches which maintained so sturdy an indifference towards her. She therefore, at the very outset, forbade all spiritual commerce with the S. British Church, by enabling Augustine, contrary to the canons in ordinary cases, to ordain suffragans without an assisting Bishop, because he was not likely to obtain such help from Gaul (Beda, lib. i. c. 27, § 64). So rigidly was this acted upon, that when Theodore arrived, and found Chad in possession of York in virtue of a consecration at which two British Bishops had assisted, he deposed him; and it so happened that he consecrated to every see, so as utterly to extinguish any derivation from Iona, and to introduce that of Rome only. Thus every the least infusion of

descent from the original native Churches was expelled, and never afterwards received again.

This utter alienation of the Anglican from the native church causes much obscurity in the history of the British Church. Shut up in the western side of the island, with her people in perpetual hostility with the members of the Anglican Church, she is withdrawn entirely from the view of history. We only know that, however distant she kept herself from her neighbour, she could not avoid coming within the grasp of Rome. The first step of Roman influence seems to have been the adoption of the new cycle for regulating Eastertide, which was effected by Elvod, Bishop of Bangor, about the middle of the eighth century. From that moment most probably this influence advanced with steady progress, assisted, as usual, by the distracted state of the country. At length, when we come to historical facts which bring the British Church once again to view through the interference of the Anglican, we find that it differed in no respect of superstitious corruption from the rest of the subjects of Rome. It was independent of the Anglican, having its own metropolitan, but together with it, and with the Scottish, dependent upon Rome.

The first breach in its succession, which was to be replaced by the Anglican, was made by the ambitious Dunstan, who, taking advantage of the successes of Edgar, subjected Llandaff to Canterbury, consecrating, A. D. 982, Gogwgan its Bishop, with the assistance of four Anglican Bishops; and the Anglican succession has remained there ever since. The work was completed by Henry I., who, having reduced Wales to a province, and made her princes vassal lords, was led by his policy to make a similar subjugation of her Church. He took away the very fountain of British succession, A. D. 1115, by appointing Bernard, a Norman, Bishop of St. David's by royal mandate, and having him consecrated at Canterbury, to which see he compelled him at his consecration to profess subjection as to his metropolis. The other sees were similarly deprived of their old succession; and thus the Anglican entirely superseded it, so that not a drop of its blood (if we may so say) remained to posterity, the Bishops being sent from England, consecrated by Anglican Bishops.

Thus the old succession was lost. The new successor, however, soon forgot upon what terms he had been intruded upon his see. Bernard himself endeavoured to shake off his subjection to the see of Canterbury, and to resume the independent metropolitanical powers of St. David's. He laid his case before the council summoned by Pope Eugenius at Rheims, A. D. 1148. But false testimony prevailed against him, and his death soon after put an end to further proceedings. The business was nevertheless renewed in the third council of Lateran, held A. D. 1179, by Pope Alexander III., in which the canons of St. David protested with great boldness and vehemence against the usurped supremacy of Canterbury, and maintained their metropolitanical rights, demanding a commission of inquiry to be issued. Their Bishop, however, Peter, whom the king had

appointed by mandate, contrary to the election of Giraldus Cambrensis by the canons, was unable to support them, having submitted to the abjurement of his metropolitical rights at his consecration. Thus the matter fell once again to the ground.

The question was revived at the council of London held by Cardinal Hugatio in the reign of Henry II. The Archdeacons and Canons of St. David, who were the protesting parties, their bishop being fettered as before, took the precaution of sounding the king's mind. After having gone to much expense in presents, or rather bribes, both to the king and his counsellors, they received in answer for their pains that the king would never allow of such a thing in his lifetime, nor give a head to Wales, and set up for the Welsh an Archbishop against England. Thus frustrated they were obliged to be content with making an assertion of the ancient rights and dignity of their Church in open council.

A fourth and final attempt to revive this dignity was made at the very fountain-head of authority. Giraldus Cambrensis, who had been nominated a second time as their Bishop elect by the Chapter to the King, went over to Rome, and brought the business immediately before Pope Innocent III. For some time every thing appeared to go on most prosperously; so much so, that one evening the Pope saluted him, on his entrance into his presence, by the title of Archbishop. Giraldus, however, had more argument than money; and the latter was omnipotent at Rome. He, therefore, lost both his own election, and the cause of his see, though he had so moderated his demands, as to propose, as a compromise, that the Archbishop of St. David's should be subject to the Archbishop of Canterbury, whose dignity would then be increased by his becoming a Primate, a title properly applicable only to a Prelate with one or more Archbishops subject to him. He had, indeed, so far prevailed as to get a clause inserted in the commission given by the Pope to the Bishops of Ely and Worcester for consecrating the new Bishop, the Prior of Lanthong; and this clause provided that the Archbishop should not at the consecration exact any stipulation from the Bishop elect, which should prevent him from prosecuting the cause of his see. But this was readily, however iniquitously, eluded, and the new Bishop never revived the question; nor does it appear henceforward to have been mooted again.

Thus the British Church, losing both its native succession and its independence, was absorbed into, or rather replaced by, the Anglican Church. And we may as well talk of the present existence of the Church of Carthage, as of that of ancient Britain.

This change was most disastrous to the revenues of the sees, and at the same time also, most detrimental to the spiritual condition of the country. Giraldus draws a frightful picture of the alienations of the church lands, and of the neglect of their flocks by the new Bishops, as to feeding, though not as to shearing.

The alienations began with Wilfrid, the last Bishop of the native

succession, who, through terror of the invading forces of Henry I., alienated lands to a considerable amount. Bernard, his successor, followed the example, wishing to obtain the means of translation to English preferment; and this motive swayed his successors also, whose alienations were afterwards solemnly confirmed by the seal of the Chapter, and under a stipulation of completing that confirmation by papal bulls, in the episcopate of Galfridus, the unworthy supplanter of Giraldus. And not only the Church, but the Clergy and laity also, suffered most grievously from the exactions of the Bishops and their officials, who scraped money together by the most oppressive means, in order to maintain the state which they had possessed or enjoyed in wealthy England. The Clergy, in particular, were almost ruined by the Bishop quartering himself upon them, with numerous attendants, during his visitations, and from the exactions which arose out of them. We will give an example from Giraldus, which curiously illustrates the state of manners of the country and day.

“Cum quendam Presbyterum suum porcis abundare pinguibus Episcopus explorasset, vocatum ad se sic convenit. Decem mihi porcos contra natale, quod nunc imminet, dabis. Cui Presbyter; Domine, porcos non habeo nisi paucos, et illos mihi familiæque meæ pernecessarios. Subjecit autem Episcopus; quod nunc dabis viginti. Cui Presbyter; Bonum est mihi quod porci mei ludendi jocandique materiam domino meo dederunt. Cui Episcopus; Rem certe nunc agi seriam, non jocosam aut ludicram, priusquam a me discedas, indubitanter experieris. Et nunc dabis triginta. Presbyter autem misericorditer secum agi, cum in nullo deliquisset, postulavit. Episcopus autem e contra quadraginta porcos eum sibi daturum asserebat: affirmans etiam quod quoties negaret aut donum differret, decem ei porci semper accrescerent. Presbyter autem videns verbum Episcopi mutari non posse vel modificari, (quod utinam in bonis tam stabile fuisset!) consilio quorundam astantium, qui mores Episcopi noverant, ne mora majus periculum gigneret et nimium extorsionis incrementum adjiceret, quadraginta porcos pingues et pulcros se daturum Episcopo firmiter pepigit et persolvit. Si causam quæris hujus extorsionis et rationem, aliam tibi non assignabo, quod non alia fuit, nisi quod porcis pinguibus Presbyter abundabat. Fuit et alius Presbyter in partibus eisdem, similiter porcis abundans; qui levi ex causâ vel nullâ, nisi quoniam Episcopus porcos habere volebat, in sexaginta porcos grandes et grossos est condemnatus. Unde et inter Episcopum et Archidiaconum suum grandis exorta contentio fuit; Archidiacono partem suam, tertiam scilicet, sibi de jure debitam, inde petente; Episcopo vero e contra negante et asseverante (sicut in majoribus semper proventibus hac Archidiaconum arte deludere consueverat, et exortem facere) non ex causâ aliquâ in Capitulo motâ, sed ex mero Presbyteri dono lucrum istud provenisse. Quomodo libet autem inter Episcopum et Archidiaconum præda partita fuerit, ne minima rapinæ portio tantæ ad Presbyterum miserum, quod misericordiam nullam consecutum, tot porcorum et tam pin-

guium portio reversa fuit.”—*De Jure et Statu Menævensis Ecclesiæ* in *Charton’s Anglia Sacra*, Vol. ii. p. 529.

Thus, under such an extensive and Turkish-like rapine, the Clergy literally did not save their bacon. And we may infer the dreadful state of morals which such conduct must have introduced. When the Bishops were alienating church-lands, in order to enrich themselves and their relations,—forwarding Simoniacal purchases and Gehazitical sales,—abusing their right of visitation, and of pecuniary aid from the Clergy to the most minute and shameful exaction,—estimating, in fact, the value of the see by the means which it afforded of maintaining such extortion,—treating the Church, as a conquered Church, with much more severity than the military barons did the country as a conquered country,—the inferior Clergy could not but be depressed to the lowest standard by such example and such oppression. To this very day the Church in South Wales has not been able to recover from the blows inflicted on her, spiritually and temporally, by these early Bishops of the new succession. Not that we mean to say that a moral stain has been left;—far from it; but that then was begun that destitution which, disabling her from supporting her Clergy in a befitting manner, is consequently most injurious to her discipline, as well as unfavourable to her learning and proper influence.

How far the extinction of her native Church may in other ways, besides this beggary, have operated to the disadvantage of Wales,—and how far this disadvantage may have been counterbalanced by some advantage from the opposite quarter,—is a question not to be decided in a few words, or indeed to the satisfaction of either party. Whatever disaffection there might have been in the first instance towards the intrusive bishops, that could neither, under papal supremacy, produce any external result of consequence, nor continue long. The fifth of the new succession was once again a Welshman, and natives were appointed Bishops, from time to time, in sufficient numbers to content the country. But it is to be hoped that the system begun at the Revolution of 1688, by which the natives have been utterly excluded from all share in the government of their own Church, will not be invariably persisted in. It is already beginning to work a sore feeling;—can we wonder at it?—and amid the wide and increasing disaffection to the Church of England of the lower orders in Wales, it will not do much longer to test too strongly the affections of the upper. Now that the cause of exclusion has long ceased, surely the system of exclusion should cease also. It has, indeed, in theory; but there can be no satisfaction in this as long as the practice shall be uninterrupted. With its present heads that Church is well satisfied, and has every reason to be well satisfied; she has not shown such a starry front since the days that Bull filled the chair of St. David; but when such commonplace characters as have before now filled her sees, shall, as may happen, fill them again, the exclusion of her sons will be the deepest national insult that can

be offered, and will not fail to loosen most perilously those bonds of unity which are essential to her existence.

Occupied with following out a particular inquiry, we have as yet said nothing of the two works which stand at the head of this article. The former is more generally, we fear, known by name than in any other way; but we trust Mr. Straker's new and acceptable edition will be the means of promoting a more satisfactory acquaintance with it. Of the merits of this re-publication, as an edition, we shall, perhaps, be in better condition to speak when it is completed. The latter work is a choice repast for the lover of Cambrian antiquities, recording the life and good works of many a Welsh saint but little known, though not therefore undeserving of being known, to fame.

CHURCH MUSIC.

No. I.

“Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam.”—JOAN DIAC. Lib. II. c. 9.

WHY is it that the Music of the Church has not yet occupied a place among the researches of the numerous band of inquirers who are now engaged in tracing the influence of Christianity on the arts? Architecture, sculpture, and painting, have each successively been studied, as languages by which expression has been given to the poetry of christian feeling. In this country, especially, we have many who are eagerly pursuing, step by step, the laborious efforts by which the architecture of the Church developed itself during the middle ages; nor are they engaged thus with merely antiquarian or artistical views—though in these respects there is abundant reward in the pursuit—but with a higher feeling. A contemplation of the sublime and *unworldly* character of ancient ecclesiastical structures, while it has awakened the keenest sense of the miserably degraded condition into which all that relates to the furniture and decorum of the Church has fallen, has incited a desire to regain something of the ancient spirit of christian art, which, if it has not been destroyed among us, has, at least for centuries, been overwhelmed with influences hostile to the inspiring genius of Christianity; and proofs of the good effect of such inquiries and sentiments are daily becoming more numerous.

On the continent—for the movement in sacred art is not confined to this country—the development of Painting as the offspring of Christianity has engaged the same devout consideration. Its progress has been minutely traced from its cradle in the Catacombs of Rome, during the ages of pagan persecution, to its full perfection, about the end of the fifteenth century; and the causes of its decline, and finally of its ruin, as the language of devotion, have been marked with an accuracy that leaves no room for uncertainty.

And shall it be said that Music presents, in this aspect, a field of inquiry less interesting or important?—Music, the only art that comes to us with apostolical commendation; that alone is able,

therefore, of right, to claim an alliance with the offices of religion ;— that was the first of the arts canonized by ecclesiastical authority ;— and is of its own nature so spiritual, that it may be reckoned the very breath of the Church, by which she has given birth to her most tender, her purest, most divine emotions ? If the sacred architecture and painting of past ages are justly believed to afford us faithful images of christian poetry, much more may the sacred music be thought capable of giving us communion with the very spirit that animated them. If the former make us acutely sensible how ruined and dilapidated the outward framework of religion has become, much more may the strains in which the ancient Church breathed forth the incense of her praise, awaken us to a perception of the very different spirit that is borne on the sounds of modern worship.

Nor is this a supposition grounded merely on analogy. There are facts in the history of Church Music which show that it has run a course exactly similar to that of other arts ; in brief, that at first it was the comparatively rude, though pure, expression of devotion ; that it was gradually refined, purified, and brought to a kind of perfection ; and lastly, that it was corrupted by foreign influence and *secularized*, till at length it ceased to submit itself to the guiding spirit of religion. If the same rule be applied to Music that has been to Painting, it will be found, that the kind of progress towards perfection which the artist and connoisseur delight to expatiate upon, is by no means identical with increasing excellence in a moral or *ecclesiastical* point of view ; but that it has happened, whether by this as an immediate cause, or from concomitancy of other influences, that after a certain point of advancement, as the resources of the art have increased, the strength of its inspiring principle of piety has failed.

To the musician who judges merely *secundum artem* this will appear unintelligible and absurd. But the case is simply this : if art is to devote her creative powers to the Church, she must learn from the Church the spirit in which her energies are to be exercised. In weighing, therefore, the merits of the productions of christian art, we must esteem those to be the most excellent, it matters not of what age, which can be shown or are felt to be the most faithful types of christian sentiment.

The historians of the modern art of Music inform us that it had its birth in the Church ; that it was nourished and brought up there, and at length attained to such perfection and strength, that it was enabled (as they say) to burst the trammels of tutelage by which it had been held, and to display its independent powers. This is the broad outline which they draw of its history ; and we are quite willing to admit, that if the mere history of the art be considered, it will be found to have constantly advanced in power, and continued to add to its resources, up, perhaps, to the very days in which we live. It is not, however, the mere powers of the art with which the Church has to do, but the accordance of the spirit in which they are exercised with that by which she herself is animated ; and if this test

be applied, we shall be constrained often to deem that a departure from excellence which the musician reckons to be progress towards it.

Had the Music of the Church, however, continued to maintain its pure and unearthly tone, uninfluenced by the secular exercise of the art, one might have refrained from complaint; but unhappily this has not been the case. Startling as the fact is, it is not less true, that instead of resisting the licentious and effeminate spirit of the music of the opera, she has, ever since its commencement, continued, from time to time, to follow in its wake. Dr. Burney, who by no means disapproved of this, and who supposed that time only is necessary to consecrate any license however daring, any taste however vicious or profane, tells us that "the favourite points and passages in the *madrigals* of the sixteenth century were, in the seventeenth, reckoned orthodox in the Church; as those of the *opera songs* and *cantatas* of the seventeenth century were used by the most pious ecclesiastical composers of the eighteenth." If Dr. Burney be right, many years will not have elapsed before we recognise the inventions and *clap-traps* of a Rossini, a Bellini, or a Donizetti grafted on the offices of religion. But, indeed, we have not had long to wait for such a consummation. Those who have witnessed the ceremonies of the Roman Church in Rome itself, in those churches frequented chiefly by the common people, need not be told that there is no recognisable difference between the music of the church in the morning and that of the theatre in the evening.* In this country Roman catholics have not yet begun to use generally the compositions of any author later than Mozart; but we ask any candid judge whether were one of his masses (say the twelfth) performed on the stage by singers in costume, and with the orchestral accompaniments written by Mozart, it would not seem of a piece with the graver parts of his operas?

But how stands the case with the Church of England? Is she free from this taint of corruption? Ask those who are acquainted with the collections of anthems and services used in our cathedrals, and they will show you *madrigals* of the sixteenth century with verses of the Bible substituted for the indelicacies with which the original words too often abound.† But even this kind of music is of a more lofty and solid tone than that which is characteristic of our cathedral services. Our Church style is notoriously that of the vicious and frivolous age of Charles II.; an age during which the music of the theatre made its greatest progress, and, as may be imagined, its greatest inroads on that of the Church. The Restoration, though it gave us back the forms of cathedral worship, which had been abolished

* Of course, we except the few notes of Canto Fermo, sung by the priest alone, which contrast fearfully with the profanities practised by the choirs.

† If it be said that in these madrigals there is much of the sacred air of church music, we reply, that if such seems to us to be the case, we must have become very blind not to perceive the loose and light character which (as we learn from history) the musicians of those times intended to impress on their compositions for the chamber; and by which, in fact, madrigals were distinguished from motets and other compositions for the Church.

during the commonwealth, unhappily brought with it little of the spirit that formerly animated them. The choral compositions of the older writers, which were used for a short period after the return of Charles II. soon became distasteful to the profane and libertine dispositions of those times; and that false, gaudy, meretricious, and, shall we say, irreligious style was introduced, which has prevailed, more or less, till the present day.

This degradation of the church style (which Dr. Burney confesses to have taken place) first showed itself in the Chapel Royal, then, as in the reigns of Elizabeth and Charles I., the model for all other churches. "The small stock," says he, "of choral music with which the chapel began, becoming, in a few years, somewhat less delightful, (!) by frequent repetition, the king, perceiving a genius for composition in some of the young people of the chapel, encouraged them to cultivate and exercise it; and many of the first set of choristers, even while they were children of the chapel, composed anthems and services that are still used in our cathedrals. These, by the king's special command, were accompanied by *violins*, *cornets*, and *sacbutts*, to which instruments introductory symphonies and ritornels were given,* and the performers of them placed in the organ-loft." "Dr. Tudway," continues Burney, "in the Dedication to the second volume of his Manuscript Collection of English Church Music to Lord Harley, assigns the following reasons for the change of style in the music of the Chapel Royal, *by a mixture of what he terms theatrical and secular*:—'The standard of Church Music, begun by Mr. Tallis, Mr. Byrd, and others, was continued for some years after the Restoration, and all composers conformed themselves to the pattern which was set them. His majesty, who was a brisk and airy prince, coming to the crown in the flower and vigour of his age, was soon, if I may say so, *tired with the grave and solemn way* which had been established by Tallis, Byrd, and others; ordered the composers of his chapel to add symphonies, &c. with instruments to their anthems, and thereupon established a select number of his 'private music' to play the symphony and ritornellos which he had appointed. The old masters of music, Dr. Child, Dr. Gibbons,† Mr. Low,‡ &c. organists to his majesty, hardly knew how to comport themselves with these *new-fangled* ways, but proceeded in their compositions according to the old style, and therefore there are only some services and *full anthems* of theirs to be found. In about four or five years' time, some of the forwardest and brightest children of the chapel, as Pelham Humphrey, John Blow, &c. began to be masters of a facility in composition; this his majesty greatly encouraged by indulging their youthful fancies, so that every month, at least, they produced something new of the kind. In a few years more, several others,

* That is, after the manner of the songs in opera music.

† Son of Orlando Gibbons.

‡ Author of "Short Directions for the Performance of Cathedral Service." Oxford, 1661.

educated in the chapel, produced their compositions in this style, for *otherwise it was in vain to hope to please his majesty.*”

The model which Charles set before the composers of his chapel was the *opera music* of Lulli, an Italian, whose works, then the rage in France, the king had become acquainted with during his long residence in that country; and *this was the style to which unless the composers conformed they had no hope of gaining the favour of the court!* The old standard and principle of church music was abandoned, and in its stead a dramatic style, not merely theatrical in taste but in principle, was substituted. Dr. Tudway remarks, as a proof that Child and the other composers whose names he has given adhered to the old style, or rather as a result of their adherence to it, that we only possess services and *full anthems* of theirs; and by this he meant to express the difference between the standard of music established at the Reformation and the new-fangled way enforced by Charles II. In the ancient services of the Church the only melodies sung or chanted by single voices were those appropriated to the priest, while, on the other hand, all the singers of the choir, as representatives of the people, had an equal share in the melody or harmony which they sang. But now the compositions abounded with cantatas and duets, and solo or verse anthems, as they are termed, overlaid with all the ornamental trickeries of the time, and accompanied with symphonies and ritornellos, now first introduced, and which, in this kind of music, are, in fact, necessary, to allow the exhausted singer to gain his breath. The hymns, *Jubilate*, *Magnificat*, &c. were treated precisely as if parts of a drama: every verse brought with it some new trick of the art. Incessant changes of measure, alternations of grave and acute, of loud and soft, of trumpets and flutes, new discords and licenses transplanted from the theatre—all the resources of the art then in use were employed to add what was thought to be justness of expression to the words. In short, the young composers, whose “youthful fancies” the king indulged, brought church music into a state analogous to that of the theatre; it became a matter of sensual enjoyment, not of devotion; the point now to be aimed at was not how the praises of the Church should adapt themselves to her unchangeable spirit, but what new modulation could be presented to his majesty—what new pleasure could be provided for the gratification of his musical appetite.

It is needless to say that this “new-fangled way” speedily ousted the old throughout the kingdom. Had some new Pope Marcellus (to follow the common version of the story) now arisen, and, shocked with the indecencies which were practised in the Church under the patronage of this, the most licentious court that ever reigned in England,—had he decreed to banish all music from religious worship but the primitive ecclesiastical chant, we should, probably, have found Purcell, who immediately succeeded Humphrey and Blow, occupying the same place in the “glorious company” of English musical reformers that Palestrina does among Italians. No one could have

been better fitted, by profound knowledge of his art, or by genius, than Purcell to have revoked and rekindled the true spirit of sacred song. But, as it was, his greater genius only enabled him to outstrip his cotemporaries in the race which, at the instigation of the king, they were all pursuing after secular novelties, and served to render more fascinating, to perpetuate and canonize, the corruptions which had been introduced before he became eminent as a composer.

Let us not be misunderstood. We wish to leave untouched the deservedly-great reputation of Purcell as an inventor in his art; in this respect he was, to use the common phrase, undoubtedly in advance of his age; but the point with which we have to do, is not what new combinations or effects he hit upon—what new discords or bold transitions he hazarded for the first time—but whether his genius was exercised on the *ideal* which Christianity presents; whether the expression of her pure and subdued spirit was the goal he sought to reach, or the gratification of his own, or the passion of his cotemporaries, for mere musical novelties. We fear that, in this view, Purcell does not rank high. His works, with few exceptions, smack more of the theatre than the church; or rather, perhaps, we should say, that they are the productions of a man of genius, wafted full-sail on the theatrical and flaunting spirit of his time; works done with a feeling akin to that which made the cotemporary painters dress up their apostles, saints, or angels, in the flowing wigs and silks and satins of the court, or give to their portraits of women of virtue the airs of courtezans. We do not deny the excellencies of Purcell; but they are excellencies grafted on the characteristics of a vicious and profane age; they are offshoots of genius from a stock that poisoned the fruits it bore.

These possibly may be thought strong expressions, considering that the music of the school of Purcell is our acknowledged standard of the church style. Be it so. To those who are not yet sensible of its profane and meretricious spirit, we can only say, look at its origin, and be convinced, if you do not feel, that from such a fountain it was morally impossible that pure waters should flow; or admit, that times must have sadly changed, if music that was professedly borrowed from the theatre now appears to us to have a sacred character.

But, is it true that music of this kind does appear sacred? We are happy to think that there are many who have begun to feel that it is very much otherwise. How, indeed, is it possible that any one who is fully awake to the tremendous relation in which he stands to God, as a worshipper in the spiritual temple, should avoid being sensible of the gross indecency of even listening to words expressive of the most holy mysteries of the faith, sung to airs so overlaid with the flippant and jingling cadences of Purcell's time that the singer is exhausted before he gets through them? If St. Austin* confessed

* Confess. lib. x. cap. 33.

that he had grievously sinned in sometimes having suffered his ears to be more delighted with the simple Ambrosian chant than his heart was touched with affection to the words chanted, what would he have thought in our day, when the music itself is too often such as to make the very posture of devotion painful?

But, even among musicians, there are indications of a change of feeling with regard to the music which, since the time of Charles II., has been characteristic of our cathedral service. Had we possessed since Purcell's time a series of composers of that commanding talent which, during its reign, sways the public taste, as has been the case on the continent, there is no doubt but the identification of theatrical and sacred music, which Purcell commenced and Handel continued, would have been brought down to the present day. Can there be any question that, if Mozart had been an English organist, we should have had anthems and services on the model of his *Don Giovanni* or his *Nozze di Figaro*—such, in fact, as his masses are, and which would have supplanted, as they did on the continent, all that had gone before? But, since the days of Handel there is a blank in our history of music; we have had no continuous chain of eminent composers. The art, indeed, has been at its lowest ebb; and all that regards the music of the church has been at a stand-still for nearly a century.

Within these few years, however, a new impulse has been given to the art; composers of greater pretensions are springing up among us; and, though no one of the most eminent has yet taken to the composition of services, it is impossible not to perceive the influence of the more vigorous state of musical feeling in the efforts of our organists, wherever they have opportunity of exhibiting their predilections. But, alas! these predilections, so far as we have heard, do not tend to a restoration of the ancient sublime melodies or choral music of the church, but to the introduction of that mixture of bombast and effeminacy which characterizes the modern opera. We could name a cathedral, not a hundred miles off, where our readers may, if they desire it, hear an organ do its best to imitate the orchestra of the opera, and roar forth portentous and dismal discords, such as Weber imagined might be fitting music for the demons in *Der Freischutz*. That, in short, which happened in the days of Charles II. is occurring to us, but from other causes. The music of the school begun in his chapel royal is becoming distasteful to us, as that of the sixteenth century became to him and his court and time; not, indeed, because our frivolous habits make us dislike the "grave and solemn way" of Purcell and his school—for their way is neither grave nor solemn—but that the advance of a taste for music, and increased knowledge of the art, have made us feel that music such as his is antiquated and out of date. The musical era to which it belongs is still passing; it forms part of the history of the art which originated at the rise of the opera and the decline of the ancient school of church music; and therefore it bears the stamp not of antiquity, but

of old fashion ; it is not a thing, *sui generis*, belonging to an age of the world, or an epoch of art, completed and passed away, like the church music of Palestrina (and we speak of Palestrina in music as we would of Raffaele in painting, viz. as the representative of the perfection of an epoch of art), but it is only an early effort in a particular mode of art, which is still practised, and which, in its kind, has been gradually carried to greater perfection, without interruption, up to our own times. When we say, without interruption, we refer to the continental practice of the art ; for, as has been observed, with ourselves there has been a break in its history since the days of Handel, and it is only now that we have been stirred up again to advance, that musicians have begun to think for themselves, and to feel that, in the very qualities and characteristics of the music of Purcell and his school, by which it was distinguished from the works of the ancient ecclesiastical composers, and by which it is generally considered to surpass them, great progress has been made. These characteristics arose, as we have said, out of the abandonment of the principle, that choral composition or melody, sung in unison by the whole choir, is the only legitimate music of the church, and the introduction of recitative, of airs for single voices, and of duets and trios, accompanied with instrumentation, not, as before, for the mere purpose of guiding and strengthening the voices, but as an essential element in the composition ; looking now, we say, at these novelties in church music practised by Purcell (and his merits are to be found in these, and not in that which he had in common with the ancient school), it is impossible not to be sensible of the advancement of the art in the same kind of thing.

Our melodies, now-a-days, are smoother and more graceful ; our instrumentation more perfect ; the union of orchestral effects with those of voices better understood ; can we avoid, then, perceiving the crudeness of Purcell's melody, the poverty and *thinness* of his instrumentation, or, in short, can we help being aware of the kind of puerility and imperfection in his works, which is always attendant on an early stage of art ?* And, if there be no rule in church music but the prevailing musical fancy of the day ; if, as Dr. Burney says,

* These remarks on Purcell's works (which, for want of space, are necessarily vague) may be liable to misconstruction ; and therefore we anticipate a little to explain our meaning. Purcell, we conceive, stands midway between the ancient and purely ecclesiastical school, and the modern or dramatic ; and, accordingly, labours under the disadvantage, inseparable from a state of transition, of inferiority to either. If we compare his choral compositions (such as they are) with those of the church writers of the sixteenth century, when this kind of art reached its highest state, we must admit them to be greatly inferior, not only in skill, but in solemnity and religious feeling. On the other hand, if we regard his works as attempts in the style of the *oratorio*, or sacred opera (which he was the first to import from Italy), and this is the real character of his works, they cannot for a moment bear comparison with the oratorios, and other sacred theatrical compositions, of Handel, who certainly reached a point of perfection which is not now likely to be surpassed, in this species of half-religious, half-secular entertainment. Handel's music, however, whether for sacred or profane words, was but the opera music of his day, and intended for the theatre.

it is only for decency's sake that the church keeps a little in the wake of the theatre, can it be matter of surprise that many of our musicians, who are now awakening from their lethargy, should begin to discover that there is no reason why they should not, like Purcell and his predecessors, adapt the service of the church to the present state of musical taste ?

At the same time, though symptoms of a desire among our organists to modernize the music of the church be very apparent, there are indications of another disposition in the musical world which, we are happy to think, must have a tendency to counteract this evil, and which give promise that the change which is now working its way will be for the better, and not for the worse. We allude chiefly to the revival of a taste for purely choral music, and the study and performance of the compositions of ancient writers, in which this taste can alone find its full gratification. Within the last year or two several societies have been formed for the cultivation of ancient choral music, sacred and secular, and we are persuaded that the taste, which is thus fostered and gratified, must speedily begin to exert its influence on church service, not merely with respect to its more careful performance, but to the choice of the music performed. The members of such societies cannot, while their ears are still giving echo to the majesty, the simplicity, and solemn sweetness, of the compositions of a Tallis, a Shephard, a Byrd, or an Orlando Gibbons, listen to the flippant effusions of Blow, Humphreys, or such like, without feeling that they have descended to a lower sphere.

Speaking *artistically*, we consider it a great point, that a relish is gaining ground for the dignified, skilful, and characteristic music of the sixteenth century, because, even though it be studied and enjoyed in a merely antiquarian spirit, its influence will serve, more than any other cause, to correct the false taste of modern composition. But, we trust, also, that, in this new disposition, there is the best groundwork for a reformation of the music of the church. It is not, however, by an ephemeral taste for old music alone that this much-needed and, in many quarters, much desired reform will be effected. There must be, at the same time, as in matters of higher import, a return to first principles ; and it is with the view of discovering, if possible, or, at least, of suggesting, how we may discover safe and legitimate grounds on which to build the superstructure of a reformation, that we propose bringing under review the history of music in its relation to Christianity, and to consider the spirit in which the art was formerly exercised under the sanction of ecclesiastical authority.

CHAPTERS ON ARCHITECTURE.

No. I.

It would appear as if the prevailing variety of religious opinions had infected modern church architecture, for we find new churches presenting strange mixtures of style, yet almost all of them uniting in one peculiarity, viz. that of being places for preaching instead of houses of prayer. This is the very characteristic of dissent; but it has till lately been too prevalent in the Church itself. The inconsistencies which this spirit have given rise to are many. A handsome altar has been called superstitious; a well-cushioned pew, in which men could recline luxuriously and criticise the sermon, has been deemed a necessary: a splendid sounding-board has been praised; an ancient lectern decried as popish. A dissenter might decorate his conventicle with a cross without subjecting himself to remark; a Churchman was called a Romanist if he repaired the broken cross on his chancel.

Happily a more catholic spirit has begun to show itself. The zeal of ancient days is fast kindling throughout the land. Men are beginning to build churches with the pious liberality of those primitive times, when a desire to honour God was the first consideration, and personal luxury and proud independence gave place to virtuous self-denial and orderly obedience. Such a spirit must be hailed with gladness by all those who look to the maintenance of the Anglican Church in that unity and order which are the chief safeguards against novelty and strange doctrines, and to the preservation of that loyalty and obedience which are the checks of licentiousness and insubordination. A few remarks on church-building, with some examples in illustration, which is all we shall attempt in the present paper, may not be without use in assisting to promote the reviving study of church architecture.

Although Burke does not allow that proportion constitutes beauty, he did not undervalue it, nor deny that it is necessary in order to a perfect work. He does not, however, appear to have considered it especially with reference to ecclesiastical buildings. "When a room," he says, "appears in its original nakedness, bare walls and a plain ceiling, let its proportions be ever so excellent, it pleases very little; a cold approbation is the utmost we can reach; a much worse-proportioned room, with elegant mouldings and fine festoons, glasses and other merely ornamental furniture, will make the imagination revolt against the reason; it will please much more than the naked proportions of the first room which the understanding has so much approved as admirably fitted for its purposes." Now with those who view churches as mere rooms, the same feelings will probably arise, and thus architects have been enabled to palm off the worst designs by introducing detached ornaments in conspicuous situations, as a bad

inn is recommended by a gaudy sign. But admitting, as Burke would do, that much of awe and reverence should attach to a religious building, and that amplitude of space and a lofty vault tend, from their sublimity, to produce such feelings; it may be conceded that, in raising a modern church, it is better to trust to the relative proportions of an ancient building than to disregard them altogether, especially in an age in which reverential feeling is generally the last of all the motives which induce men to build churches, and seldom the first which impels them to frequent them.

By way of illustrating this theory, suppose the nave of an ancient abbey, whose walls and arches remain entire, but from whose capitals and windows the tracery has perished away, were roofed afresh with oak or dark-coloured wood, in the plainest manner, the pavement relaid, and the apertures of the windows reglazed; there can scarcely be a doubt but the effect of the building would be good. We should behold the original without its ornamental details, and these are lost sight of on a first survey. Who, for example, would dwell on its rich monumental architecture, on first entering St. Peter's, or regard the heraldic shields, and count the flowers on the columns, in traversing for the first time the naves of Lincoln or York. This theory of proportion refers mainly to the width of the aisles, the height of the pillars, and the space of the arches; for the same rule will not always hold with regard to the windows, which in many instances were made large for the purpose of being filled with stained glass; and the same sized aperture glazed with plain quarries would often shed too much light, as is observable in the nave of Salisbury.

The following section is given as an example of one of the finest specimens of late Gothic which we possess:—

THE CHURCH OF THE HOLY TRINITY, OR HIGH CHURCH, AT
KINGSTON-UPON-HULL.

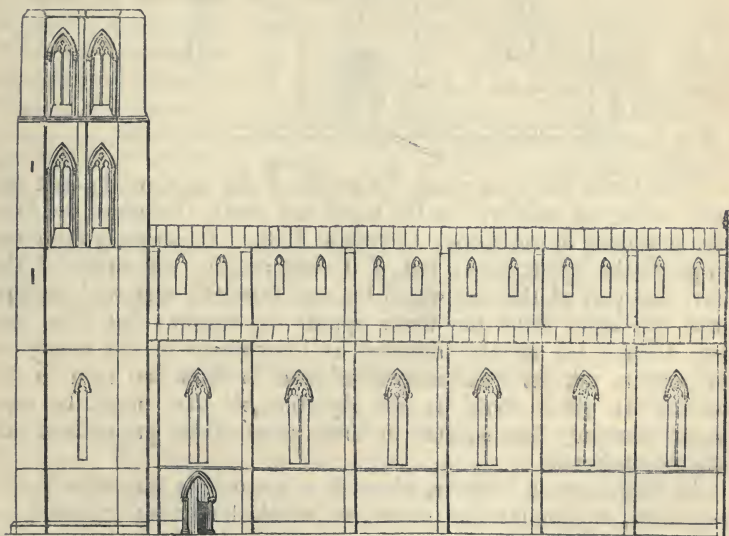
SECTION OF THE CHANCEL.—(See *Frontispiece*.)

	Ft. inches.
Height of roof inside, about	45 0
Height of columns to the capital	21 0
From capital to the point of arch	12 0
From point of the arch to the top of wall	9 0
Diameter of base of the pillars	4 0
Width of centre aisle	22 0
Ditto of side aisles	18 6
Total width	69 6

The dimensions of the building here given are sufficiently correct to serve as guides. In using it as a model, it is proposed to alter the windows by reducing their size; to omit the carved work on the capital of the pillars, retaining the mouldings. In the clerestory and side aisles, it is proposed to insert windows of one light, (see frontispiece, No. 1, 2.) the proportions of which, though not common in England, are very general on the continent. It is proposed

that the body of the new church should consist of six arches on each side, of the above dimensions, which would make the building about 102 feet long. This, from its height, even without a tower, would form an imposing structure. The spring of the roof is small, being only 3 or 4 feet inside. Such a building would hold a large number of people. Calculating the whole area at 2211 square yards, deducting 66 square yards for the space occupied by the pillars, and allowing 200 square yards for the altar rails, reading-desk, pulpit, and font, a space of 2000 square yards would remain, being room for 2000 people, allowing one square yard for each individual, which arrangement would insure open seats, as occupying the least space. If this should be considered as too crowded, the area would easily hold 1700 people.

The estimate of such a building could only be given by a professed architect; but if built, as is the case with a great part of the original work, of dark red brick, with the windows, pillars, and arches of stone, and the interior walls pointed so neatly as to require no plaster, but merely a single wash of the same tint with the stone work, and a plain roof of foreign timber varnished, and open seats of the same; it would not, it is believed, be found much more expensive than some of those gewgaw buildings with which the face of the country is deformed, and it would have the merit of being a true copy in its scale and dimensions.



The above is an exterior of a church, with a design for a tower, suggested by that of Howden, which might be altered by either

removing the upper story or adding to it. All pinnacles and ornamental work have been omitted, as well as flying buttresses. From the comparatively small size of the windows, the walls perhaps would not require them.

The following is supposed to be the west front of the same church:—



The tower has been made the width of the nave on the east and west sides, and narrower on the north and south, for which we have the authority of the Abbey Church at Bath. It certainly does not improve the appearance; but if it were not so, the width of the nave and part of the roof would be seen from the west, and perhaps with the aisles make the tower appear too narrow; but these last two designs are merely intended as illustrations of the theory of proportion, without ornamental detail, and to show that even on the outside the effect would be less objectionable than might be supposed, certainly less so than in those cases where proportions are utterly neglected.

In very crowded districts, where it is impossible that outside appearances, or even interior proportion, should be strictly regarded,—for example, where a site can only be obtained between two houses, or in the midst of factories and chimneys,—the Churchman will be anxious to pay especial regard to the interior; and Mr. Wood, in his *Letters on Architecture*, has some remarks which are so *à propos*, that

they are here inserted, in the hope that they may be useful to those whose sphere of zeal and usefulness lies in the densely-peopled districts of our manufacturing towns. In this case the effect is produced mainly by the judicious management of light combined with interior decoration.

The gothic church of the Eremitani, at Padua, he says, "is a simple room, without columns or pilasters, and a wooden roof of no merit. The original light seems to have been a small western circular window, but two side windows have been made since, which were perhaps necessary, but which injure the effect. At the end is an apsis for the high altar, which has three very small windows of itself; and this and the altar itself are rich with painting and gilding. The pleasing effect of this church suggested to me the idea, that a large room, like a church, might be lighted altogether from one end, and I am convinced it would be highly beautiful. A room 30 feet long, 10 feet wide, and 15 high, is well lighted by a window at the end, 4 feet wide and 8 feet high: and a room of ten times these dimensions, viz. 300 feet long, 100 wide, and 150 feet high, would be equally well lighted, or better, by a window 40 feet wide and 80 feet high, and it might be larger than this if necessary; the doorway might be under the window; the walls not naked, but with some simple ornament, but the altar and the parts about it should be rich and splendid; a single light and a single object are two great advantages."

The effect of light in the Eremitani is, in truth, quite Rembrandtish, and these remarks are inserted, as they may induce some architect to try the effect proposed, in the crowded district of a town where the situation precludes the outside appearance from being thought of. Of course galleries are not admissible in such a structure. The nakedness of the side walls might be obviated by carved stalls, high ornamental wainscoting, or frescoes. Something of this style may be seen in some of our college chapels, and might be adopted with very beneficial effects in altering some of the London chapels, and rendering them more church-like than they now are.

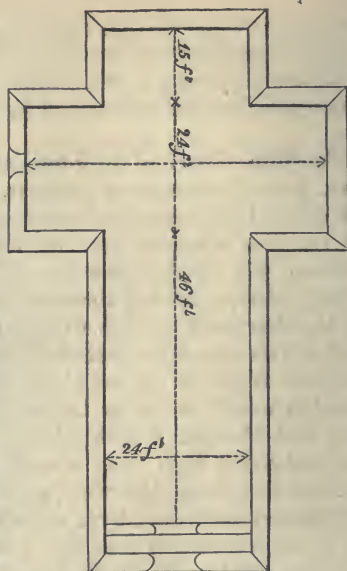
The following are some specimens of churches which have been already built with a due regard to church principles, and of some, from the kindness of friends, we have been able to give the cost.

OTTERBOURNE CHURCH, HANTS,

Built chiefly at the expense of W. C. Yonge, Esq., Sir William Heathcote, Mr. Chamberlain and others; and under the management of the first-named gentleman, is in the form of a cross, without side aisles, with a handsome spire bell-turret at the west end. The materials are dark blue brick; with windows, coinings, and cornices, of Caen stone, and a base of Cornish granite. Its dimensions are as follows:—

Total interior length	Feet.
Ditto width	85
Height from the ground to the wall-plate	24
From the plate to the ridge	21
From the ridge to the top of the spire	18
	24

It is fitted up in the interior with open stalls of oak, and a western gallery of the same wood. The roof is open, with pendants. The pulpit, at the north-eastern angle of the transept, richly carved with a handsome canopy; the reading-desk on the opposite side being simply an open stall. A beautiful font of Caen stone, lined with marble, and a drain for the water, stands at the intersection of the cross; and the altar-screen is elaborately carved in Caen



stone, with wooden panels painted with appropriate texts, let into the stone work. The contract for the building was for 2,700*l*. This did not include the font, pulpit and desk, the skreen and tablets, the altar and its furniture, as altar-cloths, cushions, chairs and stools, and rail, the painted glass, nor the formation of the church-yard, and building the wall surrounding it. All these expenses amounted, with other items, to from 1,100*l*. to 1,200*l*., making in all about 3,850*l*.

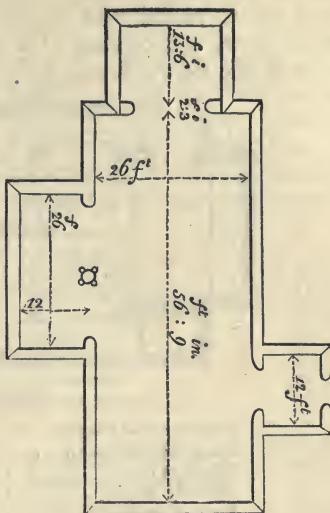
ANFIELD CHURCH, HANTS,

Now building at the sole expense of Sir William Heathcote, Bart., under the direction of W. C. Yonge, Esq. It is in the early English style, and is composed of dark blue brick, with Caen stone, a granite plinth, and paving from Yorkshire. It has a spiral bell-gable, more lofty and graceful than that at Otterbourne. It consists of a nave and chancel, with a recess on the northern side, communicating by two arches with the nave; and a porch on the south side, with a vestry over it.

	ft.	in.
Extreme interior length	72	6
Length of nave	56	9
Length of chancel	13	6
Width of nave	26	0
Ditto of chancel	16	0
Length of northern recess	26	0
Width of ditto	12	0
Porch square	12	0

This church will have an ornamental wooden roof, and be fitted up in the same liberal and handsome way as its neighbour at Otterbourne.

In this church, as well as the former, it is hardly possible to criticize, such has been the zeal, taste, and care which have been expended upon them. If, however, the flint work of the country had been substituted for the dark brick, the contrast between the walls and the stone coinings would not have been so strong, and the effect would have been better, as may be seen in the school-house at Otterbourne.



LITTLEMORE, NEAR OXFORD,

Built of stone, without aisles, with a bell gable. All in the early English style.

Dimensions.

	Feet.
Length	60
Width	25
Height to the top of roof	38

The height of this chapel greatly enhances its beauty and effect.

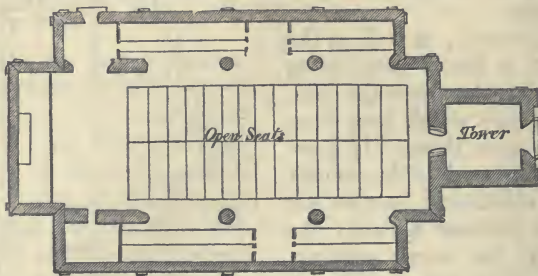
	£	s.	d.
Amount of contract	663	0	0
Extra for foundations	35	0	0
Bell	15	5	0
Window in east end	9	0	0
Pedestal, font, &c.	6	15	0
Chest	2	10	0
Extra altar-paving	6	11	0
Stone-work at the east end	65	5	0
Desks, table and chairs	15	15	0
Sundries	10	18	0
Boundary wall to church-yard, iron gate, &c.	91	7	0
Architect's charge	46	0	0
Expenses in gaining site (Oriol Coll. giving it).	15	0	0
Expenses of conveyancing it through commissioners	2	19	10
Ditto of consecration	23	9	10
Communion plate, engraving, case, &c.	30	13	4
Books, velvet, fringes, linen, &c.	18	6	10
Painting and framing Society's notice and plan of chapel	3	7	3

Total	1,061	3	1
Deduct drawback about	50	0	0

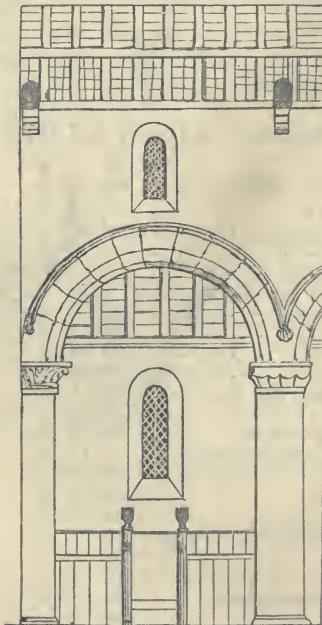
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SCOFTON CHURCH, NEAR WORKSOP, NOTTS,

Built at the sole expense of George Savile Foljambe, Esq., of Steetly stone, roofed with brown Yorkshire slate. It is in the Norman style, and consists of a nave, side aisles, and chancel, with a tower at the west end containing a ring of four bells.

*Dimensions.*

	Ft.	in.
Total interior length	52	0
Total interior width	37	0
Width of nave	22	0
Ditto of aisles	7	7
Span of arches	10	0
Square of tower	16	0
Height of roof inside	29	0
Height of tower to battlements	51	0
Ditto to the pinnacle tops from the ground	72	0



SECTION.



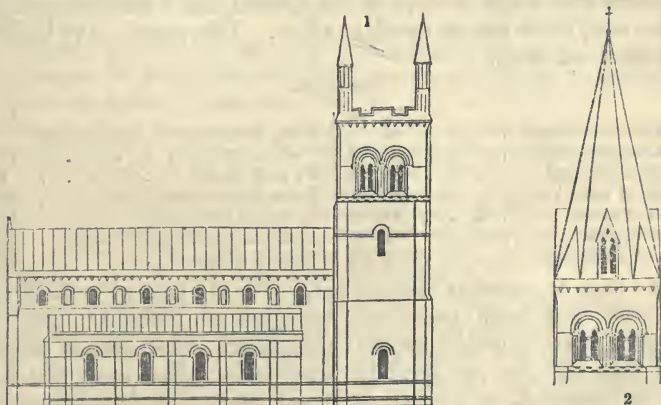
EAST END.

The interior is fitted up with open seats in the nave, and stalls in the aisles, all of the best American oak. The altar has a carved oak tablet, with the Commandments painted in Old English letters. The west gallery for the choristers and organ, also of oak. The pulpit and reading-desk are nearly similar, and placed on the north and south side of the east end of the nave. They are clumsy in their shape, and the reading-desk is especially faulty in its construction. In all other respects the interior of this church is admirable. The roof is of Norway deal, coloured with asphaltum and varnished, and has an excellent effect. The cost of this church was as follows:—

	£	s.	d.		£	s.	d.
Stone	428	17	2	Carver and gilder	4	14	6
Freight of ditto	150	4	0	Wood sawing	20	0	0
Timber from Hull	173	7	2	Labourers' wages	31	14	0
Freight of ditto	15	14	2	English oak	16	0	0
Slate	20	9	6	Nails	10	0	0
Freight of ditto	16	0	0	Blacksmith	85	14	11
Ditto of pavers	7	5	0	Whitesmith	101	16	7
Bricks	188	10	6	Laying floor	20	0	0
Pavers	4	9	6				
Slating	7	14	6		3,194	11	11
Ropes	11	0	0	Mears, for four bells	358	11	0
Cast iron	8	12	6	Willemt, stained glass	87	2	0
Quebec oak	33	13	6	Commission	168	2	6
Lead and glass	202	18	0				
Carriage of stained glass	1	2	9	Total	3,808	7	5
Turning	1	13	6				
Plasterer	46	19	5				
Painting and varnish	98	10	0				
Carpenters' wages	293	8	9				
Stone masons	1,174	2	0				

Organ given by Sir William Milner, Bart., 118*l*. The sacramental plate of silver given by Mrs. Foljambe.

The most objectionable feature in this church is the height of the pinnacles (1). A blunt spire (2) would have been more in character; or



pinnacles with obtuse points like those at Tewkesbury and Southwell. On the whole, however, the design does great credit to the architect, Mr. Poynter, of the Cloisters, Westminster.

BUDE CHAPEL, DEVON,

Built at the sole expense of Sir Thomas Dyke Acland, Bart., from the porphyry quarries of Trerice. It has a bell-gable with two arches: is altogether of early English.

	Feet.
Length	70
Width	30
Height, about	45

The roof is of excellent construction. A simple queen post, aided by bracket pieces, resting on corbels. Every edge is run with a Gothic moulding; and a bold octagonal boss hangs under every queen post. The altar is in imitation of an altar-tomb: its face exhibiting a series of arches, with oak leaves in sunk spandrils, and a fascia above, enriched with the words, "Do this in remembrance of me," in old English characters. The font, octagonal, of Plymouth marble. The whole designed by Mr. Wightwick, of Plymouth.

COMPTON VALENCE, DORSETSHIRE.

This church has been most admirably enriched and repaired at the sole expense of a most munificent Churchman, under the judicious management of Mr. Benjamin Ferrey, of Great Russell-street, London. The tower remains in its original state. The church consists of a nave and one northern aisle, a porch and chancel. The materials of the exterior are Harndon Hill stone and rockwork. The interior is ashlarred with Sutton stone. The nave and aisle are roofed with oak, boarded with wainscot and covered with stone. The chancel, which has an apsis, with three decorated windows, is vaulted with stone; the ribs of Hamden stone, the panels with chalk. The pulpit, of Bath stone, is placed at the south-eastern angle of the nave, and is entered by a flight of steps in the chancel, and a small pointed arch in the wall, which has an excellent effect. This church is to be fitted with open oak seats.

Dimensions.

	Ft. in.		Ft. in.
Total interior length	65 0	From floor to point of the arches	
Total interior width	26 0	of nave	19 6
Length of chancel	16 6	To wall plate	1 0
Length of nave	48 6	From floor to wall plate	20 0
Width of nave	16 0	Spring of oak roof	10 0
Width of aisle	7 6	Total interior height of nave	30 0
Ditto of pillar base	2 6	Ditto of chancel	20 0

We hope to return to this subject. For the present we shall only say, that with such gratifying instances of individual zeal and liberality, there is good hope that the Church will exhibit a brighter light than she has put forth for many ages; that those who have been estranged from her will be drawn again into her communion, whilst her faithful children shall be found more and more active in rebuilding and adorning her courts, and in all other true and laudable service; thereby promoting that unity and concord which are the especial birth-right of the one Catholic and Apostolic Church.

NOTICES OF BOOKS.

Brief Hints to Candidates for Holy Orders. By a CLERGYMAN OF THE DIOCESE OF PETERBOROUGH. London: Hatchards. 1841. Pp. 156.

WE should not have been inclined to notice the faults of this little work, but for the practical good sense it frequently manifests, and the value of many of its suggestions. At the same time its faults are such as considerably to mar its usefulness. It is too obviously of a particular and somewhat narrow school. It is too much taken up with what is personal and human in the ministerial office, and would engender an evil self-consciousness in the discharge of some of its most solemn functions.

The book is divided into short chapters, each devoted to one branch of the subject. That on "Choosing the Profession" is pious and judicious on the whole; though we cannot think that our difficulties, were we under any, as to declaring our trust that we were "inwardly moved by the Holy Ghost" to embrace it, would be removed by our author's dissertation thereon.

Next we have some remarks on the suitable "Preparatory Study," followed by others on the reading directly necessary for holy orders. These will strike some as making too high, and others too low, demands on the study of the candidate. Indeed, the author, who seems himself to have a studious turn, in all probability has insisted on neither more nor less than the precise amount and range of his own reading. Few are capable of mapping out a course of theological study; for to do so well and fairly is itself a considerable theological work, and demands the rarest of all qualifications—accurate and extensive learning in all, instead of only one or two, departments of the pursuit.

A chapter is devoted to the subject of composition, our Clergyman's qualifications for legislating on which are, to our minds, indicated by the following curious paragraph:—

Johnson's style is too pompous and pedantic, too laboured and antithetical—Chalmers is too much mannered—Robert Hall is too refined—Bishop Hall is too quaint—Bishop Reynolds is too much broken—so is Barrow [?]
—Jeremy Taylor is too ornate and lengthy—Foster, in his admirable essays, too lengthy and ill collocated in the sentences—Dean Milner's sermons, though ill edited, are a beautiful specimen of lucid writing—Bradley's sermons are very highly and justly recommended—Blunt's [which?] are peculiarly *neat*, and there is great clearness and simplicity in those of Mr. Chancellor Dealtry.—Pp. 34, 35.

Now, in our opinion, no good ever did or ever will follow from making any author or authors one's model, or reading them, as the phrase is, with a view to improving one's style. He who wishes to write well, must, indeed, in addition to simplicity and earnestness of purpose, combined with clearness of conception, be familiar with the genius of his language, as seen in the writers who have displayed the most of its peculiar character, resources, and beauties. But then his list requires, we take it, to be greatly larger than the somewhat whim-

sical one our author has presented us with ; nor should it be confined to sermons or the writers of sermons.

On the composition of sermons, our Clergyman makes a few sensible observations, and one or two which we think the average intellect of the young Clergy might have spared him the trouble of offering, all mixed, however, with questionable matter. We should feel bound to caution beginners against "drawing out a rough skeleton of the whole," after the following plan, were we under the faintest apprehensions of any one adopting the practice.

Draw out a rough skeleton of the whole. For this purpose, prepare a paper with three perpendicular folds or lines in it; and having fixed on some analogous and proximate idea, as naturally introducing the main thought, and generally drawn either from the context or the illustrating history, or the necessity to which the doctrine or precept applies; anything, in fact, which will serve a thinking man as a means of arriving simply and naturally at the truth more immediately to be taught; then write down the two or three leading divisions at different distances, at the first line or margin. Consider, in the next place, each of those divisions, and what ideas will serve to illustrate properly the truth of each proposition, and place those that are of equal proximity of relation to the leading idea of the division in the second line or margin, reserving all subordinate ideas, into which those secondary thoughts or views may ramify, for the third and last or innermost line.—Pp. 57, 58.

The author's chapter on "Dissent" seems the result of personal experience, and as such is not without its value; but in advising a general abstinence from social intercourse with dissenting leaders, we think he dwells a great deal too much on their being not merely dissenters, but assailants of the Church. Surely the only consistent course for a Clergyman is, to show that he considers Dissent in itself to be a sin, and to mark this by his conduct towards such of its teachers as profess forbearance, or even friendliness, towards the Church, as well as others.

Decidedly the most valuable part of this book is that which treats of the practical week-day part of a Clergyman's life. It is obviously the result of piety combined with experience; and if, in another edition, the author will enlarge this department, and curtail, or greatly modify, the rest, though he will not even then have given us a Companion to "the Country Parson," he will at least have presented us with no unworthy handmaid to that beautiful and holy manual of clerical life and conduct.

Readings in Poetry: a Selection from the best English Poets.
London: Parker. Fcp. 8vo. Pp. xxiii, 420.

WE can conceive two, and only two, objects which books of this nature can be supposed to serve. They may be designed to improve the taste; in which case it will be needful to confine the selection to the best works of the best authors; or they may be made subservient to studying the progress either of language or of poetry. If this last be the object, a skilful arrangement should be made of the poets into classes, according to their age, and specimens given of *all* the earliest; so that the etymologist might trace the various modifications through which language has passed, or the student might have wherewithal to form a judgment upon the comparative merits of different ages.

A volume formed on either of these plans we conceive would be useful.

What object the present compiler had in view it is hard to say. Certainly neither of the two here mentioned. His volume is neither calculated to improve the taste, nor is it so constructed as to convey any knowledge of the progress of poetry. There is a total absence of discrimination throughout. One hundred pages are devoted to the American poets; and of the remaining three hundred, the half is taken up with names belonging to the present century; Alaric Watts and Milton, Dryden and Howitt, Pope and Mr. R. Montgomery, are placed on the same level. This, we humbly opine, is not the method to improve the taste of the rising generation. And what shall we say of an attempt to convey a notion of English poetry in general when not a line is given from Chaucer, or from Sir Thomas More or Shakspeare? or of religious poetry in particular, where the names of Bishop Ken and of George Herbert are omitted? In a work so constructed, it would be endless to point out omissions; but, to show that we are not cavilling at trifles, we will just mention, that the "Lycidas" and "Comus" of Milton are made to give way to Edwin Atherstone and Bernard Barton.

And now a word concerning the editor. His name does not transpire; but, in a "Survey of English Poetry," which he has been kind enough to prefix, he gives his employers and the public this specimen of his theology and his politics:—

During the rancorous debates and fierce contests of the civil war men were in earnest; no matter to which side we assign the palm of the better cause, to neither can we refuse the praise of sincerity. The zeal of *both factions* may have been, indeed often was, mistaken; but then it certainly was unfeigned. Milton was the poet of Christianity; but in a stricter sense, he was the poet of English Christianity; *not that system which consists in a dull, tedious round of superstitious observances and idle forms; nor yet that which is composed of metaphysical dreams and scholastic jargon, and mocks reason by assuming its name; nor the modern usage which derives from the gospels a species of mathematical morality, addressing itself solely to the intellect, and passing over the affections and passions, as if they formed no element of the human character; but that which, thank God, is still the glory of our land—that system which presumes not to investigate the Divine attributes, but exhibits them in their effects upon the moral government of the universe. It is the true glory of English Christianity, [?] that while it attempts not to penetrate the clouds and thick darkness that curtain the Infinite, it reverences, because it believes on the righteousness and judgment which are the habitations of the eternal throne. It is consequently a system which equally addresses the intellect and the feelings; which hurries Reason to a right conclusion by bringing Imagination to accelerate her speed, and which, by addressing all the component parts of the human character, makes all tend to one great point of "wonder, love, and praise."*

We can only hope that the extreme absurdity of this passage must neutralize the mischief with which it is so fully charged.

Recreations in Physical Geography: or, the Earth as it is. By ROSINA M. ZORNLIN, Author of Recreations in Geology. London: Parker. 1840. Pp. 428.

PHYSICAL Geography is certainly a more interesting study than the dry, though useful, detail of names and numbers which formed

part of the trial of our younger days. Instead of a colourless outline of sea and land, distinguished only by their nomenclature, we have the world spread before us, covered, at once, and divided by its various groups of animal and vegetable productions, streaked by bands of climate, temperature, and volcanic action, and traversed by the lines of winds and currents. Each country is discriminated by its Flora, its Fauna, its mineral productions, no less than by its history, laws, and language; and the whole scene displays the peculiar character of Omnipotence, order the most regular blended with variety all but infinite. On this subject, Miss Zornlin has produced a book which must interest the young, and may instruct the old. It comprises a large body of information clearly and pleasingly conveyed, is neatly illustrated, and contains, amongst others, two very well executed charts of the geographical distribution of plants and animals.

The Life, Journals, and Correspondence of Samuel Pepys, Esq. F.R.S. Secretary to the Admiralty in the Reigns of Charles II. and James II., including a Narrative of his Voyage to Tangier, deciphered from the Short-hand MSS. in the Bodleian Library. By the Rev. JOHN SMITH, A.M. Decipherer of "Pepys's Memoirs." Now first published from the Originals, in two volumes, 8vo. London: Richard Bentley. 1841.

ANY publication which is calculated to throw new light upon the transactions of the seventeenth century in this country, and upon the character of the individuals who figured in that period, can scarcely fail to excite interest, or to ensure a welcome reception. It was with such feelings that we took up these volumes, and certainly, together with much trifling and useless matter, we have also met with much which is both amusing and curious. The Journal of the Expedition to Tangier is on the whole, perhaps, the most interesting portion of the work. We have here presented to us a complete history of the time, as far as it extends, with the advantage, moreover, of being admitted behind the scenes, and being allowed to examine the various springs by which the machinery is worked. The writer enters into the most minute details, tells us both the real and apparent motives of action of the persons with whom he mixed, with a simplicity of manner, and a sober and quiet humour, which give great effect to his descriptions. The Journal, also, is particularly interesting from the incidental notices which it contains of one of the most eminent prelates of our Church, the venerable and admirable Bishop Ken, who, it seems, accompanied the expedition in the quality of chaplain to Lord Dartmouth, the commander of it. Pepys appears to have been on terms of intimacy with Bp. Ken during the expedition, and frequently mentions him. Some of these notices we shall extract, as we are sure any information relative to so good a man, and such a bright ornament of the Church, will be received with pleasure. Amongst the earliest of these is the following:—

September 2, 1683.—Sunday: at supper with my Lord. Discourse about spirits, Dr. Ken asserting there were such, and I, with the rest, denying it; referred to another night's discourse.

Again:—

September 9.—Sunday: up to read by myself some chapters in the Bible: by-and-by to prayers. This being the day of thanksgiving for the King's late deliverance, Dr. Ken gave us a very good sermon on the duty of subjects to their prince.

September 11.—Tuesday: after supper in my Lord's cabin, Dr. Ken and I were very hot in dispute about spirits.

This discussion appears to have been again resumed on the next day, as, in the Journal of that day, Pepys says:—

Then to supper and talk, Dr. Ken producing his argument for spirits from the ancient actings of the oracles, which I took upon me against the next time to answer.

September 30.—Sunday: to church. A very fine and seasonable, but most unsuccessful, argument from Dr. Ken, particularly in reproof of the vices of this town.

October 28.—Sunday: noon. Very high discourse between Dr. Ken and me on one side, and the governor on the other, about the excessive liberty of swearing and blaspheming we observe here. The doctor, it seems, had preached it on to-day.

In the first volume of this work, there is a curious letter addressed to Pepys by Mr. Daniel Skinner, dated Rotterdam, which throws great light on the question of the authorship of Milton's work, "De Doctrina Christiana;" a translation of which was published some years since by Bp. Sumner; the original MS. of which, together with a complete and corrected copy of all the Latin letters to foreign princes and states, written by Milton while he officiated as Latin secretary, was enclosed in an envelope superscribed, "to Mr. Skinner, Merchant." The letter in question is chiefly occupied on the subject of some works by Milton, left by him to the writer, and which he states he had agreed with a printer at Amsterdam to have printed. These works, from the same letter, appear afterwards to have come into the possession of Sir J. Williamson, who was keeper of the State Paper Office at the time, where it would seem they were deposited by that functionary. The editor of these volumes, in the Appendix, has printed two letters, found by him in the State Paper Office, written by Daniel Elzevir, the celebrated printer of Amsterdam; one of which is addressed to Sir J. Williamson, and the other to Mr. Samuel Skinner, Merchant, London, the father of the correspondent of Pepys. The second of these we shall give entire. (The original is in French, but we copy the translation by the editor.)

TRANSLATION.

Amsterdam, February 19, 1676-7.

SIR,—I have the honour of yours of the 2d instant, and have punctually received, by Symon Heere, Milton's two manuscripts, viz. his Treatises on Theology, and his Letters "Ad Principes." These remain just in the state received, not having found a proper time to print them. You, doubtless, know that your son has honoured me with a visit, when he was highly gratified to find that I had not printed those works, which he requested me to send by the first opportunity to the secretary of the embassy at Nimeguen. But the frost having set in before I could execute your son's orders, I have since received orders from him at Paris to send them to you by the first ship. These orders I shall not delay to execute, committing the manuscripts, safely packed, to the care of Jacob Hendrix, whose vessel will be the first to sail for your city. I have regretted to leave your son's orders so long unexecuted, from the endurance of the frost, which, for more than three months, has interrupted all navigation. In the mean time, by your son's directions, I have written to Sir Joseph Williamson, secretary of state, assuring him that the books were still in my possession, but with no design to print them, and that your son had reclaimed them. Thus, sir, you have no cause of anxiety on this subject. In the first place, I

am sure that your son had no intention of printing the manuscripts, but, on the contrary, to put them into the hands of the lord [knight] before-mentioned; and that, on my part, I would not, for divers reasons, print them to gain 1000*l.* sterling. Be assured, sir, that the books shall be sent to you by Jacob Hendriksen, and that you will have timely advice. I present to you my service, and am, with my whole heart,

Sir,

Your very humble servant,

DANIEL ELZEVIR.

(Superscribed,)—For Mr. Samuel Skinner, Merchant, at his house in Cruchet Fryers, at London.

This, it will be seen, may be considered a complete chain of evidence, and would seem sufficient to settle the question at issue.

A Friendly Address on Baptismal Regeneration. By the Right Rev. ALEXANDER JOLLY, D.D. late Bishop of Moray. A new Edition, with a short Account of the Author. By the Rev. PATRICK CHEYNE, M.A. St. John's Chapel, Aberdeen. London: Burns. 1840. Pp. 46.

A NEW edition of any thing from the pen of Jolly, especially if calculated to bring the words and thoughts of that primitive saint before the English reader, is to us matter of rejoicing. Baptismal Regeneration is not at present a point much controverted among Churchmen—the theological language of most clergymen being far more guardedly accurate than it was some twelve or twenty years ago. But we fear with some the improvement does not go greatly beyond this, which, however, we are far from slighting. Honest and studious men could not fail, sooner or later, to discern that both Scripture and the Church applied the term Regeneration to the benefit of Baptism, and not to reformations effected by God's grace in after life; and having made the discovery, they have, of course, shaped their language accordingly. But we suspect that the life, and power, and glory, of the doctrine are not yet either preached or perceived as they ought to be. Let those who hold it but say little about it, study the pious and learned tract we are commending to their notice. They will there find it a doctrine calculated, in the most powerful way, to stimulate to the pursuit and the practice of holiness. The interest of this edition is greatly enhanced by a memoir of the holy and gifted author.

We may add that the above is one of an interesting series of tracts now in course of publication, entitled, "Tracts on Christian Doctrine and Practice," of which twenty numbers have already appeared.

Bishop Burnet's History of His Own Time. A new Edition, with Historical and Biographical Notes. London: Smith. 1 Vol. imp. 8vo. Pp. xvi. 949.

IT should have been added "and with an Introduction;" for an introduction we have, full of many bitter things. We know not whether this be a specimen of Mr. Smith's editions of "Standard (?) Works?" But if it be,—if the purpose of the publisher, or of those for whom he may act, is to make a selection of works notorious for

the laxity of their principles, both religious and political,—and to liberalize them still more by offensive prefaces and notes,—it is well that the public should be placed upon their guard against such an attempt. We should *never* have thought of going to Bishop Burnet for *principles*; and, after recent exposures, and especially after reading his own account of the uses to which he meant to turn his history, in the remarkable letter which Mr. Napier has lately, for the first time, published, (“*Life and Times of Montrose,*”) we have no very exalted notion of his veracity. But to have this dish cooked up afresh, with what additional spice of malice and bitterness a modern anonymous editor can supply, is more than one’s patience will endure.

The Bible Cyclopædia. No. I. Small folio. London: J. W. Parker.

THE title and plan of a Cyclopædia were, we believe, first introduced into Europe by the infidel philosophers of the French school; and it would seem as if the “*peccatum originis*” were seldom overcome by any of the family, at least in this country. Rees and Kippis we believe both to have been Unitarians. The delinquencies of the “*Penny Cyclopædia*” have been long since exposed; and, though the present attempt seemed in its Prospectus to give something of better promise, we are constrained to say that, in our judgment, it is more offensive than any of its predecessors. We would not be understood to say, that the principles it contains are considered, abstractedly, of a worse nature; but, since it is obvious that the effect a book is likely to produce must depend very materially upon the quarter from which it emanates, we should prefer a writer who had the honesty to avow himself a dissenter or an infidel, to one who, with the name of a Churchman, suppresses all the doctrines of the Church. The latter we conceive to be infinitely the most dangerous; and such, we undertake to show, is the character of the “*Bible Cyclopædia.*” We will begin with the word “*Adoption.*” The article under this title extends to about a column and a quarter, and comprises a most tedious enumeration of every person who is mentioned in Scripture as having been adopted by another, as well as of many others who may about as well be said to have been “*adopted*” as the prime minister of England may be considered to be by his predecessor in office. It then refers, with little relevancy, to a Mahometan custom, and concludes in these words: “*St. Paul, in several places, says that real Christians put on the Lord Jesus; and that they put on the new man, in order to denote their adoption as sons of God.*” Now, to say nothing of the very disproportionate space which is allotted to an important christian doctrine—for this is all the notice of the word in the christian sense—we surely have a right to complain that no allusion is made to Baptism, at which time, the Church Bible teaches us, we become children of God, and “*adopted*” into the family of God. Moreover, the statement is altogether objectionable. This is a specimen of one class of defects to which the work is subject. Instead of simply explaining scripture doctrines or events, it runs off into the most absurd and unedifying Egyptian, Rabbinical, or Mohammedan

traditions. The first article on "Aaron," and the one on "Adonis," are unrivalled for their absurdity. Under the head of "Absolution" it is stated, that "the chief passage on which the *Romanists* ground their power of absolution is that in John xx. 23, 'Whosoever sins ye remit,' " &c. Would not the reader conclude from hence that no church but the Romish claimed the power of absolution for its ministers? The very next article presents us something of a similar instance. The subject is "Abstinence," for illustration of which, as usual, we are carried to Egypt, but not to the Church. The temporary question that arose upon the subject between the Christians of Jewish and Gentile extraction is, indeed, slightly alluded to, but no hint is given that the Church of England has provided *us* with a Table, setting forth certain "days of abstinence" for perpetual observation.

In the history of "Abraham," the appearance of the three angels is mentioned, without any allusion to its shadowing out the doctrine of the Trinity, as our Church implies, by appointing the passage to be read on Trinity Sunday; nor is the offering of Isaac in any way said to be typical of our blessed Lord's atonement. (We hope the Socinians are grateful for these considerate suppressions.) And the change in Abraham's and Sarah's name is explained in a way that destroys every thing of reverence and solemnity.

The article on "Abel" is equally unsatisfactory.

The moral consequences of the Fall are thus poetically illustrated: "The breaking of a beautiful vase may afford some idea of Adam after his sin!" Was there ever such an outrage upon common sense! The word "access," it is stated, on the authority of the compiler, "occurs but three times in the Scriptures!!" We are at a loss to know why this word should enjoy the singular advantage of such a numerical computation. Instances of simple ignorance and carelessness might be multiplied to infinity (*e.g.* the political conspiracy of Dathan and Abiram is confounded with the spiritual offence of Korah; and the notice of Adrian neither gives us a single date, nor even deigns to inform us what he was emperor of); but this is of second-rate importance compared with perversion of doctrine. The editor must surely be hard put to it for authorities when he refers us to two such notable heretics as Mr. Josiah Conder and Dr. Lant Carpenter!

Now, the defence which it will be attempted to set up against these charges, one may readily anticipate, is, that doctrinal and practical expositions of Scripture are to be sought from other quarters. To this we reply, in the first place, by protesting against the lawfulness, and, indeed, the possibility of any such "divarication" of the word of God. At all events, the editor of the "*Bible Cyclopædia*" has not preserved any such division. To give two instances: the word "Adversity" is introduced for the sole purpose of stating "the duties of this trying state." And, again, in commenting on that very recondite word "Afar," he informs us that, "with 'OFF,' it signifies not only out of the visible church, but alienated from God"—which is his doctrinal interpretation (we humbly opine a wrong one) of Ephes. ii. 17.

Remarks on the Sepulchral Memorials of past and present Times, with some Suggestions for improving the Condition of our Churches, in a Letter addressed to the Rev. the President and the Members of the Oxford Society for Promoting the Study of Gothic Architecture. By J. H. MARKLAND, F.R.S.S.A. Oxford: Parker. 1840. 8vo. Pp. 48.

A CLEVER and seasonable exhortation; but one, which, while the spirit of ostentation and selfishness is more prevalent than that of piety and zeal for holy things, will, it is to be feared, be too much disregarded. Mr. Markland would suggest more reverence for the sacred edifice which is to contain memorials of departed friends, than care to have their monuments conspicuous objects in it; and more especially, that such be not erected which shall outrage all propriety in architectural style. Instead of mere unreadable tablets, or incongruous masses of lapidary work, he recommends that an outlay be made on constituent parts of the church itself, wherever additions in the way of aisles, windows, porch, tower, or spire, are needful or desirable; considering that such are capable of being inscribed, and constituted a more praiseworthy record of those interred around its walls, than the ordinary run of monuments can be.

His remarks are agreeably written, and remind one of Southey's manner, following, as he did, the example of an earlier day in England, when it was usual to indulge in a frequent recurrence of citation from various quarters. This is here done with good taste and good sense, and the result is a pamphlet worthy of preservation.

A Help to the Reading of the Bible. By B. E. NICHOLLS, M.A. London: Rivingtons. 12mo.

IT is painful to have to notice defect in a work bearing such a title, and proceeding from the pen of an amiable man. Yet we cannot but pronounce it on the whole unsatisfactory. We do not mean, of course, to deny that it contains much useful matter; but what we complain of is the absence of all Church tone or sentiment. Let us not be misunderstood. We do not desire persons to go out of their way to put forward the doctrines of the Church; still less to attack those who differ from them. But we do expect, we have a right to expect, that there shall be no "*suppressio veri*," in condescension to the prejudices of those who choose to separate from us. Such, however, is the line taken by Mr. Nicholls in the present work. Were there no Dissenters, and had there been no controversy about the bounds of Church authority, we feel sure that the language and tone of his book would have been very different from what it is. The following are instances in which doctrines and facts appear to have been abridged of their full statement from some such unworthy compromise, into which the author has been led—no doubt unconsciously. In describing St. Paul's two Epistles to Timothy, the station which Timothy occupied in the church of Ephesus is not once mentioned. Is Mr. Nicholls doubtful as to the fact of Timothy having been Bishop

of Ephesus? or did he suppress the mention of it for fear of offending delicate ears? We fear the latter alternative to be the true one; for a similar omission occurs in giving a summary of the doctrines to be gathered from the "Acts of the Apostles," where, were not a person influenced by such a feeling, it is impossible to imagine that he should have failed to notice the method adopted by St. Paul in founding churches in the different towns through which he passed.

We make these remarks in no hostile spirit; but in the deliberate conviction that the Church is looking for a more decided avowal of principle, than is at present to be met with in the majority of our popular publications. We have said that we do not desire them to embark in controversies; but it is not too much to expect that there should be a distinct profession of the characteristic doctrines of the Church.

Tales of the Ancient British Church. By the Rev. ROBERT WILSON EVANS, M.A. Second Edition. London: Rivingtons. 1841. Sm. 8vo. Pp. 378.

WHAT the marrow of this little work is, may be guessed from the opening paragraphs. "Who would willingly be unacquainted with the christian antiquities of his country? Who does not love to discern the first prints of the steps of the gospel among us, and to see upon what a soil they were impressed?"

To encourage this laudable inclination, here are six tales, based chiefly upon remarkable events in the British Church, during the first three centuries after its establishment—the date of the earliest tale being in A.D. 305, and the last in A.D. 613. The aim of these sketches is to awaken curiosity concerning the origin, obstacles, and progress of the primitive church in Britain, by concentrating the attention on a few notable characters in successive epochs. There are many, and they not the younger sort only, who would never think of looking into Bede or Giraldus, or other authorities not lying in the beaten track, without a stimulant of some kind; though, if these clever *tableaux vivans* should lay hold of their fancy, it is not unlikely that they may be led to search for more information about the earliest christian occupants of our native land; even as Shakspeare has spirited up many a one to dive into history, that they might see how far the poet's representations were warranted by what Hall or Holinshead has transmitted to us. For those who have already been conciliated towards Mr. Evans, it is no small recommendation of this work to find that

The reader may, if he pleases, consider these Tales as a portion of the Tales of the Family, mentioned in the 17th chapter of "The Rectory of Valehead." They are such as he had in his mind in writing that chapter, and the two first had already been composed in the rough draught.—*Preface.*

It opens with "Alban," whose conversion, heroic bearing through his agonizing trials, and deliberate submission to his fate, as the proto-martyr of Britain, form a story of deep and absorbing interest. But perhaps "German" is our favourite; for, as it is the longest, so is it the finest and most finished composition in the volume. The dra-

matic conduct of this piece cannot well be exhibited in extracts; and it would be hardly fair to destroy the charm of the plot by a dry epitome; for much of its attraction results from a secret, which is well kept till the time arrives for lifting the curtain with very striking effect.

The following may be taken as a specimen of the author's powers of narrative.

On the following morning, as Germain was enjoying the prospect from his hill, and his eye was wandering over the illimitable expanse of forest beneath, his attention was suddenly caught by a line of smoke rising up from its bosom. It stretched to the north as far as the eye could trace it, and the southern end manifestly came nearer and nearer. It was impossible long to mistake such tokens. An irruption of the Picts was approaching. He saw the inhabitants drive their cattle away from the few glades which supplied them with pasture; and soon after, as the news arrived, he saw his own people collecting their herd in the meadows which bordered the river below. Their bellowing, and the cries of the drivers, became louder and louder; he perceived the long train of cattle winding up the sides of the hill, and in no long time found himself surrounded by this brute congregation. The herdsmen, assisted by all the women and children of the tribe, quickly threw up a turfy mound and ditch around them, and thus patiently awaited the event; the herdsmen with their spears crowning the crest of the hill, their families within the entrenchment. Germain administered to them the courage and comfort of the word of God and of prayer. A deep silence succeeded the noisy confusion. He had then leisure to look below.

Such warriors of the tribe as had been left at home took up their position at their chieftain's house. Some were posted in advance, others manned the walls and fences. The roofs were crowded with bowmen. At length the horrible yells of the enemy were heard close at hand, and suddenly the forest was delivered of its awful secret. There emerged from it a large body of wild and shaggy warriors, having their bodies painted with the most fantastic colours, and clashing their swords in frantic menace. As soon as they beheld the British line, they renewed their yell with tenfold energy, and immediately rushed on to the attack.

For a few moments they were checked by a deadly shower of arrows which poured in upon them from every point of the British defence, from window, loop-hole, wall, parapet, and roof. It was, however, but as water thrown upon a raging fire. They rushed to the onset with increased fury, and swept away the outer line. The Britons were now reduced to the defence of the buildings, and their obstinate resistance restored the battle to its balance. The Picts appeared to be by far the greater sufferers, as long as the bowmen had ammunition; but when this had failed, the Picts pushed their assault with deadly advantage. Germain could see them mounting on the shoulders of their fellows, twining their lithe and supple forms round the rude pillars, and inserting themselves through the windows. The greater number were repulsed, and, pierced by pikes and lances, fell gasping to the ground. Some, however, made good their entrance; but shortly after, their bleeding bodies were seen jammed in the loop-holes and windows, to block out the entrance of their companions. Another party now successfully made a lodgement on the roof of the hall, and fearlessly let themselves down its great orifice at the top. Their success was manifested by a party of them sallying forth at the door upon the rear of the Britons. The struggle was now desperate. A wall, in some measure, defended the British rear, but their front grew thinner and thinner from the attacks of the enemy. All that they could henceforward hope for was, honourable death. Deep and loud was the lamentation of the women and children around Germain, at this miserable sight of the certain destruction of their fathers and brothers.

All seemed utterly lost, when a loud shout was heard in the forest, and thence suddenly emerged another force. In an instant the Picts were overthrown, and by so superior a force, that a massacre rather than a slaughter was made of them. Such as had entered within the line of defence were all put to the sword, and their bodies were brought out and added to the heaps which now covered the whole field of battle. A few attempted to regain the forest; but of these only one or two escaped to tell the tale of their defeat. The river ran red with blood.

The party on the hill raised a loud and joyful shout, which was immediately answered from below. Before, however, they descended, Germain gathered them around him in prayer of thanksgiving to the Lord of hosts, and then went at their head to rejoin the victorious warriors.—Pp. 185—188.

The next sketch is called “Gwidellyn,” of which the beauties are of a more reflective cast, and from which we give part of an account of his first feelings at betaking himself to an eremetical seclusion in the forest of Coed Andred.

At first, he found solitude by no means that tranquil state that he had contemplated. He had no associations connected with the surrounding objects, and his mind was continually wandering back to past scenes; and often, at the close of a long and unemployed day, he felt the want of that enlivening conversation which used to relieve the toils of a day spent in unremitting duty. Nor did he go to repose with that feeling of satisfaction which so amply recompenses for a whole day of harass and unsparing exertion. Neither knew he how to shape his prayers. He could not pray for a blessing on the labours of the day. He could not recommend associates of his toils or receivers of his instruction to the grace and mercy of God. He could not enurate the incidents of the day with thanksgiving for such as he had found grace to turn to spiritual benefit, with sorrowful confession for such as he had neglected or employed in a wrong service. In a very few days more he found part of Vodin’s prophecy in the course of fulfilment. Old temptations revived with redoubled strength. He had formerly had the power of cutting them short by various and obvious means of diverting his attention; he could call on a friend, he could seek a frequented place, and his stated hours of instruction always came in seasonably to break the train before it had proceeded to any length. But all these resources had now been foregone; and doubts, perplexities, and fits of scepticism returned with greater impetuosity than ever. He had always in such cases recourse to prayer; but now he did not find it so speedily answered. He discovered that he had put himself out of the way of the ordinary passages through which God grants the escape. At length importunity and perseverance prevailed, and his tranquillity returned. Thus before many months had passed, he found himself at home in the wilderness, and day succeeding day in unbroken tranquillity. Sometimes indeed he was visited with transitory fits of compunction, when he found himself reduced to expend upon brutes and plants those affections and those talents which were the natural right of man. In time, however, those suggestions ceased to annoy him. He set off against them the consideration of the purity and calmness of mind to which he had now attained.—Pp. 237—241.

“Vodin” illustrates the state of oppression after the irruption of the Saxons. In the next named after “Dewi” (the Welsh for David), besides this patron saint of the Principality, we have the popular King Arthur as one of the actors on the historic stage. Overloaded with fictitious adjuncts as we have been accustomed to find him, it is satisfactory to meet with him here under circumstances for which there is a foundation in trustworthy records, and not as the mere incredible child and champion of romance.

“Diroth” terminates the present series, with the noted “Massacre at Bangor;” but Mr. Evans promises another volume, which shall touch on points in the fortunes of the British Church downward, till its incorporation into the Anglican, in the 12th century. It will be anxiously looked for.

This production must not be confounded with ordinary historical novel-writing. The author is evidently unwilling to travel far out of his record, so that we conceive there is the smallest possible amount of imaginary personages and matter. But were he to give himself more rein, by indulging in the usual length and license of romantic

narrative, whereby we might become more fully acquainted with his actors, it is clear that he might construct very attractive volumes, and be a dangerous rival of the caterers for popular entertainment. In our view of the case, such a plan would by no means be preferable. The purpose of amusement would indeed be better attained by the change, but it would be at the sacrifice of a higher and more sacred aim.

Recollections of the Lakes, and other Poems. By the AUTHOR OF "THE MORAL OF FLOWERS," and "THE SPIRIT OF THE WOODS." London. Tilt and Bogue. 12mo. 1840.

THE volume before us fully sustains the reputation acquired by the author from her two previous works, in which were combined charming poetry and beautiful pictorial embellishments. The present work, although coming forth with less pretensions than its predecessors, contains many sweet thoughts and sentiments, expressed with no little power. A religious and pious spirit is frequently perceptible, mingled with a chastened sadness of thought, which can scarcely fail to exercise a calm and elevating influence on the mind of the reader.

We will endeavour to justify our opinion, by the following extract from the "Sketch of Grasmere Lake, Village, and Church."

Landscape of beauty! dreams of Eden fill
 My kindling fancy, while entranc'd I stand
 By thy blue lake, so motionless and still,
 Save when its small waves ripple t'wards the strand;
 With playful threat, then, ere they reach my feet,
 Recede with motion musically sweet.
 Nor hush'd the lake alone,—all nature breathes
 The very perfectness of quiet bliss.

* * * * *

Anon 'tis chang'd. With wild impetuous glee,
 That speaks its mountain birth, down sweeps the breeze,
 And all is life amid the alder trees
 Which fringe the lake—itsself a mimic sea,
 Where tiny billows, such as well might move
 Neptune to mirth, alternate sink and swell,
 With such fierce seeming, that, methinks, 'tis well
 Yon little pinnacle, which may scarcely brave
 (So slight its structure) aught but summer wave,
 Is safely harbour'd in its shel'ring cave.

* * * * *

Another change!—the breeze has died away;
 The lake is gentle as a child at play.
 And now, how soften'd, through the gilded haze
 Of summer sunset, every object shows!—
 Mountain, and lake, and stream which sparkling flows,
 And wooded valley that, with devious maze,
 Winds far amid the hills, as 'twould elude
 The stranger's prying glance; and last, not least
 In moral beauty, heartfelt interest,
 Yon scatter'd hamlet gleaming through the trees,
 (O'er which sweet Peace seems visibly to brood,)
 Wak'ning at once those kindly sympathies
 Which knit the human family in one:
 For whilst upon each cottage home I gaze,

I think how oft its walls have echoed back
 Birth's feeble cry, and Death's deep, dismal groan ;
 And Truth, with sombre pencil, never slack
 To mar or raze fond Fancy's fairy dreams,
 Fills up the details 'twixt the two extremes ;
 Till, musing on this brief epitome
 Of human life, I freely own the claim
 Each has on other, and sweet Charity
 Merges the stranger's in the brother's name.
 And lo ! to knit and consecrate the tie,
 'Mid tall, dark pines, yon little sanctuary,
 With modest dignity and lowly grace
 (Perchance the lovelier for its lowliness),
 Stands meekly forth, as if to bless from harm
 The dwellings clust'ring round. Oh ! there's a charm
 In this companionship of church and cot,
 Which all must feel, though all confess it not.
 And who but prays, while thus he sees them stand
 In seemly concord, that by spoiler's hand,
 By fraud or force, such bonds may ne'er be riv'n
 While man a wand'rer is on this side heav'n.
 No ! wheresoe'er youth's careless footsteps tread,
 Or manhood wends his way through toil and strife,
 Or age bows wearily the hoary head,
 Or sorrow inly weeps, or sin is rife,—
 There may the church her consecrated door
 Ope wide to all, but chiefly to the poor.—P. 14.

A fifth volume of Sermons has lately been published by Mr. Newman—too sure, we presume, to be extensively read and studied, to require more particular notice from us. By this time, we should think, friend and foe must be equally alive to the importance of every thing that comes from such a pen.

Messrs. Knight and Co. have put forth an "Illustrated Commentary on the Old and New Testaments," embellished with wood-cuts, which has now reached a fourth volume. As some of the engravings are beautiful and attractive, we trust the annotations are sound and accurate ; but, of course, it would be impossible for us, without leisure for a careful perusal, to have any opinion about them. They seem to illustrate minor matters by copious references to the customs of the East.

"Forms of Bidding Prayer" (Oxford, Parker) is a little volume of much learning and judgment. The reader will find in it specimens of this interesting branch of divine service belonging to most eras of the Church. It concludes with the "Bidding Prayer" used at this day in the Oxford University pulpit. Why is not the Cambridge one (the finer composition, we think, of the two) given also ?

A new edition of "Beveridge's Two Treatises on Public Prayer and Frequent Communion" has been published by Mason of Chichester. Of course such works must carry their own recommendation. In this instance, however, they have an additional one—a valuable Preface by Archdeacon Manning.

"A Plain Guide to the Holy Communion," by the Rev. P. Wilson, LL.D. (Rivingtons) seems written in a vein of deep and fervent piety, and, as far as we have looked into it, is orthodox to the extent to which it considers the subject.

"The Accidence and Principles of English Grammar," by B. H. Smart, (Longmans, Orme, &c.) will be found amusing reading, and deserves the praise of being at least an *effort* to present the public with an English Grammar constructed on the real principles of the language, not on the rules of other and uncongenial ones. When we call it an effort, we are not denying that it may be a successful one : on this we pronounce no opinion.

From the same publishers there has appeared a small Encyclopædia in a single volume, entitling itself, "The Scientific and Literary Treasury," by Samuel Maunder. We much question the desirability of such works. Circumstances, indeed, may now and then make them convenient, and should such have recommended the one before us to any of our readers, we are glad to assure them that, after looking out for several theological phrases, we found at least *no serious harm*.

Among Visitation Sermons, one preached at Towcester, before the Lord Bishop of Peterborough, merits, on the whole, favourable notice, though its author hints at one or two points on which it is obvious he never has thought deeply. More to our liking is one entitled "The Duty of the Members of the Church of England to adhere to her Doctrine and Discipline," by the Rev. F. R. Nixon, preached last autumn, before the Archbishop of Canterbury. It is one among many instances of the accurate and well-proved theology at which the earnest and thoughtful of the younger clergy are everywhere arriving. Here and there, however, there are things in it which Mr. Nixon will not, we think, say—at least, quite in the same form—by and bye.

"Stories of the Animal World" (Darton and Clark) makes one of the most attractive books for children we have seen for some time.

Among "The Leeds Tracts," now being published by Harrison, a series has been begun, entitled "A Church Dictionary," which we warmly recommend to our lay readers.

"Real Unfitness for the Sacrament of the Lord's Supper, inconsistent, &c. A Dialogue between a Clergyman and one of his Parishioners," (Chelmsford, Guy; London, Rivingtons), is a most excellent little tract, dealing with an element in the question which has been too often overlooked in popular exhortations on this subject. Instances of the usefulness of this Dialogue are within our knowledge; and we are glad to think its influence is likely to be extended, the Christian Knowledge Society having placed the book on its list.

Mr. Burns's tracts are being prosecuted with great spirit. They seem to aim better at a healthful stimulating of the imagination than the generality of Church tracts; and in furtherance of this, many of them are embellished with beautiful vignettes. There is a varying adaptation amongst them to varying degrees of age and education. Among those adapted for youths of the higher and middling classes, "A Godfather's Gift," by the Rev. T. Chamberlain, of Christ Church, Oxford, deserves our warmest recommendation, and has a worthy companion in "The Order of Confirmation Illustrated," by the Rev. H. Hopwood. Though "Dialogues with Cousin Rachel" are designed for a different sort of readers, they may afford interest and profit to all. The selection of "Characters" from Fuller's Holy State, is a very useful present to the same class. We think the author of "The Mother of St. Augustine" might, in another edition, introduce with advantage Mr. Trench's exquisite metrical version of the dialogue between St. Monica and Austin, before the decease of the former. "Dialogues on the Te Deum" are good, but require to be purged of one or two inaccuracies. Critical doubts and inquiries are obviously out of place in such a tract, but it ought not, nevertheless, to contain things known to be false. "Parva parvis sed non falsa" is the golden rule for communicating instruction to a child, who should not therefore be told that the Te Deum was written by St. Ambrose and Augustine, when the one thing certain about its authorship is, that they did not produce it: or, again, that St. Monica received from *St. Ambrose* the celebrated answer of encouragement, "It cannot be that the child of so many tears should perish," when a glance at Augustine's Confessions would have rectified the error.

This year's "Report of the National Society," stands quite out from among the common run of such compositions. It is a document of surpassing interest, and is drawn up in a manner worthy of the important events of which it is the record.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

DISSENTERS' BAPTISMS.

THE ARGUMENT FOR THE INVALIDITY OF DISSENTERS' BAPTISMS
STATED.

THE great question, whether the Church can consent to surrender the right which is inherent in her to manage her own concerns in her own synods, will be decided, it appears to us, altogether by circumstances. The anomalous constitution of that body in which alone the English Church has met for several centuries, and the remembrance of the unhappy dispute in which the last Convocation terminated, are such cogent arguments, in the minds of many persons, for not asserting her dormant claims, that should there not arise some great question, affecting universally the interests of the Church in this kingdom, the majority of her friends would, we think, prefer allowing things to remain as they are, to mooted a point which must give rise to such severe "searchings of hearts."

That, we confess, would be our own view. But we seem to perceive in the distance (and yet so near as to have all its features distinguishable) a subject pressing onwards of such deep practical importance, and one that will thrust itself so often upon our notice, that nothing less than the assembled wisdom of the Church, meeting in its synodical and authoritative capacity, can be of force to set it at rest. The question is this: In what light is the Church to view Baptism administered by Dissenters? It is true, that there has ever been a controversy in the Church concerning the validity of unauthorized Baptisms; the present question, however, as we shall soon proceed to show, stands on totally distinct grounds, and has a practical bearing upon the interests of the Church which none of the previous controversies ever possessed.

That a difficulty has, from time to time, been felt upon the subject among ourselves, is manifest from the repeated revival of the controversy in some form or other. Still were churchmen glad to be saved the necessity of deciding upon it, so long as there was room left for them to escape. Dissenters, too, were then more modest and diffident, and were, for the most part, well content to purchase the privilege of christian burial in our* church-yards, by submitting to christian Baptism in our churches. Now, however, so earnestly are they (and especially the Wesleyans) set upon insulting the Church, that they will not bring their children to be baptized, but yet, in very spite, demand for them burial at our hands. We warn Dissenters, that they are pursuing a course of conduct that must recoil upon their own

* Mr. Blunt ("Dissenters' Baptisms and Church Burials," a work to which we shall have frequent occasion to refer,) states, that the earliest congregations of Dissenters were wont to have their own burying-grounds.

heads; for if they compel the Church to be consistent with herself, the result must be, that they will be excluded from our burial-grounds. Were they indeed true to their own principles, this would be no punishment; and, at first sight, it seems to be a most wanton insult, to demand that which they profess not to value: but we acquit them of any such feeling. They *ought* not, arguing on their own principles, to care for the distinction between consecrated and unconsecrated ground; but, in fact, their premises give way under them. Natural instinct and all the best feelings of the heart repudiate the notion, that what is sacred and belongs to eternity, should be treated with no greater solemnity than a mere secular and worldly act. The very demand shows their own secret convictions of the instability of Dissent; for, did they believe that there was as much prospect of perpetuity in the Meeting-House as in the Church, the one might satisfy them as well as the other. But, no; the great object is opposition and clamour. The very parties who are now so loud in demanding burial for their dead according to the rites and ceremonies of the Church, were, two short years since, as loudly protesting against the hardship of having the blessing of the same Church awarded to their marriages. So inconsistent is error; so evil is the heart of man,—always rebelling against what is established—always coveting what it may not have—always dissatisfied with what it has. External circumstances, it is true, have likewise helped to give a prominence to this question. The Registration Act, which recently passed the legislature, and the unfriendly character of the majority of the officers appointed to carry its provisions into effect, who have generally made it the engine of attack upon the Church, have no doubt excited ignorant and malicious persons to commence the present agitation.

Be this as it may, the warfare is commenced, not as of old, by contending pens in the arena of theological controversy, but by suits of pains and penalties instituted against several clergy in the courts of law, and supported by the united means and malice of *all* the Denominations. For ourselves, we do not affect to regret such a conjuncture of circumstances. It is well that Antichrist should from time to time be betrayed into showing its true persecuting spirit, lest the Church might be disposed to be on too good terms with her arch enemy; and an attack coming from without may, by God's blessing, unite Churchmen, and help to extricate them from the embarrassment into which they have been brought by the decree of a (so called) Ecclesiastical Court, in which there are no ecclesiastics, and, with submission be it spoken, neither judge nor advocates very conversant with the Church system, or very deeply imbued with Church feeling.

Before entering on this inquiry, upon its own merits, we must be allowed to attempt the removal of some of the manifold prejudices with which it is encumbered. Indeed, there is needed, we feel, no little moral courage to undertake the inquiry. With the charge of want of charity, by which we shall certainly be met, we will deal hereafter; for the present, we are anxious to relieve ourselves from all community of interest with various heretics, along with whom we shall be freely classed, as well as from any seeming opposition to names of high and deserved repute in the Church. There are three

different heretical sects whose names are mixed up in history as taking part in this question: they are, 1, the Novatians; 2, the Donatists; 3, the Anabaptists. It might seem superfluous to say, that we have nothing in common with such parties; but the fact is, that the ill savour of their names has attached itself so fatally to the side we are about to advocate, that we must be at some pains to show the utter discrepancy that exists between us. The founders of these three sects were all schismatics of the worst sort. The two former, finding themselves in that position—cut off from the Church,—thought it good policy to take high ground, and, reviling the doctrines and the discipline of the Church, to affect a greater degree of purity among themselves. With this view, they commenced the practice of re-baptizing all who came over to their sect. Such conduct was of course condemned by the Church, on the ground that Baptism was not to be repeated. We shall have occasion hereafter to show, not only that we fully receive this decision of the Church, but that our opponents, in their arguments, have strangely lost sight of it. Suffice it now to observe, that the present question is not, Whether Baptism is to be repeated? but, Whether washing by water in the name of the Trinity (for we suppose Dissenters to be orthodox in this point) is entitled to the name of Baptism? Another point of difference between these two sects of schismatics and ourselves, is this,—they denied the validity of Church Baptisms, on the ground of alleged impurity of faith: we deny the validity of Dissenting Baptisms, on the plea of want of orders. The primary tenet, it is well known, both of Anabaptists* and Baptists, is the denial of the validity of the Sacrament when administered to infants. So much for our supposed friends; now for our reputed enemies.

We shall be told that they are Hooker, and Bingham, and Mr. Kelsall,—authorities of no little weight. The greatest of men, however, are not yet infallible: but, happily, we are so far from being driven to the necessity of directly opposing them, that, were they now alive, we should be sanguine of receiving their support. The value of a counsel's opinion depends upon the statement of the case submitted to him. Should the attorney who prepares it mistake its bearings, or start from false premises, or not have sufficiently sifted the evidence, the judgment of the court will not be found to support the opinion given. Or again, it is no reflection upon the integrity of the advocate, that he makes the best of a bad cause. All these circumstances, we conceive, are to be taken into the account, in estimating the value of Hooker's testimony. Bingham we can scarcely allow to be an opponent to us at all. Of Mr. Kelsall, supposing him to have retained his opinion after the triumphant reply he received from Waterland (for this we have no means at hand for ascertaining), we shall very summarily dispose.

1. In the first place, we quite agree with the remark of Mr. Blunt, and which we think no unprejudiced reader will deny, that the great Hooker does certainly here fail: in fact, he substitutes feeling for argument, as the following passage will sufficiently show—

* Bancroft calls the denial of the validity of heretical Baptism, "*plain Anabaptism!*"

“O, sir, you that would spurn thus at such, as in case of so dreadful extremity, should be prostrate before your feet; you that would turn away your face from them at the hour of their most need; you that would dam up your ears, and harden your heart as iron against the irresistible cries of suppliants calling upon you for mercy, with terms of such invocation as that most dreadful perplexity might minister, if God by miracle did open the mouths of infants to express their supposed necessity, should first imagine yourself in their case, and them in yours.”*

Let not the admirers of this distinguished champion take offence at this statement. We yield to no man in admiration of his surpassing powers of mind and learning; but we cannot be blind to the fact, that he was essentially an apologist. Had Cartwright not attacked our polity generally, and had not the Preacher of the Temple been rudely assaulted in his own pulpit, Hooker's immortal work would not have been written. Now, at that time it is well known a rubric in the Book of Common Prayer (which has been since removed) did allow the practice of lay-baptism. The apologist therefore was compelled to defend it; and that he broke down in so doing was not his fault, but is attributable to the weakness of the cause he had to advocate. Observe—such a charge by no means involves any questioning of his moral integrity: he argued from the best premises he could meet with. Not only did he, as a good son of the Church, submit his judgment to hers, but, as has been very clearly pointed out by Mr. Keble, in his Preface to the Works, an uncertainty at that time hung about both the genuineness and authenticity of the writings of the Apostolical Fathers, who in this case are the best authorities, which prevented Hooker from speaking with that confidence upon various points of ecclesiastical discipline they would have warranted him in doing. For instance, had he but been assured of this single sentence, in a writer cotemporary with the apostles, “Without the bishop it is neither lawful to Baptize, nor to administer the Supper of the Lord,”† he would not have apologized for the abuse which was then sanctioned in our Church, without expressing a wish for the revival of a stricter discipline.

2. Concerning Bingham also, we have his own acknowledgment, that he was influenced by temporary (and, as we may call them) personal circumstances, in yielding as much as he did. In combating Mr. Laurence, he frequently adopts both the *argumentum ad misericordiam*, and *ad hominem*, protesting that his opponent was turning a parricidal hand against the validity of church Baptisms, and urging, that if he disallowed Baptisms by laymen or heretics, there would be

* In reference to appeals of this nature, we may say, once for all, that the denial of christian burial to one who has not received real christian baptism, does not imply the expression of any opinion as to the future salvation of the party. We merely state, that we have no warrant for using the confident expectations of our Burial Service in such a case. We must notice one more extraordinary passage in Hooker: “He which teacheth, and is not sent, loseth the reward, but yet retaineth the name of a teacher; his usurped actions have in him the same nature which they have in others, although they yield him not the same comfort. And if these two cases be peers—the case of doctrine, and the case of Baptism both alike, sith no defect in their vocation that teach the truth, is able to take away the benefit thereof from him which heareth (?), wherefore should the want of a lawful calling in them that baptize make baptism to me vain?”

† Ignatius ad Smyrn.

“a great difficulty to account for the legal authority of the Church of England to Baptize, while it is confessed, that she has her Baptisms from the heretical and schismatical Church of Rome.” (Pref. p. vii.) The weakness of this appeal we shall presently expose: it is only here alluded to in order to show that Bingham did not approach the inquiry in that unshackled state of mind which is essential for arriving at the truth. But let our opponents make the best of him they can. He allows (Schol. Hist. of Lay Baptism, p. 82, in Straker's First ed.) that “heretical Baptism does not minister remission of sins and other invisible grace of the Holy Spirit, except when it pleases God to supply them in extraordinary mercy, and in an extraordinary way.” After such an allowance, it appears to us perfectly absurd to talk of the validity of such Baptism, or at least of Bingham, as an advocate for its validity. If Baptism fails to give grace, it is useless: it does not comply with the definition of a Sacrament given in the Catechism; it is not a “means whereby we receive grace,” and still less “a pledge” of our having received it. And if after all we are to rely upon the “extraordinary mercy” of God, we should certainly prefer trusting that merciful Being without having first violated his commands, in taking that honour upon ourselves which no man takes (without sin) but he that is called of God, as was Aaron. It is observable also, that Bingham appears to have been fully conscious of the weakness of his position, for he calls upon the rulers of the Church to provide some form, analogous to that of unction or confirmation which was used in the early Church, to supply any deficiencies that might exist by reason of irregularities in the performance of the Sacrament in itself, or in the subsequent conduct of the person to be admitted into the fellowship of the Church.

3. Mr. Kelsall also, it is evident, laboured under similar apprehensions, for he writes, “If we derive our Sacraments as we do the succession of our priesthood, through the corrupted channels of the church of Rome, then I am very much afraid, that an invalidity proved in the first, will inevitably infer an invalidity in the latter too.” This will be sufficient to detract from the weight of his authority, even if he was not convinced by the argument of Waterland, to whose second letter he does not appear to have attempted any reply.*

In regard to the odium which may seem to attach to the act of questioning what has been ruled to be the law of the Church in our own land (for that there is a decision against us is beyond dispute), we would refer to the very satisfactory reasoning of Mr. Blunt, who shows the incompetency of a mere layman, like the judge of the Ecclesiastical Court, to decide such a grave doctrinal question.

Having thus endeavoured to clear away some portion of the mist of prejudice in which the inquiry is involved, we will proceed to state

* It appears by a passage in one of Mr. Kelsall's letters (Waterland, p. 41), that the Church writers dreaded the Puritan doctrine of the invalidity of lay-baptism, from a notion that it was connected in their scheme with the depreciation of the Sacraments; as if Baptism was thus made not to be “necessary to salvation;”—an apprehension, surely, altogether without ground; for we must have a very niggard idea of God's mercy, to suppose that he will punish in any one the want of that which circumstances would not permit him to have.

our own case, which is this, *that Baptism administered by persons not in holy orders, and in defiance of the Church, and when the party so baptized has not by any subsequent formal act been reconciled to the Church, is so far invalid as to exclude the recipient from the privileges of christian burial; and to require the clergy, when aware of the facts of the case, to enforce the exclusion.* It is important to observe each particular in this statement, for these are the circumstances under which the children of Dissenters are commonly brought to our churches for burial. It will be beside the question that our opponents state it to be inquisitorial and impracticable to demand evidence at the gate of the church-yard, of the deceased's communion with the Church: it will be to no purpose that they produce instances of laymen and midwives *licensed* to baptize; nor yet of *unauthorized lay-baptisms* being received by the Church, and its defects made up by administering the rite of Confirmation; nor, once more, of Baptisms by heretical *clergy* being accounted valid, with or without reconciliation being formally made. All these points *may* be established, and the ground we have taken yet remain untouched.

Such is our position; and we undertake to prove, 1, that Scripture requires it; 2, that general ecclesiastical authority is not against it, nor yet, 3, the rules of our own Church; 4, that it does not involve us in any personal difficulties; and 5, that it is the only consistent view. Should we succeed in establishing these points, we apprehend that the adversary will have no loophole of escape left.

1. The scriptural argument is very plain. The command to "baptize all nations," was given only to the apostles and their successors. See Matt. xxviii. 16 and 19. And here really the question ought to be set at rest. A single command should be as decisive to the conscience of the Christian as if it were repeated an hundred times. This passage contains the entire ministerial commission. It behoves those who, being without the Church, assume the office of Christ's ministers, to show the authority by which they act. Upon Churchmen, who are desirous of relieving them from their difficulty, we might fairly return the argument of "Look to yourselves." If one act of a spiritual usurper is allowed, we do not see how another* can be disallowed; for as to the maxim of "*factum valeat*," it appears to us, as Waterland has shown, to be a mere fallacy; or rather, it should be designated an exceeding of the prerogative of God himself. The attempts which have been made to invalidate this direct testimony by other scriptures, are so very weak, that we fear it may almost seem like trifling to delay upon them. The act of Zippora circumcising the child in the wilderness, has been referred to, as showing that the ministerial act may be lawfully performed, although the lawful minister be not present. The case, indeed, is not in point, and the whole passage is difficult: but, even supposing that the analogy could otherwise apply, there is this essential difference between Baptism and Circumcision:—the Jewish rite did not convey grace—was a mere outward act; the christian sacrament is expressly appointed, as a means of grace; and if the prescribed

* So argues Clement, Const. Apost. iii. 9. "If we have denied them leave to teach, how should any man make them ministers of holy things?" He is speaking in reference to women baptizing.

method is departed from, where is the assurance? Still weaker is the argument, that of the three thousand who are stated to have been baptized on the day of Pentecost, we must *suppose* some to have received the sacrament from lay hands. This, again, is not a case in point. But if one modern bishop can confirm more than this number in a single morning, we are at a loss to understand how eleven apostles, assisted, it may be, by the "seventy" Presbyters, could not accomplish three thousand baptisms in a whole day. The only remaining appeal to Scripture, that we know of, has been to urge the Apostle's words, "ONE baptism!"—but we have already said, that we cannot allow the *title* of Baptism to an act in which the *essentials* of the Sacrament are omitted. This, therefore, wholly fails, as it might be overthrown on other grounds.

2. Our next position will involve a much larger inquiry. We have never heard that our opponents have made any claim to the Apostolic Fathers; and, after the passage already quoted from Ignatius, the reader will perhaps be disposed to think that they only exercised a prudent discretion in abstaining to refer to them. The earliest writer, indeed, that they claim is the capricious Tertullian. But what will he prove? Of the practice of the Church, we will be bold to say, absolutely nothing. He has, indeed, a theory, and a very strange one too, of which it has been endeavoured to make some use. He maintains that the Scriptures leave the office of baptizing (and of the priesthood generally) free to any lay Christian: "all sorts might give even as all sorts receive." *But*, inasmuch as the honour and peace of the Church requireth it, he advises "laics never to enterprise it save in necessity, when the state of time, or place, or person, thereunto *compelleth*." Now, when it is remembered that our opponents have undertaken nothing less than to show cause why the Church should, and absolutely has from the beginning imposed an interpretation upon her Lord's words which is certainly anything but obvious, we apprehend the reader will think Tertullian to be but an insufficient witness. But what if we can show that he is to be reckoned on our side? For surely he would not attach much efficacy to dissenting ministrations who wrote as follows:—"Heretici nullum habent consortium nostræ disciplinæ, quos extraneos utique testatur ipsa ademptio communicationis Quem [sc. Baptismum] quum rite non habeant sine dubio non habent." (*De Bapt.* c. 15.) With the validity of this argument, be it observed, we have nothing whatever to do; we only desire to show that Tertullian, even in his own private opinions, is not to be considered a witness against us.

St. Cyprian is *allowed* to be altogether on our side. But then it is stated that his opinion was condemned by the practice of all the other churches. Let us examine this statement a little. It is true that the Council of Arles, which Stephen, Bishop of Rome, procured to be convened for that purpose, decided against baptizing those who came over from the heretics. But we must beg a few words in reference to this decision. And first, it is scarcely unreasonable to suppose that the judgment of these good, but fallible, Bishops was influenced imperceptibly by a religious dread of the heretic Novatus, who espoused the contrary tenet, and who had wrought so much mischief

in the Church of Rome. Again, the decision fails in proving the point required; for, though the Council forbade the baptizing of the persons in question, they pronounced them to be excommunicate till they had made their peace with the Church; and our Rubric, it is well known, denies christian burial to those who die excommunicate. And, thirdly, there is reason to believe that, in the cases in which Baptism by those without the Church was ever admitted, it was upon the ground of the persons administering it having received holy orders,—the divine efficacy of which commission, it was thought, could not be overthrown by acts of schism. We desire to have this argument well considered; for to us it appears deserving of great weight; and we are not aware that it has ever before been adduced. Various as were the impieties propounded by the early heretics, none ever presumed to question the necessity of ordination. They all had their bishops; and, indeed, there scarcely appears to have been a sect which did not originate in the schism of one already in the ministry, if not in the episcopate. Augustine states as the reason why the Church did not baptize those who came over from the heretics, that “that which they once had they could never lose by going out of the Church.”* The passage, we allow, is not very explicit; but it must bear one of two meanings, either of which will serve our purpose. Either it must mean that the *ministerial* commission to baptize is not wholly vitiated by secession into heresy; or else it indicates that the person of whose re-baptizing there was a question had once received the authorised Baptism of the Church; and that St. Augustine, and those of his side, only argued that a temporary lapse into heresy would not so far vitiate Baptism as to render its repetition necessary. In throwing out this suggestion, we would only observe, that while this view, if allowed, entirely destroys the whole case of our opponents, it is one that *we* can afford to give up.

St. Augustine has these two passages:—(1.) “I doubt whether any man which carrieth a virtuous and godly mind will affirm that Baptism which laymen do *in case of necessity* administer should be iterated.” And again:—“Suppose it even of very purpose usurped, and given to any man by every man that listeth, yet that which is given cannot possibly be denied to have been given.” Neither are to be gainsaid. Necessity we may allow to have no rules; and we have no desire to undo whatever of efficacy Dissenting Baptism may confer. We only doubt whether it confers any.

St. Jerome is somewhat more decided *upon our side*. “If a Bishop,” he writes, “or Presbyter does not baptize again one who has been profanely polluted in Baptism by the impious, he shall be deposed, as one that derides the cross and death of Christ, and makes no difference between true and false priests.”† We should like to see *one* so decided a testimony from the Fathers on the other side.

The apostolical constitutions forbid the readers and other lower clergy to baptize; and Bingham allows that even Presbyters had only a derivative authority for administering that sacrament. Chrysostom, Epiphanius, Hilary, and Isidore of Seville, maintain this position.

* Quoted in Bingham, S. H. p. 66.

† Quoted in Bingham, p. 25.

St. Basil is decidedly on our side. Optatus (the only authority) as decidedly against us. The story of the Baptism by the boy Athanasius has been given up as spurious by Cave and Dupin, and the Benedictine editors.

The Council of Nice disallowed the Baptism of the Samosetenians, as being heretical in the doctrine of the Trinity, and admitted others; but, before allowing our opponents to make much use of this canon, we must, in the first place, call upon them to answer the statement made above, that here, as elsewhere, the validity of the orders is assumed, the only question being how far heresy would vitiate those orders: and, secondly, we must remind them that persons so baptized were not allowed the privilege of communion till a formal reconciliation had taken place. We shall hereafter have to notice that such a conditional allowance of heretical Baptism opens the door to all that uncertainty which the doctrine of our opponents was designed to prevent. However, it is sufficient for our purpose to have it allowed that the Church was wont to weigh each case, as it occurred, on its own merits; for sure we are that where, as in the case of our Dissenters, no plea of necessity is advanced, nor any claim to a ministerial commission put forth,—the entire voice of the Church, from the days of our Lord's preaching to those of St. Austin,* would have condemned these Baptisms as invalid, and would have regarded both the administrators and the recipients as self-excommunicated, and consequently as "heathen men." "When a heretic comes over to the church [is the language of the author, under the name of Justin Martyr] the fault of his heterodoxy is corrected by the change of his opinion: the faultiness (*σφάλμα*) of his Baptism by the unction of holy chrism." This, no doubt, was the practice of the post-Nicene Church; and accordingly Presbyters were especially authorised to reconcile heretics, who were sincerely penitent upon their death-beds; although, on ordinary occasions, it could not be done without the sanction of the Bishop.

Such are the merits of this controversy with respect to the testimony of the Fathers; and if to any one the evidence adduced may not appear to amount to demonstration, three things are to be borne in mind—first, that the question in its present form had never been mooted: secondly, that the burthen of proving the validity of Dissenting (*i. e.* lay, heretical, and schismatical) Baptism lies on the opposite party, who affirm it: and, lastly, that the analogy of the other sacrament, and ordination, and the general rules of conduct adopted by the Church from the beginning, are decidedly opposed to such a practice, which is, perhaps, the best criterion that the circumstances admit of.

3. We come now to the third position we undertook to substantiate, *viz.* that the rules of our own Church are not opposed to the principle laid down above. But here we shall content ourselves with merely giving the substance of Mr. Blunt's conclusions upon the subject, both because in the limited space that remains to us it would be

* Waterland allows that, after the time of St. Austin, the (now popish) custom of allowing other than ministerial Baptisms began to grow up; though, so late as 1160, the Council of Constantinople decided against them.

impossible to enter into so complicated an inquiry, as well as because we should despair of doing it so well as it has been done already.

The first Rubric in the "Order for the Burial of the Dead" directs "that the office ensuing is not to be used for any that die unbaptized, or excommunicate." This involves two inquiries—first, as to what the Church admits as Baptism; and, secondly, how she interprets the term "excommunicate?" Now, concerning what is to be considered essential to the valid administration of the sacrament of Baptism, the voice of our Church has not given a very consistent sound. At the time of the Reformation, Baptism by midwives, or other lay hands, *in case of necessity*, was clearly allowed; and our reformers did not venture to depart from the practice. Midwives, in fact, continued to be licensed for that purpose. But in the Convocation of 1575 the matter was fully discussed and otherwise ruled. The twelfth article runs as follows:—"Whereas some ambiguity and doubt has arisen amongst divers, by what persons private Baptism is to be administered, forasmuch as by the Book of Common Prayer allowed by statute, the Bishop of the diocese is to expound and resolve all such doubts as shall arise concerning the manner how to understand, do, and execute the things contained in the same book; it is now by the said Archbishop and Bishops expounded and resolved, and every one of them do expound and resolve, that the said Baptism, in case of necessity, is only to be ministered by a lawful minister or deacon, called to be present for that purpose, and by none other." This is the only synodical decision of the Church which comes to the point now in dispute; and from it we might have expected an entire settlement of the question; but, unfortunately, some degree of uncertainty has hung over the article. By a concurrence of circumstances, which (if their number and variety do not rather lead us to suspect disingenuous practices) would certainly seem strange, no fewer than four objections have been taken to its authenticity or its authority. It has been stated (1.) that the articles wanted the sanction of the President of the Convocation; (2.) that they were not confirmed by parliament; (3.) that this article, in particular, was not published; and (4.) that it did not receive the sanction of the crown. The first and two last of these objections Mr. Blunt has most satisfactorily disposed of; showing that the former is altogether without foundation,—and that, though the 12th article is not printed, being merely interpretative, it was not objected to by the Queen, and is found in all the authentic MSS. copies now extant. The second objection Mr. Blunt does not allude to; but it appears from Collier to have been urged in his day, though without any just ground, for he mentions that "in the Archbishop's mandate for their publication, they are said to be agreed upon and settled by both houses." Till, then, some one can prove that the Archbishop was mistaken in such a matter of fact, the objection, however much we might consider it to be worth, if true, (and here, no doubt, opinions would much differ,) must be altogether overruled.

This, then, we maintain is the true ground for the clergy to take. It is not an open question, whether or no they should acknowledge Baptism administered by a dissenting preacher; the Church, in her authoritative capacity, has decided that such may not administer that

sacrament, *even in case of necessity*; and therefore the clergy are compelled, *à fortiori*, to disallow its validity, when unnecessarily and contumaciously performed.

We arrive at the same conclusion also by a different process. The third Rubric, in "the ministration of private Baptism of children in houses," directs that "the minister of the parish, or, in his absence, *any other lawful minister* that can be procured," shall perform the ceremony. This, again, we hold, interpreted by the preface to the ordination service, to be decisive of the fact that the Church disallows Baptism administered by other persons. It can scarcely be needful to notice so absurd an allegation, as that, by the "Toleration Act," all duly registered dissenting ministers must be considered "lawful;" because, in the first place, the Toleration Act was not then in existence; and, secondly, because the meaning of the term "lawful" had been already established* by the article of the Convocation of 1575.

An attempt has, indeed, been made to deduce a different conclusion from this Rubric. Thus Sir J. Nichol, in his judgment, argues:—"If there were a doubt, then," alluding to the questions to be asked before the conditional form of Baptism is used, "whether the child was baptized with water and the invocation, (which are here expressly declared to be essential parts of baptism,) then the child was to be conditionally and hypothetically re-baptized, the Church being so extremely anxious to avoid iteration. But supposing a doubt arose *whether the former Baptism had been administered by a lawful minister*, was the child, in that case, to be re-baptized, even hypothetically? Such a doubt might very easily happen: the persons present might not be able to answer who the person was who baptized; and they might not be able to answer whether the person who had administered the Baptism was or was not a lawful minister; he might have been an entire stranger to them; and yet, if that fact appears doubtful, here are no directions in the Rubric for a conditional re-baptization. Hence it is obvious, that the person performing the Baptism was not essential by the Rubric; and in this respect the Rubric exactly conformed to the old law, for the Baptism remained valid, and was not to be repeated; and even to what King James said at the Conference just before the Rubric was approved, that "he utterly disliked all re-baptization."

Strange to say, this long judicial argument is based on an entire fallacy. The questions are *only* to be asked in case of the child having been "*baptized by a lawful minister.*" (See Rubric.) We are surprised that Mr. Blunt should not have noticed this extraordinary blunder; for it seems to us decisive of the whole point at issue. The conditional form is only to be used where the lawfulness of the minister is presupposed, and doubt only remains as to the manner of its performance.

Whether a clergyman is *legally* justified in refusing burial to a

* There is a passage in the reply of Charles I. to the Commissioners, when they proposed that he should surrender episcopacy, which is still more decisive:—"He confessed that necessity might justify and excuse many things, but it could never warrant him to deprive the Church of God of an Order instituted for—establishing a succession of *lawful* ministers in the Church."

person who has received Baptism at unauthorized hands, upon the plea of his thus being *ipso facto* "excommunicate," (which is the second form of the inquiry,) is not, we think, quite clear, nor has Mr. Blunt succeeded in making it so, to our minds. Reason would tell us that those who have never been made members of the Church could not expect better terms than they who had once belonged to it, but have now been cut off from its communion. But, on the other hand, the 68th canon authorizes the refusal of Baptism only to those who are "*denounced* excommunicated, *majori* excommunicatione;" and inasmuch as in the present low state of ecclesiastical discipline absolute sentence of excommunication is rarely denounced by our Church, it may be a question whether this canon will apply; and there must be a doubt also as to the *nature* of the excommunication, which is certainly implied, in the fact of receiving Dissenting Baptism. We say that excommunication of some sort is certainly incurred; for, by another canon (the 9th): "Whosoever shall separate themselves from the communion of saints, as it is approved by the apostles' rules in the Church of England, and combine together in a new brotherhood . . . are excommunicated *ipso facto*." We doubt, however, if this be the "*excommunicatio major*."

4. A few words upon the *personal* arguments of our opponents. Our charity and our fears are both largely appealed to. But what if the doctrine we maintain involves the conviction of certain foreign communities of schism, will not our Lord's words supply the answer—"What is that to thee? Follow thou me?" The Christian is taught to prefer truth before peace; and, as Waterland justly observes, "Dissenters will not thank us for conceding the point of Baptism to them, so long as we maintain the necessity of an apostolical ministry. But, it has been said, that if we deny the validity of lay or of heretical Baptism, we vitiate the baptisms of our forefathers antecedent to the Reformation, and so destroy the validity of their *and our* orders. Now, such an objection, in the first place, betokens a grievous want of faith. We have always disliked the method of proving the succession of our orders by mere catalogues of names. In every such chain that we have seen certain *lacunæ* will appear. But be they as perfect as they may, the faithful Christian will prefer reposing in the general promises of Christ, that he would be with His Church for ever, and that the gates of hell should not prevail against it." And so with regard to succession of valid baptisms, we gladly trust the same providential guidance. And herein we think that the advantage is decidedly on our side; for our opponents are compelled to confess that there are degrees of heresy which must nullify baptisms; and, if they allow the possibility, the door is at once opened to that faithless fear which it was thought so great an object to exclude. But, in fact, as we hinted before, that Baptism is vitiated by heresy is not our position, but that of our opponents. We, on the contrary, are not desirous to rank our ante-Reformation Fathers among heretics; nor do we deny the efficacy even of modern Romish baptisms. The orders of that Church are still valid, and, by consequence, the administration of the sacraments.

But then the Church before the Reformation allowed of lay

baptisms? Certainly it did. But here the principle of faith again comes in to our relief. Here, too, we must repeat the distinction between authorized and unauthorized lay Baptisms. Nor are we afraid to broach an argument which some on our side have shrunk from putting forward. The unavoidable faults of Baptism (our opponents will be the last to deny this) *may* be amended. Hooker allows that martyrdom may supersede the necessity of Baptism altogether. Bingham and others invest Confirmation with like supplementary powers. Upon the same principle, it may be argued, that ordination will also supply the defects of Baptism; or, on the ground of our 26th Article, it may be contended that the *ordained and authorized* minister is a mere channel or instrument of grace, irrespectively of all personal qualifications. For ourselves, indeed, we do not want this argument; faith is proof against all apprehensions. But it may serve to disabuse the minds of those persons who fancy that the doctrine of the invalidity of lay Baptism will endanger the succession of the ministry in our own Church, and consequently the validity of the acts performed by them.

5. Our last position is, that the view maintained in these pages is the only consistent one. The Church of Rome, with her usual sagacity, has perceived the necessity of the sequence, and admits the validity of Baptism administered by Jews or heathen. Consistency requires nothing less. We may be allowed to mention, by the way, as we have been ourselves so freely classed with heretics, that such was the doctrine also upheld by Marcion. Again, the maxim of “*factum valeat*” is made much of by our adversaries. But they are strangely inconsistent in applying it; for, if it be true at all, it must be extended to all heresies whatever. It is impossible, we opine, to draw any line of distinction.

We have now arrived at the end of what we fear our readers will think rather a tedious inquiry. It has been compressed, however, into the shortest possible limits. It is not for us to say whether what we have advanced admits of any satisfactory reply. But sure we are no such reply has as yet been anticipated; and he who would meet the case, as it now is felt, must go to another armoury for his weapons than to Hooker or Bingham, or any of the champions of lay Baptism.

T.

ORDNÜG WIE MAN TAUFFET, BISSHER IM LATEIN GEHALTEN,
VERTEUTSCHT.

Hierinn ist, auss etlichen ursachen, was die andern, als uberflüssig, veract haben, nicht aussgelassen.—Andreas Osiander, Nürnberg, 1524.

SIR,—To those who take delight in tracing the history of our services, the accompanying document may, though void of importance, be not altogether destitute of interest. In this view it may, perhaps, be considered not unsuitable for publication in the pages of the Christian Remembrancer.

The interest which belongs to it arises from its connexion, whether direct or indirect, with “the Consultation of Hermann, Archbishop of Cologne,” to which we are indebted for two of the collects in our

own baptismal office. The Consultation of Hermann was drawn up by Melancthon and Bucer; and the archbishop, at whose instance it was compiled, required them (as we learn from the letters of Melancthon) to follow "the Use of Nurnberg." The present document claims our notice either as "the Use of Nurnberg," which the archbishop required Melancthon and Bucer to follow, in drawing up his baptismal formulary; or as a literal translation of the original form, from which the baptismal office of the "Use of Nurnberg" was taken. At first I was disposed to regard it in the former light; but upon a closer examination, my first impressions have been considerably shaken, though not so much so as to preclude altogether the possibility of their correctness.

The first collect in our baptismal service, which is one of the two taken from Hermann's Consultation, is also found in the present formulary. Upon comparing it with the German version of Hermann's work, the resemblance between them was both verbally and literally so striking, that I could not at first help feeling persuaded that the latter was taken from it. But finding that the late archbishop of Cashel considered "the Use of Nurnberg" to consist of certain ecclesiastical regulations, published in 1533 for the use of the marquisate of Brandenburg and burgrave of Nurnberg, of which an account is given by Seckendorff, c. iii. sect. 7, (25 add. iv.), and that Luther's second formulary of baptism was the one prescribed by those regulations, I was led to institute a comparison between Luther's formulary and that of Hermann; and then it was that my first impressions respecting the present document were considerably shaken: for a passage, which is printed below within asterisks, is to be found neither in Luther's nor in Hermann's forms,—a strongly presumptive proof that the collect in Hermann's liturgy was not copied from the present formulary, but, as archbishop Lawrence thought, from the ecclesiastical regulations above referred to,—an opinion which is further corroborated by the circumstance that the Consultation of Hermann, in treating of other subjects, follows generally the same order as those ecclesiastical regulations. Still, Hermann's formulary, in some particulars—as in the two-fold renunciation, and certain points of phraseology—agrees more entirely with the present document. But whatever opinion we may entertain as to the *direct* connexion between it and Hermann's Consultation, it becomes interesting from the light it throws upon Luther's first formulary, and, consequently, upon that from which, if archbishop Lawrence be correct, Hermann's work was compiled.

In 1522 Luther's first baptismal formulary appeared. It professed to be nothing else than the baptismal office which had before been in use, translated from the Latin into German. In this formulary Luther made no omissions in the ceremonies, though, I think, he omitted the *repetition* of some of them. That reformer's own language does not, indeed, go the length of asserting, what Seckendorff makes it, that "esse quidem quæ in illa emendari potuisset, sed nihil mutasse;" but only so far as to justify the marginal gloss of his historian, "Lutherus hoc tempore *parum* mutavit," and to the omissions here referred to we are, I think, to ascribe the original publication of

the present document. It appeared in 1524. Hirsch* informs us that it is a literal translation ("von wort zu wort verteutsch") from the baptismal formulary of "the Use of Bamberg," and, as its title-page states, "without the omission of those matters which others have deemed unnecessary." If this conjecture be correct, we have, without the slightest omission, an almost verbal translation of the original formulary, from which Luther's second, no less than his first formulary was derived; for Luther's second formulary, which appeared in 1524, was nothing more than an abridgement of the former, consisting in the omission of certain ceremonies, as the exsufflation, the anointing with spittle and clay, and the application of salt.

Those parts not included within brackets are those which are peculiar to this form, and, if my hypothesis be correct, they serve to point out those portions which were omitted in Luther's first formulary.

I remain, Sir, your very obedient Servant,

T. M. FALLOW.

Ordnung, wie man die, so in Christum glauben,
Taufen soll, bissher im Latein gehalten.

Zum ersten sol ein diener der Christlichen gemain der darzu geordnet, weiß er yemant, der glaubig worden ist, tauffen wil, nach seinem namen fragen, und sprechen. Wie haist du. Da sol in dann, der glaubig, oder, so es ein vnmündig kindt est, der Geuatter, darzu gebetten, von seinen wegen, antworten. N. Darnach solle der diener weyter fragen. N. Wedersagstu dem Teuffel. *Antwort.* Ja, ich widersag. *Frag.* Und allen seinen wercken. *Antwort.* Ja, ich widersag. *Frag.* Und allem seinem wesen. *Antwort.* Ja, ich widersag. *Frag.* Glaubstu an Got den Almechtigen Vater, schöpffer hymels vnd erden. *Antwort.* Ja, ich glaub. *Frag.* Glaubstu an Jesum Christum seinen eynigen Sun, vnnsern Herren, geborn vnnnd gelitten. *Antwort.* Ja, ich glaub. *Frag.* Glaubstu an den Heyligen Geyst, Ein heylige Christliche kirchen, Gemeinschaft der heyligen, Vergebung der sünden, Aufersteung des fleyschs, Vnd nach dem todt ein ewigs leben. *Antwort.* Ja, ich glaub.

[Darnach blase der diener dem kindt drey mall vnter die augen vnd spreche.

Far auss du vnrainer geyst, vnnnd weiche von disem bildniss gottes, der dich straffet, Vnd gib die ere dem lebendegen und waren got, vnd Jesu Christo seinem sun, vnd gib raum dem heyligen geyst.

Darnach bezaychne der diener den glaubigen mit dem Creütz an der stirn, vnd an der brust, vnd spreche.

Nym hin das zaychen des creützs Christi, beyde an der stirn, und an der brust,] vnd empfahe den glauben, durch den du die hymlichen gebot erfülltest und füre ein solchen wandel, das du yetzo Gottes Tempel sein mögest. Trit ein die kirchen Gottes vnd erkenne mit freüden, das du den stricken des todes entflohen bist, fleich die abgötter, veracht die bilder, vnd ere got den almechtigen vater, und Jesum Christum seinen sun, der mit demselben vater vnd dem heyligen geyst lebet und herschet, ein got, von ewigkait zü ewigkait. Amen.

Dann sprech der diener weyter. [Lasst uns bitten.

O herr got du wollest vnser pit gnediglich erhören vnd disen deinen auserwelten diener, durch die krafft des herlichen creützes, damit wir in bezaichnet haben, erhalten, auff das er die ersten lere von deiner grossen herligkait behalt, vnd durch das auffsehen auff deine göttliche gebot, zü der gnade der neuen geburt künmen möge, Durch Christum vnsern herren. Amen.

Dann sprechd der diener weyter. [Lasst uns bitten.

O almechtiger ewiger got, vater vnser herren Jesu Christi, du wollest sehen auf disen N. deinen diener den du zü des glaubens vnderricht berüffen hast, treyb alle blindthait seines hertzen von im, zerreyss alle stryck des teuf-

* Acta Historico-Ecclesiastica. Weimar, 1745.

fels damit er gebunden ist, Thü im auff herr die thür diener güte, auff dass er mit dem zaychen deiner weysshait bezaychnet, des gestanncks aller bösen lüsten on sey. Vnd nach dem süssen geruch deiner gebote dir in der Christenhait frölich diene vnd täglich zueme, Vnd das er tüchtig werde zur gnade deiner Tauffe zukommen, vnd erzney zü empfahen, Durch Christum vnsern herren. Amen.

Darnach sprech der diener weyter.

Lasst uns bitten.

O Got, du unsterblicher trost, aller die etwas fordern, erlöser aller die der flehen, vñ frid aller, die dich bitten, leben der glaubigen, aufersteung der todten, Jch rüffe dich an vber disen deinen N. diener der deiner Tauff gabe bittet, vñ dein ewige gnade, durch die geystlichen widergeburte begeret, Nym in auff herr, vñ wie du gesagt hast. Bittet, so werdt ir nemen. Sücht, so werdt ir finden. Klopfft an, so wirdt euch auffgethan. So raiche nun den lon, dem der da bittet vund öffne die thür dem, der da anklopffet, das er den ewigen segen dises hymlichen bades erlange. Vnd das verhaissen reich deiner gaben empfahe. Durch Christum vnsern herren. Amen.

Hie lege nun der diener, dem glaubigen saltz in den mundt, vund spreche.

Nym hyn. N. das saltz der weysshait, welche dich fördere zum ewigen leben. Amē.

Der frid sey mit dir. Dann spreche der diener weyter.

Lasst uns bitten.

Almechtiger ewiger got, der du hast durch die sindfluss, nach deinem gestrengen gericht, die vnglaubige welt verdambt, vnd den glaubigen Noe selbst, nach deiner grossen barmhertzigkeit erhalten, vnd den verstockten Pharaon, mit allen seinen im rotten Meer ertrenckt, vnd dein volckd Israel trucken hindurch gefüret, Damit dises bad deiner heyligen tauff, zukunfftig bezaychnet, Vnd durch die tauff deines lieben suns Jesu christi vnsern herren, den Jordan vñ alle wasser zur seligen sindfluss vund reichlicher abwaschung der sünden geherligt vnd eingesetzt. Wir bitten durch dieselben deine grundtlose barmhertzigkeit, wöllast disen deinen diener N. gnedigglich ansehen. Vnd [*nach dem er die ersten speyss das saltz versucht hat, nicht lenger im hunger, das er nicht mit hymlicher speyss ersettigt werde, auffhalten vnd verziehen, sunder*] mit rechtem geyst im glauben beseligen, Das durch diese hailsame sindfluss an im erseüffe, vund vndergee alles was im vom Adam angeborn ist, unnd er selbs darzü gethan hat, vnd er auss der vnglaubigen zall gesunderet, in der heyligen Arca der Christenhait trucken vñ sicher behalten, allzeyt brünstig im geyst, frölich in hoffnung, deinem namen diene, füre in züm bad der newen geburt, auff das er mit allem glaubigen deiner verhaissung ewigs leben erlangen möge. Durch Jesum christum vnsern herren. Amen.]

Hernach volgē nun drey beschwerung die man vber die kneblein allain spricht. Vnd darnach drey die man vber die maydlein allain spricht.

Die erste beschwerung vber die kneblein, Sprech der diener weyter.

Lasst uns bitten.

Got des Abrahams, Got des Isaacks, Got des Jacobs, Got der du deinem diener Mosi, auff dem berg Sinai erchynen bist, vnd die kinder Israel auss dem landt Egipten aussgeführt hast, vnd inen zü geaygnet den Engel deiner güte, der sie bewaret tag vñ nacht. Wir bitten dich herr du wöllest deinen engel schicken, das er disen deinen diener N. gleichermass bewar, vnd zü der genade deines Tauffes füre. Durch Christum vnsern herren. Amen.

REPETITIO.

[Darumb du laydiger teüffel, erkenn dein vrtail, vnd lass die ere dem lebendigen vñ waren Got. Lass die ere seinem sun Jesu Christo, vnd dem heyligen geyst, vnd weiche von disem N. seinem diener, daß got vnd vnser herr Jesus Christus hat in zü seiner heyligen gnade, und segen vnd zum prunnen der heiligen tauffe, durch sein gabe berüffen. Vnd das du dises zaychen des heiligen creütz † das wir. (Hie mache der diener dem glaubigen ein creütz an die stirn) an seine stirn thün, müsstest nymmer thüren verstören. Durch den der

zukünftig ist zürichten die lebendigen vnd die todten, vnd die welt mit feür. Amen.

So höre nun du laidiger teuffel, bey dem namen des ewiges gottes, vnd vnsers haylands Jesu Christi beschworen, vnd weiche mit zittern und seufftzen, sambt deinem hass vberwunden das du nichts zuschaffen habest mit disem diener gottes, der nun nach dem das hymlich ist trachtet, dir vnd diener welt widersaget vnd in seliger vnsterblikait leben sol. So lass nun die eere dem heyligen geyst der da kumbt, vnnd von der höchsten bürgē des himels herab feret, diene triegerey zuuerstören vnd das hertz mit dem götlichen prunnen gerainigt ein heyligen tempel vnd wonung got zu berayten, auff das diser diener gottes, von aller schuld der vorigen laster erlöset, dem ewigē got alzeyt dancksage, und seinen heyligen namen ewiglich lobed. Amē.]

REPETITIO.

Darumb du laidiger teuffel, erkenn dein urtail, und lass die ere seinem sun Jesu Christo, und dem heyligen geyst, und weiche von disem N. seinem diener, dann Got und unnserr herr Jesus Christus hat in zü seiner heyligen gnade und segen, und zum prunnen der heyligen tauffe, durch sein gab berüffen, uñ das du dises zaychen des heyligen creützes † das wir (hie mache der diener dem glaubigen ein Creütz an die stirn) an seine stirn thün, müssest nymer thüren verstören. Durch den der zukünftig ist zürichten die lebendigen und die todten, und die welt durch das feür. Amen.

[Ich beschwere dich du unrainer geyst, bey dem namen des vaters, un des suns, und des heyligē geysts, das du aussfares und weichest von disem diener gottes N. daß der gebeüt dir du laydiger, der mit füssen auff dem Mere gieng, und dem sinkenden Petro die hand raichet.]

REPETITIO.

Darumb du laidiger teuffel erkenn dein urtail, und lass die ere seinem sun Jesu Christo, und dem heyligen geyst, und weiche von disem N. seinem diener, dann Got und unnserr herr Jesus Christus, hat in zu seiner heyligen gnade und segen, und zum prunnen der heyligen tauffe, durch sein gabe berüffen uñ das du dises zaychen des heyligen Creützes † das wir (Hie mache der diener dem glaubigen ein Creütz an die stirn) an seine stirn thün, müssest nymmer verstören, durch den der zukünftig ist zürichten die lebendigen und die todten, und die welt mit dem feür. Amen.

Die erst beschwerung über de maydlein. Sprech der diener. Lasst uns bitten.

Got des hymels, Got der erden, Got der Engel, Got der Ertzengel, Got der propheten, Got der zwelffpoten, Got der martyrer, Got der bekenner, Got der Junckfrawen, Got aller der die ein gut leben füren, Got dem alle zungen bekennen, uñ alle knye sich biegen, der hymlichen, irdischen, unnd hellischen, wir rüffen dich an, uber dise deine dienerin. N. das du sy wöllest füren zu der genade deines Tauffs. Durch Christum unnserrn herrn. Amen.

REPETITIO.

Darumb du laydiger teuffel, erkenne dein urtail, uñ lass die ere dem leben digen und waren got, lass die eere seinem sun Jesu Christo, und dem heyligen geyst, und weiche von diser. N. seiner dienerin, daß got und unser herr Jesu Christus, hat sy zü seiner heyligen gnade und segen, und zum prunnen der heyligē tauffe durch sein gabe berüffen. Und das du dises zaychen des heyligen creützes † das wir (Hie mache der diener dem glaubigen ein creütz an die stirn) an ire stirn thün, müssest nymmer thüren verstören. Durch den der zukünftig ist zürichten die lebendigen unnd die todten. unnd die welt mit feür. Amen.

DIE ANDER BESCHWERUNG.

Got des Abrahams, got des Isaacs, got des Jacobs, got de die stemme Israel von dem Egyptischen dienst aussgeführt, unnd durch deinen diener Mosen, wie sie deine gebot halten solten, in der wüste underrichtet, uñ die Susanna von der falschen anklag erlediget hast, wir bitten dich herre demügtiglich, wöllest auch dise deine dienerin. N. erledigen, und zü der gnaden deines tauffs füren. Durch Christum unnserrn herren. Amen.

REPETITIO.

Darumb du laidiger teuffel, erkenn dein urtail, und lass die ere dem lebendigen und waren Got, lass die ere seinem sun Jesu Christo, und dem heyligen geyst, und weiche von diser. N. seiner dienerin, daß got und unser herr Jesus Christus hat sy zü seiner heyligen gnade und segen, und zum prunnen der heyligen tauffe durch sein gabe berüffen. Und das du dises zaychen des heyligen creützes + das wir (Hie mache der diener dem glaubigen ein creütz an die stirn) an ire stirn thün, müssest nymer thüren verstören. Durch den der zukünftig ist, zurichten die lebendigen unnd die todten, unnd die welt mit feür. Amen.

DER DRITT BESCHWERUNG.

Ich beschwere dich du unrainer geyst, bey dem vater und dem sun, und dem heyligen geyst, das du aussarest und weichest von diser dienerin Gottes. N. daß der gebeüt dir du laidiger, der dem blindgebornen die augen eröffnet, uñ den viertägigen Lazarum auss dem grab erwecket.

REPETITIO.

Darumb du laydiger teuffel, erkenn dein urtail, uñ lass die ere dem lebendigen und waren got, lass die ere seinem sun Jesu Christo, und dem heyligen geyst, und weiche von diser. N. seiner dienerin, daß got und unser herr Jesus Christus hat sy zü seiner heyligen gnade und segen, uñ zum prunnen der heyligen tauffe durch sein gabe berüffen. Und das du dises zaychen des heyligen creützes + das wir (Hie mache der diener dem gläubigen ein creütz an die stirn) an ire stirn thün, müssest nymer thüren verstören, durch den der zukünftig ist, zurichten die lebendigen vñ die todten, uñ die welt mit feür. Amen.

Darnach spreche der diener, beyde uber kneblein und maydlein.

Lasst uns bitten.

[Herr heyliger vater, almechtiger ewiger Got, von dem alles liecht der warhait kumbt, wir bitten deine ewige unnd allersüßte güte, das du deinen segen auff disen. N. deinen diener aussgüssest, und wöllest in erleuchten mit dem liecht deiner erkantnuss, rainige und heylige in, gibe im die recht erkantnuss, das er habe ein veste hoffnung, rechten rath, und heylige leere, das er geschickt werde, die gad deiner Tauff zü empfaen. Durch Christam unsern herrn. Amen.

Darnach sprech der diener zu allen die darbesteen.

Der herr sey mit euch. *Antwort.* Uñ mit deinem geyst. *Der Diener.* Die nachfolgenden + wort. *Hie besaychne der diener den gläubigen mit dein (creütz an der stirn) des heyliggē + Ewangelion (Auff den munde) Sant Marcus + (und auff die prust) Antwort.* Ere sey dem heeren.

Zü derselben zeyt, brachten sie kindtlein zü Jesu, das er sie solt anrüren. Aber die jungern füren die an, die sie trügen. Do es aber Jesus sahe, wardt er unwillig, uñ sprach zu inen. Lasst die kindtlein zü mir kumen, unnd weret in nicht, daß solcher ist das hymelreich. Warlich sage ich euch. Wer nicht empfaet das reich gottes, wie ein kindtlein, der wirdt nicht hynein kumen. Und er umbfieng sie, und leget die hendt auff sie, und segnet sie.] Got sey gedanckt.

Da sol nun der diener, so er ein unmündig kindt Tauffet, dasselbig dem Gvattern (darzu gebetten) der massen, wie hernach volget, oder der gleichen, we es seiner Eltern, durch todes, oder ander fell, beraubt wurde, ee dann es zu dem brauch seiner vernufft, und erkantnuss des heylegen glaubens käme, das du es fleysig unnd trewlich wöllert underrichten und leren. Zum ersten, die heyligen Zehen gebot, in denen es den willen gottes und seine sündt leren er, kennen. Nachvolgend den heyligen Christlichen glauben, durch den wir gad vergebung der sündt, den heyligen geyst, und götliche lieb von got empfangen, und nach dem geyst gerechtfertigt und frumm werden, und darneben ermanen die weyl das fleysch dem geyst widerstrebt, das es umb der erbsündt willen, die im ffeysch ist, in den todt bewilligt hab, und in der Tauff mit Christo begraben sey, auff das, wie Christus wider erstande ist, es auch ein new unnd götlich leben füre. Darnach, das heylige gebet, Vater unser, mit welchem es gad und hilf von got erwerbe, das alles so yetz durch glauben und tauff in im angefangen est, seliglich volendet werde, und das zu disem allem, der almechtig got, sein gad, wort und geyst, geben und schicken wölle, so biltet auch yetzo mit andacht, und spricht ein Vater unser.

Darnach sprech der diener über den glaubigen, es sey ein kneblein oder maydlein.

Du solt auch wissen Satan, das über dich da her geet, die peyn, das über dich da her geet, die quellung, das über dich da her geet der tag des urtayls, der tag der ewigen straffe, der da künfftig ist, als ein brinnender ofen, an dem dich und deine engel, das ewige verderben überfallen wird, Darumb du laydiger unnd verdampfer, gib die ere dem lebendigen unnd waren got, gib die ere Jesu Christo seinem sun, und dem heyligen geyst, In des namen unnd krafft, gebeußt ich dir, wer du auch bist, du unrainer geyst, das du aussarest und weichest von diesem diener Gottes, welchen heüt got, und unser herr Jesus Christus zü seiner heyligen gnade unnd segen, und zü dem prunnen der heyligen Tauffe, durch sein gabe berüffen hat wöllen, das er im werdt ein heyliger Tempel, durch das wasser der newen geburt, zur vergebung aller sündt, in dem namen unsern herren Jesu Christi, der zukünfftig ist zurichten die lebendigen und die todten, und die welt durch das feür. Amen.

[Hie müsche der diener ein erden mit seiner spaicheln, streich es dem glaubigen in das recht or, und spreche.

Ephthah, das ist, thü dich auff. (Darnach unter die nasen und sprech) zü einem süßen geruch. Darnach in das linck or, und sprech. Aber du teüffel heb dich hynwegk, daß es nahet sich Gottes gericht herbey.

Darnach füre der diener den glaubigen in die kirchen und spreche.

Got behüt deinen eingang, unñ deinen aussgang, von nun an biss zü ewigen zeyten.

Wenn man nun zum tauff prunnen kumbt, so frag der diener,

Wie haist du. *Antwort.* N. *Frag.* N. Widersagstu dem teüffel. *Antwort.* Ja, ich widersag. *Frag.* Und allen seinen wercken. *Antwort.* Ja, ich widersag. *Frag.* Und allem seinem wesen. *Antwort.* Ja, ich widersag. *Frag.* Glaubstu an got den almechtigen vater, schöpffer hymels und der erden. *Antwort.* Ja, ich glaub. *Frag.* Glaubstu an Jesum Christum seinen eynigen sun, unsern herren, geborn und gelitten. *Antwort.* Ja, ich glaub. *Frag.* Glaubstu an den heyligen geyst, Ein heylige Christliche kirchen, Gemeinschafft der heyligen, Vergebung der sünden, Auffersteung des fleyschs, unnd nach dem todt ein ewiges leben. *Antwort.* Ja, ich glaub.

Darnach tuncke der diener den dawmen in das öle des hails, und salbe den glaubigen auff der brust, und spreche. Und ich salbe dich mit dem öle des hails. (Darnach auch zwischen den schultern, und spreche) in Christo Jesu unserm herren. Darnach frag der diener widerumb. Wie haist du. *Antwort.* N. *Frag.* N. wiltu getaufft werden. *Antwort.* Ja, ich will. *Frag.* Wie haist du. *Antwort.* N. *Frag.* N. wiltu getaufft werden. *Antwort.* Ja, ich will. *Frag.* Wie haist du. *Antwort.* N. *Frag.* N. wiltu getaufft werden. *Antwort.* Ja, ich will. *Frag.* Wie haist du. *Antwort.* N. Da tauffe in daß der diener und spreche. Und ich tauffe dich, im namen des vaters, und des suns, und des heyligen geysts. Amen.

Darnach sprech er, der deiner weyter. Lasst uns bittens.

Der almechtig Got und vater unnsers herren Jesu Christi, der dich new geborn hat, auss wasser unñ dem heiligen geyst, und der verzeyhung aller deiner sündt gegeben hat (Hie salbe der diener den glaubigē auff der schayttel mit dem Chrisma des hails) der salbe dich auch mit dem Chrisma des hails, in Christo Jesu unserm herren, zum ewigen leben. Amen.

Darnach zyhe im der diener das weiss klaydt an, und spreche.

Nym hin das weisse unnd unbeflecktes klaydt, unnd bring dasselb für den Richtstül Christi, auff das du habest das ewig leben. Der frid sey mit dir.* Amen.]

Wir haben auch hierinn, wo und wie oft man die wort, so man ein maydlein tauffet, ändern, unñ für er, sy, für diener, dienerin, sprechen sol, nit wöllen anzeygen, sunder eines yeden güten verstandt darüber vertrawet.

* It is somewhat singular that the rite of putting a burning candle in the infant's hand, which is found in Luther's first formulary, forms no part of the present ritual.

ON THE CENSUS MENTIONED LUKE II. 1, 2.

It is well-known that one of the objections that have been brought against this portion of the Gospel-history is, that no writer except St. Luke mentions the occurrence of such a census as that which he affirms to have taken place about the time of the Nativity. There does not, however, appear to be any justice in rejecting any particular portion of an author's narrative, simply because the events therein recorded happen to be passed over in silence by contemporary writers. If the events in question be not inconsistent with well-authenticated history, the silence of contemporary writers may prove only that they had reasons for omitting to record what another writer considered it of importance to mention. But we may go further than this. Since St. Luke in other parts of his history has shown himself to be so accurately acquainted with the then state of the world, that all his other notices of passing events are fully corroborated by contemporary historians, it ought in fairness to be allowed that he has preserved in his Gospel an account of a particular census, the memory of which, but for him, would have perished.

It will have been observed, however, that the objection under consideration takes for granted that we possess all the historical writings of antiquity; whilst the fact is that the works of scarcely any ancient author have come to us in an unmutated state. That portion of Josephus's writings, for instance, which treats of the affairs of Judæa under the rule of Herod, is but an abridgement of a still older historian whose narrative has perished. Then, again, the history of Dion Cassius, in which the census at the Nativity might have been mentioned, happens to be defective as respects the precise period to which the narrative of St. Luke refers. The objection, therefore, we are discussing stands thus: The narrative of the Evangelist is not supported by contemporary history, because the only writings by which that narrative might have been confirmed have unfortunately been lost; therefore the Evangelist's narrative is false.

But, supposing we did possess all the writings of antiquity, does it follow that every census that ever occurred would of necessity be found recorded? Unless it be assumed that this would certainly be the case, it seems like begging the question to object that St. Luke's narrative is inaccurate because it is not supported by other writers. On the contrary, if a census were a thing of common occurrence, as is known to have been the fact, the probability is that the recording of so ordinary an event would have been merely accidental. Whilst thus claiming, however, for the Evangelist the same construction that in reason might be conceded to any historian of credit placed in like circumstances, it would appear that there is an incidental allusion to the census mentioned by St. Luke, in that passage of Josephus which relates to a census which is acknowledged to have taken place a few years subsequent to our Lord's Nativity. That historian, after relating that Cyrenius came into Judæa for the purpose of taking a valuation of the property there, goes on to observe: *οἱ δὲ* [sc. Ἰουδαῖοι] *καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τὸν εἰς πλεον ἐναντιοῦσθαι πείσαντος αὐτοὺς τοῦ*

ἀρχιερέως Ἰωαζάρου. (Antiq. xviii. 1. § 1.) This may be translated : “Although the Jews on a former occasion bore the mere report of a census with great impatience, yet [in the present instance] they abstained from further opposition, at the persuasion of Joazar, the High-Priest.”

From this passage, then, it is collected that there was a “former occasion” on which the Jews expressed their indignation at the idea of being subject to a census. Accordingly it is found, (see Joseph. Antiq. xvii. 2. 4; Bell. Jud. i. 29. 2,) that at the time when the census mentioned by St. Luke would, if it happened at all, be going on, the Jews were in a ferment respecting their being obliged to take an oath of allegiance to Cæsar, as well as to Herod. Now, though it does not directly appear from Josephus for what purpose, beyond securing the fidelity of the Jews to the Roman emperor, this oath was exacted, yet, as that historian relates that all the Jewish nation, except 6,000 Pharisees, took it, there must have been an ἀπογραφὴ, otherwise it could not have been ascertained whether “all the nation” had sworn fidelity to Cæsar or not.

It may be objected, that Whiston and others have translated τὸ κατ’ ἀρχάς, (as it may be rendered,) “in the beginning,” “at first.” But as the same phrase may signify, “formerly,” or, “on a former occasion,” so Zonaras, a Greek writer, (who may be supposed to have understood that language,) has thus translated it; for, in his Annals, he gives Josephus’s history as follows: Ἰουδαῖοι καίπερ πρότερον, καὶ μέχρις ἀκοῆς τὴν ἀπογραφὴν δυσχεραίνοντες, τότε τοῦ ἀρχιερέως Ἰωαζάρου πείσαντος αὐτοῖς ἐνέδσαν. (Zonar. Ann. vi. 3.)

C. E. G.

RETROSPECT OF AFFAIRS.

THE aspect of general affairs is perhaps a shade more promising than when we wrote last month. We trust (though it is a matter on which we never pretend to be prophets) that our three wars are coming at once to a termination and a prosperous issue. In China we have succeeded in commencing negotiations, which may, perhaps, open a pretty novel chapter in diplomacy. The death of Dost Mohammed removes the ground of our hostilities to the westward of India, the result of which must, at any rate, be very favourable to our power in those regions.

Parliament has just met, the Queen’s speech been delivered, and the addresses, in return, carried in both houses. There is nothing in the speech which calls for much notice on our part. It is more characterised by what it omits than by what it contains. The want of something in the shape of marked compliment and conciliation to France has given rise to comment in Parliament. We are more taken up with the omission of any thing relating to the Church, or any subject on which she feels strongly. We hail this as a token that part at least of her bloodless victory has been won; that statesmen are beginning to feel that they cannot safely tamper with her, and that with the word of truth, meekness, and righteousness, she is felt to be “terrible as an army with banners.”

Of course, however, nothing can as yet be predicted about the opening session of parliament. The ministers, by the mouth of Lord John Russell, have declared, somewhat firmly, their determination to support the Church; but it is rumoured that the Dissenting party design a new and vigorous onset on church rates.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Lichfield.....	} January 10.
Norwich.....	
Ripon.....	

DEACONS.

Name & Degree.	Coll.	Univ.	Dioc.	Name & Degree.	Coll.	Univ.	Dioc.
Ashley, J. A. B.A.	Jesus	Cam.	Norw.	Fowler, C. A. B.A.	Oriel	Oxf.	Lich.
Bampton, J. B. B.A.	Chr.	Cam.	Norw.	Garnett, W. B. B.A.	Bras.	Oxf.	Norw.
Beck, L. A. B.A. (<i>l.d. York</i>)	Jesus	Cam.	Ripon	Hale, G. B.A.	Cath.	Cam.	Norw.
Beckwith, J. B.A.	C. C.	Cam.	Norw.	Hervey, T. B.A.	Clare	Cam.	Ripon
Beresford, W. A. B.A. (<i>l.d. Dub.</i>)	Trin.	Dub.	Ripon	Hill, G. F. LIC.		Dur.	Norw.
Brackenbury, J. M. B.A.	Joh.	Cam.	Norw.	Isaacson, J. B.A.	New	Oxf.	Lich.
Browne, T. B. B.A.	Trin.	Dub.	Ripon	Jerrard, J. H. M.A.	Cal.	Cam.	Norw.
Burd, W. S. B.A.	Ch.Ch.	Oxf.	Lich.	Leeper, A. B.A.	Trin.	Dub.	Ripon
Cockerell, G. B.A.	Qu.	Oxf.	Norw.	Luscombe, E. K. B.A.	Trin.	Cam.	
Cooke, S. A. B.A.	Pet.	Cam.	Norw.	Nicholson, W. B.A.	Emm.	Cam.	Lich.
Day, F. B.A.	Pem.	Cam.	Lich.	O'Brien, M. B.A.	Cal.	Cam.	Lich.
Deacle, H. T. B.A.	Joh.	Cam.	Norw.	Poyntz, B. L. B.A.	Trin.	Dub.	Ripon
Denny, R. C. B.A.	Trin.	Oxf.	Norw.	Pugan, S. B.A.	Joh.	Cam.	Ripon
Dickinson, W. W. B.A.	Bras.	Oxf.	Norw.	Reynolds, T. B.A.	Pem.	Cam.	Norw.
Dixon, H. J. B.A.	St. Mary	Oxf.	Lich.	Sharp, R. M. B.A.	Joh.	Cam.	Norw.
Dod, P. H. B.A.	Worc.	Oxf.	Lich.	Sheale, J.	C. C.	Cam.	Norw.
Dolignon, J. W. B.A.	Ball.	Oxf.	Norw.	Smith, H. B.A.	Trin.	Dub.	Ripon
Drayton, R. S. M.A.	Trin.	Cam.	Lich.	Spencer, J. W. B.A.	Pem.	Cam.	Norw.
Durell, J. D. B.A.	New	Oxf.	Norw.	Vaughan, C. J. B.A.	Trin.	Cam.	Norw.
Ellis, S. A. B.A.	Joh.	Oxf.	Lich.	Weidemann, C. F. B.A.	Ch.Ch.	Oxf.	Lich.
Evans, T. LIT.		Usk.	Lich.	Wilkin, J. B.A.	Trin.	Dub.	Lich.
Ewing, W. B.A.	Linc.	Oxf.	Norw.	Woodward, T. B.A. (<i>l.d. Cash.</i>)	Trin.	Dub.	Ripon
Fellowes, T. L. B.A.	Ch.Ch.	Oxf.	Norw.				

PRIESTS.

Atkinson, T. B.A.	Linc.	Oxf.	Ripon	Langham, T. B.A.	Cath.	Cam.	Lich.
Bean, A. L. W. B.A.	Pem.	Oxf.	Ripon	Lewis, J. M.A.	Trin.	Cam.	Ripon
Bidwell, G. H. C. B.A.	Clare	Cam.	Norw.	Mansell, C. H. M.A.	Worc.	Oxf.	Lich.
Brameld, G. W. B.A.	Linc.	Oxf.	Ripon	Mansfield, J. B.A.	Trin.	Oxf.	Norw.
Dingle, J. B.A.	C. C.	Cam.	Lich.	Metcalf, W. L. B.A.	Joh.	Cam.	Ripon
Fearon, J. B.A.	Qu.	Oxf.	Ripon	Micklethwaite, J. H. B.A.	Trin.	Cam.	Ripon
Fenner, T. P. B.A.	Qu.	Cam.	Norw.	Payne, J. H. B.A.	Cal.	Cam.	Norw.
Gillett, D. B.A.	Mag.	Cam.	Norw.	Roberson, S. P. B.A.	Worc.	Oxf.	Lich.
Graves, T. G. B.A.	Trin.	Dub.	Ripon	Scholefield, R. B. B.A.	Trin.	Cam.	Norw.
Green, J. H. B. B.A.	Jesus	Cam.	Lich.	Slipper, R. B. B.A.	Cal.	Cam.	Norw.
Gregory, A. T. B.A.	Linc.	Oxf.	Lich.	Sowden, S. B.A.	Mag.	Cam.	Ripon
Grisdale, J. B.A.	Emm.	Cam.	Norw.	Trimmer, H. LIT. (<i>l.d. York</i>)			Ripon
Helmore, T. B.A.	Mag.H.	Cam.	Lich.	Waller, W. B.A.	Cath.	Cam.	Lich.
Kenyon, C. O. B.A.	Ch.Ch.	Oxf.	Lich.	Ward, T. B.A.	New	Oxf.	Lich.
Kidd, J. T. D. B.A.	Joh.	Oxf.	Norw.	Webster, E. B. B.A.	Wad.	Oxf.	Norw.

ORDINATIONS APPOINTED.

Bath and Wells.....	} March 7.	Salisbury.....	March 7.
Peterborough.....		Lincoln.....	March 14

PREFERMENTS.

Rev. Dr. Dickinson, to be Lord Bishop of Meath.
 Rev. H. E. Manning, to be Archdeacon of Chichester.
 Rev. W. A. Shirley, to be Archdeacon of Derby.
 Rev. R. I. Wilberforce, to be Archdeacon of East Riding, Yorkshire.

PREFERMENTS,—Continued.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Acton, W.	WestWickham, P.C.	Cambridge	Ely	529	Earl of Hardwick.....	£68
Benson, C.	Bredicot, R.	Worcestersh.	Worcester	52	D. & C. of Worcester.	120
Birch, J.	Bywell St. And. v.	Northumb.	Durham	436	T. W. Beaumont, Esq.	172
Briggs, F.	Sutcombe, R.	Devon	Exeter	491	T. Briggs, Esq.....	*170
Butlin, W.	St. Sepulchre, v.	Northton	Feterboro'	4287	{ John Mercer, Esq. & Chas. Markham, Esq. }	*149
Carwithen, Dr.	Stoke Climsland, R.	Cornwall	Exeter	1608	The Queen.....	*621
Collins, W.	Kilcommer, R.	Cork	Cloyne		Bishop of Cloyne.....	
Dand, M.	Clifton, R.	Westmor.	Carlisle	288	Bishop of Carlisle....	*150
Dry, T.	{ St. Peter's Waltham- sted, P.C. }	Essex	London		The Vicar.....	
Ekins, J.	New Sampford, R.	Essex	London	423	New College, Oxford	*494
Fetherstone, H.	Moyne, P.C.	Wicklow	Leighlin		Rect. of Hacketstown	
Forster, F.	Ridgwell, v.	Essex	London	713	Catherine Hall, Cam.	178
Frampton, W. C.	Moreton, R.	Dorset	Sarum	304	J. Frampton, Esq.....	*220
Gale, J.	Burbage, v.	Wilts	Sarum	1448	{ Preb. of Hursbourn & Burbage..... }	*257
Geraghty, J.	Donaghendry		Armagh		Sir T. Staples.....	
Gibbs, W. C.	{ St. Peter's, Halliwell in Dean. P.C. }	Lancashire	Chester		Trustees.....	
Giles, J. D.	Swinestead, v.	Lincoln	Lincoln	1994	{ Lord Willoughby de Eresby..... }	240
Greenly, J. P. W.	{ Burleston, cum Athelhampton, R. Hornby in Melling, P.C. }	Dorset	Sarum	200	{ Hon. W. T. L. P. Wel- lesley..... }	67
Gregg, T.	{ New Church at Kiln- down Goudhurst HursbournTarrant, v. cum Vernham Dean, C. }	Lancashire	Chester	383	{ Proprietors of Hornby Castle..... }	92
Harrison, H.	down Goudhurst	Kent	Canterbury			
Holme, M.	MarstonMeyseay, P.C.	Wilts	G. & B.	240	Rev. F. W. Holme ...	57
Hurlock, J.	HursbournTarrant, v. cum Vernham Dean, C.	Hants	Winchester	1480	{ Prebs. of Hursbourn & Burbage..... }	370
Jackson, W.	Cliburn, R.	Westmor.	Carlisle.	222	Bishop of Carlisle....	*188
Kemp, R.	Walpole, P.C.	Suffolk	Norwich	658	Archdeacon Philpot ..	85
Kemp, G.	St. Allen, v.	Cornwall	Exeter	637	Bishop of Exeter.....	*174
Marsh, E. G.	Aylesford, v.	Kent	Rochester	1301	D. & C. of Rochester	*531
Marsh, G. T.	Foxley, R.	Wilts	G. and B.	67	The Queen.....	*261
Mercer, W.	{ St. George's, Shef- field, P.C. }	York	York		The Vicar.....	365
Middleton, H.	Barton Stacey, v.	Hants	Winchester	623	D. & C. of Winchester	*266
Mills, H.	{ Pillerton, v. cum Pillerton Priors, c. }	Warwick	Worcester	478	Rev. F. Mills	*89
Miller, J. C.	Hoggeston, R.	Bucks	Lincoln	173	Worcester Coll. Oxf..	*280
Noel, G. T.	Romsey, v.	Hants	Winchester	5432	The Queen.....	365
North, W.	Llangoedmore, R.	Cardigan	St. David's	1014	St. David's College ...	329
Page, S. F.	Farnham, P.C.	Suffolk	Norwich	216	W. Long, Esq.....	78
Phillips, W. T.	Fittleton, R.	Wilts	Sarum	331	Magd. Coll. Oxford...	*444
Porteus, B.	{ Edenhall, v. cum Langwathby, P.C. }	Penrith	Carlisle	794	Dean of Carlisle	*178
Procter, J.	Garthorpe, v.	Leicester	Peterbro'	117	Earl of Dysart	*140
Robin, P. R.	{ Lever, P.C. in Bol- ton-le-Moor }	Lancaster	Chester	2231	Vicar of Bolton	*99
Robins, S.	Shaftesbury, R.	Dorset	Sarum	2298	Earl of Shaftesbury...	*170
Rogerson, J. D.	{ St. Julian's, Shrews- bury, P.C. }	Salop	Lichfield	2296	Earl of Tankerville...	159
Rowe, J. J.	St. Mary Arches, R.	Exeter	Exeter	708	Bishop of Exeter.....	162
Ryder, J. B.	Ringrove, R. & c.	Cork	Cork		Bishop of Cork.....	
Schomberg, J. D.	Atherstone, P.C.	Warwick	Chester	3870	Vicar of Mancetter ...	97
Seddon, D.	{ Mottram-in-Long- dendale, v. }	Cheshire	Chester	15,536	Bishop of Chester	219
Simpson, F.	Boynnton, v.	York	York	114	Sir G. Strickland	141
Stupart, G. T.	Merton, v.	Oxford	Oxford	234	Exeter College.....	*90
Thackeray, G.	Hemingby, R.	Lincoln	Lincoln	366	Bishop of Lincoln.....	355
.....	{ Newcastle-on-Tyne v. cum Gosforth, c. }	Northumb.	Durham	9672	Bishop of Carlisle....	*753
Welland, W.	Aghabullogue	Cork	Cloyne		Bishop of Cloyne	
White, R. M.	{ LittleGlemham, R. c. Gt. Glemham, P.C. }	Suffolk	Norwich	760	Hon. Mrs. North.....	*329
Whitty, J.	Galbally				Bishop of Cashel	
Wightwick, C.	Brinkworth, R.	Wilts	Sarum	1417	Rev. Dr. Hall.....	*808
Wilkins, J. M.	Southwell, v.	Notts	Peculiar	3384	Archd. of Nottingham	*144
Woolcombe, W.	Iffley, P.C.	Oxford	Oxford	656	Archd. of Oxford.....	61
Wright, R.	Kiltegan, v.	Wicklow	Leighlin		Bishop of Leighlin ...	
Wrottesley, E. J.	Tettenhall, P.C.	Stafford	Lichfield	2618	Lord Wrottesley	196

* * * The Asterisk denotes a Residence House.

APPOINTMENTS.

Bellamy, G.	Chapl. of H. M. ship Endymion	Lance, E.	Asst. Rural Dean of Crewkerne
Blacker, G.	Prebend of Maynooth	Laughlin, J. W.	{ Head Mast. of Diocesan School at Naas, in Kildare
Blake, G.	{ Assist. Mast. of Free Grammar School, Manchester	Lee, F.	Surrog. for Mar. Lic. at Thame
Brockman, T.	Dom. Chapl. to Marq. Camden	Leeman, A.	Hd. Mast. of South Sea Prop. Sc.
Brown, T.	{ Canon and Preb. of Highley, in the Cathedral of Winchester	Marcus, L.	Mast. of Free Gr. Sch. Holbeach
Butler, Dr.	{ Head Mast. of Helleston Gram- mar School, Cornwall	Marsh, W. T.	{ Dom. Chaplain to Earl of Carn- wath & Marq. Cholmondeley
Cork, Archdn. of	Vic. Gen. of Dioc. of Cloyne	Morgan, C. H.	{ Rural Dn. of the Forest in Dio- cese of Gloucester
Ditcher, J.	Official in Archdnry. of Wells	Noel, G. T.	Rural Dean of Somborne
Elton, G.	Hd. Mast. of Dioc. Sc. Worcester	O'Brien, J.	Chapl. to the Lord Chancellor
Fentiman, —	Hd. Mast. of Dioc. Sc. Newbury	Panting, R.	{ Assist. Military Chapl. on the Bengal Station
Fooks, T. B.	{ Head Mast. of Endowed Gram- mar School, Thame	Procter, F.	{ Curate of Romsey, and Surro- gate for Marriage Licenses
Gray, H. F.	Assist. Cur. of Wells, Somerset	Roberts, C. C.	{ Afternoon Lect. of unit. Pshes. of St. Antholin, Watling-st. and St. John Baptist, London
Hawks, A.	Curate of St. Paul's, Tipton	Thurlow, C. A.	Rural Dn. in Dioc. of Chester
Hope, H.	{ Surrogate for Marriage Licenses in Dioc. of Bath & Wells	Tottenham, E.	Minister of Laura Chapel, Bath
Hordern, J.	R. D. of East District of Chester	Tucker, W. G.	Chapl. to H. M. ship Revenge
Hughes, J. R.	Can. & Preb. Bursalis	Tuekey, T. B.	Curate of St. Anne's, Cork
Hulme, G. Jun.	{ Dom. Chapl. to H. R. H. the Duke of Cumberland	Watts, J. W.	Minist. of Kensington Chapel
Jacob, P.	Rur. Dn. of Dioc. of Winchester	Woodroffe, T.	Rural Dean of West Medine
Jennings, T. F.	Chapl. to the City of Bristol		
Kirby, W.	Hon. Canon of Norwich Cath.		

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Bond, J. T.	Freston, r.	Suffolk	Norwich	183		*369
Clarke, T.	Tusmore, r.	Oxford	Oxford		Sir H. Dashwood	15
Coney, T.	{ Batcombe, r. cum Upton Noble, p. c. }	Somerset	B. and W.	839	R. C. Cartwright	*690
Cotton, N.	Thornby, r.	Northpton.	Peterbro'	198		*364
Dandridge, J. S.	Syresham, r.	Northpton.	Peterbro'	895	C. C. Dormer, Esq.	*152
Darby, J.	Skenfreth, v.	Monmouth	Llandaff	609	Mrs. S. Pugh	80
Dodd, J.	Nwcast. on-Tyne, v.	Northumb.	Durham	9672	Bishop of Carlisle	*753
Dowling, J. G.	{ St. Mary-de-Crypt, Gloucester, r. }	Gloucester	Gloucester		Lord Chancellor	113
Eden, J.	{ St. Nicholas and St. Leonard, Bristol, v. }	Gloucester	Gloucester		D. & C. of Bristol	253
Fisher, P. S.	Burbage	Wilts	Sarum	1448	{ Preb. of Hursbourn & Burbage	*257
Gunning, P.	{ Newton St. Loe and Bathwick, cum Woolley, r. }	Somerset	B. & W.	{ 477	W. G. Langton	*426
Hansell, P.	{ St. John's Sepul- chre, p. c. }	Norwich	Norwich	1832	Duke of Cleveland ...	209
Hingston, J.	Aghabullogue, r.		Cloyne		Bishop of Cloyne	
Johnes, A. O.	Ludlow, r.	Salop	Hereford	5253	Lord Chancellor	*160
Lee, J. T.	Thame, v.	Oxford	{ Peculiar of D. & C. of Lincoln }	4241	W. Long, Esq.	300
Moneypenny, P.	Hadlow, v.	Kent	Rochester	1853		789
Roberts, J.	Killymaenllwyd, r.	Caermarthen	St. David's	609	Lord Chancellor	240
Smith, S.	Dry Drayton, r.	Cambridge	Ely	432		*320

Balston, H.	Demy of Mag. Coll. at Guernsey	Kennedy, —	Curate of Killcarnan, Rosshire
Brooke, W.	Late of Warwick	Mason, R.	Curate of Hordle, Hants
Dampier, J.	At Colinhays, Somerset	Missing, J.	Cur. of Biddenham, nr. Bedford
Hopton, W.	At Tewkesbury	Pope, R.	At Great Buckland
Jones, J.	Cur. of Garth, Montgomerysh.	Shute, T.	Curate of Morpeth

UNIVERSITIES.

OXFORD.

Degrees conferred, January 14.

M.A.

B.C.L.

Brereton, Rev. C., Fellow of New College.

Dukes, Rev. R. M., Lincoln Coll.
Prout, Rev. J. W., Wadham Coll.

December 26.

CORPUS CHRISTI COLLEGE.

An election will be held in this College, on Friday, the 5th of March, of a Scholar, open to natives of the county of Lincoln. Candidates must be under nineteen years of age on the day of election, and they will be required to present, in person, to the president, certificates of the marriage of their parents and of their own baptism, an affidavit of their parents, or of some other competent person, stating the day and place of their birth, and testimonials from their college or school, together with Latin epistles, at eleven o'clock on Saturday, the 27th of February next.

On Thursday, Dec. 24, the following gentlemen were admitted Actual Students of Christ Church:—Richd. Phillimore, Edwd. Vaughan Richards, Clayton William F. Glyn; elected from Westminster in May last.

January 9.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in the ensuing term, viz. Feb. 11,

Feb. 18, Feb. 25, March 4, March 11, March 18, April 3.

No person will on any account be admitted as a candidate for the degree of B.A. or M.A. or for that of B.C.L. or B.M. without proceeding through Arts, whose name is not entered in the book kept for that purpose at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Tuesday, February 23, a Congregation will be holden, as provided in the dispensation for intermitting the forms and exercises of determination, solely for the purpose of receiving from the deans or other officers of their respective colleges or halls the names of such Bachelors of Arts as have not yet determined; and their names having been so signified to the house, and thereupon inserted in the Register of Congregation, they may at any time, in the same or in any future term, be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that degree on or before Thursday, February 18th, his name cannot be inserted in the Register of Congregation during the present year.

CAMBRIDGE.

BACHELORS' COMMENCEMENT, January 23, 1841.

MODERATORS.

ALEXANDER THURTELL, M.A. Caius College.
EDWIN STEVENTON, M.A. Corpus Christi College.

EXAMINERS.

HENRY WILKINSON COOKSON, M.A. St. Peter's College.
EDWARD BRUMELL, M.A. St. John's College.

WRANGLERS.

Stokes,	Pemb.	Scott,	John	Sangster,	John	Heathcote,	Trin.
Jones, H. C.	Trin.	Riggott,	John	Headlam	Pemb.	Richardson,	Trin.
Sykes,	Pemb.	Lovell,	John	Piggott,	Peter	Nicholson,	Trin.
Ragland,	Corpus	Hall,	Magd.	Weideman,	Cath.	Turnbull,	Trin.
Boulton,	John	Edwards, }	Queen	ICK,	Sidney	Cockle,	Trin.
Swainson,	Trin.	Goren, }	Queen	Preston,	Trin.	Pearson,	Cath.
Smith, W.	Trin.	Wrigley,	John	Maccall,	Pemb.	Parish,	John
Power,	Pemb.	Fisher,	Jesus	Molyneux,	Trin.	Lodge, }	Magd.
Bull,	John	Smith, G. P.	Trin.	Begbie,	Peter	Tate, }	John
Inchbald,	John						

SENIOR OPTIMES.

Ridout	Christ	Watkin,	John	Gooch,	Caius	Ware,	Trin.
Pitman	Clare	Cumming,	Pemb.	Hardcastle,	John	Poynder,	Trin.
King,	Jesus	Craufurd,	Trin.	Hodgson,	Corpus	Easter,	Emman.
Braithwait,	Jesus	Reid,	Caius	Jones, R. P.	Trin.	Young,	Trin.
Currey,	Trin.	Harrison,	Caius	Halson,	Pemb.	Layng,	Sidney
Robinson, T.	Trin.	Beard,	John	Beaumont,	Trin.	Bennet,	John
Turner,	Trin.	Strickland,	Trin.	Machmichael,	Pemb.	Domville,	Christ
Rugeley,	John	Ellicott,	John	Braddy, }	Trin.	Martin,	Corpus
Westhorp,	Clare	Harrison,	Trin.	Treacy, }	Emm.	Martineau,	Trin.

JUNIOR OPTIMES.

Allnut,	Peter	Bickersteth,	Queen	Titcomb,	Peter	Forbes,	Trin.
Broughton }	Peter	Nicholson,	Caius	Harris, }	Cath.	Weir,	Trin.
Pickerdike,	Trin.	Miller,	John	Parker, }	Trin.	Colville,	Trin.
Jephson,	Corpus	Wood,	Cath.	Wheatley,	Down.	Mee,	Christ
Stock,	John	Thring,	Magd.	Gould, }	John	Rawson,	Trin.
Patch,	Queen	Cope, }	Trin.	James, }	John	Mathews,	Clare
Bather,	John	Smith, }	John	Hughes, }	Jesus	Boulflower,	John
Flint,	Magd.	Tritton, }	Trin.	Tagg, }	Pemb.	Charlton,	John
Perry,	Trin.	Gisborne,	Trin.	Shaboe,	Queen		

DEGREES ALLOWED.

Boden, D'Aglié Dean,	Trin. Magd. Christ	Mason, Phillips,	Trin. Trin.	Ramsden, C. Trin. Ramsden, R. Trin.	Reynolds, Wheeler	Queen Christ
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The Norrisian Professor has given notice that his lectures in Lent term, 1841, will commence on Tuesday, Feb. 2.

December 23.

John Carlen Heath, B. A. of the Inner Temple, elected a Fellow of Trin. Hall.

January 1.

The Rev. Henry Alford, of Trin. Coll. was appointed Hulsean Lecturer.

The Hulsean Prize.—The Hulsean Prize of upwards of one hundred guineas, was adjudged to Andrew Jukes, Trin. Coll. Subject—"An inquiry into the principles of the prophetic interpretation, and the practical results arising from them." The subject for the present year is—"The use and value of writings of the ancient fathers, considered as auxiliary to the proof of the truth of the Christian religion, and to the elucidation of its doctrines."

SELECT PREACHERS—1841.

The following persons have been elected, each for the month to which his name is affixed:—

Jan.	Rev. J. Hildyard, Christ's.
Feb.	Rev. W. Harness, Christ's.
March	Rev. E. Sidney, St. John's.
April	The Hulsean Lecturer.
May	Rev. T. J. Judkin, Caius.

COMBINATION PAPER—1841.

PRIOR COMB.

Jan. 3.	Coll. Joh.
10.	Mr. Lockwood, Mag.
17.	Mr. Watson, Cath.
24.	Mr. Stephens, Clare.
31.	Mr. Eyres, Cai.
Feb. 7.	Coll. Regal.
14.	Coll. Trin.
21.	Coll. Joh.
28.	Mr. Lewis, Mag.
Mar. 7.	Mr. Mills, sen. Pemb.
14.	Mr. Hurnard, C. C.
21.	Mr. Russell, Cai.
28.	Coll. Regal.
Apr. 4.	Coll. Trin.
11.	FEST. PASCH.
18.	Mr. Fitzroy, Mag.
25.	Mr. Mills, jun. Pemb.
May 2.	Mr. Edwards, C. C.
9.	Mr. Borton, Cai.
16.	Coll. Regal.
23.	Coll. Trin.
30.	FEST. PENTEC.
June 6.	Mr. Klanert, Pet.
13.	Mr. Fleming, Pemb.
20.	Mr. Westmacott, C. C.
27.	Mr. Sparke, Cai.
July 4.	COMMEN. BENEFACT.
11.	Coll. Regal.
18.	Coll. Trin.
25.	Coll. Joh.

POSTER. COMB.

Jan. 1.	FEST. CIRCUM. Mr. Maine, Trin.
3.	Mr. Richmond, Regin.
6.	FEST. EPIPH. Mr. Biscoe, Regin.
10.	Mr. Sandys, jun. Regin.
17.	Mr. Frost, Cath.
24.	Mr. Tomkins, Cath.
25.	CONVER. S. PAUL. Mr. Gaskin, Jes.

Jan. 31.	Mr. T. Walker, Chr.
Feb. 2.	FEST. PURIF. Mr. F. Stanton, Chr.
7.	Mr. Stacey, Chr.
14.	Mr. Fisher, Chr.
21.	Mr. Proctor, Chr.
24.	DIES CENERUM. CONCIO AD CLERUM.
28.	Mr. Webb, Chr.
Mar. 7.	Mr. Tate, Mag.
14.	Mr. Alcock, Joh.
21.	Mr. Hasted, Mag.
25.	FEST. ANNUNC. Mr. Butler, Mag.
28.	Mr. Wingfield, Emm.
Apr. 4.	Mr. Blunt, Regal.
9.	PASSIO DOMINI. Mr. Durnford, Reg.
11.	FEST. PASCH. Coll. Joh.
12.	Fer. 1ma. Mr. Hurst, Trin.
13.	Fer. 2da. Mr. Stowe, Trin.
18.	Mr. Shilleto, Trin.
25.	FEST. S. MARC. Mr. Dobson, Trin.
May 1.	FEST. SS. PHIL. ET JAC. Mr. Alford, Tr.
2.	Mr. Christie, Trin.
9.	Mr. Frere, Trin.
16.	Mr. Lord, Trin.
20.	FEST. ASCEN. { Mr. Newby, Trin. Mr. J. Scott, jun. Trin.
23.	Mr. J. Davies, Trin.
30.	FEST. PENTEC. Coll. Joh.
31.	Fer. 1ma. Mr. W. S. White, Trin.
June 1.	Fer. 2da. Mr. H. S. Dickinson, Trin.
6.	Mr. Isaac, Trin.
11.	FEST. S. BARN. Mr. Granville, Trin.
13.	Mr. Lowndes, Trin.
20.	Mr. W. Robinson, Trin.
24.	FEST. S. JOH. BAP. Mr. Burford, Tr.
27.	Mr. Absolom, Trin.
29.	FEST. S. PET. Mr. E. C. Ellis, Trin.
July 4.	COMMEN. BENEFACT.
11.	Mr. Hawtrey, Trin.
18.	Mr. J. Morgan, Trin.
25.	FEST. S. JAC. Mr. Edwards, Trin.

RESP. IN THEOL.

OPPON.

Mr. Lomax, Trin.....	{ Coll. Joh. Mr. Powell, Pet. Mr. Power, Cath.
Mr. Palmer, Trin.....	{ Mr. Gorle, Clare Mr. Blencowe, Emm. Coll. Regal. Coll. Trin.
Mr. Baylay, Emm.....	{ Coll. Joh. Mr. Penneck, Pet. Mr. J. Wilson, Cath.
Mr. Wiles, Trin.....	{ Mr. Pearce, C. C. Mr. Lindsell, Jesus Coll. Regal. Coll. Trin.
Mr. Hoare, Joh.....	{ Coll. Joh. Mr. Richardson, Chr. Mr. Wright, Cath.
Mr. J. H. Browne, Joh...	{ Mr. R. Cox, C. C. Mr. Athorpe, Emm. Coll. Regal. Coll. Trin.

RESP. IN JUR. CIV.

OPPON.

Mr. S. H. Christie, Trin.	{ Mr. Ireland, Emm. Mr. Fisher, Jesus
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RESP. IN MEDIC.

OPPON.

Mr. Merriman, Cai.....	{ Mr. Williams, C. C. Mr. Birkett, Cai.
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January 8.

The subject for the Setonian prize-poem for the present year is—"The Call of Abraham."

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the General Meeting of the Society, held on Tuesday, Jan. 5, 1841, the Dean of Chichester in the Chair, it was agreed, in pursuance of the recommendation made by the Standing Committee at the last General Meeting, that the sum of One Thousand Pounds be granted towards the cost of erecting the buildings required for the use of the Indo-British Mission Establishment at Bombay, and likewise towards defraying such portion of the annual expenditure of the establishment as may not be provided for upon the spot.

A letter was read from the Rev. James Lane, informing the Society that the Lord Proprietor of the Islands of Scilly had engaged a Clergyman for the churches of Tresco and Bryhar.

A letter from the Lord Bishop of Newfoundland, dated Sept. 1, 1840, and a letter from the Lord Bishop of Madras, dated Oct. 6, 1840, were also read to the meeting.

Mr. Alston, of the Glasgow Asylum for the Blind, having sent, for the acceptance of the board, a copy of his edition of the Old Testament in embossed characters, in fifteen volumes, this work was laid before the meeting; the New

Testament, in similar type, having been printed in four volumes two years since, and placed on the catalogue.

It was agreed to return thanks to Mr. Alston for his present of these books. and to express the sense of the meeting of the value of his exertions in behalf of the blind.

Books for the performance of divine service in four new churches, and in two licensed school-rooms, were granted.

Several donations were announced.

Seventy new members were admitted, and several letters of acknowledgment were laid before the board.

The next general meeting of the Society will be held on Tuesday, the 9th of February, instead of the 2d, which is the festival of the Purification.

The Secretaries intimate, that subscriptions for the Fund for the Endowment of additional Bishoprics in the Colonies and Dependencies of the British Empire, will be received at the office of the Society for Promoting Christian Knowledge, and at the Society for the Propagation of the Gospel, Pall Mall.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Committee are happy to announce, that during the year just ended, the income of the Society from voluntary contributions amounted, exclusive of legacies, to upwards of 41,000*l.*; and forty additional Clergymen have been added to the Missionary list, the greater part of whom are already labouring in their several spheres of duty. Legacies have also been received to the amount of nearly 6000*l.*

Some influential persons, possessing property in *Prince Edward Island*, having recently come forward with liberal offers of assistance in building Churches and Parsonage Houses in their respective townships, the Society has resolved to grant a sum of 150*l.* to each of three churches proposed to be erected in that island, and also to allow stipends of 120*l.* to each of three additional Clergymen to be stationed there.

COLONIAL CHURCH SUMMARY.

DIocese.	BISHOP.	Area in Square Miles.	Population.	No. of Society's Missionaries.
Toronto	Dr. Strachan	100,000	450,000	Fifty-three.
Montreal	Dr. Mountain ...	200,000	650,000	Forty.
Nova Scotia	Dr. Inglis	47,330	391,000	Sixty-six.
Newfoundland, with the Bermudas	Dr. A. Spencer...	36,000	83,000	Twenty-one.
Jamaica	Dr. Lipscomb ...	12,000	329,600	Thirteen.
Barbados	Dr. Coleridge ...	3,312	354,630	Seventeen.
Calcutta	Dr. Wilson	320,500	80,000,000	Nine.
Madras, with Ceylon	Dr. G. Spencer...	147,000	16,300,000	Twenty-one.
Bombay	Dr. Carr	65,100	6,251,000	One.
Australia	Dr. Broughton ..	3,024,000	150,000	Thirty-five.

CHURCH BUILDING SOCIETY.

A Meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, Jan. 18, 1841: the Lord Bishop of London in the chair. Among the members present were, the Very Rev. the Dean of Chichester; the Revs. Dr. Shepherd and J. Jennings; H. J. Barchard, Geo. Frere, A. Powell, and James Cocks, Esqrs. &c.

Grants were voted towards building a chapel at Worthington, in the parish of Breedon, Leicestershire; purchasing and converting into a church a school at Barnoldswick, Yorkshire;

building a chapel at Easton, in the parish of St. Cuthbert, Somersetshire; enlarging by rebuilding the chapel at Denby, in the parish of Peniston, Yorkshire; enlarging the church at Exhall, Warwickshire; increasing the accommodation by repewing in the church at Warkworth, Northamptonshire; enlarging and repewing the church at Aldridge, Staffordshire; building a chapel at Luton, in the parish of Chatham, Kent; and other business was transacted.

MISCELLANEOUS.

LONDON. *Metropolitan Commercial Schools.* The half-yearly examination of the Central School of the Church of England Metropolitan Commercial School Institution was held in the school-house, Rose-street, Soho-square. The examination was conducted by the President, the Lord Bishop of London, the Revs. Dr. Russell, Dr. Short, R. Burgess, and Professor Browne, King's College, and passed off to the entire satisfaction of his Lordship and the other members of the committee.

Ten new churches are now building in the metropolis, and when completed will afford sittings for 15,000 persons, of which one half will be free. St. Saviour's new church, Southwark, which is now completed, and will be opened for divine service in about six weeks, will accommodate 2000 persons; and the new church in Watney-street, Commercial-road East, will be opened about the same time, and affords seats for 1600 individuals, of which half will be free.

The Thursday morning lecture of St. Peter's-upon-Cornhill, has been benevolently endowed by an individual member of that congregation with the sum of 500*l.* three-and-a-half per cent. consols.

The Rev. N. Jones, incumbent minister of St. Mark's, Whitechapel, has received from her Majesty Adelaide, the Queen Dowager, the sum of 25*l.* as a donation towards the building of a Sunday and infant school in that poor and populous district.

BATH AND WELLS. The Lord Bishop of Bath and Wells, considering it to be desirable that Confirmations should be held annually in various parts of his diocese, has selected for the present year the undermentioned places, at which his lordship purposes to confirm as follows:—

Feb. 2.	Walcot St. Swithin.
26.	Abbey, Bath.
Mar. 9.	Bedminster.
10.	Portbury.
11.	Yatton.
12.	Banwell.
13.	Mark.
15.	Timsbury.
16.	West Harptree.
17.	Wells.
18.	Bruton.
19.	Milborne Port.
22.	Somerton.
23.	Yeovil.
24.	Crewkerne.
25.	Ilminster.
30.	Taunton.
31.	Dulverton.
April 1.	Porlock.
2.	St. Decuman's.
3.	Bridgewater.

Diocesan Curates' Fund.—At the late quarterly meeting of this excellent institution, a grant of 50*l.* was made towards the stipend of an additional curate to minister in the church and district of St. Paul's, Bedminster, where, perhaps, more spiritual destitution exists than in any other place in this diocese.

BIRMINGHAM. The Rev. Dr. Warneford has recently presented, through the medium of Sands Cox, Esq., the sum of 1000*l.* in addition to his two former donations of 1000*l.* each, to enable the council of the Birmingham Royal School of Medicine and Queen's Hospital to

carry out the object which he has so much at heart, namely, to combine religious with scientific studies and pursuits, and to make medical and surgical students good Christians as well as able practitioners in medicine and surgery. The same generous patron has also presented to the Birmingham Royal School of Medicine a sum of money to be devoted to the execution of a die for two gold medals, as the annual prizes instituted by him, for the best essays on a subject "to be taken out of any branch of anatomical, physiological, or pathological science, to be treated of in a practical and professional manner, but always and especially with a view to exemplify or set forth, by instance or example, the wisdom, power, and goodness of God, as revealed and declared in Holy Writ."

CAMBRIDGESHIRE. The beautiful church of Bottisham, in this county, has been completely restored. The windows have been restored in such a manner as perfectly to retain the original character of the building, viz. Decorated Gothic. The new pewing has also preserved the character of the church. The monuments have all been restored with great good taste, and even the heraldic blazonry on them has not been disfigured. The front has been restored, and also the roof. The whole of the restorations, to the amount of 800*l.* have been made under the superintendence of Mr. Papworth, of Cambridge.

CHICHESTER. On Wednesday, Jan. 13, a meeting of the Clergy of the Archdeaconry of Chichester was held in the library of the Cathedral (pursuant to a requisition), for the purpose of addressing the Ven. C. Webber, on his resignation of the office of Archdeacon. Notwithstanding the inclement state of the weather, a large body of the Clergy assembled, and many came from a considerable distance; Mr. Archdeacon Manning presided on the occasion, and an address was unanimously resolved on.

The parish church of St. Andrew's, in the East-street, which has recently undergone a thorough repair, and been much beautified, has been re-opened. The Very Rev. the Dean of Chichester preached on the occasion, and the choir of the cathedral assisted in the vocal parts of the service.

The Rev. Charles Marriott, after a temporary absence on account of ill health, is returned to Chichester, to resume his functions as Principal of the Theological College.

DURHAM. The Dean of Durham has resigned his large living in Yorkshire, which was tenable with his deanery.

The Hon. and Rev. Gerald Wellesley has given the handsome sum of 200*l.* towards the erection of a new church at Bishop Wearmouth. The Bishop of Durham has also given 100*l.*, and the Marquis of Londonderry has given stone sufficient for the structure.

The Rev. Thos. Gisborne, M.A. Prebendary of Durham, Mr. W. Evans, M.P. for North Derbyshire, and Mr. Matthew Gisborne, have each contributed, the two former 100*l.* each, and the latter 2000*l.*, as the commencement of a new fund for the "Lichfield Diocesan Church Extension Society."

EXETER. The Annual General Meeting of the Subscribers and Friends of the Diocesan

Church Building Association, was held at the Castle of Exeter, on Wednesday last, at one o'clock in the afternoon, the Very Rev. the Dean of Exeter in the chair.

The following sums towards erecting and enlarging churches and chapels in this diocese, have been granted by the Association since the 11th of January, 1839. In Devon:—St. Andrew (Plymouth), 500*l.*; Allhallows on the Walls, 200*l.*; Hennock, 150*l.*; Ottery St. Mary, 150*l.*; St. Budeaux and Egg Buckland, 100*l.*; Revelstoke, 105*l.*; Bradninch, 100*l.*; Axminster and Chardstock (in Dorset), 75*l.*; Thorverton, 15*l.*; St. Nicholas, 15*l.* In Cornwall:—St. Blazey, 150*l.*; Ludgvan, 150*l.*; Gwennap, 120*l.*; Illogan, 110*l.*; Falmouth, 100*l.*; Camborne, 100*l.*; Porthleven, 75*l.* Total, 2,195*l.*

FLINTSHIRE. *Hawarden.* A public meeting was held in the National School at Hawarden, on Wednesday evening, January 6, for the purpose of forming an Union in aid of the five great Church Societies, which was most numerously and respectfully attended. The chair was taken soon after seven o'clock by the Rev. Henry Glynn, the rector and ordinary, who was surrounded by nearly all the gentry and clergy of the parish. On the platform were Lord and Lady Lytton, Sir Stephen R. Glynn, Bart. M.P. William E. Gladstone, Esq. M.P. Mrs. William Gladstone, John Townshend, Esq. Trevallyn, Rev. John Hill, Rev. James Fitzmaurice, Rev. Henry P. Foulkes, John Rigby, Esq. and party, H. Lee Rigby, Esq. William Hancock, Esq. Rev. Henry Jones, Northop. The first resolution was proposed by Sir Stephen R. Glynn, Bart. and seconded by John Rigby, Esq. "That it is desirable in the present day to sustain the spiritual character, and to extend the practical efficiency of the Church of England by promoting the interests of the great societies, which are her recognised organs for the advancement of Christian knowledge, both at home and abroad." The second resolution was proposed by Lee Rigby, Esq. and seconded by the Right Hon. Lord Lytton. "That it is desirable to the interests of all classes of the laity, in the domestic and missionary operations of the Church, to remind them of their responsibilities as individual Christians, as citizens of a Christian nation, and as members of the Church of Christ, and to lay before them periodical reports of the state and prospects of true religion, in our own country and abroad." The third resolution was proposed by William Hancock, Esq. and seconded by William E. Gladstone, Esq. M.P. "That the following five societies are well calculated to carry out the Gospel at home and abroad, and, therefore, deserve the support of every sincere Christian: 1st, Society for Promoting Christian Knowledge; 2d, Society for the Propagation of the Gospel in Foreign Parts; 3d, Society for the Enlargement and Building of Churches; 4th, Society for providing Additional Curates in Populous Places; 5th, Chester Diocesan Board of Education in connexion with the National Society." The fourth resolution was proposed by the Rev. John Hill, and seconded by Mr. Charles Gorst. "That an institution be formed in this parish, to be called 'The Hawarden Church Union,' to support these five societies."

All the resolutions were carried unanimously. The Rev. James Fitzmaurice then proposed a vote of thanks to the Rector for his conduct in the chair, and the meeting closed with singing, "Praise God from whom all blessings flow," and the usual blessing.

Subscriptions and donations were handed in from those on the platform alone, to the amount of 127*l.* We trust that the example set by this parish may be generally followed.

Holywell. David Pennant, Esq. has contributed the liberal sum of 1000*l.* for the completion of Bagillt chapel, (towards the erection of which the Downing family had already subscribed 600*l.*) and for the purpose of forming a permanent addition to the inadequate income of the vicars of Holywell. He has given an acre of valuable land for the site of the chapel.

GLOUCESTER. The Lord Bishop of Gloucester and Bristol has given 250*l.* towards the endowment of the church erected in Barton-street, near this city, which is on the eve of consecration, besides having contributed towards its erection. The Right Rev. Prelate has also given 50*l.* towards the erection of additional schools for the children of the poor of this city.

Gloucester Diocesan School. The half-yearly examination of the training and commercial scholars took place in the National School-room, on Friday, the 18th of December, in the presence of the Rev. Dr. Hall, prebendary in residence, as chairman, Mr. R. Bransby Cooper, Mr. W. Montague, the Revs. Dr. Claxton, F. Close, T. Murray Browne, T. A. Hedley, J. W. Sharwood, the principal members of the Diocesan Association for promoting sound and religious education in this archdeaconry, and some few of the parents of the scholars. The scheme of examination was drawn up from the subjects of the last half-year's studies, and comprised the following:—From the Holy Scriptures, the five books of Moses and the book of Joshua, with references to the New Testament; the Catechism and other formularies of the Church proved and illustrated from Holy Scriptures; "Euclid's Elements of Geometry;" arithmetic, especially mental; geography, general questions, and questions on the map of the world, and on that of the British Isles; English grammar, general questions, and parsing; examination of writing-books, &c.; repetition of English poetry from memory. After the examination, prizes were given to those boys who had made the greatest progress in their studies, and had otherwise conducted themselves most satisfactorily during the half-year; the examiners expressed themselves in terms of the highest satisfaction at the attainments of the scholars in all the branches of their education, but especially at the ability shown in applying from the Scriptures the various types and intimations by which the different incidents of the Christian dispensation were from the first pages of revelation prefigured and foreknown.

KINGSTON-UPON-HULL. Several members of the congregation of St. John's Church, in Hull, together with some other friends of the Rev. Thomas Dikes, in order to perpetuate a remembrance of his eminent services, and of the sentiments with which his congregation and friends are impressed towards him, have resolved to found a scholarship for the education of young men at the University of Oxford or Cambridge, to be called the "Dikes Scholarship."

LEOMINSTER. The parish of Leominster contains between 5000 and 6000 people; and its circumference is about twenty-five or thirty miles. Some of the parishioners live in two or three hamlets adjacent to the town: Ivington, one of these, has a population of 800 persons; some of whom are four miles distant from the parish church, and few are nearer to it than one or two miles. The sum of about 200*l.* has been already raised towards the building of a chapel in the township. 480*l.* is the sum required. Divine service is at present performed in a room in a farm-house.

NORFOLK.—The parish church of Honing has been re-opened for Divine service, after having been re-pewed, whereby much additional accommodation has been afforded, both by free and appropriated seats.

The Court of Common Pleas. This court has given judgment in the case of the Rev. Mr. Hine and the Rev. Mr. Reynolds, which involved the question of right to the curacy of St. James's, Bury St. Edmund's, disputed between the Bp. of Ely and the Corporation of Bury. A vacancy having occurred after the passing of the Municipal Reform Act, and before the sale of the presentation, which was part of the church patronage in the hands of the old corporation, the Bishop of Ely claimed the right, and presented the plaintiff, Mr. Hine. The Corporation, in support of their right, had presented the defendant. The court decided that the bishop's nominee must be inducted.

OXFORDSHIRE. Alkerton Church. This interesting church has been repaired and refitted with seats, and the whole of its rich adornments have, by the zeal of the rector, been cleaned and cleared of the cartloads of plaster and hogsheads of whitewash with which generations of churchwardens had begrimed them. The edifice was to be re-opened for divine worship on the Epiphany, Wednesday, Jan. 6.

SALISBURY. The Lord Bishop of Salisbury has liberally offered to give 50*l.* towards the erection and establishment of a school on the National System, in the parish of Fisherton Anger, adjoining this city, in the event of the parishioners exerting themselves to accomplish this desirable object.

THAMES DITTON. The parish of Thames Ditton contains a population of 2000, of whom upwards of 300 are resident in the hamlet of Claygate, upwards of two miles from the parish church, and within a mile of the site upon which a new church has been erected. This church was consecrated on Tuesday, the 22d of December, by the Lord Bishop of Winchester. It contains accommodation for at least 284 persons; more than half the sittings are free and unappropriated. The Rev. Frederick Stephen Bevan, Rector of Carleton Rode, Norfolk, has paid into the hands of the governors of Queen Anne's Bounty the munificent sum of 2000*l.* towards the endowment.

WARWICK. Fillingly, near Coventry. A very substantial and ornamental Sunday school room, capable of containing 100 children, has just been erected in this village, on an eligible spot of ground most readily presented by Lord Leigh, of Stoneleigh Abbey. The whole expense, both of the erection and fitting up of the school, was defrayed by Mr. Joseph Johnson, of Oxford, a native of the village.

YORK. Darlington. Under the direction of the local Clergy, and through the agency of two individuals in connexion with the district committee of the Society for Promoting Christian Knowledge, without incurring the slightest expense, the whole of the parish of Darlington has been canvassed from house to house during the past six months, and upwards of 500 Bibles, Testaments, and Prayer Books, have been put into circulation among the parishioners.

YORK. The following paper was presented by Archdn. Corbett, in the name of all the Archdeacons of the Diocese of York, at the late visitation of York Minster. "In reply to your Grace's first Article of Inquiry, We, the Archdeacons of the Diocese of York, feel bound in conscience to bear testimony, though without wishing to cast blame on any individual, that divine service is *not* duly performed in your Grace's cathedral church of St. Peter's, at York, according to the Canons of the Church, and the Rubric of the Book of Common Prayer."

"The Rubric provides, that, 'in cathedral and collegiate churches, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary.'

"These words, in our judgment, imply that the Holy Communion shall be celebrated in cathedral churches at least on every Lord's Day; while the 'Proper Prefaces,' provided for Christmas-Day and Ascension-Day, imply that they are also occasions on which it may be administered.

"In direct contradiction of this law, the Holy Communion is not administered more than once a month in your Grace's cathedral at York. And inasmuch as cathedrals were established for the more solemn service of Almighty God, that so in one place at least of every diocese the most holy rite of our religion might be continually performed, the sacrifice of the death of Christ might be continually remembered, and all manner of people entering at all times might have constantly before them what in other churches of the diocese is less frequently offered, therefore we are unable, under any excuse whatever, to justify this neglect of our Church's command.

"We would also mention, as of less moment than the neglect of the Lord's Supper, yet still as not unimportant, that when the Holy Communion is not administered, 'the Prayer for the Church militant' is omitted. The cathedral church, as the centre of the whole diocese, should regulate the practice of all other churches; and it is important, therefore, that the Rubric should be obeyed there with the utmost exactness, that so the practice of all your Grace's diocese may be correct and uniform."

At the late visitation before Dr. Phillimore, a statement was given by the Rev. W. V. Harcourt, from which it appeared that the subscriptions for the restoration of the Minster amounted to upwards of 13,000*l.*, 12,000*l.* of which had been already expended, and 25,000*l.* was required. The funds of the fabric would afford no assistance, as the edifice was deeply in debt. The south-west tower had also been found in a much worse state than was expected.

The Queen Dowager has given 2,000*l.*, the Archbishop of Canterbury 1,000*l.*, the Bishop of London 1,000*l.*, the Christian Knowledge Society 10,000*l.*, the Propagation of the Gospel Society 5,000*l.*, and the Colonial Church Society 400*l.*, towards establishing and endowing a Bishopric in the Colony of New Zealand.

During the year 1840, the Earl of Stamford and Warrington has contributed towards the increase of church accommodation the munificent sum of 4,200*l.* Were all other Churchmen to give in the same proportion to their means, there would be no cause of complaint on this subject.

IRELAND.

ARMAGH. The parishioners of Ardkeen, in the diocese of Down, have presented to the Rev. C. Ward, who had been for upwards of ten years curate of the parish, a farewell address, together with a beautiful copy of Bishop Mant's Bible, and a collection of valuable books.

The new parish church of Killagan, in the county of Antrim, and diocese of Connor, erected by the Down and Connor Church Accommodation Society, was opened for divine service, by license from the Lord Bishop, on Wednesday, the 25th of November last.

The vicarage of Bodenstown, in the patronage of the Bishop of Kildare, has been suppressed by the Ecclesiastical Commissioners.

DUBLIN. *Church Education Society for Ireland.* The Rev. Thomas Newland has returned from a tour of inspection of the English and Scotch Model and Training Schools. The object of his visit was to obtain full information respecting the best systems of education, with a view to the introduction of any improvements

which might be suggested into the Church Education Society's Model Schools.

Nineteen masters have been received in the Training School since its opening.

Grants of books have been made within the past month to the following Diocesan Societies:—Ossory, 50*l.*; Clonfert, 33*l.*; Tuam, 20*l.*

A grant of books has been made by the Society for Promoting Christian Knowledge to the Down and Connor Diocesan Society on the recommendation of the Lord Bishop.

The Archbishop of Dublin has presented 100*l.* to the funds of the school at Lucan, for the education of the sons of the Clergy. The Earl of Roden and Bishop of Elphin are donors of 30*l.* respectively.

Nov. 20.—The Rev. Thomas De Vere Coneys was elected Professor of the Irish Language on the new foundation.

Rev. Thomas Newland, A.M., curate of St. Peter's, has been elected Assistant Secretary to the Curates' Fund Society, in room of Rev. A. Irwin, resigned.

SCOTLAND.

DIocese of EDINBURGH. Arrangements are now in progress for opening an episcopal chapel at Dalkeith, in the immediate vicinity of the residence of the Duke of Buccleugh, to which his grace, with his usual liberality, has engaged to give the munificent sum of 100*l.* annually.

DIocese of FIFE. A congregation has lately been formed in Dunfermline, of which the Rev. Mr. Kelly, from Dublin, has been appointed the clergyman; the attendance has been most respectable, and is sufficient to warrant the erection of a chapel, which is soon to be commenced.

DIocese of THE ISLES. Various clergymen have of late been appointed to officiate in this interesting diocese, under the episcopal superintendence of the Rt. Rev. David Low, LL.D.

Bishop of the united diocese of Moray, Ross, Argyle, and the Isles. The chapel at Stornoway, in the Island of Lewis, is at present vacant, for which a clergyman is wanted.

This diocese was one of the first formed in Scotland, and was indebted to the apostolic labours of St. Columba, and his college in Iona, for spreading amid its desolate wilds the knowledge of Christianity; the seal of the diocese still bears testimony to this, as it is the figure of this holy man in the attitude of prayer in an open boat at sea. The Western Isles were anciently divided into two parts—the Sodoreys, or Southern Isles, and the Nordereys, or Northern Isles; over the former the Bishop of Man presided, and from this he derived the title of Bishop of Sodor; of the Northern Isles, a Scottish Bishop had the superintendence, who was merely called Bishop of the Isles.

TO CORRESPONDENTS.

"Anglo-Canadensis" has our thanks for his kind and courteous letter. No one, till he has had personal experience of it, can imagine the discordance of people's opinions on the points to which it relates. We have gone by, what, on the whole, has seemed to us that of the majority. Our Publisher, however, has expressed to us his intention of attending to that part of the communication which relates especially to him.

Our Correspondent at White Colne has by this time seen that our feelings are similar to his own, and that we are, at least, *endeavouring* to effect what he desires.

We cordially thank "D. I. E." for his valuable assistance.

We embrace this occasion of requesting that all *pieces of intelligence*, as well as Advertisements, &c., be sent addressed to our Publisher.

The continuation of the article on Episcopal Visitations, will, it is hoped, appear in our next.

THE
CHRISTIAN REMEMBRANCER,

MARCH, 1841.

Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia; with Observations on the Condition of Moham-medanism and Christianity in those Countries. By the Rev. HORATIO SOUTHGATE. With Woodcuts and Map. 2 vols. London: Tilt and Bogue, 1840.

On Intercourse between the Church of England and the Churches in the East, and on the Ecclesiastical Condition of the English abroad. By JAMES BEAVEN, M.A. Curate of Leigh. London: Rivingtons. 1840.

A Letter to his Grace the Lord Archbishop of Canterbury, upon the formation of a Fund for Endowing additional Bishoprics in the Colonies. By CHARLES JAMES, LORD BISHOP OF LONDON. London: Parker; Rivingtons.

MR. SOUTHGATE is a presbyter of the church of Christ in the United States of America; and appears to have been proceeding in the quiet discharge of his pastoral duties in the city of Philadelphia, when, at the annual convention of the American church, held at New York in the Easter of 1836, he received the directions of the "Foreign Committee" to undertake a mission among the Moham-medans of Turkey and Persia, with the view of ascertaining what was the moral condition of the people, and where might be the most convenient station for the evangelizing operations of the christian missionary. The American church manages these matters much better than we do at home; and the decision with which this command was given, and the readiness with which it was obeyed, cannot fail to strike the reader as characteristic of apostolic times, when a man, in accepting the faith of Christ, did really give up houses and lands, and brethren and sisters, and father and mother, yea, and was prepared to give up his own life also; and when the Saviour's last injunction to "the eleven" was yet remembered, that they should go and preach the Gospel to every creature. Another interesting circumstance which Mr. Southgate records with becoming gratitude, is, that the congregation over whom he had been placed in Philadelphia, during each of the three years of his absence, voluntarily supplied 1,000 dollars for the expense of the mission. Acquainted with these circumstances, it was with no ordinary degree of eagerness that we took up the volumes which detail the fruits of this mission;

and if the result has not *quite* equalled our expectations, we can truly say that we have seldom laid a book down with greater unwillingness.

We will explain what we mean, lest our words should be taken to imply more than is designed. When the stock of information with which the reader starts is so necessarily scanty, as is the case in the history of the countries traversed by Mr. Southgate, it is scarcely to be wondered at that he should often long for ampler details. We think, indeed, that the American church erred in making the state of Mohammedanism, rather than that of Christianity, the principal object of inquiry. This mistake—such we venture to characterise it, and Mr. Southgate seems to countenance the view, by departing in some degree from his instructions in the later stages of his tour—detracts materially from the interest which might have been imparted to the earlier portion, had he considered himself at liberty to devote his inquiries more exclusively to the state of the oriental christians. Not that we are by any means blind to the importance of obtaining more correct views of the nature of Islamism,—and those contained in the present volumes strike us as being more just than any we have before met with,—but we are of decided opinion that the evangelization of those countries which now acknowledge the symbol of the crescent, must be through the instrumentality, or at least in cordial cooperation with those native churches, which, if now we see but their “dry bones,” it is the province of faith to recognise as limbs of the catholic body, and to believe that the Spirit of God can again “lay sinews upon them, and bring up flesh upon them, and cover them with skin, and put breath in them, and they shall live.”

Nor, we trust, will it be attributed to an undue spirit of censoriousness, if we state that Mr. Southgate was not “thoroughly furnished” to do the work of an eastern missionary. The generous self-devotion with which he gave himself to it has been already noticed; and what was defective in his preparation is more, perhaps, to be traced to the state of feeling and education that prevails in his country, than to any personal disqualifications. It is scarcely to be wondered at that a citizen of America should not be very deeply imbued with a taste for classical lore, or, starting for a mission in the East, should find himself at Constantinople without the knowledge of a single oriental alphabet.* Yet these are material drawbacks to a facility in seizing and conveying impressions in the cities of the sultan or the caliphs; or in lands immortalized by the pens of Homer and Xenophon, and redolent of the fame of Constantine and Gregory the Illuminator. We mention these circumstances, not for

* There are one or two expressions which appear to us less excusable, such as the “proverbial bitterness of theological rancour,” which occurs more than once. We are surprised to see a member of the American church lending any countenance to the vulgar foolery of “orthodoxy being the opinion of the majority.” And the estimate which Mr. Southgate gives of the spirituality of the Chaldæan church, savours more of the contracted views of party than befits one who would conciliate an independent oriental church.

the purpose of detracting from the reputation of Mr. Southgate, who appears to have acted uniformly with great temper and discretion, but rather with the view of suggesting to friends at home the manifold qualifications which are needed in him who goes to plant the banner of the Cross in heathen lands; or (a still more delicate task) to restore forgotten intercourse with churches that have fallen from their first love.

It would be manifestly impossible, in the compass of a few pages, to trace the movements of the traveller over one hundred and thirty degrees of longitude. For all the incidents of the journey, which our author, indeed, passes over with much less self-importance than most who qualify themselves to be members of "the Travellers," we must refer to his own volumes. Our object will be, first, generally to aid in calling attention to this very interesting field of labour; and then, more particularly, to adventure some few hints gathered from the experience of the past, for the better direction of any steps that may be taken towards occupying it.

The inhabitants of that vast tract of country, which is bounded on the east by the Indus, and on the west by the Archipelago and Mediterranean, are divided into Christians, Mohammedans, and Kurds; of whom in their order.

1. In the loose language of conversation we speak of the Christians of these districts as belonging to the Greek* church, though, in point of fact, the great majority have withdrawn from her communion. Three separate communities are found to exist—the Armenian, the Chaldæan, and the Syrian church, each of whose position is rather singular. From very early times, the patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria, divided the presidency of the East. The former, indeed, owing to the greater political importance of his see, has come to be considered in some degree the head of the Greek church, but the circumstance appears only to be accidental; nor does the church of Constantinople, like its ancient rival of Rome, avenge the non-acknowledgment of its pre-eminence by the thunders of excommunication. The Armenian church, for example, is subject to its own four patriarchs; besides whom there is a titular Patriarch, who resides at Constantinople without offence, and is considered as ministering to those only of his own country and tongue who reside in that capital. This church is of all the most important. Though commonly associated by report with the Monophysite or

* It is not very easy accurately to define the limits of the Greek church. The church of Russia was withdrawn by Peter the Great from the obedience of the Constantinopolitan patriarchate, and placed under a synod of native bishops. A similar step has been taken in the recent kingdom of Greece. Still communion is not interrupted. The great majority of the Egyptian church, under the national title of Copts, have lapsed into the monothelite heresy, and with them the Abyssinian churches are in communion. The principal therefore that remain, are Wallachia, Moldavia, Servia, as well as numerous congregations scattered over Bulgaria, Roumelia, Albania, and Asia Minor. To these must be added the churches of Poland, holding Greek rites, which have been recently recovered from the pope.

Jacobite, as well as partially with the Roman heresy, we may yet indulge the hope that their faith is essentially orthodox. Ricaut distinctly asserts that they have not fallen into the heresy of Eutyches; or if they do in words maintain it, the remembrance of the controversy has long since passed away; and there would probably be no more difficulty experienced in inducing them to give up so purely speculative a tenet, than the Romish missionaries found in substituting the name of St. Cyril for that of Nestorius in the liturgy of the Chaldæan church. In common with all the oriental churches, the procession of the Holy Ghost from the Son equally with the Father, is not acknowledged in their creed; but now that the heresy which required that addition to the Nicene symbol has died away, we may rest satisfied with what is certainly a scriptural expression, as far as it goes, that the Holy Ghost “proceeds from the Father.” Again, though the Greeks seem to agree with the Latins in holding the seven mysteries or sacraments, it is well known that the patriarch, Cyril Lucar, who visited England in the seventeenth century, with the laudable desire of restoring intercommunion between the churches, reduced them to two; and others of their divines have admitted a distinction, in point of authority and efficacy, between some of the number. And so, once more, with regard to the doctrine of the Eucharist, though it is a well-authenticated fact, that, when the question was raised between the disciples of Claude and Arnaud, whether the Greeks agreed more with the reformed or with the Latin church, the majority of the native clergy, to whom it was referred, decided in favour of the Roman doctrine; and although transubstantiation is clearly mentioned in the Russian confession of Peter Mogilas, as well as in the Anatolian, the language of the Greek liturgy speaks of Christ “giving his flesh and blood under *the covering of bread and wine*,”—words which evidently admit of most orthodox interpretation. Moreover the cup is still given to the laity; and Mr. Southgate mentions a remarkable circumstance respecting the Chaldæan church, that though the papists have succeeded in insinuating some of their corrupt practices, the public service of their church still continues to witness against the innovation. In two respects—they are the most pardonable of all heresies—the Greeks have certainly departed from primitive purity: they pray for the dead, yet disbelieving purgatory; and they offer their prayers to the Invisible through the mediation of saints, as well departed as living, yet they protest against idolatry; they suffer pictures in their churches, but reject statues; the honourable estate of marriage is freely allowed to their secular clergy. Such is the condition of the Greek church; and though it differs in several particulars from ourselves, they are surely not of sufficient magnitude to preclude the hope of reconciliation, or to chill our sympathy for this portion of Christ’s body. Moreover, the oppression under which they have so long groaned from their Mohammedan masters, and the fidelity with which they have withstood

all the efforts of propagandism, give them an additional claim upon our affectionate regard. One of the most disappointing deficiencies in Mr. Southgate's volumes, is, that he tells us absolutely nothing of the relation in which they now stand to the Turks. The policy which allowed the vanquished the alternative of the Koran, the tribute, or the sword, is still no doubt persevered in; and the firman, which authorises the nomination of every bishop within the dominions of the Sultan, still runs in these insulting terms, "I command you to go and reside as bishop at —, according to the ancient custom and to the vain ceremonies of the inhabitants;" and we know that so lately as last year, the Patriarch of Constantinople was actually deposed by the civil power. These are still further reasons for extending to them our Christian concern. In some respects too the worship of the Armenian seems more free from superstitious rites than the parent church; at least Mr. Southgate, in describing the interior of their churches, makes no mention of the inclosed chancel, in which many of the sacerdotal offices are stated by Mr. Beaven to be solemnized in the Greek church, without the observance or audience of the people, nor of those most unprimitive acts which are meanwhile performed by the deacons. Nor should it be forgotten, in estimating the facilities which may exist for restoring our long-interrupted communion, that though the mass of the local clergy, in connexion with whom alone any remedial measures could safely be undertaken, are, no doubt, both ignorant and incurious, there is a body of their countrymen residing in Europe, who are no strangers to learning, and who have continued for above a century to publish works for the benefit of their Asiatic brethren.* Nor is it necessary, in order to communicate with this people, to acquire their language, which is stated to be one of the most difficult of known tongues,† for we learn from Mr. Southgate that they are universally acquainted with the Turkish.

The Chaldæan church, though inheriting the heretical title of Nestorians from their ancestors of the fifth century, seem to have preserved even yet greater purity of faith, holding the catholic doctrine of two only sacraments as necessary to salvation. And though by a system of most unchristian intrigue, the Pope has contrived to extort from them an acknowledgment of his supremacy, it does not appear that he has ventured even to recommend any of the peculiarities of his church for their adoption. The marriage of their clergy, the free use of holy Scripture, and the privilege of their ancient liturgy has not been denied them. A small portion only of this church appears to have refused the papal overture.‡

The Syrian church, though a succession of orthodox Patriarchs has been continued both at Jerusalem and Antioch, has long since lapsed

* The convent of the Mechitaristæ in the island of San Lazaro, near Venice.

† The Armenian was not a written language till quite a late period; it contains we believe somewhere about thirty-eight letters.

‡ The principal position of the Chaldæan church is Mossoul on the Tigris. There is also an independent community of Nestorians, of whom nothing is known, resident in the mountains of Jawar. They are said to amount to 800,000.

into the Monophysite heresy; but they, like their neighbours of Chaldæa, have suffered from the aggressions of Rome. Under papal influence, a portion of their flock have formed a schismatical communion, calling themselves, with most unjust assurance, "Syrian Catholics." Whether or no these are identical with the sect of the Maronites, who inhabit the neighbourhood of Mount Lebanon, we have not been able to discover. It would seem, however, that they were of later date than the Maronites.

And here it may be well, before entering upon the consideration of the remaining population, to pause, and inquire what appear to be, under God, the most likely means for restoring our intercourse with this portion of Christ's people. That such an object, if possible, is greatly to be desired, will be evident, as well from the very nature of christian fellowship, as from considerations of expediency, if we in any degree cherish the desire of seeing the Gospel of our Lord and Saviour propagated over the whole earth. In this inquiry we have happily been anticipated by Mr. Beaven, who, in the pamphlet placed at the head of this article, has treated the subject with his usual diligence of research and sobriety of thought. He has there laid down certain canons of conduct which have our entire assent; and which, if they had been acted upon in past times, would have obviated many of the difficulties with which any future negotiations must be beset. The course which Mr. Beaven recommends, is simply to adhere to those principles which were ever wont to regulate the intercourse of independent branches of the Church of Christ. This is not a mere question of theory. The history of the past is before us. The Church Missionary Society has been labouring in this field for five-and-twenty years; and it appears to demonstration from their own records, that, just in proportion as they have adhered to the catholic principles of ecclesiastical order, in precisely the same ratio has been their success. And yet, in spite of this practical experience, it is melancholy to relate, that the report of their mission presents almost year by year an absolute retrogression. Their early proceedings were actuated by a degree of caution and respect for established modes of feeling which has gradually ceased to characterise them. After reading this, who can be surprised, on turning to the Report of the Society for 1840, to find that the missionaries who were stationed in Asia Minor, having "been prevented by the opposition of the Greek hierarchy (*sic*) from prosecuting the work of education," had taken to "travel extensively" in Turkey—we presume for their own amusement. These are melancholy facts, on which we earnestly beseech the many excellent supporters of that Society to ponder. Wherever in the Mediterranean their operations are not absolutely at a stand still, they are indebted for their protection to a revolutionary government. We ask, can this be a right position for a christian church? The report mentions with regret the alarming "spread of infidelity and infidel education;" and surely it well becomes the Society to consider whether or no they are not

aiding that cause by seeking the protection of the liberalized governments of Greece and Egypt against the denunciations of those national churches.

However, we by no means despair; and if we have in any way unwittingly aroused this evil spirit, it is only the more incumbent on us to endeavour to allay it. The genius of reform is every where abroad in the East, and requires to be watched with more than ordinary caution; for it is invading an unwilling people, and emanates from quarters scarcely, if at all, recognising the sanctions of Christianity. Mr. Southgate tells us, that the tendency of all the Sultan's innovations is towards infidelity—just as is the case in the popish states of France, Italy, Belgium, and Germany. True it is, that the zealous missionaries before alluded to, tell us that they are endeavouring to meet this infidel spirit by preaching and by books; but the history of the last three centuries has certainly been written in vain, if men cannot read that Christianity is not to be sublimed into an invisible essence; that in order to be influential upon a nation's character, it needs the sanction of an apostolic church and ministry;—and it may be safely predicted, that any reform forced upon a people, in opposition to their lawful spiritual guides, must issue in infidelity.

We take it to be a maxim beyond dispute, that any amelioration of the moral condition of the people under consideration, can only be effected through the instrumentality of their native churches; and, secondly, that the great hindrance to the spread of the Gospel in those parts has been the degradation of the existing churches. The latter of these propositions may be proved by numerous passages from Mr. Southgate's volumes. It is painful to learn, that the great objection felt by pious Mussulmen to Christians is, that they never do that in which their whole life should be spent; that they never pray nor fast—an impression which is but too often confirmed by the conduct of such European Christians as they have the opportunity of observing. It was only late, and after some struggles of conscience, that Mr. Southgate allowed himself to be *seen* praying by his Mussulmen fellow-travellers. At Teheran, the absence of any minister of religion in our consular establishment was severely commented on by the Turks, in the presence of Mr. Southgate. We earnestly recommend this fact to the notice of those in authority; for it is not confined to a single quarter of the globe. It was thought by a certain class of politicians, that the arrival of a bishop in India would be viewed with jealousy and apprehension by the Hindus; and on that ground the measure was a long time resisted. But what was the result? So far from taking umbrage, they applauded our conduct, expressing their astonishment that the English, who had a head over every other department, should have left their religion so long at a disadvantage! What is manifestly wanted in these countries is, to show Christianity in its real practical character; and to this point we must endeavour to raise the native churches. No forms must be dispensed with—essential in all places, they are doubly so in the

East. We have already expressed our regret, that Mr. Southgate should have spoken rather slightly of them. The presence of a patient self-denying missionary, or body of missionaries, from the West, with minds thoroughly imbued with the principles of ecclesiastical order, and bearing letters from the English Episcopate, would, we are of opinion, be the most likely instrument, under God, of renovation to these forlorn churches. That, after the many false steps which have been taken, great difficulty should be experienced in effecting such an arrangement with the heads of the Greek church, we must be prepared to expect. The Pope too, no doubt, will strain every nerve to prevent such a consummation. Mr. Beaven suggests, that a college for the education of the clergy might be established at Constantinople, or elsewhere, into which an English professor would possibly be admitted;—and could such a measure be brought about, we are convinced that it would be of all the most successful. It is to be regretted, that every clergyman employed by the Church Missionary Society, in the countries adjacent to the Mediterranean, bears a German or a Norwegian name. Mr. Beaven also suggests, what we think well worthy the attention of the Society for Promoting Christian Knowledge, that a Turkish or Arabic Translation of the Apostolic Fathers should be prepared. It would be an authority which all the Eastern churches would be prepared to respect, and would be the means at once of helping them to amend their own errors; and, coming as an offering from the English church, would tend to show that we have not departed, as is the common impression with them, from the Catholic faith. We agree with Mr. Beaven, that in circulating translations of our Book of Common Prayer, care should be taken not to press it as *the* model of christian offices. It should only be used ostensibly to prove our own orthodoxy;—and for this purpose, we have the testimony of Mr. Schlienzy,* of Malta, that it has a most beneficial effect,—though we may humbly hope that it will also practically excite a spirit of inquiry among our less favoured brethren, and lead them to ask, “Which are the old paths?” And this brings to our recollection some observations of Mr. Southgate, touching the circulation of the Scriptures. He informs us, that the Mohammedans are frequently not indisposed to read them; and that in Persia, the Translation of the New Testament by the devoted Henry Martyn is familiarly known. We cannot agree with him, however, in thinking this much matter of congratulation; and we will make him a witness against himself; for, in the first place, the fact of its being better received in Persia than in Turkey, seems to show, that it is read more as matter of curiosity than instruction,—the Persians being represented as lax and sceptical Mussulmen: and we find him also, in another place, recommending to prefix to copies intended for distribution among unbelievers, a discourse upon the authenticity of the Bible. Instead of this clumsy expedient, we would

* See Letter, in “Report of the Society for Promoting Christian Knowledge, for 1839.”

venture to recommend the living teacher who shall be able to show his credentials; and we apprehend that the truths of the Gospel, so enunciated for the first time, would be more apt to strike than if the *mind* had been familiarized to the subject before it was sought to impress the *heart*.

2. The train of events by which the followers of Mohammed came to be divided into the two national sects of Turks and Persians, is matter of history; and we are only so far concerned to notice it, as the very marked diversity of character between them affects the chances of success which might attend upon the missionary in either of those two countries. There is an old proverb, which says, "The devil is not so black as he is painted;" and the Christian may well rejoice to find that the Mussulman has suffered, in a similar manner, from the hand of unfriendly writers. Duplicity and cunning are the characteristics of the Persians; but the orthodox Turk appears to possess many excellent qualities. He is, for the most part, honest and veracious, and always temperate; nor has the popular notion of the conjugal excesses which his religion allows him much foundation in truth. Mr. Southgate, in fact, ranks him higher, in point of moral character, than the native Christians. In this estimate, the generality of writers* do certainly not concur; and if we do not yield our full credence to the more favourable judgment of our author, it is not from any fear of admitting what may appear derogatory to our faith; for we cannot forget that it was the unfaithfulness of these Churches which brought this providential scourge upon them. On the contrary, it gives us most sincere pleasure to be able to think better of the Mohammedans than we had previously done; and it convinces us, that their conversion is much more likely to be effected by acknowledging what is good in their belief, while we point out its deficiencies, than by ridiculing its religious observances as superstitious and worthless. The meaning of Islamism, we are told, is "devotion to God;" and in pointing out to its votaries "a more excellent way," we should apprise them, that they are still serving the same Divine Being, whom before they "ignorantly worshipped;" and be careful, above all things, to retain that devout spirit which characterizes them. A sincere Mussulman, it cannot be doubted, is much nearer to the kingdom of heaven than many who, under the denomination of Unitarians, or Socialists, or Universalists, and the like, are by courtesy called Christians among ourselves. The case of the well-

* For example, Mr. Schlienz writes, "How depressed soever the Eastern Church may be in these parts, still the influence of the Christians over public affairs is most extensive. The Copts in Egypt are the financial managers of the Pacha's government; the Armenians in Turkey are merchants and bankers; the Greeks are the skilful artizans and tradesmen, and the best sailors of the Levant; the Nestorians are the strong and peaceful farmers and craftsmen of Mesopotamia. Thus, independent of religion, the Christians are still the salt and marrow of the Turkish empire; and without them the body of the Turkish nation would long since have become like a corrupted and decayed carcass, ready to be devoured by the northern eagle."—*Eccl. Gazette*, June 1840. It is fair to add, however, that Mr. Fellowes, who has recently travelled in Asia Minor, agrees with Mr. Southgate.

known and much-vaunted convert from Brahminism, Rammohun Roy, should not be forgotten. He became a decided Unitarian, and by his attack upon "the Polytheism of the Trinity," as he blasphemously called it, embittered, and possibly hastened the end of the first Indian bishop. The work of the missionary among the Mohammedans must be rather to build up than to destroy. Any faith is better than no faith; and unless he sets before the Mussulman a definite creed, an authoritative ministry, and a visible Church,—he may perhaps induce him to renounce the Koran,—but he will not make him a better man; nor will he do aught to hasten Christ's kingdom. We do not look indeed for very sensible results, but we should rest satisfied, could we succeed in raising the character of the native Christianity above that of Islamism,—that we had at least laid a good foundation; and for the rest we would confidently trust in God, being well assured, that "the visible rhetoric of a good life" would not be lost upon the followers of the Prophet; and that, did they but see the good works of Christians, they would hasten to glorify God, by embracing the Gospel of his Son.

3. It remains for us to say a few words about the Kurds:—they are a pastoral, but rude race, whose habits, like those of their neighbours, the Armenians, have changed but little since the days when Xenophon accomplished his famous retreat through Kurdistan. The summer is passed by them in tents; during the winter season they retreat into the villages. Mr. Southgate—though for reasons which we must confess ourselves unable to understand—considers them to offer the most promising field for the exertions of the missionary. They possess a manliness and independence of spirit, which are certainly better materials to work upon than the moral corruption of the Persian, or the physical degradation of the Armenian or the Greek Christian. But against this must be set a total absence of religious profession, or, what is worse, a nominal, external, and hypocritical compliance with the faith of Mohammed. Not, of course, that we presume to set up our opinion in such a matter against the practical experience of Mr. Southgate. His judgment is formed, no doubt, upon circumstances which he has not detailed in his book; but it is singular, that they appear invariably throughout his narrative in the light of robbers and men of violence. However, the missionary need not confine his operations to either of the classes enumerated. Stationed at Bitlis, or Moush, or Erzurum, he will be within the reach of all three; and the knowledge of a single dialect will enable him to converse with either one or other of them.

We had intended to conclude this article with some general remarks upon the missionary enterprise of the American Church. Our waning space, however, reminds us that we must have done. Still we may not omit to mention in this glance at the prospects of the gospel in the East, that the Americans have displayed much greater activity than ourselves. We read of two missionaries at Trebizond; and a flourishing establishment of two Clergy and two

laymen exists at Ourmiah. The result of Mr. Southgate's inquiries has been the appointment of two additional missions—at Constantinople, and among the Jacobites. Besides which, the Americans have long had schools at Syra, Athens, and other places in the Mediterranean, together with a printing press. These latter operations are now suspended—we apprehend, though Mr. Southgate does not furnish us with the reason—in consequence of the remonstrances of the Patriarch of Constantinople, and the still more influential veto of the Porte.

The volumes of Mr. Southgate contain expressions of most cordial and fraternal feeling towards the members of the English Church. He, together with that communion which he so well represents, will, we are sure, rejoice most heartily in the prospect which the Bishop of London's letter holds out of Malta, and the countries adjacent to the Mediterranean, being placed under the jurisdiction of a Protestant bishop. We take this opportunity of expressing an earnest hope that the American Church will at once submit their missionaries to this episcopal rule. Such a step, we are convinced, would not only give a visibility and consistency to operations which are now weakened by disunion; but would tend to re-establish that catholic feeling among distant members of Christ's body, the absence of which is made matter of taunt and effectual objection by the Papist.

The Church Missionary Society also, we perceive, are about to commence fresh undertakings. Collegiate institutions are talked of at Malta and at Alexandria. We assume, of course, that they will be under episcopal control. We wish them all success. The demand for education in Greece and Egypt, and elsewhere throughout the Mediterranean, not only invites, but demands, some active exertions upon the part of England, whose influence is so largely felt in those quarters. But we would desire most earnestly to impress upon all whom it may concern, that a mere vague education, founded though it be upon the basis of Christianity, will not be sufficient to counteract the infidel tendency already alluded to. We have found this to be the case in our own middle schools in this country; and let us profit by such dear-bought experience. Do not renew over again the follies of the last century. Habits of obedience and discipline must be taught, and practically exemplified, by the teachers. Definite formularies of faith must be used; and the principles of ecclesiastical order must be both inculcated, and acted on.

The same remarks, of course, will apply to whatever may be undertaken by the Society for Promoting Christian Knowledge. An era is commencing, however, when we hope to hear less of societies of any sort; but when all individual enterprises will be merged in the well-considered measures of episcopal authority. If such blessed results should follow; if the last-named society, and the Church Missionary Society, and the Foreign Committee of the American Church, should vie in strengthening the hands of the

ture Bishop of Malta, and in multiplying his resources, we are sure that this single act would do more towards realizing to the world a distinct notion of catholic unity than any step that has been taken for many years; and would most effectually tend to repair those three greatest injuries which the Church has ever experienced—the Mohammedan apostasy, the separation of the Eastern and Western Churches, and the schismatical and usurping aggression of the popedom.

History of the Inductive Sciences, from the earliest to the present times. By the Rev. WILLIAM WHEWELL, M.A., Fellow and Tutor of Trinity College, Cambridge, President of the Geological Society of London. 3 vols. 8vo. 1837.

Philosophy of the Inductive Sciences, founded upon their History. By the Rev. WILLIAM WHEWELL, B.D., Fellow of Trinity College, and Professor of Moral Philosophy in the University of Cambridge, Vice-President of the Geological Society of London. 2 vols. 8vo. 1840.

THE second of these works is intended by Mr. Whewell to be an application of the plan of the NOVUM ORGANUM to the present condition of the physical sciences. Such a work, as it ought to be founded upon, so it may be fitly preceded by, an historical survey of the rise, progress, and present condition of these sciences.

THE NOVUM ORGANUM of Bacon [says Mr. Whewell, in the preface to his *History*] was suitably ushered into the world by his ADVANCEMENT OF LEARNING; and any attempt to continue and extend his reform of the methods and philosophy of science, may, like his, be most fitly preceded by, and founded upon, a comprehensive survey of the existing state of human knowledge. The wish to contribute something, however little it may be, to such a reform, gave rise to that study of the history of science of which the present work is the fruit.—*Hist. Ind. Sc.* vol. i. p. viii.

All thinking men will agree that one of the most valuable contributions that could be made to general philosophy, would be a clearer and deeper insight into the modes of discovering truth; and, likewise, that this insight is most likely to be furnished by a careful and faithful examination of such methods as may have been actually and successfully employed in any department of human knowledge. Such an examination has, accordingly, been prosecuted by Mr. Whewell in the volumes before us.

We may best hope to understand the nature and conditions of real knowledge, by studying the nature and conditions of the most certain and stable portions of knowledge we already possess: and we are most likely to learn the best methods of discovering truth, by examining how truths, now universally recognised, have really been discovered.

The views respecting the nature and progress of knowledge, towards which we shall be directed by such a course of inquiry as I have pointed out, though derived from those portions of human knowledge which are more peculiarly and technically termed SCIENCES, will by no means be confined, in their bearing, to the domain of such sciences as deal with the material world, nor even to the whole range of sciences now existing. On the contrary, we shall be led to believe that the nature of truth is in all subjects the same, and that its discovery involves, in all cases, the like conditions. On one subject of human speculation after another, man's knowledge assumes that exact and substantial character which leads us to term it SCIENCE; and in all these cases, whether inert matter or living bodies, whether permanent relations or successive occurrences be the subject of our attention, we can point out certain universal characters which belong to truth, certain general laws which have regulated its progress among men. Hence we have reason to trust that a just philosophy of the sciences may throw light upon the nature and extent of our knowledge in every department of human speculation. By considering what is the real import of our acquisitions, where they are certain and definite, we may learn something respecting the difference between true knowledge and its precarious or illusory semblances; by examining the steps by which such acquisitions have been made, we may discover the conditions under which truth is to be obtained; by tracing the boundary-line between our knowledge and our ignorance, we may ascertain in some measure the extent of the powers of man's understanding.—*Phil. Ind. Sc.* vol. i. p. 5.

Every investigation must have its point of departure: that we are now entering upon starts from the fundamental distinction between matter and form—between phenomena and laws—between sensations and ideas; in a word, between the objective and subjective elements of human knowledge.* This primary antithesis is the foundation of

* This distinction is now beginning to be generally recognised among us, and the terms "objective" and "subjective," by which it is expressed, are not only re-appearing in our philosophical works, but are finding their way, along with many of the peculiar terms and phrases of the inductive philosophy, into our popular literature and our ordinary language. The best definition we have met with of these important terms, is contained in an article on M. Cousin's *Cours de Philosophie*, which appeared in the Edinburgh Review about eleven years ago. "In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the EGO; *objective* denotes what belongs to the object of thought, the NON-EGO. By the Greeks, the word *ὑποκείμενον* was equivocally employed to express either the *object of knowledge*, (the *materia circa quam*), or the *subject of existence*, (the *materia in qua*). The exact distinction of *subject* and *object* was first made by the schoolmen; and to the schoolmen the vulgar languages are principally indebted for what precision and analytic subtilty they possess. These correlative terms correspond to the first and most important distinction in philosophy; they embody the original antithesis in consciousness of SELF and NOT-SELF;—a distinction which, in fact, involves the whole science of mind; for psychology is nothing more than a determination of the subjective and the objective, in themselves, and in their reciprocal relations. Thus significant of the primary and most extensive analysis in philosophy, these terms, in their substantive and adjective forms, passed from the schools into the scientific language of Telesius, Campanella, Beregard, Gassendi, Descartes, Spinoza, Leibnitz, Wolf, &c. The distinction they express is of paramount importance, and of infinite application,

all science. For the construction of science, we must have both *facts of nature* and *acts of reason*. No knowledge can exist without the union, no philosophy without the distinction, of these two elements.

To the formation of science, two things are necessary—FACTS and IDEAS; observation of things without, and an inward effort of thought; or, in other words, sense and reason. Neither of these elements, by itself, can constitute substantial general knowledge. The impressions of sense, unconnected by some rational and speculative principle, can only end in a practical acquaintance with individual objects; the operations of the rational faculties, on the other hand, if allowed to go on without a constant reference to external things, can lead only to empty abstraction and barren ingenuity. Real speculative knowledge demands the combination of the two ingredients;—right reason, and facts to reason upon. It has been well said, that true knowledge is the interpretation of nature; and thus it requires both the interpreting mind, and nature for its subject; both the document, and the ingenuity to read it aright.—*Hist. Ind. Sc.* vol. i. p. 7.

And again:—

When ideas and facts are separated from each other, the *neglect of facts* gives rise to empty speculations, idle subtleties, visionary inventions, false opinions concerning the laws of phenomena, disregard of the true aspect of nature; while the *want of ideas* leaves the mind overwhelmed, bewildered, and stupified by particular sensations, with no means of connecting the past with the future, the absent with the present, the example with the rule; open to the impression of all appearances, but capable of appropriating none.—*Phil. Ind. Sc.* vol. ii. p. 212.

Before we proceed further along the main line of our subject, it seems desirable that we should inform our readers in what sense Mr. Whewell employs the two important terms upon which his work (for the five volumes constitute, in fact, a single work) is constructed.

I use the term IDEA [says Mr. Whewell] to designate those inevitable general relations which are imposed upon our perceptions by acts of the mind, and which are different from any thing which our senses directly offer to us. Thus we see various shades, and colours, and shapes before us; but the *outlines* by which they are separated into distinct objects, the conception by which they are considered as *solid bodies*, at various distances from us,—these elements are not ministered by the senses, but are supplied by the mind itself. And in drawing the outlines of bodies, the mind proceeds in accordance

not only in philosophy proper, but in grammar, rhetoric, criticism, ethics, politics, jurisprudence, theology. It is adequately expressed by no other terms, and if these did not already enjoy a prescriptive right, as denizens of the language, having been familiarly employed by our older metaphysicians, and even subsequently to the time of Locke, "it could not be denied, that, as strictly analogical, they would be well entitled to sue out their naturalization."

with certain necessary general relations which are involved in the idea of *space*. In like manner when, seeing the motions of a needle towards a magnet, we conceive an attractive force exerted and obeyed, we form this conception by referring these motions to the idea of *cause*.

Our sensations are constantly apprehended in subordination to such ideas as these. And ideas of this wide and comprehensive nature,—such as space, time, number, figure, cause, resemblance,—which are the source of an innumerable series of more limited conceptions, I term **FUNDAMENTAL IDEAS**.

Each of these fundamental ideas supplies us with many ideal conceptions. Thus straight lines, angles, polygons, cubes, tangents, curvatures, and the like, are all modifications of the fundamental idea of *space*. In like manner, the fundamental idea of *cause* furnishes us with such conceptions as accelerating and moving force, pressure and inertia, attraction and repulsion. The fundamental idea of *resemblance* gives rise to the conceptions of class, genus, species; and when followed into further detail, and developed by the suggestions of observation, this, along with other ideas, produces the conception of a particular genus or species, as a rose; and so on, in other cases.

I term these **IDEAL CONCEPTIONS**; intending by this designation to remind the reader that the unity which these conceptions give to the circumstances included in them, is not a casual or arbitrary unity, but is derived from the necessity of the case. There are ideal relations which necessarily form the foundation of our knowledge in each province of human thought; and these relations govern our conceptions at first, as well as determine the scientific truths which, by means of our conceptions once formed, we are able to enumerate.—*Phil. Ind. Sc.* vol. i. pp. 26, 27; 37, 38.

Antithetical to these ideas and ideal conceptions are the objective elements of scientific knowledge, which Mr. Whewell prefers to designate “facts;” although in the aphorisms and the first book of the “Philosophy of the Inductive Sciences,” he pursues a more searching analysis, and resolves all science into ideas and sensations.

The antithesis of *sense* and *ideas* is the foundation of the Philosophy of Science. . . . Facts and theory correspond to sense on the one hand, and to ideas on the other, so far as we are *conscious* of our ideas; but all facts involve ideas *unconsciously*; and thus the distinction of facts and theories is not tenable, as that of sense and ideas is.—*Phil. Ind. Sc.* APHORISMS iv, v.

Hence it follows that “the decomposition of facts,”—that is, their purification from all adhesions which imagination or passion may have originally attached to them during our first careless or excited observation of natural phenomena,—their resolution into elementary facts, clearly understood and surely ascertained, referred only to conceptions of the intellect, and those the most simple and exact,—is an essential step in the formation of science, and must precede all investigation of the laws of nature. When facts have been thus prepared, they are bound together by means of appropriate ideal conceptions,

so as to give rise to those general propositions of which science consists. The mental process by which facts thus receive an ideal connexion and unity is called **INDUCTION**.

Induction is familiarly spoken of as the process by which we collect a *general proposition* from a number of *particular cases*; and it appears to be frequently imagined that the general proposition results from a mere juxta-position of the cases, or at most, from merely conjoining and extending them. But if we consider the process more closely, we shall perceive that this is an inadequate account of the matter. The particular facts are not merely brought together, but there is a new element added to the combination by the very act of thought by which they are combined. There is a conception of the mind introduced in the general proposition, which did not exist in any of the observed facts. When the Greeks, after long observing the motions of the planets, saw that these motions might be rightly considered as produced by the motion of one wheel revolving in the inside of another wheel, these wheels were creations of their minds, added to the facts which they perceived by sense. And even if the wheels were no longer supposed to be material, but were reduced to mere geometrical spheres or circles, they were not the less products of the mind alone,—something additional to the facts observed. The same is the case in all other discoveries. The facts are known, but they are insulated and unconnected, till the discoverer supplies from his own stores a principle of connexion. The pearls are there, but they will not hang together till some one provides the string. The distances and periods of the planets were all so many separate facts; by Kepler's third law they are connected into a single truth; but the conceptions which this law involves were supplied by Kepler's mind, and without these, the facts were of no avail. The planets described ellipses round the sun, in the contemplation of others as well as Newton; but Newton conceived the deflection from the tangent in these elliptical motions in a new light,—as the effect of a central force following a certain law; and then it was that such a force was discovered truly to exist.

Thus in each inference made by induction there is introduced some general conception which is given, not by the phenomena, but by the mind. The conclusion is not contained in the premises, but includes them by the introduction of a new generality. In order to obtain our inference, we travel beyond the cases we have before us; we consider them as mere exemplifications of some ideal case in which the relations are complete and intelligible. We take a standard and measure the facts by it; and this standard is constructed by us, not offered by nature. We assert, for example, that a body left to itself will move on with unaltered velocity; not because our senses ever disclosed to us a body doing this, but because (taking this as our ideal case) we find that all actual cases are intelligible and explicable by means of the conception of *forces*, causing change and motion, and exerted by surrounding bodies. In like manner, we see bodies striking each other, and thus moving and stopping, accelerating and retarding each other; but in all this we do not perceive by our senses that abstract

quantity *momentum*, which is always lost by one body as it is gained by another. This momentum is a creation of the mind, brought in among the facts, in order to convert their apparent confusion into order, their seeming chance into certainty, their perplexing variety into simplicity. This the conception of *momentum gained and lost* does; and in like manner, in any other case in which a truth is established by induction, some conception is introduced, some idea is applied, as the means of binding together the facts, and thus producing the truth.—*Phil. Ind. Sc.* vol. ii. pp. 213—215.

In order to assist the general reader in forming a more life-like idea of the nature of inductive reasoning than he can acquire from general description alone, or a philosophical analysis like the foregoing, we will adduce two or three easy examples of the process by which the reason, brooding, so to speak, like that Divine Spirit from whom it proceeds, over the formless objects of the external world, gives birth to sciences, instinct with life, and profuse in gifts for the comfort and well-being of mankind. For our first example we shall have recourse to the admirable “Discourse on the Study of Natural Philosophy” of the distinguished philosopher to whom Mr. Whewell has dedicated his “History of the Inductive Sciences.” It is there given by Sir John Herschell for the same purpose for which we introduce it here.

Let us exemplify the inductive search for a cause by one general example. Suppose, then, that DEW were the phenomenon proposed, whose cause we would know. In the first place, we must separate dew from rain and the moisture of fogs, and limit the application of the term to what is really meant; which is, the spontaneous appearance of moisture on substances exposed in the open air, when no rain or *visible* wet is falling. We have analogous phenomena in the moisture which bedews a cold metal or stone, when we breathe upon it; in that which appears upon a glass of cold water fresh from the well in hot weather; in that which appears on the *inside* of windows when sudden rain or hail chills the external air; in that which runs down our walls, when, after a long frost, a warm moist thaw comes on. Now all these instances agree in one point,—the *coldness* of the object dewed, in comparison with the air in contact with it.

But in the case of the night dew, is this a *real cause*?—is it a fact that the object dewed is colder than the air? Certainly not, one would at first be inclined to say; for what is to *make* it so? But the analogies are cogent and unanimous; and therefore we must not discard their indications. Besides, the experiment is easy; we have only to lay a thermometer in contact with the dewed substance, and to hang another at a little distance above it, out of reach of its influence. This experiment has been repeatedly made, and the answer has been invariably in the affirmative. Whenever an object contracts dew, it is colder than the air. Here then we have an *invariable concomitant* circumstance. But is this chill an effect of dew, or its cause? That dews are accompanied with a chill is a common remark; but vulgar prejudice would make the cold the *effect* rather than the cause. We

must, therefore, collect more facts, or, (which comes to the same thing,) vary the circumstances; since every instance in which the circumstances differ is a fresh fact; and, especially, we must note the contrary or negative cases, that is, the cases in which no dew is produced.

Now, first, no dew is produced on the upper surface of *polished metals*; but it is very copiously produced on *glass*; and in some cases, the *under* side of a horizontal plate of glass is also dewed; which last circumstance excludes the *fall* of moisture from the sky in an invisible form, which would naturally suggest itself as a cause. In the cases of polished metal and polished glass, the contrast shows evidently that the *substance* has much to do with the phenomena; therefore let *the substance alone* be diversified as much as possible, by exposing polished surfaces of various kinds. This done, a *scale of intensity* becomes obvious. Those polished substances are found to be most strongly dewed which are the worst conductors of heat; while those which conduct heat well resist dew most effectually. Here we encounter a *law* of the first degree of generality. But if we expose *rough* surfaces, instead of *polished*, we sometimes find the law interfered with. Thus, roughened iron, especially if blackened, becomes dewed sooner than varnished paper; the *kind* of surface has therefore great influence. Expose, then, the *same* material in very diversified states as to surface, and *another scale of intensity* becomes at once apparent. Those surfaces which part with their heat most readily by radiation, are found to contract dew most copiously; and thus we have detected another law of the same generality with the former, by a comparison of two classes of facts, one relating to dew, the other to the radiation of heat from surfaces. Again, the influence of substance and surface leads us to consider that of *texture*: and here, again, we are presented, on trial, with remarkable differences, and with a *third scale of intensity*, pointing out substances of a close texture (such as stones, metals) as unfavourable, but those of a *loose* texture (as eider-down, wool) as eminently favourable, to the contraction of dew: and these are precisely those which are best adapted for clothing, or for impeding the free passage of heat from the skin into the air, so as to allow their outer surfaces to be very cold while they remain warm within.

Lastly, among the negative instances, it is observed that dew is never copiously deposited in situations much screened from the open sky, and not at all in a *cloudy night*; but if the clouds withdraw, even for a few minutes, and leave a clear opening, a deposition of dew presently begins, and goes on increasing. Here, then, a cause is distinctly pointed out by its antecedence to the effect in question. A clear view of the cloudless sky, then, is an essential condition, or, which comes to the same thing, clouds or surrounding objects act as *opposing causes*. This is so much the case, that dew formed in clear intervals will often even evaporate again when the sky becomes thickly overcast.

When we now come to assemble these partial inductions, so as to raise from them a general conclusion, we consider, first, that all the conclusions we have come to have a reference to that first general fact

—the cooling of the exposed surface of the body dewed below the temperature of the air. Those surfaces which part with their heat outwards most readily, and have it supplied from within most slowly, will, of course, become coldest, if there be an opportunity for their heat to escape, and not be restored to them from without. Now, a clear sky affords such an opportunity. It is a law well known to those who are conversant with the nature of heat, that heat is constantly escaping from *all bodies* by *radiation*, but is as constantly restored to them by the similar radiation of others surrounding them. Clouds and surrounding objects therefore act as opposing causes, by replacing the whole or a great part of the heat so radiated away, which can escape effectually, without being replaced, only through openings into infinite space. Thus, at length, we arrive at the general proximate cause of dew, in the cooling of the dewed surface faster than its heat can be restored to it by communication with the ground or counter-radiation; thus it becomes colder than the air, the moisture of which becomes condensed and is precipitated upon the surface under the form of DEW.

We have purposely selected this theory of dew, first developed by the late Dr. Wells, as one of the most beautiful specimens we can call to mind, of inductive experimental inquiry, lying within a moderate compass.

This instance exemplifies the first stage of induction; that in which we extract laws of the lowest degree of generality from observed phenomena. The next example of inductive reasoning and discovery we shall adduce, illustrates the important process of rising through a series of laws, increasing in generality, to the most comprehensive laws lying within the present range of human knowledge; a process which goes on, theoretically speaking, by a steady and orderly gradation of discoveries, constituting an uninterrupted scale of inductive ascent. "Then only can we augur well for the sciences," says Bacon, "when the ascent shall proceed by a true scale and successive steps, without interruption or breach, from particulars to the lesser axioms, thence to the intermediate, (rising one above the other,) and, lastly, to the most general." The example of which we speak is that furnished by the history of the science of astronomy; a science which has been the exclusive discovery of no one age, but which has derived accessions from almost every period of speculation, from the first dawn of exact philosophy in the schools of ancient Greece, to the brilliant discoveries and profound verifications of modern times.

In the progress of human knowledge respecting any branch of speculation [observes Mr. Whewell] there may be *several* steps in succession, each depending upon and including the preceding. The theoretical views which one generation of discoverers establishes, become the facts from which the next generation advances to new theories. As they rise from the particular to the general, so also they rise from what is general to what is more general. Each induction

supplies the materials for fresh inductions; each generalization, with all that it embraces in its circle, may be found to be but one of many circles, comprehended within the circuit of some wider generalization.

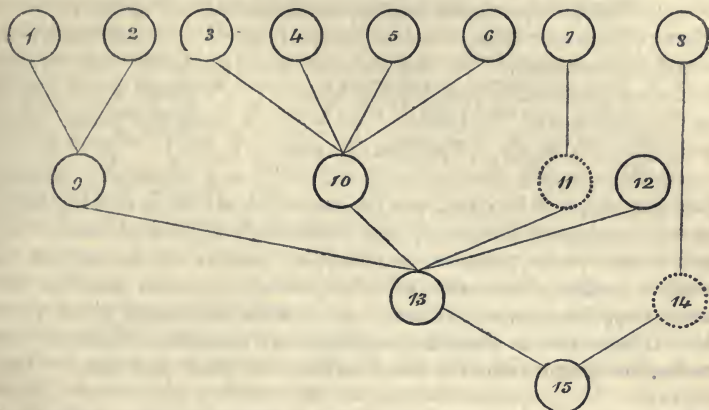
The most conspicuous instance of this succession is to be found in that science which has been progressive from the beginning of the world to our own times; and which exhibits by far the richest collection of successive discoveries;—I mean astronomy. It is easy to see that each of these successive discoveries depended on those antecedently made, and that in each, the truths which were the highest point of the knowledge of one age, were the fundamental basis of the efforts of the age which came next.—*Phil. Ind. Sc.* vol. i. p. 46.

That the stars—the moon—the sun—rise, culminate, and set, are facts *included* in the proposition that the heavens, carrying with them all the celestial bodies, have a diurnal revolution about the axis of the earth. Again, the observed monthly motions of the moon, and the annual motions of the sun, are *included* in certain propositions concerning the movements of those luminaries with respect to the stars. But all these propositions are really *included* in the doctrine that the earth, revolving on its axis, moves round the sun, and the moon round the earth. These movements, again, considered as facts, are explained and *included* in the statement of the forces which the earth exerts upon the moon, and the sun upon the earth. Again, this doctrine of the forces of these two bodies is *included* in the assertion, that all bodies of the solar system, and all parts of matter, exert forces, each upon each. And we might easily show that all the leading facts in astronomy are included in the same generalization.

This gradation of truth, successively included in other truths, may be conveniently represented by TABLES; . . . in which two or more co-ordinate facts or propositions may be ranged side by side, and joined by some mark of connexion, (as a *bracket*.) beneath which may be placed the more general proposition which is collected, by *induction*, from the former. Again, propositions co-ordinate with this more general one may be placed on a level with it; and the combination of these, and the result of the combination, may be indicated (by *brackets*) in the same manner; and so on, through any number of gradations. By this means, the streams of knowledge from various classes of facts will constantly run together into a smaller and smaller number of channels; like the confluent rivulets of a great river, coming together from many sources, uniting their ramifications so as to form larger branches, these again uniting in a single trunk.—*Phil. Ind. Sc.* vol. ii. pp. 240, 241.

Two elaborate and beautiful INDUCTIVE TABLES, one of Astronomy, the other of Optics, are given by Mr. Whewell, as a general exhibition of the course of his argument, and of the nature, as historically shown, of inductive reasoning. Both of them are much too large to allow of the introduction of either into our own pages. And yet it is so important that all who would understand the nature and history of the physical sciences, should clearly perceive the precise nature of that generalization which constitutes the most essential portion of inductive discovery, and the *tabular* arrangement is so

superior to every other for this purpose, that we shall venture to give a short imaginary scheme, by way of illustration. An Inductive Table, then, is of such a *form* as the following :—



In this scheme, which exhibits the form only of an inductive table, the *circles* represent physical facts, and the *lines* the scientific connexion between them, established by means of inductive reasoning. Numbers 1, 2, 3, 4, 5, 6, 7, 8, represent co-ordinate facts, which have, in the first instance, no inductive connexion with each other. But, in the second line, or at the first and lowest stage of generalization, 1 and 2 are represented as bound together by an act of induction, so as to be included in, and, in a sense, replaced by, the more general fact, 9. In like manner, 3, 4, 5, 6, are inductively included in the more general fact, 10. Number 7 represents a fact (of observation) which refuses to submit, at this stage, to inductive grouping; but nevertheless acquires, by more exact observation and experiment, a more distinct and definite character; under which form it is represented by 11. Number 8 is a fact which stands out altogether from our induction.

At this stage of the inquiry, namely, that represented by the second line, 1, 2, 3, 4, 5, 6, 11, 8, are usually designated *facts*; while 9 and 10 are regarded as *theories*. But this popular distinction has no warrant, as Mr. Whewell has satisfactorily shown, in an early chapter of his second work. Thus: the sun rises—that is the *fact*. The *theory* is, that the earth's surface rolls round towards the sun, and thus brings him into view. Yet is not this "theory" a fact likewise? Is it not clear that a theory, if true, is also and on that very account, a fact? Wherein, then, consists the difference between theory and fact? It is a purely subjective difference. That "the earth attracts the moon,"—to take an easy example, for the purpose of showing what this difference really amounts to,—is to most persons a *theory*, being an interpretation of observed pheno-

mena, made *with conscious effort*. But when we say, (for example,) that "the magnet attracts the needle," although we make an interpretation, as before,—all that we actually observe being the motion of the needle when in the neighbourhood of the magnet,—yet since we make this interpretation *without conscious effort*, we receive it as a *fact*. THEORY, then, is some interpretation of phenomena which we make *consciously*. As the consciousness gradually fades away, the theory becomes accepted by us as a FACT. Most, if not all, of our "facts" are of this kind. "If you will be at the pains," says Archbishop Whately, (*Political Economy*, p. 76,) "carefully to analyse the simplest description you hear of any transaction or state of things, you will find that the process which almost invariably takes place is, in logical language, this: that each individual has in his mind certain major premises or principles relative to the subject in question;—that observation of what actually presents itself to the senses, supplies minor premises; and that the statement given (and which is reported as the thing experienced) consists, in fact, of the *conclusions* drawn from the combinations of these premises." But to return.

At the next stage the theories of the former stage are taken and dealt with as facts. Number 12 represents a fact (of observation) brought to light by the progress of scientific discovery, and *co-ordinate* with the facts, 9, 10, 11. These four facts now enter into a wider generalization, represented by 13. And now the fact, 8, which has hitherto obstinately refused to enter into the induction, suddenly and unexpectedly leaps down, and unites (under the form 14) with 13, to compose the inductive fact 15; which, in this our imaginary scheme of illustration, represents the highest and widest generalization at which the science under review has as yet arrived.

In order to make the meaning of this table more clear, and the table itself more instructive, we will adduce a few *real* examples, taken from astronomy. In this case, 1, 2, 3, 4, 5, 6, 7, 8, may stand for such facts as these.—"The earth appears to be immovable:"—"the stars keep their relative places in the vault of the sky, and, with the sun and moon, rise, move, and set:"—"eclipses of the sun and moon often occur:"—"the sun rises, culminates, and sets, at different times and in different places at different seasons; different constellations are visible at night."

As our scheme is an imaginary one, it is evident that the same figures need not, and indeed cannot, stand for the same facts, throughout this explanation. The above are facts which were known to the Chaldeans and the early Greeks. But we must now suppose that we have reached the epoch of Hipparchus and Ptolemy. In this case, 3, 4, 5, 6, may stand for the following facts:—"The earth is a *globe*, about which the sphere of the heavens performs a *diurnal* revolution:"—"the moon appears to move in an *epicycle* carried by an *eccentric*:"—"the planets appear to move in *epicycles* carried by *eccentrics*:"—"the sun appears to move in an *eccentric*, his *apogee*

being moveable." And now, 10 will represent the grand inductive step taken by Copernicus, namely, that "the earth and planets revolve about the sun as a centre, in orbits nearly circular. The earth revolves about its axis, which is inclined to the ecliptic in a constant position; and the moon revolves about the earth."

If we suppose 7 (there is no connexion between this supposition and the preceding) to represent "eclipses of the moon often recur," then 11 will represent, "the moon's eclipses follow certain *cycles*."

If, now, we suppose 9, 10, 11, to stand for "the moon's eclipses follow certain cycles:"—"the sun appears to move annually in an ecliptic, oblique to the diurnal motion:"—"the planets have proper motions and certain cycles:"—then 12 may very fitly represent, "the places of stars are determined by their longitudes, measured from the equinox;" this being a fact co-ordinate with the others, and therefore placed in the same line with them. (To prevent mistake, we beg to observe, that these four facts do not, in reality, group into any single inductive fact of higher generality. That part of our diagram which generalizes 9, 10, 11, 12, into 13, requires other and wholly distinct suppositions for its illustration.)

We are now to illustrate the connexion between 8 and 13; which represents one of the most interesting circumstances in the history of inductive discovery. This we will do in Mr. Whewell's words.

The evidence in favour of our induction is of a very high and forcible character, when it enables us to explain and determine cases of a kind *different* from those which were contemplated in the formation of our hypothesis. No accident could give rise to such an extraordinary coincidence. No false supposition could, after being adjusted to one class of phenomena, so exactly represent a different class, when the agreement was unforeseen and un contemplated. That rules springing from remote and unconnected quarters should thus leap to the same point, can only arise from *that* being the point where truth resides. Accordingly, the cases in which inductions from classes of facts *altogether different* have thus *jumped together*, belong only to the best established theories the history of science contains. This peculiar feature in their evidence I will take the liberty of describing by a particular phrase, and will term it the *Consilience of Inductions*."—*Phil. Ind. Sc.* vol. ii. p. 230.

As an example of this "Consilience of Inductions," let us suppose 13 to stand for the lunar and planetary perturbations, and 8 for "there is a precession of the equinoxes." Now, the physical cause of the perturbations of the moon and the planets was not discovered until the time of Newton; but the *fact* of the precession of the equinoxes had been discovered by Hipparchus. For nearly eighteen hundred and fifty years did this discovery of Hipparchus stand out from the inductive generalizations, which, from time to time, grouped together the other facts of astronomical science, if not into physical, yet into formal, laws; an anomalous fact, lying beyond the borders of the widest law induction had traced out among the celestial bodies.

Then, suddenly, leaping down the stream of time, it is transformed by Newton into "precession of the equinoxes is produced by the attraction of the moon and sun on the *oblate* earth,"—which transformed fact we represent by 14:—while 13 and 14 (in conjunction with other facts which our table does not exhibit) enter into the comprehensive generalization of Newton, that "all parts of the earth, sun, moon, and planets, attract each other with forces inversely as the squares of the distances." This generalization we represent by 15, which marks the highest step at which astronomical induction has hitherto arrived.

We have now gone through our exhibition of the nature of induction. Our readers will already have seen, that while Mr. Whewell insists upon the importance of observation, as a means towards the construction of science,—indeed, no modern physicist or scientist* is likely to neglect or underrate the material element of science,—he dwells with peculiar emphasis upon the nature and functions of the ideal element. This element has been too much disregarded by philosophers; they have undervalued its importance, and some have even denied its existence. In a brief but interesting review of opinions on the nature of knowledge and the methods of seeking it, which constitutes his twelfth book, Mr. Whewell has shown how a great struggle has been going on among men of speculative minds, from the days of Plato and Aristotle until now, as men have urged the claims of Ideas or of Experience, and as alternately each of these elements of knowledge has been elevated above its due place, while the other has been unduly depressed. Our limits will not allow us to follow Mr. Whewell through this part of his work; but we may observe that the doctrine of Ideas has never yet had justice done to it. When Bacon arose as "the Father of *Experimental* Philosophy" and "the Chancellor of *Nature*," he "undertook the injured pupil's cause," not against the aggressions of an *ideal* philosophy, but against a vain attempt to reduce every part of human knowledge to a systematic form; against an illicit and vicious method, which disregarded all *objective* ideas or external forms, and while it began, indeed, with facts of observation, rushed at once, and with no gradations, to the most general principles. "Man, as the minister and *interpreter* of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him; and neither knows nor is capable of more." "There are, and can exist, but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms; and from them, as principles, and their supposed indisputable truth, derives and discovers the intermediate axioms. This is the way now in use. The other con-

* "As we cannot use physician for a cultivator of physics, I have called him a *physicist*. We also need very much a name to describe a cultivator of science in general. I should incline to call him a *scientist*."—PHIL. IND. SC. vol. i. p. cxiii. *Aphorisms Concerning the Language of Science.*

structs its axioms from the senses and particulars, by ascending continually and gradually, till it finally arrives at the most general axioms; which is the true but unattempted way." "Each of these two ways begins from the senses and particulars, and ends in the greatest generalities. But they are immeasurably different; for the one merely touches cursorily the limits of experiment and particulars, whilst the other runs duly and regularly through them; the one from the very outset lays down some abstract and useless generalities, the other gradually rises to those principles which are really the most common in nature." "Then only can we augur well for the sciences, when the ascent shall proceed by a true scale and successive steps, without interruption or breach, from particulars to the lesser axioms, thence to the intermediate, (rising one above the other,) and lastly to the most general."* These profound and searching aphorisms, rightly understood, are so far from militating against an ideal philosophy, that a true idealism, as distinguished from its counterfeits, as well as opposed to a materialized philosophy, will not, we believe, prevail, until these aphorisms have been carefully studied, generally accepted, and implicitly obeyed; so far as they can be shaped into maxims for the regulation of the intellect, in its endeavours to apprehend the pure and unearthly archetypes, which quicken and mould into meaning and beauty lifeless and formless matter. We may, however, admit that Bacon does not bring out with sufficient fulness the ideal element of our knowledge. The triumph of Nominalism in the schools had reduced all purely intellectual speculations to mere shadow-fighting. "Like as many substances in nature, which are solid, do putrefy and corrupt into worms, so," says Bacon, "it is the property of good and sound knowledge, to putrefy and dissolve into a number of subtle, idle, unwholesome, and, as I may term them, *vermiculate* questions; which have, indeed, a kind of quickness, and life of spirit, but no soundness of matter, or goodness of quality. This kind of degenerate learning did chiefly reign among the schoolmen . . . The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby: but if it work upon itself, as the spider worketh his web, then it is endless, and brings forth, indeed, cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit."† Raised up at a time when true Realism had not only been banished from the schools, but a pseudo-ideal philosophy of words—"the images of matter"—destitute of the "life of reason and invention," had been set up in its stead,—a philosophy "for a while good and proportionable," but when we descend into its distinctions, "instead of a fruitful womb, for the use and benefits of man's life, ending in monstrous altercations and barking questions," like the dogs around the waist of Scylla;—

* Bacon, *Novum Organon*, Lib. i. Aph. 1, 19, 22, 104.

† *Ibid.* *Advancement of Learning*, B. i.

raised up, we say, at such a time, Bacon was naturally led to insist almost exclusively upon the maxim, that facts of observation, and such facts alone, are the essential elements of all true science; and to proclaim, that "as both heaven and earth do conspire and contribute to the use and benefit of man," so we ought to separate and reject from philosophy "vain speculations, and whatsoever is empty and void, and to preserve and augment whatsoever is solid and fruitful;" remembering, that knowledge is not "a couch, whereupon to rest a searching and restless spirit, nor a terrace, for a wandering and variable mind to walk up and down with a fair prospect," but "a rich storehouse, for the glory of the Creator, and the relief of man's estate." But from the time of Bacon downwards, we find a general disposition among physical philosophers to neglect the ideal element of our knowledge.

The disposition to ascribe all our knowledge to experience (says Mr. Whewell) appears in Newton and the Newtonians by many indications. For instance, it is seen in their extreme dislike to the ancient expressions by which the principles and causes of phenomena were described, as the *occult causes* of the schoolmen, and the *forms* of the Aristotelians, which had been adopted by Bacon. Newton says (*Optics*, Qu. 31), that the particles of matter not only possess inertia, but also active principles, as gravity, fermentation, cohesion: he adds, "These principles I consider not as occult qualities, supposed to result from the specific forms of things, but as general laws of nature . . . To tell us that every species of things is endowed with an occult specific quality, by which it acts and produces manifest effects, is to tell us nothing: but to derive two or three general principles of motion from phenomena, and afterwards to tell us how the properties and actions of all corporeal things follow from these manifest principles, would be a great step in philosophy, though the causes of these principles were not yet discovered."

All this (continues Mr. Whewell) is highly philosophical and valuable; but the investigation of *specific forms* is by no means a frivolous or unmeaning object of inquiry. Bacon and others had used *form* as equivalent to *law* . . . Both *form* and *law* imply an ideal connexion of sensible phenomena; *form* supposes matter which is moulded to the form; *law* supposes objects which are governed by the law.

But occult causes, employed in the way Newton describes, had certainly been very prejudicial to the progress of knowledge, by stopping inquiry with a mere word. The absurdity of such pretended explanations had not escaped ridicule. The pretended physician in the comedy gives an example of an occult cause or virtue.

" Mihi demandatur
A doctissimo doctore,
Quare opium facit dormire?
Et ego respondeo,
Quia est in eo
Virtus dormitiva,
Cujus natura est sensus assopire."

Hence it was that

Newton, along with views the most just and important concerning the nature and methods of science, had something of the tendency, prevalent in his time, to suspect or reject, at least speculatively, all elements of knowledge except observation. This tendency was, however, in him so corrected and restrained by his own wonderful sagacity and mathematical habits, that it scarcely led to any opinion we might not safely adopt. But we must now consider the cases in which this tendency operated in a more unbalanced manner, and led to the assertion of doctrines, which, if consistently followed, would destroy the very foundations of all general and certain knowledge.—*Phil. Ind. Sc.* vol. ii. pp. 453—456.

This downward tendency was corrected in the minds of the great discoverers, as well as of those who were engaged in submitting their discoveries to mathematical verification, by the fact that, as real and successful labourers in the fields of science, they could not but introduce the ideal element among the external objects which observation and experiment brought together. It was only incidentally that they had occasion to reflect upon the formal nature of their own labours. Their department lay in physics, not in psychology. But as soon as an influential psychologist should arise, who should collect the scattered and latent principles of sensationalism, and mould them into shape, and put them forth as sound metaphysical doctrine; and men, instead of exercising their minds in physical research or mathematical investigation, should begin to speculate about the methods and rules of mental action when engaged in these researches, then the whole latent mischief would break out, and the plague become apparent. Such a psychologist arose in the person of Locke, a man who has done infinitely more to impoverish and degrade philosophy than many who have come down to us (Hobbes for example) with branded reputations. So that it has been the fate of Locke, after enjoying a short, feverish, unreal popularity, to receive the punishment due to his offences against those principles of civil government upon which the security and well-being of society depend, and those principles of philosophy which raise the mind of man to converse with the Eternal,—for whilst true philosophy, like Jacob's ladder, has its lowest round upon the earth we tread under our feet, its aspiring summit is hid amidst the ineffable glories of the Unseen Presence;—it has been, we say, the justly-merited doom of Locke to suffer punishment in the infamy which now universally overwhelms his *followers*. Putting himself at the head of the assault against the ideal philosophy, which, in his day, was becoming more and more vigorous, Locke became the hero, and his name has been the watchword, of those who profess the philosophy of the senses, even up to our own times. But when Condillac, frightfully consistent in his discipleship to the philosopher of Wrington, had told us that “all ideas are transformed sensations;” and D'Alembert, that “observation and calcu-

lation are the only sources of truth ;” and Helvetius, that “ the most sublime truths, when once simplified and reduced to their lowest terms, are nothing more than identical propositions :” and these, and their kindred principles, had smitten the minds of those who embraced them with the curse of barrenness, and society—so close is the connexion between bad philosophy and evil practice !—with the mad wickedness that convulsed Europe to its centre ; then began men, to whom God had given purer and higher principles, vigorously and effectually to arouse themselves against the base and pestilent tenets of the sensational school.

The general mind of Europe is now in a state of strong reaction ; but, as is too often the case when mighty changes are going forward, an indiscriminate iconoclastic spirit is blended, in some minds, with that purer and nobler spirit, which abstains religiously from destruction, and expends its energies upon the holy work of rebuilding the Temple of Truth, after the pattern showed on the Mount. Because the physical sciences have been prosecuted, in some quarters, too exclusively ; because their triumphs have been proclaimed, by some, too boastfully ; because some, profoundly ignorant of their interior nature and legitimate scope, have said that their glory is to have spanned our rivers with proud bridges, or pierced their depths with adventurous tunnels ; to have changed night into day, and brought down lightning from the skies ; to have dismissed the horse from the road, the workman from the workshop, the sailor from the mast, in order that unwearied steam may annihilate distance, supersede labour, and bear the voyager on its vaporous wings in fearless defiance of the elements ; because, while these have degraded the Sciences into handmaids to Art, others have raised them into patronesses of Religion ; so that Moses and the Prophets, Jesus Christ and His Apostles, are required to suspend their commission, until some modern minute philosopher, after having counted the feathers on a butterfly’s wing, or calculated the age of some mouldering bone, shall condescend to countersign their credentials ;—because these, and other like follies and offences, have been committed, it has been too hastily concluded that physical science is conversant only with what is visible and tangible, and ministers only to man’s bodily enjoyments ; that it shuts him out from converse with spiritual things ; that it disposes him to unbelief, and engenders vanity. These conclusions are most unjust. It is a narrow, and altogether mistaken view, to represent physics as conversant only with matter and material things ; if by this representation it be meant to deny that they conduct the mind of the inquirer into the regions of pure thought. Mr. Whewell has most abundantly and satisfactorily shown that ideas are no less essential than facts to the formation of science.

An exposition and discussion of the fundamental ideas of each science may, with great propriety, be termed the PHILOSOPHY of such science. These ideas contain in themselves the elements of those

truths the science discovers and enunciates; and in the progress of the sciences, both in the world at large and in the mind of each individual student, the most important steps consist in apprehending these ideas clearly, and in bringing them into accordance with the observed facts.—*Phil. Ind. Sc.* vol. i. p. 76.

And again :—

The classification of the sciences has its chief use in pointing out to us the extent of our powers of arriving at truth, and the analogies which may obtain between those certain and lucid portions of our knowledge, with which we are here concerned, and those other portions, of a very different interest and evidence, which we here purposely abstain to touch upon. . . .

In this, as in any other case, a sound classification must be the result, not of any assumed principles imperatively applied to the subject, but of an examination of the objects to be classified. . . . The classification obtained by that review of the sciences in which the history of them engaged us, depends neither upon the faculties of mind to which the separate parts of our knowledge owe their origin, nor upon the objects each science contemplates, but upon a more natural and fundamental element, namely, the *ideas* each science involves. The ideas regulate and connect the facts, and are the foundations of the reasoning in each science. . . .

We may further observe, that this arrangement of sciences according to the fundamental ideas they involve, points out the transition from those parts of human knowledge which have been included in our history and philosophy, to other regions of speculation into which we have not entered. Thus the history of physiology (*Hist. Ind. Sc.* vol. iii. p. 431) led us to the consideration of life, sensation, and volition. . . . Again, the class of Palætiological Sciences which we were in the history led to construct, although we there admitted only one example of the class, namely Geology, does in reality include many vast lines of research; as the history and causes of the diffusion of plants and animals, the history of languages, arts, and, consequently, of civilization. Along with these researches comes the question, how far these histories point backwards to a natural or a supernatural origin? and the idea of a First Cause is thus brought under our consideration. Finally, it is not difficult to see, that as the physical sciences have their peculiar governing ideas, which support and shape them, so the moral and political sciences also must similarly have their fundamental and formative ideas, the source of universal and certain truths, each of their proper kind.—*Phil. Ind. Sc.* vol. ii. pp. 277—280.

We have exceeded our prescribed limits, and must hasten to conclude. Many deeply interesting questions in connexion with this subject still remain to be considered. We hope to be able at some future opportunity to bring some of them under our readers' notice. For the present we have attempted nothing more than a brief synopsis of Mr. Whewell's noble contribution to philosophy. On some points

we are constrained to dissent from him ; but on these we do not touch. We are of opinion that a more searching analysis might have been applied to the inductive process ; but a series of papers, unfettered by the obligations of a review, would be necessary for any thing like an adequate development of this subject.

After having travelled so pleasantly and so profitably along the high paths of philosophy, with Mr. Whewell as our companion and guide, it would be ungracious in us to find fault with any thing at parting : otherwise we would express our regret that Mr. Whewell repeats himself so frequently ; and would suggest, that since he has now produced an extended and elaborate treatise on the *Philosophy* of the Sciences, the value of the *History* would be greatly increased by the omission of most, if not all, of the anticipatory speculations and philosophisings which occur throughout it, and the introduction of matter more directly historical. But Mr. Whewell himself will, we are persuaded, so clearly see the propriety of submitting the entire work, when the opportunity shall arrive, to a careful revision,—throwing out certain references of mere temporary interest, bringing up the histories of each science to the stage at which they shall have then arrived, drawing the boundary line between the history and the philosophy with a steadier hand, fitting the arrangements of the two works to each other so as to form a consistent whole,—that we shall say not a word more in the discharge of the ungrateful part of a reviewer's office. We extract, with much pleasure, a beautiful passage in the *History*, in continuation of our defence, hereafter to be resumed, of the Physical Sciences from the charge of materializing the mind, or causing it to “swell” with turbulence and vanity : and with this quotation, slightly modified in one sentence, which takes up the subject at the point where we broke off in order to throw in these last two paragraphs, we shall conclude.

The real philosopher, who knows that all the kinds of truth are intimately connected, and that all the best hopes and encouragements which are granted to our nature must be consistent with truth, will be satisfied and confirmed, rather than surprised and disturbed, to find the natural sciences leading him to the borders of a higher region. To him it will appear natural and reasonable, that, after journeying so long among the beautiful and orderly laws by which the universe is governed, we find ourselves at last approaching to a source of order, and law, and intellectual beauty ; that, after venturing into the region of life, and feeling, and will, we are led to believe the fountain of life and will not to be itself unintelligent and dead, but to be a living mind, a power which aims as well as acts. To us this doctrine appears like the natural cadence of the tones to which we have so long been listening, and without such a final strain our ears would have been left craving and unsatisfied. We have been lingering long amid the harmonies of law and symmetry, constancy and development ; and these notes, though their music was sweet and deep, must too often have sounded to the ear of our moral nature as vague and unmeaning

melodies, floating in the air around us, but conveying no definite thought, moulded into no intelligible announcement. But one passage, which we have again and again caught by snatches, though sometimes interrupted and lost, at last swells in our ears full, clear, and decided; and the religious "Hymn in honour of the CREATOR," in which all the best philosophers of nature have ever joined, swells, and will yet swell, into richer and deeper harmonies, and will roll on hereafter,—“the perpetual song” of the temple of science.—*Hist. Ind. Sc.* vol. iii. p. 477.

Sermons. By the Rev. J. M. CAMPBELL, late Minister of Row, Dumbartonshire. Greenock: Lusk. 2 vols. 12mo. 1832.

The Unconditional Freeness of the Gospel. In Three Essays. By THOMAS ERSKINE, Esq. Advocate. Edinburgh: Waugh and Innes. 12mo. 1828.

The Whole Proceedings in the Case of the Rev. J. M. Campbell, Minister of Row. Greenock: Lusk. 12mo. 1831.

Lectures on the Book of Revelation. By the Rev. EDWARD IRVING, A.M. London: Baldwin and Cradock. 4 vols. 12mo. 1831.

On the Day of Pentecost. By the same.

A Series of Tracts on the Intrusion of Ministers on Reclaiming Congregations. Edinburgh: Johnstone. 1839.

Historical Sketch of the Ecclesiastical Establishment in Scotland, &c. By GEORGE BUCHAN, Esq. of Kelloe. Edinburgh: Johnstone. 1840.

Hints on the Question now Affecting the Church of Scotland; Addressed to Members of the Church of England; with a Letter to Viscount Sandon, M.P. By J. C. COLQUHOUN, Esq., M.P. Glasgow: W. Collins. London: Hamilton and Co., &c. 8vo. 1840.

OUR readers may perhaps feel astonished, not more at the array of books we have prefixed to this article, than at their seemingly heterogeneous character, and their diversity of subject. We hasten, however, to assure them that the works in question, with all their variety, have something in common, which has induced us thus to lump them together. They exhibit different phases of Scottish Presbyterianism, and the state of affairs which it tends to produce, a subject from the consideration of which there is much to be learned.

The notions of the Scottish religious establishment, which prevail among the grand majority of Englishmen, are, we take it, something of the vaguest. A few years ago, before the present crisis, the Presbyterianism of the north was viewed, even by most Churchmen, in a far from unfriendly light. It was considered to be something which had

once, indeed, been very fanatical, rabid, and dangerous, but now, though still perhaps out of taste, quiet and harmless, the ally of good government, and by all means to be supported, as promoting religion and morality among the very singular people who preferred its rude appointments, its strained extemporaneous prayers, and its vicious, though pithy, eloquence to the refined propriety, the majestic Liturgy, and the quiet modest preaching of their own church. It was regarded as entirely a national question; for that a sister, or, rather, a daughter church of their own existed in Scotland, resembling her, but still independent of her, with orders such as she could recognize, and a constitution such as she could approve, though with a Liturgy and Canons of her own, was what they never dreamed of, and what, indeed, they had but scanty means of discovering. Supposing them to go to Scotland, and to mix with Scottish Episcopalians, it was ten to one (in the south at least) that they heard their friends describing themselves as members of the Church of England,* and the place of worship they frequented designated "the English Chapel," alike by friend and foe. What wonder, then, if uninquiring persons from England conceived the episcopal congregations in Scotland to be much the same thing as the Protestant congregations in Paris or Naples, in both cases introduced by the English, and differing only in this, that, in the case of Scotland, the natives were at liberty to follow the fashion of their visitors if it pleased them?

It is beside our present purpose, however, to vindicate the national independence of the Episcopal Church of Scotland, "the branch of Christendom," said Bishop Horne, "in which St. Paul, were he on earth, would wish to live and die." Only, in passing, let us congratulate our readers on the Archbishop of Canterbury's bill of last year, by which the Church of England is placed in a position, with regard to the churches of Scotland and America, unquestionably much more catholic than that she occupied before. We now hasten to the fulfilment of our present purpose, which is to present our readers with a view of the recent phenomena exhibited by Scottish Presbyterianism,—to show how miserable is the provision which that human and narrow system makes for the wants of earnest men, and how, whenever such arise, they are sure to be led, amid all their fanaticism and turbulence, to point unconsciously to the genuine church, which contains the only solution of their difficulties, and satisfaction for their needs, and thus to illustrate, "not unto themselves, but unto us," some aspect or other of catholic truth.

The quiet character of the Scottish Establishment, under which

* Thus Mr. Colquhoun, the author of one of the pamphlets named at the head of our article, describes himself as "a member of the Church of England." As this gentleman is a Scotchman by birth, and resides in Scotland, except when engaged on his parliamentary duties, we think he would more accurately designate himself as "a member of the Scottish Episcopal Church." We are aware of the unseemliness of the adjective *Episcopal*, which is only to be justified as saving misapprehension, which might ensue did we speak of the Scottish Church.

she gained the amount of favour from English Churchmen, of which we have been speaking, is rapidly passing away. We are now told, (and we were never told [a greater truth,]) that it only marked her when all her distinctive principles were in abeyance. Their revival certainly is about as unquiet as any thing can well be; but this is no count in our indictment against her. Were she entirely in the wrong, we should probably find her either swelling the ranks of revolution and democracy, or else on the very friendliest terms with the powers that be: being half in the right and half in the wrong, we have simply a general aimless effervescence.

At present she is convulsed by a question of discipline; twelve years ago she was rent by doctrinal dissension. Let us now consider each of these, and see how far she herself is not answerable for the fanaticism that arose in the one, and the turbulence that appears in the other case. From both investigations we shall find, as we venture to promise, that really earnest men within her pale are, in the first place, prevented by her peculiarities from reaching the catholic truth at which they aim, and secondly, cannot be so far prevented as not to make approximations to it, and thereby illustrate it in a very powerful way.

We will begin with what is first in the order of time—the doctrinal excitement which prevailed among Presbyterians ten or twelve years ago. It had two roots, which converged, however, into one growth,—one on the banks of the Gareloch, the other in a Presbyterian meeting-house in London. Though, however, the Rowites and Irvingites (for such were the names given to the parties in question) joined forces, and reciprocally communicated the full amount of each other's truth and each other's error, the traces of their aboriginal distinctness remained to the last. They may, therefore, be dealt with separately; and we will, in the first place, proceed to the Rowites.

The creed of Scottish Presbyterianism, as all the world knows, is a Calvinistic one—and Calvinistic to the full amount to which the Genevan system has ever been pressed—going beyond, therefore, the statements of Calvin himself, nor desisting till it has filled up its outline after the terrific symmetry of the model given in the synod of Dort. The formularies adopted by our Presbyterian brethren are the Westminster Confession and Catechisms. Into this mould must the thoughts of every one be compressed, who would officiate as a minister of the kirk; and, accordingly, the candidates for the sacred office are carefully trained in as subtle and scholastic Calvinistic exercises of their understanding as they would be in popish ones at Salamanca.*

* Theological attainments are a great rarity in Scotland, except among the Episcopalians. We have met with honest and able men among the ministers of the Establishment, but very rarely with any one whose divinity went beyond the Five Points and the Protestant doctrine of Justification.

Now the influence of the tenets usually styled Calvinistic varies, not only with the extent to which they are carried, but the circumstances with which they are surrounded. In the case of the great father, who is commonly, but we think very mistakenly, considered the founder of the entire scheme, it does not get beyond his metaphysical system. For St. Augustine's doctrine of grace, whatever be its merits or demerits, is merely his way of realizing to himself the greatness of God, and the impossibility of good, in any creature, except as coming from him; much more of a clean thing coming from an unclean. Let it be remembered that he adhered to the catholic doctrine of the sacraments, and therefore of course to baptismal regeneration; next, that while,—holding, in conformity with what has been said above, that for every point in which one man is favourably differenced from another, he is indebted to Divine election, and therefore necessarily tracing the grace of perseverance to the same source, he did nevertheless maintain that numbers through election receive grace, and make some progress in it, (such progress that, then dying, they would die in a state of salvation,)* who afterwards fall away.† So that those elected to final perseverance can only be discriminated by their final perseverance; while, in the mean time, all baptized persons are to believe in the remission of their sins, in their regeneration and adoption, and in the grace of God ever present with them in the due use of the ordinances of the church, in prayer, and in their hearty efforts to obey. It is obvious, therefore, that St. Augustine did not hold the modern doctrine of final perseverance at all; that his supposed Calvinism by anticipation was, as we have already said, merely his metaphysical system; and that his own practical conduct and his religious guidance of others must have remained identical with what they would have been had he never thought about the Divine decrees at all.

There is nothing in our own church to hinder any of her clergy from holding the full system of Augustine as we have attempted thus hurriedly to sketch it; and it was, on the whole, in the same combination with more authentic and catholic views, that it was adopted by many of the great divines of the first century after the reformation; though not, we admit, without something of a nearer approximation to the system of Geneva. Still, as long as Calvinism is only in the stage to which they carried it, it is a matter on which no man has a right to quarrel with his brother, being merely the latter's way of defining and expounding that entire dependence of the guilty creature on his Maker's grace, which all true Christians will assert and maintain.

Very different, however, does Calvinism become, when, in addition to a denial of the grace of the sacraments, it receives the horrible

* We are merely giving St. Augustine's views, not our own. For to us it seems a going beyond what is written to feel sure that any have so won the victory during their life, that they would be safe dying sooner than they do.

† Vide his treatise "De Dono Perseverantiæ."

complement of particular redemption. This was the finishing touch given it at Dort, and which the English puritans welcomed and adopted. Were a plain Christian asked the following question from the Assembly's Shorter Catechism, "Did God leave all mankind to perish in this estate of sin and misery?" he would probably answer either in the spirit or the letter of our Saviour's declaration, "God so loved the world that he gave his only-begotten Son, that all who believe on him should not perish, but have everlasting life." But how is the unhappy victim of the synod of Dort taught from his tenderest years to reply to this stupendously-important question? As follows: "God having from all eternity elected some to everlasting life, did enter into a covenant of grace with them to bring them out of this estate of sin and misery, through a Redeemer." In keeping with this, the next question is, "Who is the Redeemer"—not of the world, but—"of God's elect?" How different, surely, must be teaching like this,—teaching under which the young catechumen learns many hard sayings about God and the covenant of grace, and election, and effectual calling, without a single intimation, a single hint, that he is himself concerned in one word of what he is saying, with every thing in his own self-consciousness and experience to testify that he is in nowise distinguished from his fellows,—how different, we say, must be such teaching, both in itself and in its practical result, from that of our own glorious Catechism, of which the very first lesson is, that the learner is himself interested in, and intimately connected with, all that it is about to unfold,—that he is to prepare himself for being instructed, not in a system of dogmata and definitions, but in the close and awful relationship in which he stands to the unseen Lord of his being and emancipator of his spirit from its natural bondage,—and to start with describing himself as "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

For the deadly poison of the Calvinistic scheme, in its modern symmetry, consists in this, that in no legitimate way can the sinner appropriate to himself a single privilege or promise of the covenant of grace. Christ died, he is told, only for a secret unknowable selection out of the sons of men, who are to reap, each in its turn, the various blessings his death has purchased. How is he to know that he is one of them? How is he to approach God, to plead Christ's merits, to say the Lord's Prayer, till he knows that he is one of them? These are questions which we incline to believe have worked in the minds of Scotchmen, even before the present day, to an extent of which such Englishmen as have had but little contact with Calvinism (*i. e.* four-fifths of the people) can have no conception. At all events, about the time we have specified, they were afloat and stirring after a very peculiar fashion.

Somewhere about A.D. 1827, Mr. Campbell, minister of the parish of Row, on the banks of one of the loveliest of Scottish lochs, having up to that time been known only from his zealous discharge of his

pastoral duties, became signalized as a preacher of the doctrine of assurance ; *i. e.* that no man was a true Christian who did not know himself for such ; who did not feel sure that his sins were done away in Christ, that he was accepted in the Beloved, and in short in a state of salvation. This teaching gave great, and, we will admit, very deserved offence. For, putting the peculiar doctrines of the Scottish establishment quite out of the question, no sober Christian will fail to recognize that the New Testament not only permits, but to a certain extent even prescribes doubts as to our spiritual state—doubts which the most advanced in the divine life will sometimes feel most awfully, and, we must add, will feel with most rational grounds. Besides, the New Testament knows nothing of peculiar reasons for confidence, peculiar privileges, or peculiar experiences ; and unless there be some general ground on which others may rest this assurance, equally with the flighty Christian who announces it of himself, it must be vain and illusory, must create its own grounds, must be itself its own foundation. Such common grounds, however, Mr. Campbell, as we shall soon see, persuaded himself that he had discovered. But, in the meanwhile, let us look at the question at this stage ; let us see how the Calvinists of the north dealt with it ; what we may conceive their respective views of it to indicate in Mr. Campbell and in them ; and in what light we may regard the notion of assurance, when confronted with it, either in his writings, or in the statements of sectarians among ourselves.*

The Scottish answer was something like this : “ We cannot be enjoined to feel assurance without evidence ; and in this case a man at the commencement, at least, of his christian course can have none. There is a general declaration in scripture, that Christ Jesus died to save sinners, but there is none that he died to save me in particular.† I must wait till I find faith, and repentance, and genuine holiness in my character, before I am warranted in feeling assurance, which cannot therefore be, as represented, of the essence of faith, and with which I cannot be asked to commence my christian course.”

Whether we adopt an answer like this, or whether we object, as would be the usual way here in the south, that the doctrine is enthusiastic and dangerous,—that scripture bids us “ examine ourselves,” and prescribes “ fear and trembling,”—we do not, it seems to us, hit the mark. Our brother has in him the dawning of a truth on this subject, and he feels that, unless rude violence is to be done to the language of the New Testament, there is something revealed in it which the sinner is not merely to hope for, but to appropriate,—that the high privileges it proclaims are spoken of as the *known* possession

* It is a capital tenet, we need hardly say, with the Wesleyan Methodists.

† *Vide* Appendix to a volume of Sermons, by the late Dr. Thomson, of Edinburgh.

of some among the sons of men,—that the spirit of adoption it inculcates implies and is identical with the assurance for which he contends. There is no effectual way of answering him, except by showing him that the Church recognizes the whole of his truth, clearing it of the accompanying error,—that she both keeps it purer, and develops it better, than he does himself. The position for which Mr. Campbell and his friends panted, and which they tried to persuade themselves they had gained, is none other than that on which the Church places every baptized child. She teaches him to believe of himself, that he has been “made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.” And therefore he is to say, “Our Father” in the spirit of a son,—he is to serve God “in holiness, *without fear*,”—he is to rejoice in the certainty of his redemption and his regeneration,—he is to feel assured that in him the old lineage from Adam is cut off, and that he is engrafted on the new,—he is to “walk worthily of God, *who hath called* him to His kingdom and glory,—he is to have his citizenship in heaven; *for* he has “come unto Mount Zion and to the city of the living God—the heavenly Jerusalem.” And he is to do all this as one who counts not himself to have apprehended; who knows well that, in his case, these great things may have been given in vain,—that his own perversity may yet cheat him of his crown,—that the victory is not won till the end,—that

“The grey-haired saint may fail at last,—
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love.”

In short, the Church answers the legitimate cravings of the enthusiast, by offering him what she gives her children—not the assurance of his own final salvation, which she cannot and must not give him,—but the assurance of a present true grace of God, in which he may stand—of an ascertained regeneration and an ascertained adoption—of a loving Father who is in heaven.

The catholic doctrine of baptism is, then, the truth of which Mr. Campbell's notion was the shadow. In his most interesting works, it is wonderful how near he sometimes comes to that doctrine. He missed it, however,—indeed, he could not easily do otherwise,—and was led, mainly in conjunction with Mr. Erskine, to mature the doctrine of universal pardon as the necessary complement of his religious scheme, and the necessary deduction (so he thought) from the doctrine of universal redemption. With this were mixed the Irvingite views of prophecy and the miraculous gifts of tongues and supernatural power, all, we need scarcely say, keeping up a heated atmosphere of fanaticism around Mr. Campbell and his friends and followers. At length, after much tedious and intricate process, the Scottish establishment succeeded in expelling this man from her pale, on the ground of his three doctrines of universal redemption, universal pardon, and assurance, which she deemed incompatible alike

with truth and with her standards of truth. However that may be, in an alternative of error, we confess we should rather find ourselves by the side of Mr. Campbell than his opponents. It is quite beside our present purpose to discuss that gentleman's theological system. We have only brought it forward as one recent illustration of our general proposition; but we should do violence to our feelings did we not recommend both his and Mr. Erskine's writings to those of our readers who are well grounded in Church principles. Such can hardly imbibe the error, or catch the feverish fanaticism with which both abound; while they will find much to illustrate most powerfully to them the great catholic doctrines,—most vivid views of one or two features of truth,—the great principle that we are to read the mind of God in the cross of Christ wonderfully brought out,—and the love of God most touchingly, as well as exultingly, proclaimed. They will, we are sure, both understand their position as churchmen better than they did, and feel more grateful for it.*

We must now pass on to the Irvingite delusion, as melancholy and as instructive a subject of contemplation as can well be imagined. If there be a thing with which we have little patience on the part of a reflecting Churchman, it is a want of sympathy with the late Mr. Irving. He was a man of noble and most excellent endowments, with the keenest sense of the hollowness of all that came below the scriptural mark, whether of faith or practice, and of the exceedingly wide departure which the self-styled *religious* world has made from the apostolical temper and estimate of things. But he was himself in a false position, and he never found that out. What other ingredients in his character may have jarred with its nobler elements, it were now vain, and worse than vain, to investigate. Such a man gives us in his very nobleness a pledge that his worst errors will illustrate truth; and it is a pledge which no student of Mr. Irving's works need complain of as unredeemed. As leader of a school, he is chiefly known by what are currently termed his Millenarian tenets, his adoption of the Row doctrines, and his belief in the miraculous presence of the Holy Spirit in the Church, lost indeed, through want of faith, for ages, but revived (there was the root of bitterness) under *his* auspices. Of the first we need not speak; for, whether true or false, pious and learned Churchmen have held the same without offence. The second we have dwelt on long enough for our present purpose already; we must, therefore, pass to the third, on which, however, we propose to touch very briefly. We will not here enter on the very difficult questions when and why miracles ceased in the Church, or whether they could now be re-produced if really wanted. It is enough to say, that Mr. Irving conceived them essential features of the great Pentecostal gift; and the service which we think he

* We also recommend, to such of our readers as can get at them, (but they are now difficult to procure,) the reports of the proceedings in the Scottish *Church* (?) Courts, in the case of the Rev. J. M. Campbell. They will give the reader a higher notion of the ability than of the theology of the ministers of the Kirk.

rendered, consisted in the bold witness he lifted up to the effect of that having been a gift for all ages—the great possession of the Church, which is ever to be the shrine of the Holy Spirit, in the riches of his wisdom, power, and glory. This is a great and all-important truth, of which the religious mind in the latter days had been taking but a feeble hold. Men had been distinguishing between what they called the extraordinary and the ordinary gifts of the Spirit. In the latter, they only saw such help to our moral endeavours as must have been accorded to good men of the elder covenant equally with Christians. The glory of the day of Pentecost they were getting habitually to confine to the former; consequently, the Saviour's great promise of a Comforter who was to come and abide for ever,—of the Holy Ghost, who was thenceforth to be not merely *with* but *in* his disciples, thereby making Christ more intimately present to them than he was even “in the days of his flesh,”—and all the elevated language of the apostles respecting the inhabitation of the Church by a Spirit of power and glory that had never dwelt in the world before,—all this was becoming meaningless and hyperbolic in the ears of a dwarfish and stunted generation. Mr. Irving saw very clearly, that if words have meaning, the day of Pentecost was not a passing exhibition of signs and wonders, nor even the beginning of one generation's length of such; but the birthday of a new and permanent revolution in the world,—the baptism of the collective Church with a Spirit ever afterwards to inhabit her,—the breathing into her of a heavenly life and power, in which she was to move and act on the world to the end of its existence,—an emanation perpetually to pass on her from the glorified human nature of her Divine Head, through which she was continually to invade the territory of sense and time with the powers of the world to come. Unhappily, he did not see that miracles could never rank higher than as accidental developments of this great gift; that they could never be of its essence; and that, so long as the Spirit is in the Church as the Spirit of knowledge and wisdom, and of a sound mind, and of love,—so long as the Christian Faith is really, though inadequately, apprehended by her members, and their ordination powers exercised by her ministry, and the sacraments informed by their respective inward and spiritual graces,—so long is the Pentecostal gift enjoyed by the Church in its essentials and its fulness. And without at present saying one word on the question how far, under certain circumstances, the Church might even now make some of the early exhibitions of that gift,* it is obvious to the Churchman

* Among other authorities, Barrow may be named as holding that lawfully sent missionaries might count on the possession of miraculous power, as being placed in a situation where miracles would be desirable. For noble and accurate views of the Pentecostal gift in general, and one or two weighty observations on miracles in particular, we earnestly refer the reader to St. Chrysostom, 2. Hom. in Pentec. *Quære?* as manifestations of the invisible and spiritual, do not the daily services of the Church supersede miracles to the believer?

that Mr. Irving was not walking in the prescribed course for enjoying it. It is in the order and harmony of divine institutions that the Spirit resides; it is "in his holy places" that God is "wonderful." This, as was natural, Mr. Irving did not see, or rather he did not see the falsity of his own position; but, while his missing a truth which he so nearly reached may be, we think, laid in charge, partly at least, to his being the member of a sect, it illustrates the general position for which we have appealed to it—that the most earnest and living members of the kirk of Scotland, if led into a fanatical departure from their prescribed system, are at least led to exhibit a shadow cast from the great orb of Catholic truth. And, as a matter of history, we know that several of those who have imbibed a taste for his writings, have been led to the adoption of true Church principles.

We must now pass to the question which is at present occupying the minds of all Scotchmen, of whatever party or religious persuasion,—usually designated *the Non-Intrusion question*. It would be quite superfluous in us to attempt giving a history of it, as all who wish to find such can easily inform themselves, from other sources, of its past progress and present stage. And besides, it is with no view to a discussion of the question itself that we now turn to it, but solely to see in it a new and very different phase of the principle which has been running through these remarks.

Most persons who have attended to it at all are aware that "the call" of the parishioners is deemed by genuine Presbyterians essential to the due discharge of a pastor's functions among them; that an act passed in the reign of Queen Anne restored to patrons their former right to present to benefices, which they had lost for a time, and that, of the two elements thus brought together in the settlement of a minister—the will of the patron and the will of the people—the former got the upper hand;—the *call* becoming a mere form, and occupation following from presentation as certainly as if nothing of the sort were interposed between them, unless, indeed, the Presbytery, on examination of the presentee, should find him incompetent;—that the ancient rights of the people were not, however, given up without a struggle;—that in our own day a party arose in the kirk most anxious to revive them;—that the said party procured, A. D. 1834, the passing of an act of assembly, entitled the *Veto Act*, in virtue of which a majority of dissentients among the male communicants of a parish could render the patron's presentation ineffectual;—that the result happened which might easily have been foreseen, patronage became nearly a dead letter, and the right to it nearly worthless as property;—that a Scottish nobleman resolving to try the civil legality of this change, brought an action against the Presbytery of Auchterarder for refusing to ordain his presentee, which he won both in the Court of Session and the House of Lords; that the leaders of the kirk refused to obey the law, as thus laid down; that there has occurred a subsequent case of still ruder colli-

sion between them and the civil power, the commission of the Assembly having suspended a majority of one of the northern presbyteries for attempting to obey the law, and institute an *intruding* minister, in conformity with a decree of the Court of Session ;—that all application to the legislature has hitherto been unproductive of a bill acceptable to both parties ; and that there does not seem even the most distant prospect of such ;—and, in fine, that all Scotland is at present in a state of the most extraordinary excitement on this question.

Quiet establishment-men seem to have little else to say for themselves, than to argue against the inconvenience and absurdity of the non-intrusion principle, and the impropriety and inconsistency of an *established Church* disobeying the law of the land. To the former their opponents reply by triumphantly appealing to the authoritative decrees of their Presbyterian community. To the latter, that Cæsar can claim only the things which are his ; that a spiritual matter is none of them ; and that, if establishing the Church does necessarily interfere with Christ's headship, and with the due exercise of that spiritual power which can only be derived from him, it were better for her not to be established. But this they say is not necessary. Let the two powers, the civil and the ecclesiastical, keep each within her province, and all their collision will cease ; but if the civil will overleap its line, what can be done by those in whom the ecclesiastical is vested, but passive resistance—not rebelling against the state, but refusing to obey it, when its commands are incompatible with allegiance to Christ !

Now, we need not, we think, say that we very cordially sympathize with all this. Indeed, those who thus take their position on "the law of the land"—quiet, peaceable possessors of property—would hardly, we fear, have given up their lives rather than set fire to a grain or two of incense in obedience to the law of the land,—would have communicated with Arians in the latter days of Constantine, in obedience to the law of the land,—would have become Semi-Arians in the reign of his son, on the strength of the same universal principle, which, supposing them to have lived in the reign of Queen Mary, would have made them papists, and would, in that of James II., have scarcely sent them to the Tower with the seven bishops. Athanasius would have been no favourite of theirs had they been coevals of his. In truth, a position of peaceable resistance to the civil power was the very cradle of the Church, and one into which, at intervals, she is continually brought. "We ought to obey God rather than man" is the watchword which every now and then she is obliged to catch from the lips of him who, beyond others, is honoured to be her symbol and representative.

It is most futile, then, to give *merely* this answer to the present presbyterian agitators. Supposing them to be correct in their belief of Divine right residing in the popular calls for which they are contending, what can they do but refuse compliance with the existing law ? Neither is it at all more to the purpose to say, that they have

no right to take this ground while they are an *established* form of religion ; for the objectors believe them to be a branch of the Church, and believe also, that to establish the Church is both lawful and a great benefit to the country in which it is done. So far they agree with their adversaries, who say, “ We are not bound to abandon this lawful position,—to snap asunder this valuable tie,—to deprive our countrymen of this great benefit. We will not precipitate a rupture with the state. Let her look the whole matter in the face, even as we are doing ; let her strike the blow, if she chooses. We are honestly telling her where and how she can do it ; but, having done that, we do not mean to give one ourselves ; we will calmly wait the result.” This is the true sentiment of churchmen, and it is one which we may have need to cherish and develope among ourselves, though we trust most of us have too much love of our country not to long and to pray that the trial may be averted.

The one only way, then, to answer the present Scottish agitators is to disprove their premises. They have come to the only conclusion, we think, that could follow from those premises. But the premises themselves seem to us baseless as a vision. We infinitely prefer them to their opponents ; we give them all honour for wishing the community to which they belong to be something more than a creature of the state or of earth ; but how it is to be more while it continues to be presbyterian, we see not. We respect them, because of their zeal for spiritual power and Divine right ; but we think they could hardly have opened a more unpromising vein for either, than that at which they are working. We reverence the great and awful doctrine of Christ’s only headship of his Church, and them for being so jealous for it ; but then we conceive that we must first feel sure of that doctrine’s being really concerned in the point for which we are contending. He has given us no command that we know of to resist the powers that be, and so disturb society for it abstractedly, but only when obedience to those powers would involve surrender of it practically.

It would be quite beyond the limits, as well as the purpose, of this article to discuss the question of non-intrusion, or to show how hopeless is the attempt to render it the nucleus of the great principle to which we have just referred. But before proceeding to the application of this matter, which is our aim, we feel constrained to call the attention of thoughtful presbyterians to our respective situations and advantages in regard to witnessing for Christ’s headship. What, then, is the basis on which they rest it ? Where do they make Divine right reside ? In the freedom of the people to reject a minister who is distasteful to them. Now, we will not, as we have already said, at present discuss this principle on external evidence ; we will not show how devoid it is of scriptural sanction,—how futile is the appeal made on its behalf to the practice of the early Church,—nor, again, how inconsistent it is with the *submissive* reception of Christ’s emissaries which He prescribes, with faith, and humility, and

self-denial in our attitude towards those who bear "the ministry of reconciliation." On each and all of these points we think we might give battle, did we feel called to do so. But all that we want is, to suggest to pious presbyterians our advantages over them; and, with this view, we shall be contented if we make any of them feel how incoherent, inconsistent, and unworthy of their great cause, is the standard which, for want of a better, they have unfurled as its symbol and rallying point. Is it likely, then, we venture to ask, that our allegiance to Christ should be attached to a principle which no one does, and no one can follow out? For, have any non-intrusion ministers, presented to benefices before the veto act, and through the sheer force of patronage, thrown up their livings till welcomed thereto by a majority of male heads of families being communicants? We think this would be but common consistency. But why be contented with a majority? If it be of the essence of the pastoral relation, that it be entered on with the free consent of both parties, like that of man and wife, which is the comparison used, how can the minority, to whom the new minister is *unacceptable*—(unacceptable! as if it could be an argument against the authority of a real ambassador from Christ, that he was unacceptable to sinners)—be bound by the wishes of the majority? Or, again, why the *male* communicants and heads of families only? "In Christ Jesus there is neither male nor female;" and this, we are told, is a question relating to the spiritual rights of His people,—surely, therefore, comprising the case of females, and also of such communicants as may not be heads of families. Once more, the congregation may change their mind after accepting a pastor. From being lukewarm, they may have become zealous,—from being heretical, orthodox. Is the comparison to matrimony to hold good here, and the tie once entered on to be indissoluble? This will not be maintained; for, in the case of matrimony both parties are bound; but we have never heard that the minister was not free to resign his charge. If he may break up the relationship, why should not the other party? We cannot possibly see what is to prevent them on non-intrusion principles,* supposing them to have discovered that he is no longer *acceptable* to them,—no longer "capable of edifying them." Once more, should not the call be repeated, as some say vaccination ought, once every few years; whenever a generation shall have sprung up that had no hand in it,—who never, therefore, were parties to entering on the

* "Is it the clear and indefeasible right" (not of a majority in a parish, but) "of a christian man to judge for himself under what ministry he shall sit,—by what ministrations of the gospel his soul is edified and blessed,—to whose pastoral instructions and care he shall commit himself? It follows at once, from these plain principles of scripture and common sense, that no minister may be thrust upon a congregation contrary to the will of the people."—*Tracts on the Intrusion of Ministers*, No. V.

"The pastoral relation can be rightly formed only with the consent of both parties, viz. the minister and the flock."—*Ibid.*

relation with him who is their minister of pastor and people? Or why should a new settler in a parish be bound by an act anterior to his settlement there? Surely these plain questions bring the non-intrusion principle to a *reductio ad absurdum*.

But we too hold with our northern brethren, that the church is not, and cannot, be a mere creature of the state. We too maintain, that state protection cannot rob her of that which no state could give. We too recognize in her powers, which are not of the earth, and which she must not, dare not, surrender. We too claim divine right, and maintain, that the kings and great ones of the earth must acknowledge this divine right, that they may save their souls alive. But where do we make it reside? We may be wrong in our belief here. If so, prove that we are, and we will abandon it. But, at least, confess that our position is an intelligible, consistent one, one on which it is possible to act. For we see in every bishop a successor of the apostles; we believe that, as such, he can by ordination impart spiritual powers, such as can be conveyed in no other way; that every lawful bishop, priest, and deacon, is, therefore, to be received, in his appointed place, as Christ's accredited ambassador; and that, through this ministry, of his own appointment, is his headship over the Church kept up,—his sway exercised as the anointed King. This ministry may or may not be admitted into the service of the state. If it be, great advantages will arise to the state, great difficulties to the Church. But these latter are not insurmountable; and if the Church find herself in alliance with the state, she is bound, out of reverence to the guidance of Providence, out of patriotism, out of good-will to mankind, not to abandon so important a position, but to attempt to surmount them. Accordingly, the following is the state of matters in which we find ourselves. Our practice may or may not be too Erastian, but our *principles* are any thing but Erastian. Spiritual power and temporal power are each placed in its proper seat, though it may be that the latter is too much, the former too little exercised. But we have them both. We know where to look for either. When we view the Church as "an estate of the realm," we see that she must be subject to the laws of the realm,—that, as the possessor of property, she must consent to have such property recognized and protected on the common grounds and conditions whereby all property is recognized and protected. Further, viewing her as an Established Church, she must be considered as having found her will and wishes sufficiently at one with those of the state, as that they may act in unison, and so enable the king to be, "over all persons, and in all causes, ecclesiastical as well as civil, within his dominions, supreme." For this is one great root of error—the confusing spiritual power with spiritual jurisdiction. The former is all-spiritual, and can ordinarily be exercised by none but those to whom it has been solemnly conveyed. The latter, which restrains and regulates the former, requires, in order to its validity, *the consent* of the heads of the Church; but, while the Church is established, it must be exercised in conformity with the laws and principles of the

realm, and is, therefore, subject, during that arrangement, to the supervision of the highest person thereof. This is our notion of the royal supremacy over the Church of England. The sovereign pretends not to spiritual power (Art. XXXVII.), nor to be the original fountain of spiritual jurisdiction. But he regulates the latter, while he and those in whom it is vested are on a good understanding, because, while the laws of the Church are also the laws of the land, he, as being at the head of the one, must of necessity be at the head of the other also, inasmuch as though there may be two fountains, there cannot well be two co-ordinate exercises, of authority upon the same matters. With us, then, we maintain, that whether or not the one encroach too much on the other in practice, the theory of temporal and spiritual power is good. Purely spiritual acts are performed by spiritual persons. Mixed acts, such as those of jurisdiction, involving civil consequences, are performed with consent of Church and State. The priest ministers at the altar in virtue of his episcopal ordination: that is altogether spiritual. He ministers statedly at that particular altar, and exercises authority over that particular parish, in virtue, for the most part, of mission given him by his bishop (donatives are admitted to be anomalies in our ecclesiastical constitution). In this latter the state interposes to protect one qualified to be pastor of a parish from being hindered by the tyranny of the bishop. The action of *Quare impedit*, to which the latter is liable if he refuse to institute, may, and we imagine does, too much fetter his power in practice, but in itself it is but a necessary result from the union of Church and State.

Now, who does not see that our theory of Christ's headship, and the seat of divine right and spiritual power, will support us well, in the event of a rupture with the state,—in the event of her attempting to enforce something which the priesthood dares not obey? We shall know exactly on what to retreat; our position (we are not talking of its other merits) will be an altogether intelligible and consistent one; our principle (be it right or be it wrong) will be found such as we can follow out: no pushing it to its necessary consequences will land us either in absurdity or impracticability. We shall yield all lawful obedience to civil rulers; we shall, in spiritual things, follow the guidance of those who sit on the visible thrones of Christ's kingdom, whether taken into the service of the state or not. We entreat, then, all thoughtful Presbyterians to consider where they can make a stand, and where we,—to compare our respective positions,—and see which, on grounds of internal character and consistency alone, is the likelier to be the true one.

But these latter remarks have been beside our main purpose, which is not to make proselytes from among presbyterians, but to illustrate catholic truth by means of them. We wish Churchmen to observe in the present agitation of the Scottish establishment, that her members are panting after a great reality,—a reality which we think their fathers forfeited, to a serious extent at least, even when they persuaded themselves they were fighting for it,—a reality which is enjoyed in

the Church,—the reality of spiritual power—of authority derived from Christ—of a heavenly kingdom of which he is the head. Let us not be put to shame because of our apathy concerning this great reality—placed before our eyes as it is in every bishop, priest, and deacon that we see, and in every spiritual act which they perform—by those who are so earnestly groping after it in the dark. Let us cling to it reverently and affectionately. Let us take the high position in regard to the Church which alone is worthy of her. While we give all honour where honour is due, and in every thing exhibit and try to propagate a reverence for the rulers of the land, let us not allow them in the belief that it is for them to *patronize* the church,—to make a great deed of befriending her,—to view the power of doing her service as other than a permission most graciously vouchsafed to be used with humble thankfulness. In every thing let us view her as not resting nor dependent on the will of man, but as having her foundations on the everlasting hills; as coming out to us from the invisible, and as ever being fast rooted there.

We have endeavoured to vindicate the position of the Anglican Church from the charge of Erastianism; but with Scotchmen this is not necessary. If dissatisfied with the straitened and false position in which their presbyterian establishment has placed them, they need not look southward. They will find Christ's genuine kingdom at hand, unfettered by the perplexities which result from state recognition. While the sect which has usurped her place was cheering on a cruel persecution against her, the Church was growing in meekness and in wisdom. While the former sunk deep in the slumber so widely prevalent throughout the last age, and her most distinguished ministers became the votaries of a cold and worldly literature, and the teachers of nearly heathen ethics, she adhered to the peculiar and life-giving doctrines of the cross; and now, amid the occasional fever of fanaticism and turbulence of political agitation which come upon Scotland, her Church, under the smile (as we trust) of her Divine Head, is being permitted to enlarge the place of her tent, to spare not to lengthen her cords, and strengthen her stakes. Let her continue to be true to herself; let her members be consistent; let them study to manifest the full harmony, rather than to propagate "an uncertain sound" of their principles; let them well develope their own churchmanship in the first instance, and they will discover ere long, if we mistake not, that there are streams of intelligent piety in Scotland which will flow into their communion,—that there are numbers who will then gladly join them, for better reasons than mere preference of their forms, or a belief that their ways are more refined than their neighbours, or an anxiety to get out of the atmosphere of agitation which is around them—for better reasons and for higher considerations, because they have at last made the discovery, that in humbly and sincerely entering into their fellowship, they have attained their true position as Christians—the position whereon to act the regenerate part, and show forth the full glory of their Saviour's gospel.

NOTICES OF BOOKS.

The Library of Anglo-Catholic Theology. Vol. I. 8vo. Oxford : Parker.

FOREMOST among the literary events of the month, we have to record the publication of the first volume of the "Library of Anglo-Catholic Theology;" and we are happy to be able to express our entire approval both of the author chosen, and the manner in which it is edited. In matters of detail, however, we would respectfully suggest to the editors, that it is a great drawback to the volumes to have them numbered according to their place in the general series.* It may be convenient to have a general title by which the undertaking may be distinguished; but it scarcely comports with the dignity of our standard divines to jumble them all up together.

We will now take this first opportunity that is afforded us to make a few observations touching the *general* plan. The Committee *must give us entire works; and no pains must be spared in the editor's department.* If these two canons are not observed, the whole thing will be useless. We are led to make this first remark from perceiving that they only promise us the "Ninety-six Sermons" of Bishop Andrewes. Now, if merely popular selections are to be published, we do not see what ground there is for asking for subscriptions; for private booksellers will gladly undertake their publication. For instance, we are at a loss to know what there is of Brevint, or Beveridge, or Taylor, or Wilson, or Bale, or Cave, that they need concern themselves with. The entire works of all these authors are already to be purchased; and many of the detached pieces have been recently reprinted.

Another point will be, to have the works really well edited. The increased demand for old books has led to several very discreditable republications, among which we regret to have to mention the invaluable Ecclesiastical History of Jeremy Collier. Both the preface and notes of Mr. Barham, the editor, (who, by the way, has the presumption to talk of *continuing Collier in nine volumes!*) are most unworthy of his author; and, in order to compensate for his own ignorance and neglect, he has the hardihood to invite the corrections of his readers, which he proposes to publish in an appendix. A copious table of "errata" and "corrigenda" we apprehend there will be. We are quite sure that we are safe from any such malversations in the hands of Mr. Copeland. Our object, in what we have said, is merely to point out the substantial advantages which may be derived from the undertaking, and to show how the best expectations of the subscribers may be realized.

* In this respect, it would appear that the public at large have an advantage over the subscribers; for we have just seen a copy of the first volume designated simply as Bp. Andrewes' Sermons.

A Verbal Paraphrase of St. Paul's Epistle to the Romans, with brief Illustrations from Scripture and the Fathers, being an Attempt to convey to the general Reader a connected View of the Apostle's Arguments and Expressions. By EDWIN BOSANQUET, M.A. C.C.C. Oxon. Curate of Denham, St. Mary, Suffolk, and Translator of Theodoret's Comment on that Epistle. London: Burns. Oxford: Parker. Norwich: Stacey. 1840. Pp. 258.

THE plan of this work is well adapted to assist the reader in forming a distinct conception of the Apostle's reasoning in this difficult Epistle. The first of four columns in each double page contains a concise running argument; the second, the authorised version; the third, a free verbal paraphrase; and the fourth, brief, but often pregnant, illustrations from parallel Scriptures and from the Fathers, chiefly Theodoret, (with whom, indeed, the paraphrase agrees for the most part,) and Origen, Comm. in Rom. apud Rufinum. Perhaps it can hardly be expected that we should express our entire concurrence with every part of a commentary on a portion of Holy Writ so variously understood; but we may safely give Mr. Bosanquet's paraphrase the praise of considerable clearness and general accuracy, and recommend it as a useful help to the study of the Epistle it illustrates. We ought not to omit to notice the typography and "getting up" of this volume, which are unusually good.

The Speaker. By WILLIAM ENFIELD, LL.D. London: T. Allman. 1838. Pp. 352.

THIS is a book which has probably found its way into every school in England for more than half a century. It might be supposed, then, to be above criticism. Such an expectation, however, would be grievously disappointed. Like most of our educational works, it is a disgrace to the age and country in which we live. It would be difficult to conceive anything *less* calculated for "the improvement of youth."

Were we to enter upon an examination of the details of the book, we should not know where to cease finding fault. We shall confine our remarks therefore to the general tone. It is characterised by the total absence of anything ennobling. In theology, the highest effort to which it rises is Pope's "Universal Prayer," or "Virtue our Highest Interest." No positive or definite views of religious truth are anywhere given, nor scarcely any acknowledgment made of revelation. The "Orations" are mainly political, containing attacks upon the aristocracy, a standing army, or the septennial act; or are declamations in favour of liberty, gathered from the discontented of every age from Caius Marius down to the author of "Tristram Shandy."

A reference to the title-page will explain this extraordinary phenomenon; for extraordinary it seems, that a person should prefer bad extracts to good ones. Mr. Enfield was a dissenter; and consequently was precluded from inserting such portions of our literature as appeal to the better feelings of our nature, and which are peculiarly English and Christian. Mr. Southey has somewhere said, that

a dissenter is but half an Englishman. The expression has, of course, been cavilled at as illiberal; but it is perfectly true. One in whose breast the sight of Westminster Abbey, or our other ecclesiastical fabrics, must excite feelings of envy and hostility,—who cannot read the works of Hooker, or Bacon, or Burke, or South, or even Shakspeare, but in an attitude of suspicion,—who may not sympathize with the martyr Charles, or admire “the Book of Common Prayer,” the link which connects us with the past,—does certainly forfeit the richest portion of his birthright. And yet the main of our educational works are written by dissenters! The effects are visible before our eyes. We must add that the book abounds with misprints.

The Original Draught of the Primitive Church. By the Rev. W. SCLATER, D.D. *A new Edition.* Oxford: D. A. Talboys. 1840. 12mo. Pp. 353.

AMONG the many excellent reprints which have recently issued from the press, we know of none more likely to be useful than the present. It was written at the beginning of the last century, in answer to Sir Peter (afterwards Lord Chancellor) King’s “Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after Christ;” and contains a most complete refutation of the Presbyterian and Independent schemes. The references appear to have been carefully corrected, and the quotations from the Fathers are given at length. It is to be regretted, however, that we have no account of the author, of whom so little appears to be known, that even his name is not given in some of the biographical dictionaries.

True Tales of the Olden Time, selected from Froissart. London: W. Smith. 1841. 12mo. Pp. 170.

IN this beautifully got up little book the tales are broken into dialogues between an uncle and nephew and niece; and though, to our critical judgment, Uncle Rupert is not *quite* the sterling character that should introduce young people to the mysteries of the early chroniclers, the attempt is in itself a symptom of return to a more healthy state of feeling. It is, at least, better than Jacob Abbot and Peter Parley; and we are grateful for it as it is.

Home Discipline, or Thoughts on the Origin and Exercise of Domestic Authority. With an Appendix. By a MOTHER AND MISTRESS OF A FAMILY. 12mo. Pp. 160. Burns, London; Pocock, Bath.

THIS is, on the whole, a striking little volume. With considerable defects of style and method, evincing the absence of *practised authorship*, it tells home truths particularly needful for the present time, in language at once lively, original, and powerful. Its proposed object is to recommend the maintenance of FAMILY DISCIPLINE, upon the

solid foundation of *Christian principle*, and *the law of kindness written in the heart*;—an object which it keeps steadily in view, and tends effectually to promote. It also possesses the peculiar charm of that high tone of feeling and expression which betokens *une femme de naissance*. Nor does it in this belie its original, for we understand it to come from the pen of a lady of high descent, and noble recollections, whom that moral convulsion which desolated so many an illustrious house—the French Revolution—has *displaced*, but not *degraded*, from the higher to the middle rank of life;—a rank which she adorns by carrying out in her own practice the principles she here recommends to others. We have looked through her book and its valuable appendix with cordial satisfaction; and we earnestly wish her success in so creditable an attempt to impress upon all, but particularly upon the higher classes, the paramount duty of maintaining *home discipline*, by using aright the authority vested in the heads of families by the great AUTHOR OF SOCIAL ORDER.

The following graphic sketch of the character and employments of the noble and gentle wives, mothers, and mistresses of families of the olden time, affords a favourable specimen of the writer's style and manner :

With the establishment of permanent and well-defined laws, the jealousies and disputes of elder days by degrees subsided, both at home and abroad. A more prompt administration of public justice superseded private vengeance and retaliation, in which the menial dependants and the whole family took so lively an interest. The military fathers, brothers, sons, and servants, were necessarily obliged to turn their activity into other channels. International wars produced international exchanges of manners, with arts, manufactures, and commerce; hence growing improvements in landed estates took place, producing an ample supply of healthy industry, and occupation for the rich and poor. Their possessor being no longer the long-absented father of his family, rural blessings smiled on the land; “the rich and poor met together;” and the wife, aided by her household, held ‘a useful and dignified sway amidst the innumerable employments which then fell to the charge of women of all ranks.

It has been the fashion to smile at, and to turn into ridicule, the domestic labours and avocations of these practically wise and virtuous women of former days, who, in the events of war, and in the absence of a better guardian, could, in the strength of their concentrated duty and affection, secure their dependants from destruction, and their home from pillage. Can we venture to cast a reproach on her who, in perplexity, “did all that she could,”—who was the mother of her whole family,—whose fortitude was so disinterested, that she forgot herself to save those whom Providence had committed to her care? Did she love the less deeply because she could bind up the wound, or close the eyes of the dying, for whose well-being she had lived? Had she first to learn to perform these tender cares at the awful moment when they pressed upon her as duties? No. The useful training of her education had invigorated her bodily powers, and her heart was supported by religion. Beneath the eye of her father and her brothers, she had from infancy the example of courage and exertion. Her family-duties were not, like ours, refined down to giving mere directions that one set of servants should direct another at a distance; on the contrary, her mind was strengthened by her actual acquaintance with the toils of the household, and its sources of support. The rental was augmented by her “liberal economy;” her household, while it consumed, also procured by its own labour the means, abundant or frugal, of its own subsistence. The corn, perhaps, which made their bread was grown on their own acres, and ground in the mill on their own stream; the malt and beer were theirs; the herds and sheep, perhaps, were subservient to their clothing; the spoils of the farm-yard and the groves filled the downy beds of those who did not court repose in vain. The valuable dairy, the provision of fuel, the lights of the short evenings of a busy household—all filled their place in the list of an English lady's ménage. Hospitality, with the care of the sick, the

preparation of simples, and the storing of fruits and vegetables, produced no scanty work of head and hand for one who was at once a wife, a mother, a mistress, a guardian, and a friend. P. 75—77.

A Letter to the Most Reverend the Archbishops, and the Right Reverend the Bishops, respecting the Assessment upon the Commutation Rent Charge. By the Rev. THOMAS LUBBEY, Rector of Cranham in Essex, and one of Her Majesty's Justices of the Peace for the County of Essex. London: Shaw & Sons. 1841.

As the gross injustice inflicted by the present state of the law upon all holders of tithes, but more particularly the clerical, renders it probable that the subject must shortly be brought under the notice of the legislature, we take the opportunity which the publication of the present pamphlet affords us, of examining into the nature and extent of the evil, and inquiring into the prospect of redress.

The author, whose station as a beneficed clergyman and a magistrate for the county of Essex, has given him ample opportunities of studying the practical working of this branch of the law, has contented himself with pointing out the progressive burthens which have been imposed on the whole body of beneficed clergy by the recent enactments of the legislature with regard to parochial assessments, but has, with perhaps unnecessary diffidence, left to others the task of deciding on the choice of a remedy.

He shows, by evidence into which it is not necessary for us to follow him, that previously to the passing of the Parochial Assessment Act, in August 1836, the mode of rating tithes which was customarily adopted, at least in the eastern part of the kingdom, was to assess them at one-fourth of the sum at which the lands out of which they issued were rated; and he proves, by a series of calculations, that such a mode of rating tithes was in fact equivalent to allowing the tithesowner a deduction of *one half* from the actual value of his tithes, "in consequence of the farmer's profits, *equal to one rent*, being unassessed." A similar principle was recognised in the case of the King against Joddrell, and was sent back to the sessions to work out and apply.

From the passing of the Parochial Assessment Act in 1836, to the passing of the Act for exempting Stock in Trade, in August 1840, the author shows, that though the clergy were declared to be no longer entitled to the deduction previously allowed, they might have attained an equal measure of relief by requiring that the profits of the farmers, *as well as* the rents of the landlords, should be brought into the assessment. See the cases of the Queen against Capel, and the Queen against Lumsdaine.

Since the passing of the Act for exempting Stock in Trade, even the last resource, inconvenient as it would have been, has been taken away; and the result of the whole is, that notwithstanding the clause which, at the instance of the Archbishop of Canterbury, was introduced into the Parochial Assessment Act for preserving the ancient rights of the clergy, the liability of their benefices to be rated has been increased, in some cases one half, and in none less than a third,

by a series of enactments which will benefit every other class of persons.

With respect to the various modes by which adequate relief may be given, we have already remarked that the author has scarcely stated them with sufficient distinctness, or pointed out the precise one which his own experience would lead him to prefer. We will trespass upon the attention of our readers, while we take the liberty of looking a little more closely into this, the practical part of the subject.

One plan which the author has not in terms proposed is, a return to the original system of rating tithes (or tithe commutation rent charges) at one fourth, or some other definite proportion of the amount at which the lands in the parish stand assessed. We mention this, not for the purpose of recommending its adoption, but of guarding against it. So long as tithes were liable to be taken in kind, their value maintained some degree of relation to that of the lands from which they sprung; and the system, as a general one, was fair and reasonable. But since, unfortunately for the interests of the church, they are now commuted for a yearly rent charge, which, though not absolutely fixed, will never rise in the ratio of the productive value of land, the latter can no longer be made in any way the measure of the value of the former.

The plan to which the author seems rather to incline is, a recurrence to the spirit, though not to the letter, of the former system. In other words, a provision that, in addition to these deductions from the gross amount of the rent charge about which no doubt exists, (such as poor and highway rates, repairs of chancel, ecclesiastical dues, &c. &c.,) a further abatement should be made, corresponding with and equivalent to that proportion of the net produce of a farm, which, as tenant's profit, is now exempted from rateability, viz., according to the author's calculations, from one-third to one-half. This, however, can only be accomplished by the authority of parliament; but there is no principle of justice on which it can be withheld. It is, as Sir William Follett justly remarked, "an historical fact" that parliament meant to afford this relief by the proviso in the Parochial Assessment Act; and if the language there used, when submitted to the interpretation of the courts of common law, is found ineffectual, a clear obligation arises to explain and amend it by some more definite and distinct enactment.

Another mode of redress is perhaps open to the clergy themselves upon the law as it stands—by adhering to the construction put upon the Parochial Assessment Act, that tithes, like all other "hereditaments," should be assessed "at what they might reasonably be expected to let for from year to year,"—and claiming, as *one* of the deductions proper and necessary to be made to arrive at such yearly value, an adequate allowance for the expense of providing for the duties of incumbency, or (which comes to the same thing) the amount of a *curate's stipend*. For the arguments in support of this claim, we refer to our author, pp. 23—27; and shall merely remark that, though the relief afforded by it would in many cases be extremely inadequate, it has a redeeming feature about it which well entitles it to serious consideration. We allude to the effect it would have upon the smaller

livings, benefiting them in the inverse ratio of their actual value. And this is perhaps consistent with the policy of the law, if well understood. In exempting stock in trade and professional incomes from liability to be rated, the legislature palpably meant to declare that only permanent and substantial *property* should henceforth be liable; and it needs but little argument to show that too many of the (so-called) benefices in England do not furnish an adequate remuneration for the labour and anxiety which they entail upon the incumbents; and in their hands, though liable to be technically classed as "*hereditaments*," possess nothing of the character of "*property*."

Upon the whole, we distinctly and decidedly give the preference to the latter plan. It has within it a principle of self-adjustment and self-preservation. It will require no long and intricate investigation into the proportion, varying with every change of season, between the farmer's profits and the landlord's rent. It will be simple and easy of application, and consequently not liable to harassing and expensive litigation. And so far as we can foresee, it will, in its general operation, prove a great and lasting benefit to the Established Church.

We have said that this may be claimed, and *perhaps* obtained, at the hands of the Court of Queen's Bench, under the existing law. But as opinions are divided on this point, and some of those most entitled to weight are ranged on the other side, we would join our present author in urging upon those who are the natural guardians of the Church the expediency of pressing the whole matter on the immediate attention of the legislature.

We strongly recommend the pamphlet under review to all who take an interest in the subject.

The Whole Counsel of God declared by the Society for Promoting Christian Knowledge. A Sermon preached in the Parish Church of Wrington, Oct. 14, 1840, at the Anniversary Meeting of the District Committee of the Society. With an Appendix. By the Rev. F. KILVERT, M.A. Riviere, Bath. 1840. Pp. 27.

MOST of our readers are aware that the organization of the Bath and Bedminster District Committee of the Society for Promoting Christian Knowledge is peculiar.* It is to be regretted that it should be so, as the general adoption of the system would incalculably increase the funds and advance the objects of the Society. The district is parcelled out into divisions; in each of these is placed an officer, a resident clergyman, who is called a "Corresponding Secretary," and whose duty it is to make known the objects and nature of the Society, to receive subscriptions, to preach annual sermons in favour of the Society in the churches within his division, to keep a depositary of the Society's books in his house, and to promote the interests and purposes of the Society as occasion shall occur. Thus the Society's claims and benefits are brought round to the doors of the people; and the improvement of its funds, and the circulation of its books, greatly

* A full account may be seen in the *Christian Remembrancer*, vol. xvii. p. 268.

promoted. Public meetings of the Society are also held at various places in the division; and Wrington, from the first establishment of the improved system in 1830, was selected for this purpose. It was at this place that the sermon was preached which is now before us. The discourse is a very admirable exposition of the objects and nature of the Society, whose cause it pleads; but is chiefly remarkable for its character as an *Irenicum*—an endeavour to promote Christian unity and kindness among churchmen, at a time when charity and union, ever indispensable, are emphatically requisite. Mr. Kilvert is a sound churchman, and as staunch an advocate of catholic and apostolic order as he is of evangelical truth; but he speaks the truth in love, and if men would be brought to hear it in the same spirit, we doubt not it would more extensively prevail.

The sermon is followed by an appendix of valuable matter, admirably adapted to the times.

The City of the Magyar; or Hungary and her Institutions in 1839-40. By MISS PARDOE, Author of "*Traits and Traditions of Portugal*," "*The City of the Sultan*," "*The Beauties of the Bosphorus*," &c. 3 vols. 8vo. London: George Virtue. 1840.

ANOTHER work on Hungary. We had thought that Mr. Paget had almost exhausted the subject in his excellent and beautiful work; but it seems we were mistaken. Another traveller, in the person of a lady already well known by her various topographical works, has taken possession of the same field, for the exercise of her descriptive powers; and although we by no means subscribe to all Miss Pardoe's opinions, and cannot help thinking there is too much affectation of what is called a *liberal* tone of sentiment in the book before us, we must, at the same time, confess that much amusement, as well as information, are to be found in its pages. The authoress appears to have experienced general courtesy and kindness from all classes and parties of the Hungarian nation, and she has made no ungrateful return for this attention. She has, in every instance, as far as we recollect, carefully avoided a fault but too common among travellers, that, namely, of repeating, without concealment of names, conversations on political and other important subjects held with them by eminent and distinguished individuals belonging to the nation which they are describing—a breach of confidence highly meriting censure, and injurious also to future travellers.

Miss Pardoe's description of the dreadful inundation which nearly destroyed the city of Pesth, a few years since, is drawn with considerable power, and presents the reader with a startling picture of the horrors attendant upon such an awful event. Her account also of the various public institutions of the country is full and interesting, and is enriched with statistical information. The chapters on the history of the language and literature of Hungary are well worthy of attention, and display considerable research. Among the most interesting and important of those institutions of a benevolent nature which Miss Pardoe has described is the Children's Hospital, an institution

which might be usefully imitated in every country. We shall extract some portions of the account of this establishment.

In the *Gyermek-Gyogyinsezer* the mothers are permitted to watch over the sick beds of their children, and food is provided for them, during their stay in the establishment in the most liberal manner. The advantages of this arrangement are manifold; in the first place, the sick child is spared the sense of isolation, which, when it sees itself surrounded by strange faces, and its little ear is constantly assailed by unfamiliar voices, must add greatly to its sufferings; and secondly, the mother becomes a medium between the patient and its physician, while, what is of still more importance than all else, she learns the value of order, and care, and regularity in the treatment of disease; and she must be very dull, or very unworthy, if she does not leave the hospital more efficient in the performance of her maternal duties than when she entered it. The *Gyermek-Gyogyinsezer* originated with some benevolent individuals in the month of March, 1838, who formed themselves into a society. These gentlemen resolved rather to confine their sphere of usefulness, and to render the establishment as perfect as possible, than to make an ambitious attempt at space and display, which must necessarily, with limited means, entail defects and deficiencies fatal to the purposes of the institution. Thus they commenced their undertaking, selecting as the director of the hospital a man of practical talent, whose experience and judgment in the treatment of children had been universally acknowledged. To Professor Schoepff the whole organization of the establishment was confided, with ample funds to carry through all his views. The situation of the house is excellent, opening upon gardens on both sides, and its interior arrangements are admirable. It is like a model for an hospital, containing only five chambers and fifteen beds of different sizes, seven of them being adapted for the accommodation of the mother as well as the child; but great additions are about to be made through the philanthropy of wealthy and influential persons, among whom Count Francis Szapany stands pre-eminent, his individual contributions almost doubling the resources of the institution. At present there are two assistant-physicians, a housekeeper, and three nurses, attached to the establishment; a neat little laboratory, and operating and dissecting rooms. No expense is spared in the treatment of the patients, and the most unwearied attention, as well as the most skilful exertions, are lavished upon the sick. No children are received after their thirteenth year; and only the most severe and dangerous cases are admitted, owing to the extremely limited nature of the establishment; but in addition to these, the charity takes charge of numerous out-patients, who are visited and treated in the houses of their parents. This year about 750 patients were attended by the physicians of the institution, one-half of which number were received into the house. The mortality averaged ten in the hundred—a small proportion, when it is remembered that none but dangerous, and even desperate, cases are considered eligible.—Vol. III p. 27.

The last two chapters of the volume from which we have made this extract are almost occupied with a very full and detailed account of some of the castles belonging to the Esterhazy family, and of the extensive possessions attached to them. We should also not omit to add, that in the same volume Miss Pardoe has described the reception given by the inhabitants of Pesth to M. Liszt, the celebrated piano-forte player, which appears to have been characterized by an enthusiasm of the most extraordinary description. It is rather a curious circumstance connected with the Esterhazy family, that both Haydn and Hummel, names so eminent in the annals of musical science, were members of the household of a former prince of this house, and that M. Liszt, another musical prodigy, is the son of one of the land-stewards of the present Prince Esterhazy.

We shall extract some portion of Miss Pardoe's account of the reception given to M. Liszt, as it would be difficult to find a better illustration of the peculiar genius of the Hungarian nation, or a more

striking example of the extraordinary passion for music entertained on the continent.

M. Francis Liszt is by many persons esteemed to be one of the first, if not the very first, pianist now in existence. He has not been in London since he was a mere boy, [this was written before his arrival in England, in the past year,] having resided almost entirely in Paris. He is yet only twenty-five years of age, and his execution is most extraordinary. . . . While yet a mere boy his genius developed itself in so marked a manner, that no attempt was made to divert it from its proper channel; and at eight years of age young Liszt had mastered all the difficulties of an instrument which generally requires the study of a whole youth. It were idle, consequently, to add, that, at the present time, he plays with it as with a toy. . . . With the insight which I have endeavoured to give into the Hungarian character, I trust that my readers will readily picture to themselves the enthusiasm with which he was expected and received. Just before the opening of the carnival, the general cry was for days "He comes!" until the enthusiasm grew to such a height, that the whole city was engrossed by one subject. Every hotel prepared a suite of rooms, in the fond hope that theirs might be the proud roof destined to shelter him; print-sellers sent to Vienna for engraved portraits, of all dimensions, of their gifted countryman; extemporaneous antiquaries made researches to verify his genealogy; and even the pastrycooks, unwilling to be excelled in a patriotism which, moreover, promised to be very profitable, invented a new description of sponge-biscuits, shaped like a grand piano, and graced with the name of "Liszt" in spun sugar. At length he really came, and, to the very sincere regret of all the hotel-keepers in Pesth, took up his abode in the house of one of the nobles. Daylight had no sooner merged into night, than he was greeted by a serenade—and such a serenade! Nothing out of Germany could be compared to it. The concert terminated with an ode, written for the occasion, and sung by one of the first vocalists in Pesth: after which the *eljens* (long life to him!) and "hurrahs" of a crowd composed of several hundreds of persons rent the air; and when the *artiste* took his station in the balcony, in strong relief against the numerous tapers which lighted the saloon, the shouts became deafening. Silence was at length obtained, and then Liszt returned thanks for his reception, which, although he was greatly agitated, and that he spoke in French, having left his country at too early an age to have learnt its language sufficiently to retain it throughout so many years of absence, were enthusiastically received, and translated on the spot to those who were unable to understand him. When his concerts were announced, the great saloon of the Redoute did not suffice to contain the crowd, although the admission tickets were distributed at a price considered very high for the country. The hotels overflowed with guests from distant provinces, some of them at three and four days' journey from the capital, who hastened to Pesth to swell the triumph of the artist. Barons were in his train; and here I must permit myself to remark, that I never saw an individual who so gracefully repaid the honours that were heaped upon him, and a homage as universal as it was unmeasured; and thus—strange and enviable destiny!—when he departed, he left not one enemy behind him."

But the most singular part of the scene is yet to come. It seems that, at the termination of a concert given by him, several magnates and gentlemen presented him with a costly sword enriched with jewels, which had formerly belonged to Stephen Bathony, addressing him in a speech at the same time; to this address he replied in one of a similar strain, which Miss Pardoe gives at length.

Two Summers in Norway. By the Author of "The Angler in Ireland." 2 vols. 8vo. London: Saunders & Otley.

THESE volumes are well calculated for the meridian of the book club. They are written by a man of education and good feeling; and, though not equal in interest to his former work, they contain a very readable account of a country but little known. Besides being

an enthusiast in his craft, the author has a taste for natural beauties ; and appears to have gained some insight into the domestic and social condition of the people among whom he travelled. He has done good service in exposing the misrepresentations of Mr. Laing. One inconvenience we will take the liberty of pointing out, for the benefit of publishers in general. There is no table of contents, no numbering of chapters, nor any running title ! To refer to a passage in a book so got up is almost impossible.

A new tale by Mr. Gresley, "Charles Lever," (Burns, 1841),* gives that gentleman, we need scarcely say, a new claim on the gratitude of Churchmen and Englishmen. It is sure of being read with the attention it deserves by the cultivated classes, who will find in it all the author's peculiar powers, his forcible application of common incidents, and his thorough insight into the workings of the great social machine of England. We trust, however, that besides reading it themselves, the really wise and good will endeavour to promote its circulation among young men of the class to whom the hero is represented as belonging. We have read few things more calculated to make them *think*, and think to the purpose.

"The Book of Anecdotes" (Burns, 1841), will be found, after severer labours, to minister both recreation and profit. It is also excellently adapted for the reading of the middling classes. In another edition, however, the story of Shelley's terrors during the storm on the lake of Geneva must be expunged, for the best of reasons, that *it is not true*.

"Sketches of Country Life and Country Matters, by One of the Old School" (Rivingtons, 1840), is evidently the production of a very rightly-thinking man, and one whose likeness every true Englishman would fain multiply within her borders. We cordially recommend the book.

Less to our liking are "The Seven Letters" (Hatchards, 1840). We suspect the author is too eccentric a gentleman to heed our advice, or otherwise we would endeavour to persuade him that the interests of piety are seldom promoted by an outré demeanour, and never by altogether uncalled-for indelicacy.

"Poems by Lady Flora Hastings" (Blackwoods, Edinburgh, 1841), will be read with interest. In the authoress society has obviously lost no common woman. Were she alive to improve by advice, there are hosts of faults which we could dwell on ; but as things are, we can only say, that though the poetry of this volume is not of a very rare or high order, some of it is *genuine*. Of the pieces we have read, "The Dying Sybil" strikes us as the best.

"Poems by the Rev. John Peat, M.A." (Rivingtons, 1840). This title is a misnomer, and we trust the author will find better occupation for his leisure hours than writing verses which are not poems.

"Wesleyan Methodism considered in Relation to the Church," by the Rev. Richard Hodgson, M.A. (Hatchards, 1841), is a very interesting pamphlet, going over one of the most humbling passages in the history of our Church. Sincerely, as we think, the Methodists were tempted into schism by her opposition, we trust the punishment may not be perpetual, and that the Church may in some way appropriate and assimilate into her system the mass of piety which resides among the Wesleyans. We cannot, however, approve of Mr. Hodgson's scheme of union.

"The Principles of National Education," by the Rev. H. Hopwood, (Burns, 1840,) is a work to which we ought to have called attention before now. The author is a sound Churchman, and brings to the subject both a cultivated and thoughtful mind. The book will amply repay perusal.

"Englishman's Library," vol. xv.

"Remarks on the Demonstration of Dissent in Essex, on occasion of the opening of a New Meeting-house at Chelmsford, on Thursday, July 23d, 1840;" by a Layman (Houlston and Hughes, 1840). This is an important little pamphlet, showing the miserable spirit into which the leaders of dissent have fallen.

"The Catechist," by the Rev. Thomas Henderson, Vicar of Messing, (Rivingtons, 1840,) is a valuable contribution to our stock of tracts. We are glad to see that it has come already to a second edition. Cap. iv. 3, requires, we think, to be re-considered. The meaning, we are sure, is right, but the language strikes us as doubtful.

Whilst we are on the subject of Tracts, we must say a few words on a publication which ranks with them. "The Cottager's Monthly Visitor" has, we believe, in more instances than one, been placed on the lists of their lending libraries by clergymen who did not in all things coincide in the opinions of its conductors. They were, probably, led to this from considering the work pious and useful in its general design, and from confiding in the moderation of the excellent person who was understood to have the management of it. It has now, however, fallen into other hands, and, while we are not prepared to decry it altogether, we warn the clergy carefully to read every number before lending it. We are led to do this from a paper in the January number of this year, entitled, "Pray for your Ministers," well meant, doubtless, but of manifest impropriety.

Bishop Ken's "Lenten Fast," and his exquisite sermon "On the Beloved Daniel," have just been published together, in the form of a cheap pamphlet, by Wertheim. We need hardly say that there could not be a more suitable present for this holy season.

As a companion to the above, we recommend the Rev. John Frere's pamphlet "On Fasting," (Rivingtons, 1841;) and, for another purpose, "The Temperance Society—a Dialogue," (Rivingtons, 1841.) This will show people where to find the true Temperance Society, instead of the counterfeits coined in the nineteenth century.

Among single sermons, we have to notice a Farewell one, preached at St. Andrew's, Ancoats, Manchester, by the Rev. A. Watson, M.A. (Burns, Rivingtons, 1841,) which possesses far more than the local interest, which is the utmost to which Farewell Sermons can, for the most part, lay claim. It is truly excellent.

"The truly Great Man, one who uses his Riches to God's Glory," preached at Tewin the Sunday after the Funeral of Henry Cowper, Esq. of Tewinwater, by the Rev. J. Steel Cobb, (Hulford, 1840,) is much more restricted in its interest, but as describing, apparently, a very excellent Christian, may be read with advantage any where. The theology at the commencement of p. 20 is inaccurate.

"The Englishman's Magazine," (Burns,) of which the third number appears this month, is an undertaking to which we wish all success. It is excellently adapted for the Parochial Lending Library, and should also, we think, be pressed on the attention of the middling classes. Its small price puts it within reach of nearly all who can benefit by it.

We hope that our readers are making themselves acquainted with the "Irish Ecclesiastical Journal," (Grant and Bolton, Dublin.) It is high time that they should; and none who are doing so but will find themselves repaid for the trouble. Such an undertaking should be extensively supported on both sides the channel. The cost is very trifling, and the object most important.

TABLE TALK.

I. FAITH is to the moral powers, what genius is to the intellectual,—informing, animating, and kindling them all. Both are essentially creative and idealizing,—both can “see afar off,”—can bring the distant near,—can array the seemingly barren in robes of luxuriant fertility,—and invest the trivial with all manner of significance,

“Clothing the palpable and the familiar
With golden exhalations of the dawn.”

Genius in one way, and faith in another and better, surround their possessors with “a new heavens and a new earth.” And as the higher includes the lower, and the greater the less, so in many things does faith confer the properties and privileges of genius on those who are naturally without them. For there can be no moral cultivation that does not in some way affect the intellect. Who has not known (unhappy they who have not!) some simple-minded being, almost devoid of letters, and with hardly any accomplishments, yet invested with powers peculiar to—*herself*, we may say, for such characters are commonest in the other sex—a sunshine of temperament—a piquant though unobtrusive originality—a power of settling many things at a glance—a hope which nothing can quench—an attraction towards which young and old, the fastidious and the unpretending, gravitate alike? Miss Ferrier has delineated such a character as this in the Molly M’Aulay of her beautiful novel, “Destiny;” and it is assuredly no fiction.

II. Genius and faith, moreover, are each of them in their respective spheres,—genius in its limited, and faith in its universal one,—the parents of hope. The sanguine temperament of genius is one of its features with which the many are least able to sympathize, and at which they always jeer, till rebuked by its successful and beautiful results. But jeer not thou, reader, at the sanguine temperament of faith. The scorner at the hopes of the man of genius only deserves pity; but not to sympathize with the hope which is the “daughter of faith,” implies that thou art carnal, and, in the language of the apostle, “art blind and cannot see afar off.” “Impossible! ce mot n’est pas Française,” cried Napoleon, on some occasion or other. Whether or not it should have a place in the Gallican vocabulary, it has none in that of faith—none in regard to a longing or an effort that is heaven-born,—none whenever the warrant is clear and the path open, though rough and peril-beset. Fancy not, O man of understanding but not of genius, that he whom thou warnest requires to be told of the difficulties which attend his scheme or his undertaking. He knows them all, better probably than thou dost; he has counted the cost, and he rejoices in the thought of buckling on his armour and conquering them. And still less fancy, thou who art shrewd in this world’s wisdom, but not bold in that which is from God, that thy more romantic and unpractical brother, as thou callest him, but thy more believing one in the speech of apostles and martyrs, has forgotten the hinderances and the discouragements which thou art so quick to

perceive, on which thou art so prone to enlarge, and which thou makest an excuse for keeping, or rather for most vainly trying to keep, things as they are. No; he too has counted the cost, nor would he wish to wear the crown of success till he has first tasted a little of the cup of discouragement and disappointment, and, it may be, borne the cross of rebuke and contumely. But if thou canst not enter into his hope, ask thyself whether it be not all because thou art without his faith.

III. The *practical* man very often has a most inadequate notion of what is *practicable*. He will prove the impossibility of what he thinks a flighty and romantic scheme, while its abettor goes and succeeds in it.

IV. Is there no virtue then in caution? Are we never to weigh the difficulties which attend our course, before entering on it? To be sure, we are; to be sure, caution is a duty. We are to look before us; but to look before us, in some cases at least, in order that we may set forward, not as an excuse for staying still. Nor have we intended, in our remarks on practical men, to treat the wisdom they possess as of no value. It is good just as far as it goes. If fairly gathered from experience, it is applicable to every point on which that experience really bears. But there are hosts of cases in which, if it pronounce at all, it exceeds its jurisdiction; and events are continually occurring which altogether distance the man who measures things by nothing else. The statesman, the general, and the priest, all stand in need of something more,—an intimacy with the deeper springs of human feeling and action,—a belief in the possibility of the unexpected and the marvellous,—a clear insight into first principles, and a firm reliance on them,—and above all, must they clothe themselves with faith, not merely as armour against fiery darts from without, but as raiment to protect the vital heat within, to save them from chill, and trembling, and faintheartedness.

V. Amid all the differences of opinion as to the safe or injurious tendency of novel reading, we do not remember to have seen pointed out what appears to us the main evil of the practice—the love of earth which it is apt to engender. We are not denouncing novels as sinful, nor denying that it is well occasionally to indulge in a really good one; indeed, we have ourselves very recently been referring to one. But they certainly do minister, unless the reader be on his guard, to a habit of building castles in the air. They feed the imagination with attractive combinations of earthly refinement and enjoyment. They employ our idealizing power, given us for such lofty and sacred ends, on the possibilities of our own daily life. An airy dream is made to dance before our eyes, into which we can at pleasure insert ourselves, and our own inclinations and hopes. Romances, which take us altogether away from modern life, seem to us, if good, much safer reading than novels, as having much less of this evil. The mind is more simply occupied with what is presented to it; and cannot readily, except in very early years, mix it up with its own day-dreams. And poetry, besides being nobler and more intellectual than either, is for the reason we have been considering safer still.

A slight disarrangement of this classification may indeed be made

in favour of that class of novels which, though their scene be laid in modern life, do not place their heroes and principal actors in that grade of society in which each man will at least choose to fancy himself, when he is building a castle in the air. With all their faults, this certainly is one advantage in the fictions of the favourite and powerful writer of the present day, who, after feeding us with monthly, is now administering weekly, stimulants—that we seldom intrude ourselves into them—seldom would feel satisfied in fancy with the obscure sphere and agency of their personages.

VI. A further objection to novel reading, and one deserving great consideration, is this—its disproportioned stimulatory of the sensibilities to the intellect. There is a risk indeed in all exercise of the former apart from real life and from moral action, which has been well pointed out by Mr. Newman in his sermon on “the Danger of Accomplishments;” and which applies of course to all imaginative literature whatever, not as a reason for abandoning, but for cautiously indulging in it. But with novels there is this further danger, that not only, as in poetry, are the feelings roused without the appropriate moral action; but also without a sufficient accompanying exercise of the intellect. We are excited—moved—made to weep—without being called on either to act or even in any vigorous way to think. Now this last objection does not apply to fiction in poetry of a high order. To relish that always involves an exercise of the intellect, and very often therefore a temporary self-denial: only with a mind active and awake, only in forgetfulness of the body, are Shakspeare, Spenser, and Milton by possibility enjoyed. Let the most enthusiastic and genuine lover of poetry, compare his comparative readiness in a lazy mood after dinner to take up one of them, or a novel which he holds cheap beside them, and he will understand what we mean.

RETROSPECT OF AFFAIRS.

SINCE our last, Mehemet Ali has restored the Turkish fleet, and the Sultan has revoked his sentence of deposition, and confirmed him in the hereditary Pachalic of Egypt. What opinion may be formed on this state of affairs by those who can see further into it than ourselves, we know not; but to our eyes, few questions *look* better settled than this, which not long ago threatened to disturb the peace of the world. Whether the events which have attended its progress may not leave direful results behind them is, indeed, another affair. The aspect of France is still menacing, and whether or not there be warlike purposes behind it, the jealousy and continued alienation of other powers to which it is giving rise is a serious evil. The prospect of war between Spain and Portugal has, we rejoice to think, passed away. Our own relations with the United States are in a very alarming position. Any thing more unjust than the imprisonment and trial of Colonel M'Leod we do not remember in all history; and if the occurrence which has sent him back to captivity after being liberated on bail, do not disgust men with unmixed democracy, not merely as rendering firm and enlightened government impracticable, but as corrupting and destroying all sense of justice, we do not know what will.

At length the parliamentary campaign has commenced in good earnest. Lord Stanley has obtained leave to bring in his bill for purifying the Irish registrations, and ministers have introduced theirs. They have been forced by the experience of last session to adopt many details from their opponent's measure, but,—under whose influence is sufficiently obvious,—they have tacked

on to theirs a clause fixing the Irish franchise so low, as to ensure their bill's rejection, by one, if not both houses of parliament. Any thing worse or more unstatesmanlike than inserting this heterogeneous element,—this new reform bill,—in a registration one, we do not remember, even among their performances. It is but a new manifestation, however, of their ruling principle of action—to delay the settlement of most important questions, should such settlement be inconvenient to themselves, by throwing elements into them, which they must very well know are sure, both within and without the walls of parliament, to obstruct their adjustment. We trust the contempt with which such policy ought to be regarded is becoming more and more prevalent, and that whatever may be the issue of the present debates in the House of Commons,—which will probably be over before this meets the eye of our readers,—the gross abuses in the Irish system of registration may be amended, without any such mad and mischievous accompaniment as that which ministers have proposed.

CHURCH RATES.—THE BRAINTREE CASE.

WE had contemplated presenting our readers with a full discussion of the subject of church rates, which the decision in the Braintree case has compelled us to postpone. That decision, as many of our readers will be aware, was delivered in the Court of Exchequer chamber in the sittings after the last term, and was to the effect that, *under the special circumstances of the case*, the rate made by the churchwardens of Braintree, after a refusal by the vestry, was invalid. But we cannot delay presenting to our readers two or three passages, worthy to be written in letters of gold, from the *unanimous* judgment of the whole court, as delivered by Lord Chief Justice Tindal. They appear to us to be decisive of the whole matter.

“We are all of opinion, that the obligation by which the parishioners (that is, the actual residents within, or the occupiers of lands or tenements in every parish) are bound to repair the body of the parish church, whenever necessary, and to provide all things essential to the performance of divine service therein, *is an obligation imposed on them by the common law of the land*”

“Such then being the law of the land, it follows as a necessary consequence, that the repair of the fabric of the church, is a duty which the parishioners are compellable to perform; not a mere voluntary act which they may perform or decline at their own discretion. That the law is imperative upon them absolutely, that they *do* repair the church; not binding upon them in a qualified, limited manner only, that they may repair or not as they think fit. And that where it so happens that the fabric of the church stands in need of repair, the *only question* upon which the parishioners, when convened together to make a rate, can by law deliberate and determine is,—not *whether* they will repair the church or not, (for upon that point they are concluded by the law,)—but *how* and *in what manner* the common law obligation so binding them may be best, and most effectually, and at the same time most conveniently, performed and carried into effect.”

“No doubt has ever been raised, or can exist, but that the Spiritual Court has power and jurisdiction by ecclesiastical censures, [that is, as explained in another part of the judgment, “*since the statute of 53 Geo. III., c. 127, by imprisonment,*”] to compel the *churchwardens* to perform *their* duty in relation to the repairs of the church,—to compel the *parishioners* to perform *their* duty in providing the means to make such repairs,—and after a legal rate has been imposed, to compel *each individual* to contribute the sum assessed upon him.”

The high authority of the court by which this judgment was pronounced; the highest, with the exception of the House of Lords, which is known to our constitution,—the admitted learning and integrity of the judges who composed it,—and the almost unexampled talent and unwearied industry with which the case was argued,—all tend to invest this exposition of the law with a force which it is impossible to resist, and justify us in affirming that, in spite of the trivial and technical difficulties which may yet impede the course of the conquerors, the Church Rate battle has been fought and won.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Chester, at Chester Cathedral, February 14.

DEACONS.

Name & Degree.	Coll.	Univ.	Name & Degree.	Coll.	Univ.
Bethune, A. M.A. (<i>l.d. Dur.</i>)	King's	Aber.	Manby, E. F. B.A.	Chr.	Cam.
Bowles, G. C. Lit.	St. Bees		Morewood, R. B.A.	Qu.	Cam.
Cote, A. B.A.	Bras.	Oxf.	Norman, G. B. B.A.	Trin.	Cam.
Crompton, B. B.A.	Trin.	Cam.	Ray, H. W. Lit.	St. Bees	
Gibbon, G. B.A.	Cath.	Cam.	Stewart, F. B.A.	Pem.	Cam.
Jones, R. P. B.A.	Trin.	Dub.	Townley, R. B.A.	Trin.	Dub.
Losh, J. B.A.	Jesus	Cam.	Twist, J. W. B.A.	Qu.	Cam.
Lowe, T. B.A. (<i>l.d. York</i>)	Oriel	Oxf.	Yerburgh, R. B.A.	Chr.	Oxf.

PRIESTS.

Bickmore, C. B.A.	Trin.	Dub.	Marsh, R. W. B. B.A.	Joh.	Cam.
Cavan, S. Lit.	St. Bees		Matthews, W. B.A. (<i>l.d. Rip.</i>)	Qu.	Cam.
Congreve, R. B.A.	C. C.	Cam.	Moncrieff, G. R. B.A.	Ball.	Oxf.
Douglas, A. B.A.	Trin.	Dub.	Morton, R. B.A.	Cath.	Cam.
Edouart, A. G. B.A.	Joh.	Cam.	Parks, W. B.A.	Trin.	Dub.
Farley, W. M. Lit.	St. Bees		Sheldon, J. B.A.	Cath.	Cam.
Johnstone, R. B.A.	Trin.	Dub.	Thomas, H. P. Lit.	Dav.	Lam.
Jones, E. B.A.	Jesus	Oxf.	Walker, F. J. B.A.	Trin.	Dub.

ORDINATIONS APPOINTED.

Bishop of Bath and Wells, at Wells	} March 7.
„ Peterborough, at Peterborough	
„ Salisbury, at Salisbury	} March 14.
„ Lincoln, at Lincoln	
„ Ely	March 23.
„ Exeter, at Exeter	May 28.
„ Chichester, at Chichester	June 6.
„ Winchester, at Farnham	July 11.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Adams, W.	Throcking, R.	Herts	Lincoln	76	Rev. W. Adams	252
Aldrich, W. W.	Boyton, R.	Suffolk	Norwich	247	Trusts. of Mrs. Warner	*365
Bayfield, B.	Ripponden, P.C.	York	Ripon		Archdn. Musgrave ...	*156
Bayly, F. T. J. ...	Whaddon, P.C.	Gloucester	G. & B.	152	J. Smith, Esq.	46
Beebee, M.	Simonburn, R.	Northumb.	Durham	1135	Greenwich Hospital. ...	*426
Beechy, S. V.	{Chr. Ch. Thornton, } P.C.	Lancashire	Chester		Trustees.....	
Benn, W.	Union of Moyliskar		Meath		Queen.....	
Bentley, T. R. ...	{St. Matthew's, Man- } chester, P.C.	Lancashire	Chester		{Dean and Canons of } Manchester	271
Bidwell, G. H. C.	Bressingham, R.	Norfolk	Norwich	655	L. S. Bidwell, Esq. ...	455
Bluck, J.	Walsoken, R.	Norfolk	Norwich	1856	G. Gilpin, Esq.	706
Borner, C. H.	Hurstpierepoint, v.	Sussex	Chichester	1484	N. Borner, Esq.	564
Brackenbury, R. C. N.	Brookesby, R.	Lincoln	Lincoln	242	Lord Yarborough	287
Brown, J.	{Batcombe, R. cum } Upton Noble, P.C.	Somerset	B. & W.	839	R. C. Cartwright.....	*690
Burke, H. L.	Ballegawley, P.C.	Tyrone	Archdn of Armagh ..			
Busfield, H.	Coley, P.C.	York	Ripon		Archdn. Musgrave ...	125
Charlesworth, J. W.	Woodhead, P.C.	Chester	Chester	163	Bishop of Chester....	83
Cornish, T. M. ...	Heathfield, R.	Somerset	B. & W.	136		*275
Coxe, R. C.	{Newcastle-on-Tyne } v. cum Gosforth, C.)	Northumb.	Durham	9672	Bishop of Carlisle ...	*753
Croft, J.	Catterick, v.	York	Ripon	2981	Queen	*678
Curties, T. C.	Linton, v.	Hereford			St. John's Coll. Ox. ...	
Curtis, W.	Grange, v.		Limerick		Earl of Cork.....	
Custance, F.	Colwall, R.	Hereford	Hereford	909	Bishop of Hereford... ..	540

PREFERMENTS,—Continued.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Dalby, W.	Compton Bassett, r.	Wilts	Sarum	538	Bishop of Sarum.....	*497
Davies, M.	{Acton Trussell, cum Bednall, p.c.}	Stafford	Lichfield	551	{Trustees of the late W. Hulme, Esq.....}	234
Dawson, G.	Woodleigh, r.	Devon			Exeter College.....	
Dobie, J.	Royton, p.c.	Lancashire	Chester	5652	Rector of Prestwich ..	146
Dover, G.	{St. Bartholomew's, Liverpool, p.c.}	Lancashire	Chester			
Elrington, Dr. ...	Loughgilly, r.		Armagh		Primate	
Evans, W.	Cwm Toyddur, v.	Radnor	St. David's	867	Bishop of St. David's.	95
Gooch, J. H.	{Stainsland, p.c. Halifax}	York	Ripon		Archdn. Musgrave ...	
Goodman, M. H. ...	Wilcot, v.	Wilts	Sarum	677	Colonel Wroughton...	*143
Gore, G.	Newton, St. Loe, r.	Somerset	B. & W.	477	W. G. Langton	*426
Greene, T.	St. Nicholas	Dublin	Dublin			
Hancock, W.	{Union of Randals- town}		Meath		Queen	
Hiffennan, J. M. ...	Union of Newport	Tipperary	Cashel		Bishop of Cashel	
Hillyard, T.	Southam, r.	Warwick	Worcester	1256	Queen	*534
Kidd, W. J.	Didsbury, p.c.	Lancashire	Chester	1067	S. Newhall, Esq.	154
Kitton, J.	Houghton, p.c.	Near Carlisle				
Litchfield, J. S. ...	Buckland Ripers, r.	Dorset	G. & B.	115	J. Frampton, Esq. ...	176
Little, J.	{Streitley and Sun- don, v.}	Beds	Oxford	582	Lord Chancellor	*276
Lucas, E.	Killery, p.c.	Leitrim	Ardagh		Bishop of Ardagh ...	
Macaulay, J.	Bovey Tracey, v.	Devon	Exeter	609	Queen	*263
Mayher, J. W.	Brede, r.	Sussex	Chichester	1046	Rev. D. B. Bevan	*702
M'Creight, W. W. ...	Winslow, v.	Bucks	London	1290	Lord Chancellor	*185
Milner, —	Penrith, v.	Cumberland	Carlisle	6059	Bishop of Carlisle ...	
Morris, J. A.	{Hampton - in - Ar- den, v. cum Nut- hurst, c.}	Warwick	Worcester	2895	Leicestersh. Hospital	*578
Musgrave, W. P. ...	Eaton Bishop, r.	Hereford	Hereford	489	Bishop of Hereford...	*45
Palk, W. H.	Chudleigh, v.	Devon	Exeter	2278	Trustees for Inhab. ...	*505
Papillon, J.	Lexden, r.	Essex	London	1184	J. R. Papillon, Esq. ...	*566
Pole, W. B.	Condicote, r.	Gloucester	G. & B.	142	Lord Chancellor	158
Prosser, J.	Thame, v.	Oxford		2385	Dr. Slater	
Pugh, D.	Abereich, v.	Carnarvon	Bangor	1385	Lord Chancellor	96
Stewart, D. C.	Hutton Roof, p.c.	Westmorel.	Chester	351	Vicar of K. Lonsdale.	70
Stewart, H.	Tacumshane, r.	Wexford	Ferns		Bishop of Ferns	
Smyly, C.	Drumcar, v.	Louth			Queen	
Willott, J.	Down, p.c.	Kent	Pec. of Cant.	421	Rector of Orpington..	105
Wodehouse, A.	West Lexham, r.	Norfolk	Norwich	103	Lord Wodehouse.....	156

* * * The Asterisk denotes a Residence House.

APPOINTMENTS.

Armitstead, J. ...	Rural Dean of Middlewich	Medwin, —	{Second Master of the Grammar School, Stourbridge
Arnold, F.	{Master of the Crypt Grammar School, Gloucester	Mockler, E.	Cur. of Killead, Dioc. of Connor
Atwell, W.	{Assistant Chapl. of the Mari- ners' Ch. Kingston, Ireland	Montgomery, G. ...	Assist. Cur. St. John's, Sligo
Barbut, S.	{Preb. of Ferring, in the Cathed- ral of Chichester	Mozley, A.	{Assist. Mast. in English Lit. at King Edward's Sch. Birmingham.
Beresford, W. M. ...	Cu. of Naraghmore, Co. Kildare	Newnham, G. ...	Cur. of Shaw, Melksham
Cartwright, — ..	Cur. of Brislington, Somerset	Nicholson, C. P. ...	{Chapl. to the High Sheriff of Cumberland
Coleridge, D.	{Principal of the National Soc. Training Institution, Chelsea	Nixon, F. R.	{One of the Six Preachers at Canterbury Cathedral
Cousins, —	{Cur. to the Rev. F. Close, Chel- tenham	Peile, T. W.	{Head Master of Repton Gram- mar School
Dale, R.	{Tuesday Morning Lect. in the gift of Haberdashers' Comp.	Phillips, A.	{Head Master of the New Pro- prietary Sch. Cheltenham
Davies, D.	Curate of St. John's Chapel, Weston, near Bath	Prescott, C. K. ...	Rur. Dn. of Macclesfield North
Durell, J. D.	Assist. Curate of Alton	Raikes, H.	Rural Dean of Chester
Elliott, E.	{Assist. Curate to the Rev. E. Fawcett, Cockermouth	Reynolds, T.	Curate of Stamford, Essex
Evans, T.	{Classical Master in the Gram- mar School, Shrewsbury	Richards, J. L. ...	Chapl. to H. R. H. Prince Albert
Fenner, T. P. ...	Dom. Chapl. to Visc. Arbutnot	Rigge, G.	Even. Lect. St. Mark's, Lincoln
Fitzgerald, E. L. ...	{Assist. Curate of Lisburn, in the Dioc. of Conner	Rowell, F.	{Assist. Master of the Grammar School, Derby
Graham, J.	Chapl. to H. R. H. Prince Albert	Russell, Lord W. ...	Chapl. to H. R. H. Prince Albert
Greenall, R.	Rural Dn. of Frodsham West	Scott, W.	Preb. of Taghmon, Ireland
Herbert, R.	Cur. of Listowell, Co. Kerry	Thornicroft, J. ...	Rur. Dn. of Macclesfield South
Leeper, A.	Assist. Cur. St. Peter's, Dublin	Waltham, J.	{Second Mast. of Heath School, Halifax
Linwood, W.	{One of the Officiating Mini- sters of St. Chads, Shrewsbury	West, A. W.	Assist. Cu. of Clontarf, Ireland
Marsh, G. A. E. ...	Rural Dean of Bangor	Wheeler, D.	Minist. of St. Paul's, Worcester
Mason, J. II.	{Preb. of Tipperkevin, in St. Patrick's Cathedral	Whitty, J.	Prb. of Killenellick, Co. Limrick.
		Wilberforce, ...	{Chaplain to H. R. H. Prince Arclidn. S. ... Albert
		Woodward, T. ...	Curate of Pethard, Ireland

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val
Adams, T.	Abern Cloyne, v.					
Beebee, J.	{Presteign, R. cum Disceod, c. Radnor}	Hereford	Hereford	{3282 116}	Earl of Oxford	*795
Bligh, R.	Cockfield, r.	Suffolk	Ely	1023	St. John's Coll. Camb.	*635
Boucher, R.	Brightwaltham, r.	Berks	Oxford	442	B. Wroughton.....	*700
Bowle, C.	Morden, v.	Dorset	Sarum	313	Mrs. Drax.....	*287
Cautherley, S. ...	Royston, v.	Herts	London	1757	Lord Dacre	107
Cholmeley, H. ...	Troston, r.	Suffolk	Ely	399	Lord Chancellor	*332
Elliott, W.	Simonbourn, R.	Northumb.	Durham	1135	Greenwich Hospital..	*426
Evans, J.	Rhayader, P.C.	Radnor	St. David's	669	Vicar of Nantmel.....	*75
Hepworth, W.	Congham, r.	Norfolk	Norwich	290	J. Jarvis.....	453
Hope, C. S.	{St. Alkmund, v. & All Saints, P.C.}	Derby	Lichfield		Mayor & Corporation.	*335
Jane, J.	Remenham, r.	Berks	Oxford	463	Jesus Coll. Oxford ...	*337
Kent, W.	Calverhall, P.C.	Salop	Peculiar	322	J. Dodd, Esq.	65
Linton, H.	{Dinton, v. cum Teffonte Magna, c.}	Wilts	Sarum	{536 213}	Magd. Coll. Oxford ...	
Long, R. C.	Dunstan, P.C.	Norfolk	Norwich	102		30
Musgrave, R. A. ...	{Compton-Basset, r. & Barnsley, r.}	Gloucester	Sarum	538	Bishop of Sarum	*497
	{Stondon Massey, r. & Roothing Ay- thorpe, r.}	Essex	G. & B.	318	Sir J. Musgrave	*288
Oldham, J.			London	{290 259}		*461
Palmer, W.	Polesworth, v.	Warwick	Worcester	1870	Lord Chancellor	279
Pearson, T.	Sparsholt, v.	Berks	Oxford	874	Queen's Coll. Oxford.	*502
	{St. Columb Major, r. & South Hill, r.}	Cornwall	Exeter	{2790 530 1388}	E. Walker, Esq.	*1296
Trefusis, J.	{cum Callington, P.C.}				Lord Ashburton	*288
					G. Stroud, Esq.	*748
Turbutt, R.	Morton, r.	Derby	Lichfield	501	{St. John's Coll. Camb. & Mrs. Turbutt, alt.}	*360
Ventris, J.	Beeding, v.	Sussex	(hichester	1122	Magdalen Coll. Oxf....	112
	{Hampstead, P.C. & Brightwell - Bald- win, r.}	Middlesex	London	8588	Sir T. M. Wilson	887
White, S.						
	{Thorpe-Malsor, r. & Akeley, r.}	Oxford	Oxford	332	W. F. L. Stone, Esq...	*494
Young, J.		Northampton	Peterboro'	297	P. Marmsell, Esq.	*255
		Bucks	Lincoln	291	New College, Oxford .	255

Barnes, H. M. B. At Heliers, Jersey
 Beckles, W. A. . At St. Michael's, Berbice
 Clay, J. At Portsea
 Crosthwaite, J. . Preb. of Tipperkevin, Dublin
 Dampier, J. At Colinshay's, Somerset
 Dickenson, T. Curate of Tamworth
 Hopton, W. Of Kemerton Ct. nr. Tewkesb.
 Leggett, J. At Banstead

Ousby, J. {Assist. Minist. of St. James's,
 Poole
 Radcliffe, T. Cur. of Bramham, Yorkshire
 Temple, E. Of Rochford, Essex
 Tunstall, J. M. . At Montreal
 Watson, J. Of Hippedholme, Yorkshire
 West, C. Vicar of Ahamlish, Ireland
 Wood, S. R. Curate of Wellington, Salop

UNIVERSITIES.

OXFORD.

Degrees conferred, January 28.

D.D.

Willis, R. C. University Coll. Gr. Comp.

M.A.

Bullock, Rev. G. M. Fell. St. John's Coll.
 Burrows, Rev. H. W. Fell. of St. John's Coll.
 Butt, Rev. G. Christ Church.

B.A.

King, R. J. Exeter Coll. Grand Comp.
 Acland, P. L. D. Christ Church.
 Balston, F. Student of Christ Church.
 Baxter, A. G. Worcester Coll.
 Coffin, R. A. Student of Christ Church.
 Hatchard, T. G. Brasenose Coll.
 Hobhouse, A. Balliol Coll.

Legh, R. C. Brasenose Coll.
 Messiter, G. M. Scholar of Wadham Coll.
 Rogers, E. Student of Christ Church.
 Smith, H. Student of Christ Church.
 Tancred, W. Christ Church.
 Vansittart, W. Christ Church.
 Whatman, W. G. Christ Church.

February 6.

BODEN SANSKRIT SCHOLARSHIP.

A Scholarship on this Foundation is now vacant, and the Electors have appointed Monday, March the 8th, for the Examination. All members of the University, who on the day of election shall not have exceeded their 25th year, are eligible. Candidates are requested to

call upon the Laudian Professor of Arabic, with satisfactory proof of age, and a written permission to offer themselves, signed by the Head or Vicegerent of their respective Colleges or Halls, on or any day before Saturday, March the 6th.

February 11.

The following were approved as Examiners for the Latin Scholarship:—

G. H. S. Johnson, M.A., Schol. of Queen's Coll.

R. J. Spranger, M.A., Fell. of Exeter Coll.

T. Brancher, M.A., Fell. of Wadham Coll.

Degrees conferred.

M.A.

Miller, J. R. Trinity Coll. Gr. Comp.

Bigge, H. J. University Coll.

Brown, Rev. A. Queen's Coll.

Rogers, T. E. Scholar of Corpus Coll.

B.A.

Murray, C. R. S. Christ Church, Gr. Comp.

Strangways, H. B. Trinity Coll. Gr. Comp.

Cranley, Viscount, Christ Church.

Hasluck, E. J. G. Pembroke Coll.

Holmes, S. Magdalen Hall.

Robertson, F. W. Brasenose Coll.

Walls, R. G. Brasenose Coll.

Walters, T. D'Oyly, Christ Church.

February 18.

M.A.

Baillie, Rev. E. Trinity Coll.

Briggs, T. C. Worcester Coll.

Clowes, J. P. Worcester Coll.

Dale, J. A. Balliol Coll.

Morris, F. P. Scholar of Lincoln Coll.

B.A.

Fawkes, J. B. Christ Church.

Kitson, J. F. Exeter Coll.

The Examiners appointed to award the Hertford Scholarship, for the encouragement of Latin Literature, have given notice that an Examination will be holden in the Schools, on Tuesday, March 9, and the following days, for the purpose of electing a Scholar. The Scholarship is open to all Undergraduates who have not completed two years from the time of their matriculation. Gentlemen who may desire to offer themselves as candidates, are to call on Mr. Brancker, at Wadham College, on Saturday, March 6, at three o'clock, with certificates of their standing, and of the consent of the Head or Vicegerent of their College or Hall.

By the will of the late Dr. Mason, of Hurley, Berkshire, and formerly of Queen's College, a splendid legacy devolves to the University and to the society of which he had for many years been a member. Dr. Mason has left to the University a very curious and valuable painting of the Zodiac, taken from the temple of Tentyra, in Egypt, together with all his Egyptian Papyri, and a model of the Church of the Holy Sepulchre at Jerusalem. The former he directs to be placed in the University "Picture Gallery," the latter in the Bodleian, to which library he also bequeaths the sum of *forty thousand pounds* (stock), to be expended for the benefit of the said library, at the uncontrolled discretion of the trustees. He leaves to Queen's College all his Egyptian, Grecian, Roman, and other relics of antiquity (excepting as the before bequeathed to the Bodleian), together with a picture of the late Mr. Belzoni and his shells; and, in addition, *thirty thousand pounds* (stock), to be expended in books within a period limited by his will.

CAMBRIDGE.

January 30.

On Saturday, George Gabriel Stokes, B.A., Pembroke Coll. the Senior Wrangler of this year, was elected a Foundation Fellow of that society.

Smith's Prizes.—The examiners yesterday evening adjudged the first prize to Ds. Stokes, of Pembroke Coll., Senior Wrangler, and the second to Ds. Jones, of Trinity Coll., the Second Wrangler.

The Norrisian Prize for this year was on Monday last adjudged to the Rev. Daniel Augustus Beaufort, B.A. of Jesus Coll., for an essay on the following sub-

ject:—"Both in the Old and New Testament, everlasting life is offered to mankind only through Christ."

At a congregation on Feb. 10, the following graces passed the senate:

To confirm the appointment of John Cowling, Esq., Master of Arts, Fellow of St. John's College, to the office of Deputy High Steward.

To affix the seal to a lease of the farm at Raveningham, in the county of Norfolk, to Mr. Robert Fuller, at a rent of 195*l.* per annum, for a term of twelve years, commencing from Michaelmas 1839.

To affix the seal to certain deeds, setting forth the consent of the Chancellor, Masters, and Scholars of the university, to certain exchanges of land therein specified to be made under the authority of the act of parliament for the inclosure of the parish of Barton, in the county of Cambridge; and also to a deed setting forth the consent of the said Chancellor, Masters, and Scholars to the determination therein specified, of the boundary lines between the parishes of Barton and Comberton.

To authorize the Vice-Chancellor, in conformity with the recommendation of the Woodwardian Trustees, to contract with Messrs. Rigby for making fifteen thousand specimen boards for the Woodwardian Museum; and to procure two plain Arnot stoves for the said museum; and also to protect the windows of the

said museum towards the north with wire-work, at an expense not exceeding 300*l.* on the whole; and further, to affix the seal to a power of attorney for the sale, if requisite, of so much stock belonging to the Woodwardian fund as will defray the expense.

At the same congregation the following degrees were conferred:

M.D.

Payton Blakeston, Emmanuel College.

B.C.L.

Josiah William Smith, Trinity Hall.

Samuel Jourdan Lott, Downing College.

M.A.

Guy Bryan, St. Peter's College.

Harry M. Scarith, Christ's College.

Robert Court Gazeley, Christ's College.

George Dover, Catherine Hall.

DURHAM.

At a convocation holden on Tuesday, Feb. 2, 1841, the Registrar announced that he had received a letter from the Marquis of Normanby, stating that he had laid before the Queen the Congratulatory Address of the Warden, Masters, and Scholars of the University of Durham, on the birth of the Princess Royal, and that the same had been very graciously received by Her Majesty.

The Registrar also announced that he had received a letter from the Hon. G. C. Anson, stating that he had laid before His Royal Highness Prince Albert the address of the Warden, Masters, and

Scholars of the University of Durham, on the same occasion, and expressing His Royal Highness's sense of that mark of their respect and attachment.

The following persons were admitted, *ad eundem*, by vote of the house:

Rev. George Ayliffe Poole, M.A., Emmanuel College, Cambridge.

Rev. Edward Coleridge, M.A., late Fellow of Exeter College, Oxford.

J. Peers Parry, B.A. St. John's College, Cambridge, was presented, and admitted *ad eundem*.

Henry Burke Boothby was admitted to the degree of B.A.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

CAPE BRETON.—Cape Breton is a considerable island immediately adjacent to Nova Scotia, its greatest length being about 100 miles, and its extreme width 80. It comprises an area of about two millions of acres. The island has been chiefly colonized by emigrants from the highlands of Scotland.

The Society has only three Missionaries in this province—one of whom was ordained last year; and the following statement, extracted from a letter of the

Rev. Charles Inglis, will show the great spiritual destitution that prevails there.

He says that when he was on the point of embarking to visit a few settlements on the shores of the Bras d'Or lakes, as well as on the coast, he was sent for to see a sick person living seven miles from his own residence, having but just returned from ministering to another, five miles distant, in an opposite direction.

The voyage, he says, which took up only six hours on his return, occupied in

going, in consequence of calms and headwinds, no less than four days. "During my absence, a requisition came for me to visit Menadoo, a fishing-station, twenty-five miles distant, for the purpose chiefly of administering baptism, and a couple had passed down the lakes, as I was ascending, from a distance of sixty miles at least, in order to procure the regular solemnization of matrimony. * * * * The population of this island is stated at 45,000; a large portion are Romanists, and of the remainder the greater part are Presbyterians. Still a most extensive field is open to us, for I do not believe that either Presbyterians or Romanists make many converts.

"Taking the coast as it lies north from this river, at the entrance of the Bras d'Or, at Inganish, Neal's Harbour, and Aspy Bay, there are members of our communion. On entering the gulf we have the bay of St. Laurence; Chettecan, where is a Guernsey establishment; Mangaree Harbour, Mabou, Port Hood. In the gut of Canso, Ship Harbour, and its neighbourhood; on the Atlantic there are Grand River, Forchu, Gabbarus, Louisburg, the two Lorans, Baleine, Menadoo, Catalogue, Minée Bay, Cow Bay, Glace Bay, and Bridgeport; while in the interior, Great and Little Baddeck and the Mangaree settlements should be mentioned. Within my own peculiar district I have the two mining establishments, the N. W. arm, where is a chapel, two stations on the Minée road, one on the Cow Bay road, one on St. Peter's road, and one on the eastern side of Spanish river. In all these places a greater or less number are ready and desirous to

attend our services, but during sixteen years I have been unassisted, and have scarcely seen the face of a clergyman, except when favoured with the presence of a bishop in 1826 and 1833. Most truly sensible am I of my own deficiencies, even in the narrow sphere in which I am able to work; how great, then, must be the spiritual destitution and famine in the several places which I have enumerated. The almost constant question, on taking leave of any congregation or settlement, is, 'When shall we see you again?' Gratifying as such a manifestation of feeling is, it nevertheless is the source of many painful reflections.

"Later in the summer, I visited Cow Bay, where I experienced much gratification by the accession of nine communicants, one of whom was a man advanced in life, and to whom I had just before administered the sacrament of baptism. The appointment of the Rev. W. Porter has afforded me an opportunity of ministering at several additional places; the fruit of which has already appeared by an increase of above twenty communicants, and the confirmation in the faith, it is confidently hoped, of many.

"Three stations have been added to the missionary circle. For the appointment of the Rev. W. Elder (making now a fourth missionary in the island), I feel particularly grateful."

The Society has lately appointed Mr G. B. Cowan as catechist, with a view to ordination by the bishop of Newfoundland; and the Rev. George King as missionary for the new settlements in Western Australia.

CHURCH BUILDING SOCIETY.

A Meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 15th of February, 1841, his Grace the Archbp. of Canterbury in the chair. There were present the Bishops of London, Ely, Norwich, and Lichfield; the Revs. the Dean of Chichester, Dr. D'Oyly, Dr. Shepherd, B. Harrison, H. H. Norris, J. Jennings, T. Bowdler, and J. Lonsdale; Sir Robt. Inglis, Bart., H. J. Barchard, A. Powell, N. Connop, jun., J. S. Salt, Jas. Cocks, W. Davies, T. D. Acland, M.P., W. Gladstone, M.P., T. G. Estcourt, M.P., and W. Cotton, Esqs.

Among other business transacted—Grants were voted towards building a chapel at Crook, in the parish of Brancepeth, Durham; building a church at Nailsea, Somerset; building a chapel of

ease at Sewstern, in the parish of Buckminster, Leicestershire; enlarging by rebuilding the body of Lady St. Mary's church at Wareham, Dorset; rebuilding the church at Stanwix, Cumberland; building gallery in and repewing the church at Riseley, Bedfordshire; building a gallery in and repewing the church of St. Lawrence, Ilketshall, Suffolk; enlarging and repewing the church at Keinton Mandefield, Somerset; increasing the accommodation in by repewing the church at Long Houghton, Northumberland; repewing and enlarging by rebuilding the north transept of the church of St. Martin's, at Barford, Wilts; increasing the accommodation by repewing the church at Bradninch, Devon; enlarging the church at Exhall, Warwickshire; repairing the church at Heythrop, Oxon.

NATIONAL SOCIETY.

THE Committee of this Society met on Wednesday, the 3d of February, at their Board-room, in the Sanctuary, Westminster. There were present—His Grace the Lord Archbp. of Canterbury; the Lords Bishops of London, Winchester, and Salisbury; Lord Sandon, M.P., the

Very Rev. the Dean of Chichester, Rev. John Jennings, Mr. Wm. Cotton, Mr. Wm. Davis, Mr. Anthony Hammond, Mr. G. F. Mathison, and Rev. J. Sinclair. Schools to the number of 46 were received into union; and grants in various cases were confirmed.

MISCELLANEOUS INTELLIGENCE.

ST. ASAPH.—*St. Martin's, Shropshire.* Lord Dunganon has expended nearly 600*l.* in the repairs and decorations of this church, which is being adorned with beautiful painted windows, at his Lordship's expense.

BATH AND WELLS.—The Bishop of Bath and Wells has given 50*l.* towards the building of a new church at Nailsea, Somersetshire, the present church accommodation being insufficient for the neighbourhood. Sir John Smyth, Bart., has given a large piece of ground for the site, and Lord Calthorpe and Colonel Gore Langton, M.P., have subscribed handsome sums towards its erection.

Wiveliscombe.—Three large school-rooms are about to be erected in Wiveliscombe, to be used as National Daily Sunday, and Infant Schools, capable of containing upwards of 250 children. Lord Ashburton has subscribed 20*l.*; the Diocesan Society 40*l.*; grants are also expected from the National School Society, and from the Committee of Council; the parishioners have subscribed nearly 100*l.* but more is still needed to accomplish this most desirable object.

Bath and Wells Diocesan Church Building Society.—We have to announce a donation of 100*l.* from Miss Middleton, of Bath, to this valuable Society. This is the third donation of the same amount which Miss Middleton has kindly contributed.

CHESTER.—*Liverpool, Feb. 16.* A new church, recently erected in Liverpool from the funds of the District Church Building Association, was consecrated by the Lord Bishop of Chester. The church, which is a noble structure, dedicated to St. Bartholomew, has been erected at a cost of 6,000*l.*, and is capable of accommodating 1,400 persons, half the seats being free and unappropriated. The Bishop arrived shortly before eleven o'clock, and was received by the chancellor, registrar, trustees, &c., and was by them conducted to the vestry-

room. The petition for consecration, and the deed of conveyance, having been presented, the usual prayers of the Church, and those specially appointed were read. The Bishop then delivered an appropriate discourse. The trustees of the new church are the Bishop of the diocese, the Rectors of Liverpool, the Rev. R. F. Buddicom, and the Rev. Hugh M'Neile. The Rev. G. Dover, M.A., has been appointed minister.

Marlop.—Her Majesty the Queen Dowager has subscribed 25*l.* towards the erection of this church. Upwards of 600*l.* has already been subscribed. The church will stand nearly on the boundary of the two counties of Stafford and Chester—the dense population is principally composed of miners, and there is no church for more than two or three miles distant.

The Queen has forwarded, through Mr. Henry Wheatley, the sum of 50*l.* towards the erection of Poulton Church, Lancaster.

ST. DAVID'S.—*Llansantfraid Glyn Ceiriog, Denbighshire.* The Viscount Dunganon, M.P., has munificently restored and beautified the church of this parish, at an expense of 800*l.* His Lordship is patron of the living.

Swansea.—A meeting of the inhabitants of Swansea, favourable to the erection of a new church in that town, convened at the request of the vicar and churchwardens, was held on Monday week, in the Guildhall, in order to consider and adopt the provisional means for carrying that object into effect.

DURHAM.—At an ordination held by the Lord Bishop, at Auckland Castle, on Jan. 10, the following gentlemen were admitted to Deacon's orders; A. A. Rees, of St. David's College; and H. Stoker, B.A., of Durham University.

The Bishop of Durham has subscribed 50*l.* towards the erection of a chancel for the new church now in progress in the parish of St. Andrew, Newcastle, his

Lordship having previously given 50*l.* towards building the church. And the Rev. W. N. Darnell, Rector of Stanhope, has contributed 100*l.* as the beginning of an endowment for the same church.

The Rev. T. Gisborne, Prebendary of Durham, has sent 500*l.* to the Archdeacon of Durham, for the use of the Diocesan Church Building Society.

The Duke of Northumberland has subscribed 50*l.* in addition to being an annual subscriber to a liberal amount to the Durham Society for the Employment of Additional Curates in Populous Districts.

Mrs. Lawrence, of Studley Park, has given 10*l.*, and B. Flounders, Esq. of Yarm, 5*l.*, for the augmentation of the endowment of Trinity Church, Darlington.

ELY.—*Visitation and Confirmation.*—We understand that in the course of the ensuing summer, the Bishop of Ely intends to hold a General Visitation and Confirmation throughout his diocese, in which the western part of the county of Suffolk is now included.

GLOUCESTER AND BRISTOL.—The Lord Bishop of Gloucester and Bristol has given 250*l.* towards the endowment of the church erected in Barton-street, in this city, which is on the eve of consecration, besides having contributed towards its erection. The right rev. prelate has also given 50*l.* towards the erection of additional schools for the children of the poor of this city.

St. Mary Redcliff Church.—We hear that public liberality is shortly to be appealed to in aid of the fund for the new organ screen in Redcliff church, which, with good taste and laudable perseverance in obtaining subscriptions (not yet sufficient), Mr. Churchwarden Ringer has caused to be erected, from a design by Foster and Okeley. The new screen is a beautifully chaste work, and the execution of it does credit to the ingenuity of Mr. Thomas Ovenden, by whom it has been constructed. It is in keeping with the architecture of the church, and, what is better, it has displaced an anomalous thing that disgraced the building. There is one other improvement which we want to see effected in this noble fabric—the removal of the clumsy pews that deface its beautiful interior.

LICHFIELD.—*Lichfield Diocesan Society.*—Her Majesty the Queen Dowager, has remitted the donation of 100*l.* to the

Lichfield Diocesan Society for the Building of Churches.

Another noble contribution has been made to the funds. Samuel Evans, Esq., of Darley Abbey, Derbyshire, has given 500*l.*, which makes 2,700*l.* from two families alone—the Gisborne and Evans—an example of christian liberality well worthy of imitation.

Boylstone.—Her Majesty the Queen Dowager has contributed the handsome sum of 20*l.* to the fund for the rebuilding of Boylstone Church, Derbyshire.

The Earl of Burlington and Earl Fitzwilliam have respectively given 20*l.* towards the repairing of Chesterfield Church. The Hon. G. H. Cavendish, M.P., and Mr. W. Evans, M.P. are also contributors for liberal amounts.

LINCOLN.—Earl Brownlow has become an annual subscriber of 5*l.*, and has presented a further donation of 50*l.* to the Lincoln Diocesan Board of Education; his lordship has also presented the County Hospital with a further donation of 50*l.*

LONDON.—The Lord Bishop of London requests the parochial clergy of his diocese to take care that their churchwardens or chapelwardens do, before the first day of June in every year, transmit, post-paid, to the registrar of the diocese, copies, duly verified, of all registers of baptisms and burials performed in their respective parishes or chapelries during the year ending on the 31st day of December next preceding, according to the provisions of the 52d Geo. III. c. 146, s. 6, 7.

The Cathedral Choirs.—It is in contemplation, we understand, to make a great increase in the effective strength of the choir of Westminster Abbey. The gentlemen in regular attendance, on Sundays at least, are, it is said, to be twelve in number; so that, including the boys, their will be a choir of above twenty voices—a vocal strength by no means adequate, certainly, to give full effect to the sublime music of our Cathedral service, but sufficient to perform it in a manner not unworthy of its character and purpose, especially when aided by the zeal and ability of Mr. Turle, the organist of the Abbey.

Church Extension in the Metropolis.—White's-row Chapel, Spitalfields, for the last thirty years a dissenting meeting-house, and late in the occupation of the Rev. Robert Aiken, M.A., who has so recently conformed to the government and discipline of the Church, has just been opened, by virtue of a license from the

Bishop of London, as a district chapel, in connexion with the parochial church.

Church of England Commercial Schools.—On Monday, the 25th Jan. a school, in connexion with the Metropolitan Commercial Institution, was opened at Islington by the Bishop of London. It is called the East Islington Commercial School, and is designed for the more immediate benefit of the district parish of St. Paul and of the chapelry of St. Stephen, under the ministerial charge of the Rev. J. Sandys and the Rev. T. B. Hill respectively. The Bishop, as patron, took the chair, supported by the Vicar of the parish, the Head Master of the Proprietary School, the clergy of the districts, the Head Master and the Trustees of the New School, together with the deputation from the committee of the Central Institution. The Bishop gave a statement of the objects and designs of the Middle Schools, and urged the positive necessity for their general establishment throughout his diocese and the kingdom at large, and expressed the pleasure he felt in observing the cycle of appliances for christian instruction, in conformity with the principles of the Established Church, so happily completed at Islington.

St. Alban's.—The Earl of Verulam is about to erect a chapel of ease to St. Michael's church, church accommodation at the extremity of that parish being much wanted. The Hon. Miss Grimston has liberally contributed 500*l.* towards the endowment of it, and the vicar, Lord F. Beauclerc, D.D. at the head of a committee, is actively engaged in promoting this laudable object.

OXFORD.—The parishes of Thame, Towersey, Sydenham, and Tetsworth, in this county, in the gift of Dr. Slater, of Wycombe, being now vacant by the death of the late vicar, the Rev. J. T. Lee, are immediately to be separated, and resident clergymen instituted to each of them. The Rev. Jas. Prosser, of Loudwater, has been presented to Thame, the mother church. This is an admirable arrangement, and worthy of being universally followed.

RIPON.—*Church Extension.*—We are informed that it is proposed to build a small church at Farsley, in the parish of Calverley. Subscriptions to the amount of upwards of 300*l.* have been promised towards this desirable object, and we have pleasure in stating that Mrs. Lawrence, of Studley Park, has very handsomely contributed 20*l.* in aid of this necessary work. Farsley is a large clothing village,

containing a population of more than 2,000 persons, and has neither a church nor a school in connexion with the Established Church.

Church Extension Meeting at Ripon.—On Tuesday, the 2d of February, the annual meeting of the subscribers of the Ripon Diocesan Church Building Society, resident within the Ripon district, was held at the Town-hall in that city. The Lord Bishop of the diocese took the chair. The secretary read the report, which stated that exertions were making for building chapels at Ramskill and Mickley, in the parish of Masham. The sum of 647*l.* 18*s.* 4*d.* during the past year, had been received in the district, from subscriptions, donations, and congregational collections. The new chapel at North Stainby had been built and consecrated, and the report was highly satisfactory to the meeting.

SALISBURY.—A meeting of the standing committee of the Salisbury Diocesan Board of Education was holden on Tuesday, the 9th of February, at which were present the Venerable Archdeacon Macdonald, the Hon. and Rev. C. A. Harris, Rev. F. Dyson, Rev. N. Smart, Rev. F. Gambier, Rev. G. Pugh, G. E. Eyre, Esq. and the Rev. W. E. Hony. The Training School Committee reported that, since the annual meeting, one young person had been admitted to an exhibition of 8*l.* per annum in the institution for training school-mistresses, established in the Close. It was agreed that two other exhibitions of the same value should be filled up at the next quarterly meeting of the board, on the 13th of April; and at the same time one of 10*l.* per annum, in the school for training masters at Winchester. These two institutions, common to the dioceses of Winchester and Salisbury, are now fairly established, and, we hope, by God's blessing, they will be instrumental in obviating the complaint now so generally and justly made by those who are engaged in the superintendence of parochial schools, that it is impossible to find persons properly qualified for the office of teachers. The object of the diocesan boards in founding these training schools is to select young persons who wish to become teachers, and who appear to possess the natural requisites for teaching; to receive them into domestic training, and to endeavour to prepare them for receiving instruction in their practical duties, by a systematic course of intellectual discipline, and religious and moral culture.

COURT OF QUEEN'S BENCH, JANUARY 16.

UNION CHAPLAINS.

The Queen v. the Guardians of the Braintree Union.

The attorney-general said this was a mandamus directed to the guardians of the Braintree Union, commanding them to appoint a chaplain to this union workhouse, to be paid by a salary, in pursuance to an order to that effect, which had been issued by the poor-law commissioners. To this mandamus the defendants had made a return, in which they, in the first place, denied that the commissioners had power to make such an order; secondly, that if the commissioners had authority to make it, the order was not valid until it had been placed before the secretary of state for his consideration; thirdly, that the commissioners had already issued two orders, and therefore could not make any other; and fourthly, that the appointment was not necessary. The learned counsel, in support of the order, submitted that, under the 46th section of the act of parliament, which gave the commissioners power to direct the guardians to appoint paid officers for certain duties, and "otherwise carrying the act into execution," the commissioners had a right to order the guardians to appoint a chaplain at a paid salary. It was clear that the commissioners might order paid officers to be appointed; and then, by reference to the interpretation clause, among other officers it named "any clergyman employed in any union in carrying this act into execution." The legislature had contemplated and intended that the paupers should have religious consolation

and instruction, and the appointment of a chaplain became absolutely necessary for that purpose. With regard to the second point, this not being a general order, it was not requisite that it should be laid before the secretary of state. As to the third and fourth points, it had been expressly decided that, when the commissioners had a right to make an order, their discretion could not be called in question, and he could not imagine that any one could doubt the propriety of having such an appointment made. Mr. Kelly having been heard on the other side, and the court having taken time to consider, the Lord Chief Justice Denman delivered the judgment of the court on Thursday, January 28. His lordship said that the 19th section of the Act most clearly showed the intention of the legislature, that the inmates of the workhouse should have the benefit of religious consolation. The court thought that the commissioners had done right, and would support the order. The court made no observation as to the expediency of the legislature giving this power to the commissioners; nor would the court make any remark on that part of the argument by counsel which was directed to the difficulties that might attend the appointment of clergymen of any particular religion. The return made by the guardians was insufficient, and must be quashed, and the mandamus made to the guardians to appoint a chaplain must be peremptory.

TO CORRESPONDENTS.

"A Shepherd of the South" is thanked, and shall hear from us shortly.

Our "Zealous Friend" has our thanks for her "Supplement to the Church Catechism," which strikes us as very useful. When she strikes off another impression, however, we think she must reconsider the answer she puts in the mouth of her catechumens, to the question, "What do you mean by being regenerated?"—"The being baptised into the Church of Christ." This is the old story of making Regeneration mean *only* Baptism: the Catholic doctrine of Baptismal Regeneration exalts Baptism, instead of pulling down Regeneration.

"V.'s" suggestions have been brought before us from different quarters; and we can only say in regard to them, as we did last month in regard to similar ones, that we have taken as much advice about them as we could, and gone by what seemed to us the more prevalent opinion.

Mr. Blunt's letter has come to hand. We hope to give the substance of it next month.

We most cordially thank "J.R." of Burford, for setting us right in a matter of calculation. His correction shall be duly attended to.

The author of "The Mother of St. Augustine" will find the poem to which we referred him in Mr. Trench's first volume, "The Story of Justin Martyr, and other Poems."—(Moxon.) The one in question is entitled "An Evening in France."

We have received several interesting pamphlets on Episcopacy and Presbyterianism in Scotland, too late to notice in the present number, but which we hope to attend to in our next.

Articles of Ecclesiastical Intelligence will be thankfully received up to the 21st of each month.

THE
CHRISTIAN REMEMBRANCER,

APRIL, 1841.

The Life and Pontificate of Gregory the Seventh. By JOHN WILLIAM BOWDEN, M.A. In two volumes. London: Rivingtons. 1840. Pp. 374, 411.

MR. BOWDEN'S "*Life and Pontificate of Gregory VII.*" is one of a class of works happily becoming less rare than heretofore. It is written with the intention of giving a fair view of certain portions of history with which it is universally felt that we have a polemical relation; and of conveying a just impression of the character of one, who signally represents,—as well from his station and from the times and circumstances under which he was placed, as from the peculiar tone of his own mind,—the character and pretensions of a system which it is neither desirable nor possible to contemplate without respect to our own position, as an integral and a pure branch of the Church Catholic. In treating such subjects, Mr. Bowden has laboured to free his own mind from the taint and tinge of prejudice, that he may be enabled to produce a just and faithful portrait. While others have "dipped their pencil in sulphur to delineate, with horns and tail," the objects of their aversion and terror, he has succeeded in looking with a calmer eye upon the object of their and his disapproval, and in tracing the features before him with a firmer and fairer, because a less trembling hand. He feels the real stability of our foundation on something better than the weakness or wickedness of another church, and its succession of pontiffs; and can afford even to praise where praise is due: and where error is to be condemned, and disgraceful facts to be narrated, he can condemn without irritation, and relate with the integrity of a witness. He is an historian, and not a mere polemic.

We say not a *mere* polemic, because we should have little sympathy with one who could treat the history of the papal supremacy, and the life of a person like Hildebrand, interwoven as it is with subjects of deep interest to the Church, his spiritual mother, with the coldness of an unconcerned spectator, and without any wish to enforce some ecclesiastical principle. This would be to paint a portrait without expression; to divest history of its soul. The task of the historian and biographer is a moral task: and as the chemist who would benefit his fellow-creatures, will not content himself with publishing the analysis of a noxious or of a sanative drug, but will

also indicate its uses or its antidotes ; so will the judicious historian give not a mere record of facts, but he will present them in such a way as to convey a moral, or, as the case may be, a political or theological lesson. The popular way, heretofore, has been the mountebank plan of properties without ingredients ; of uses without care or skill to determine constituent parts ; of moral or polemical application, with very slender care to ascertain facts and to appreciate character. But the world has been quacked long enough, both literally and figuratively, after this fashion. Mr. Bowden's *Life of Hildebrand* may serve as a representative of a better system,—of a more healthy treatment.

But a book which deserves this praise will certainly excite suspicion. It will be said to have a tendency to Romanism ; and not the most studied endeavour to show Romanism in its true character, however odious, will defend it from this accusation. The true colours will be darker in some things, but in others somewhat less gloomy than the protestant world imagines : and to be just as conscientious in praise as in censure, where all have been in the habit of condemning, looks very suspicious in the eyes of the protestant alarmist. We have seen it gravely asserted of one of the first divines of the present day, that his preaching frequently against the errors of popery is one of the signs that he is a papist at heart ; and we suppose Mr. Bowden will meet with much the same measure of candour, meted out with much the same depth of penetration. Mr. X., one of the visitors of some new district church ; and Mrs. Φ., who sees Jesuits in disguise in all her dreams, and talks of them all day, will shake their heads ominously when they find an author commencing his work with the avowal, that *something* good may be found even in Roman ecclesiastics of the eleventh century ;—that purity of intention, and a high, though in some things mistaken, principle, and ambition not wholly personal, may be discovered in a High-church Pontiff :—nay, that we may even owe a debt of gratitude to the Church before the Reformation for the maintenance of the very truths which the fathers of the Reformation died to defend ; and a tribute of admiration to the conduct of churchmen in the middle ages, in a contest which we, as well as those before them, have had to wage, and which each succeeding generation shall have to wage, against the world in all its forms, its heresies, its vice, its pride, its tyranny, and its secular interference.

The object of the work which has given rise to these remarks, is to place before us a just view of the protracted struggle by the Roman pontiffs, to emancipate the Church from the imperial domination and aristocratic tyranny, under which the Church in general, but especially the episcopal seat of Rome, had long groaned. “The whole history,” observes Mr. Bowden, “of the imperial Franconian line is that of one long struggle between the western Church, as represented by the papacy, and the principle of a feudal classification of society, which, as maintained by Conrad and his descendants,

threatened to reduce her to a state of a merely human and subordinate institution.”—(P. 106.) Surely those churchmen, who successfully contended against such an evil, may be classed among “the favoured instruments of Heaven in warding off from Christianity one of the most fearful dangers to which she has ever been permitted to be exposed.”—P. 15.

Without the smallest desire to exaggerate, with an inclination, as it may seem to the suspicious, to palliate the evils of the period of which he writes, Mr. Bowden gives, in his preliminary sketch of the fortunes of the papal see, sufficient proofs of the wretchedly degraded state into which it had fallen; and from which the party which is best represented by Hildebrand, laboured its emancipation. Corruption of every kind had followed, by natural and almost necessary consequence, upon corruption in the way in which successive popes were placed in the chair of St. Peter. Take, by way of example, the indications of vassalage in the rapid succession of popes from Sylvester II., the tutor of Otho III., who was elected anno 999.

“Sylvester II. died in 1003, the year following that of Otho’s decease; and the three following popes, John XVI., June 1003,—John XVII., dec. 1003,—and Sergius IV., 1009,—were the creatures and nominees of such nobles or popular leaders, as could obtain in turn a momentary preponderance in the distracted city. Benedict VIII., the successor of Sergius, was elected in 1012, through the influence of the family of the counts of Tusculum, with which he was connected. . . . On his death, the partizans of the Tusculan family . . . procured the election of the deceased pontiff’s brother, who already bore the titles of duke and senator of Rome, and who assumed as pope the name of John XVIII. The election is said to have been compassed by bribery and other unjustifiable means; a statement which the character of the family in question, and of the object of their choice, renders too probable. John, as may be inferred from the nature of his former titles, was a layman to the day of his papal consecration.”—Pp. 99, 100, 101.

“Upon the death of John XVIII., in 1033, so little regard did his brother, the head of that potent family, deem it necessary to pay to appearances, that he directed the election and consecration of his son Theophylact; a boy not more, according to some authorities, than ten or twelve years old. The unhappy youth was consecrated under the name of Benedict IX., and soon exemplified the unfitness of the selection by the giddy and precipitous manner in which, as soon as his years admitted it, he plunged into every species of debauchery and crime.”—P. 107.

After a series of iniquitous and most degrading conduct on all hands, three several factions had each its creature claiming the title of pope.

“The world beheld for some time the shameful spectacle of three self-styled popes, opposed to each other, living at the same time in different palaces, and officiating at different altars of the papal city:

Benedict performing the sacred functions of his office in the Lateran; Gregory in St. Peter's; and Sylvester in the church of Santa Maria Maggiore."—P. 110.

This state of things gave occasion to one of those little effusions of severe pleasantry to which the Italians have ever been so prone, and which have since been called *pasquinades* :

“ *Una Sunamitis nupsit tribus maritis.*
Rex Henrice, Omnipotentis vice,
Solve connubium triforme dubium.”

The emperor Henry III., who is here invoked to engage in the office of reforming the church, was already most zealously and conscientiously labouring in this work; but it was a most unhappy circumstance that all his plans tended at least as much to rivet the chains of the church's bondage to secular influence, as to cleanse her from the filth of simony and other corruptions. With a most honest intention the emperor had summoned a council to meet at Sutri, at which Gregory VI., as pope, took the presiding seat; and Benedict and Sylvester having both been disposed of, Henry contrived the cession, apparently voluntary, of Gregory, who left the papal chair, self-condemned of corruption in the method which he had taken to obtain it. Henry then nominated Suidger, bishop of Bamberg (Clement II.) to the papal chair; and having made some wise provisions for preventing the sale of ecclesiastical benefices, returned to Germany, conscious of his good intentions, and utterly ignorant of the struggle which he had brought to a crisis by his interference. To prevent disturbance in Italy he took with him the deposed Gregory VI., with some of his more active adherents; among whom was Hildebrand.

It is now that this remarkable character first appears on the public scene. The place and date of his birth are unknown, as well as the rank of his parents: but probability seems to incline to Soana, as the place of his birth; where he was probably born of obscure parents sometime between 1010 and 1020. His character was marked from his earliest years. “He was,” says one of his annalists, “a monk from his boyhood; his life, from its very commencement, was one of abstinence, mortification, and self-command.”—P. 127.

This asceticism was fostered during a voluntary residence at Cluni, the celebrated monastery in Burgundy; where the promise of future greatness appeared so strongly in his character, that the abbot Odilo, himself an eminent saint, applied to him the words of the angel, spoken of John Baptist, “He shall be great in the sight of the Lord.” On his way from Cluni to Rome, he astonished the emperor by the boldness of his preaching; but meeting with little sympathy in Rome, he again desired to retire, and was actually at Acquapendente on his way, when “he imagined that St. Peter, on three successive nights, approached his bed, and commanded his return to the appointed sphere of his duty,” in which he was engaged when Gregory VI. was carried away; and he received

honourable testimony to his high principle, in being numbered among the more faithful adherents of the fallen pontiff.

Clement II. who succeeded Gregory VI. in the nomination of Henry, died in 1047, not without suspicion of poison. Benedict IX. was for a time supported in the chair of St. Peter, by the factious interference of the Tusculan party; but in the following year Poppo, bishop of Brixen, another nominee of the emperor's, was installed as Damasus II. Damasus died within a month of his enthronization; and Bruno, bishop of Toul, a relation of Henry, succeeded him. Bruno was the first pontiff who had the moral courage to take an open step in the cause of ecclesiastical independence; to which, as it seems, he was incited by Hildebrand: for having pressed that remarkable person to follow him into Italy, he received the following answer:—"I cannot accompany you, because you go to occupy the government of the Roman church, not in virtue of a regular and canonical institution to it, but as appointed to it by secular and kingly power." Bruno took the hint, and his progress to Rome was made in the simple habit of a pilgrim, testifying his conviction, that his real election was yet to come; and it was not till he had been called to the vacant throne by the acclamations of the Roman ecclesiastics, that he assumed the style and title of Leo IX.

One of the first acts of Leo was to ordain Hildebrand a sub-deacon, and to place him over the monastery of St. Paul: a charge which he undertook with intentions of working a reformation in the profligate society,—intentions in which he laboured with zeal and even enthusiasm, being stimulated with dreams of the night to the arduous labour of the day. Here he was as successful as he was through life, in carrying through the plans which he had adopted, certainly on a high and unselfish principle, however mistaken he may have been in some of the objects which he had in view, and however unjustifiable in some of the details of his conduct.

The ascetic exercises of Leo seem to have hastened his departure to a better world; and Hildebrand occurred to his friends in Rome as his fittest successor. He resisted, however, the proposal to seat him on the throne of Leo, and contrived the election of "Gebhard, bishop of Eichstadt, the emperor's attached friend and counsellor, and one who had, as such, shown himself of late a formidable opponent to the principles recently brought forward by the papal school," of which Hildebrand was himself the representative. But the conduct of this pontiff, (Victor II.) proved Hildebrand's appreciation of character, and exemplified his remarkable talent in reading the hearts of men, which he possessed in so great a degree, that in one instance his exercise of it was construed into a miraculous insight into the most secret thoughts, (see p. 176.)

Henry III. died in 1056;—a prince who had most earnestly desired, and most zealously sought, the reformation of the church, and had given the best proof of his own sincerity, by foregoing all simoniacal proceedings. His successor, Henry IV. was as criminal

in such matters, as his father had been exemplary; but by a remarkable turn of providence, showing that God works by strange instruments, in his own way, the shameless simony and corruption of the son was, in its consequences, more beneficial to the interests of the church, than the high principle of the father had been; for, while both sovereigns would have gladly subjugated the papacy to the crown of Germany, Henry III. would have done this to exercise his imperial sway for worthy ends, and so had a large party even of zealous and pious church reformers with him; but Henry IV. carried with him none of the sympathies of good men and good churchmen, so that the papal or high-church party grew powerful, by the addition of all who longed to see the church pure to the number of those who were labouring to make her independent.

Victor was succeeded by Stephen IX. a man well adapted to illustrate and defend the principles of the papal party. By him Hildebrand was admitted to deacon's orders, and made archdeacon of Rome, (p. 188.) He was succeeded by Nicholas II. elected by the influence of Hildebrand. Hildebrand still directing the councils of the papacy, the beginning of Stephen's pontificate was marked with a decree on the subject of papal elections, in which the authority of the emperor was stated somewhat lower than the throne might have wished, though certainly quite as high as it ought to be in any such matters. Accordingly the first impulse of Agnes, the queen-mother, was to declare the decree void; but insuperable difficulties were in her way; and before any thing was effected, Nicholas died, 1061, "leaving behind him the elements of a struggle, between the court and the church, more obstinate than any which the times, as yet, had witnessed."—P. 212.

At Rome, Anselm da Badagio was elected, according to the decree of Nicholas; but the imperial partisans declaring the election void, nominated Cadalous, bishop of Parma, a bad man, promoted in a bad cause, and by bad means, to the seat of St. Peter. The contest hence arising is very interesting, and still more important; but we cannot enter into its details, which are given, like every part of the history, with a remarkable combination of exactness and interest by Mr. Bowden. In the person of Cadalous, the corrupt and tyrannical influence of the court received a signal defeat, and met its merited disgrace. Anselm (Alexander II.) died, Aug. 21, 1073, leaving behind him a truly honourable name.

"During the whole of his pontificate, he maintained the character of a true churchman, and of a consistent reformer of the evils of his time. . . . He was pure in his habits of life, courteous and amiable in his manners, and of a gentle and benevolent disposition. The last quality he evinced by the manner in which, on more occasions than one, he pleaded the cause of mercy towards the Jews; a people, who were then, in too many parts of Europe, the objects of systematic persecution and slaughter. He sank, ultimately, to the grave, beloved by all around him. It was said of him that he found the church a

bondmaid, and left her free; and the veneration with which he was generally regarded by his contemporaries, is testified by the legends which they have left us, of miracles which honoured his tomb."— Pp. 308, 309.

Hildebrand, now chancellor of the papal see, as well as archdeacon of Rome, directed that the three days following the death of Alexander should be devoted to fasting, to acts of charity, and to prayer; that the Divine blessing might fall upon the councils of those by whom a successor was to be chosen. But the election of Hildebrand anticipated this period. We shall relate it in Mr. Bowden's words:—

"On the day following that of Alexander's decease, the dignified clergy of the Roman church stood, with the archdeacon, round the bier of the departed pontiff, in the patriarchal church of the Lateran. The funeral rites were in progress; and Hildebrand, it is probable, was taking a leading part in the celebration of these solemn ceremonies. But suddenly, from the body of the building, which had been filled to overflowing by the lower clergy and people, burst forth the cry of 'Hildebrand.' A thousand voices instantly swelled the sound, 'Hildebrand shall be Pope;' and cries like these rang wildly along the church: the ceremonies were interrupted, and the officiating clergy paused in suspense. The subject of this tumult, recovering from a momentary stupor, rushed into a pulpit, and thence, while his gestures implored silence, attempted to address the agitated assembly. But the attempt was vain; the uproar continued; and it was not until they perceived the cardinal presbyter Hugo Candidus, coming forward, and soliciting their attention, that the multitude suffered their cries to subside.

"'Brethren,' said the Cardinal, 'ye know, and, as it appears, ye acknowledge, that, from the time of our holy Father Leo, Hildebrand, our archdeacon, has proved himself a man of discretion and probity; that he has exalted the dignity of our Roman church, and rescued our Roman city from most imminent dangers. We can find no man more fitting to be entrusted with the future defence of our church or state; and we, the cardinal bishops, do, with our voice, elect Hildebrand to be henceforth your spiritual pastor and our own.'

"The joyous cries of the populace arose anew. The cardinal, bishops, and clergy, approached the object of their choice to lead him towards the apostolic throne.

"'We choose,' they cried to the people, 'for our pastor and pontiff, a devout man; a man skilled in interpreting the Scriptures; a distinguished lover of equity and justice; a man firm in adversity, and temperate in prosperity; a man, according to the saying of the Apostle, "of good behaviour, blameless, modest, sober, chaste, given to hospitality, and one that ruleth well his own house." A man from his childhood generously brought up in the bosom of this mother Church, and for the merit of his life already raised to the archidiaconal dignity. We choose, namely, our archdeacon, Hildebrand, to be pope and successor to the Apostle, and to bear henceforward and

for ever, the name of Gregory." The pope elect, upon this, was forthwith invested by eager hands with the scarlet robe and tiara of pontifical dignity, and placed, notwithstanding his gestures of reluctance, and even his tears, upon the throne of the Apostle. The cardinals approached him with obeisance, and the people, with shouts yet louder and more joyous than before, repeated the designation of their new pontiff, and tumultuously testified their approbation."

There is every evidence which man has a right to demand, that Gregory VII. (for that was the title which Hildebrand assumed) entered upon the papacy with a truly christian feeling of the arduous task before him, and of the necessity of seeking Divine grace and guidance in its discharge. Certainly his consistency of character can never be questioned;—for during his whole pontificate he laboured in those matters of reform, and that question of ecclesiastical independence, which he had ever vigorously pursued.

The first important act by which he carried out his plans after his consecration, was the mission of Hugo Candidus to Spain; for the double purpose of introducing the Roman instead of the Mosarabic liturgy into that kingdom, and of granting to the Count Eboli the investiture of whatever lands he might wrest from the Moors in Spain, to be holden as a fief for ever of the apostolic see. In Gregory's epistle to the grandees of Spain, he made the most extravagant claim of sovereignty, as successor of St. Peter, over the kingdom of Spain: a claim which, of course, extends equally to every nation which does, or ever did, form a part of Christendom. We can only express our thankfulness here, that the same providence which enabled Gregory to effect a liberation of the church from the tyranny of imperial interference, did not suffer him or his successors to place a perpetual yoke on the neck of authority, as certainly constituted by Divine order as the episcopate itself. Evil enough was, however, permitted, to teach all nations that the usurpation of the spiritual power is almost as wretched in its consequences as that of the state, or even of the mob; and to keep them watchful against any such encroachments for the future.

The application by Gregory of his principles of temporal supremacy to the case of Henry IV., with all the scenes of conflict, and various turns in the aspect of affairs, which occurred while a Roman pontiff was denounced by the emperor and his creatures,—and the emperor was held excommunicate, and his subjects absolved of their allegiance by the insulted pope,—is one of the most interesting pages in the history of Europe. The shameless Henry did not hesitate to make use of every instrument, and every method of attack, down even to the seizing the person of Gregory by the turbulent Cencius, while the pontiff was celebrating the holy eucharist on Christmas eve; on which occasion the venerable Gregory was subjected to insults, which would awake our sympathies, even though he were really the tyrannical, impure, hypocritical wretch, that Henry declared him in the sentence of his pretended deposition. Meanwhile

the demeanour of Gregory was always dignified, and his conduct was such as, granting his principles to be just, (which, of course, we do not grant,) was worthy of his dignity and of his cause. The pontiff in full conclave, with his eyes raised to heaven, pronouncing a sentence of excommunication against the emperor, though the very words he used were most unsound in theology, and even in morals most unjust, was a sight worthy of the boldest pen of the historian; and it is one to which Mr. Bowden has done justice. Still, while all our sympathies and respect are with Gregory, and all our contempt falls upon Henry, it is not to be denied, that the emperor justly charged the pontiff with forgetting, "that God had ordained two swords for the government of the world, the spiritual and the temporal; it not being permitted to the holder of either, to intrude into the province of the other." (p. 120.)

Perhaps, in the last scene of Henry's humiliation, we have our sympathies in some degree moved even by his deep abasement; and are tempted to question, whether the severity of Gregory was not unwarranted and almost wanton. After a series of indignities, received from various quarters, Henry was reduced to the necessity of seeking penance and absolution, and prostrating himself at the feet of Gregory.

"It was on the morning of the 25th of January, 1077, while the frost reigned in all its intensity, and the ground was white with snow, that the dejected Henry, bare-footed, and clad in the usual garb of penance, a garment of white linen, ascended alone to the rocky fastness of Canossa, and entered its outer gate. The place was surrounded by three walls; within the two outer of which the imperial penitent was led, while the portals of the third, or inner wall of the fortress were still closed against him. Here he stood, a miserable spectacle, exposed to cold and hunger, throughout the day; vainly hoping, with each succeeding hour, that Gregory would consider his penance as sufficient, and his fault as atoned for. The evening, however, came; and he retired, humbled and dispirited, to return to his station with the returning light.

"On a second day, and on a third, the unhappy prince was still seen standing, starved and miserable, in the court of Canossa, from the morning until the evening. All in the castle, except the pope, bewailed his condition, and with tears implored his forgiveness: it was said, even in Gregory's presence, that his conduct was more like wanton tyranny than apostolic severity. But the austere pontiff continued obstinately deaf to all entreaties. At length, Henry's patience failed him, and taking refuge in an adjacent chapel dedicated to St. Nicholas, he there besought with tears, the intercession of the aged abbot of Cluni. Matilda, who was present, seconded the king's entreaty; but the abbot, turning to her, replied, 'It is thou alone, who canst undertake this business.' And Henry, upon the word, fell on his knees before his kinswoman, and besought her, in the most impassioned manner, once more to exert her potent intercession. She promised to use her utmost endeavours, and returned into the

castle; and Gregory, feeling that he had now sufficiently vindicated his authority, relaxed at length his rigour, suffering the unfortunate king, still bare-footed, and in his linen garment, to be brought into his presence, on the fourth day of his penance.

“The scene, as the suppliant king approached the pontiff, must have been singularly striking. The youthful and vigorous Henry, of lofty stature, and commanding features, thus humbling himself before the small, insignificant, and now probably withered, figure of Gregory VII. must have afforded a striking type of that abasement of physical before moral power,—of the sword before the crozier,—which the great struggle then in progress was fated to accomplish.”—Pp. 174—176.

With this scene we close Mr. Bowden's volumes, not because we have exhausted their interest,—indeed, all along we have rather desired to stimulate than to satisfy the curiosity of our readers,—but because we have in this scene the papal domination at its culminating point; and having followed it thus far, we have a fair place of repose. The remainder of the history is equally interesting; and no one who enters into the spirit of the work will be able to lay it down till he has pursued it to the end.

We may observe, however, that while we have followed but one thread of the history, we have necessarily done injustice both to the volumes before us and to the character of Gregory. Mr. Bowden's book is more than it professes to be; it is as full a general history of the regions connected with the papal power, during the times of which it treats, as one would wish to peruse. There are, especially, some passages of much interest touching the ecclesiastical affairs of this island, while our church was adorned by the learned Lanfranc, and its sceptre was swayed by the Norman conqueror; the only monarch in whom Gregory found a spirit so much resembling his own, and so nearly equal to it, that he felt obliged to assume a bearing towards him somewhat different from his usual haughty assumption of superiority.

With respect to the character and labours of Gregory, though the delivery of the Church from secular thralldom was the master spring of all his movements, his energies were directed with great constancy to the general reformation of the Church; especially to the abolition of simony, and to what he was not singular in those days in considering almost as important, the abrogating the marriage of the clergy. The opposition which he met with in the latter object is very instructive, and is valuable even in a polemical sense; since it tends to show how long it was before a rule of man's devising *against the spirit*, and *almost against the letter*, of the sacred Scripture, could find a general acceptance in the western Church, though all the energies of the pope were directed to its establishment. The evils, however, which in some cases had arisen out of the abuse of the freedom allowed by the primitive church, as distinguished from the Roman medieval church, may tend somewhat to modify our feelings

of indignation against the tyranny of the rule of celibacy and its supporters; take as an instance the following passage. (Vol. II. p. 31.)

“The archbishop of Rouen, when endeavouring to enforce the prescribed celibacy among his clergy, was pelted with stones, and compelled to secure his safety by flight. Nor was this extraordinary; for it seems the system of clerical marriage was so completely established and recognized in Normandy, that churches had become property heritable by the sons, and even by the daughters, of the clergy who enjoyed them. And this fact may be taken as an indication of the general condition of the Gallican church, in which the process of an unholy secularization had made yet further advances than in her German sister.”—Vol. II. pp. 30, 31.

The personal character of Gregory, as displayed in these volumes, is one of many excellencies, and of a greatness scarcely surpassed: even his faults being such as we usually associate with great men, or at least admit to be not inconsistent with their character. But it is more important to note that he seems to have been really a pious man, and towards his God humble, though haughty, and at times tyrannical, to his fellow creatures. Still it was ever his office and his order, not himself, that domineered; a modification of conduct in which, indeed, there is almost always much self-deception, and under which an overweening personal pride often clokes itself: still, as a cloak, it is one which we may not always presume to tear off so rudely and uncharitably, as we are too much in the habit of doing.

Whenever the real sinews of controversy with Rome shall be strained to the utmost, it is such works as that which we now close, which must afford the polemical *history*: as it is the theological works which present, not the blackest, but the truest view of the doctrines of Rome, which afford the polemical *theology*. Yet there are purposes which *must* be consulted, and which no wise or good man will wish to forget, which require more naked,—still absolutely true, and effectually learned, yet more naked—and startling statements of the corruptions of Rome, in doctrine, in discipline, and in character. The history of our own queen Elizabeth declares, loudly enough, that the principles of Hildebrand touching the temporal supremacy of the Pope, in its most exaggerated form, and most tyrannical application, were accepted as true, and asserted as binding many centuries after; and we have the voice of Rome, asserting her own unchangeableness, to assure us that we can never be free from the recurrence of a like monstrous tyranny, except in her want of power. So, again, we have instances of persecution at which the blood runs cold, perpetrated not here and there only, and now and then, but in so many places, and at so many times, as to show that blood is congenial to the Romish appetite, and murder, in some form or other, accordant with her spirit. The soil of Spain,

of Germany, of France, of the Netherlands, of America, of Ireland, of our own England, has drunk a fearful draught at her hands of the blood of their sons: and while that blood cries aloud to the Lord for vengeance, it will not suffer us to be ignorant of the real spirit of the stepdame, rather than the mother, from whose cruel embraces we have been delivered by the good providence of God. Her unchangeable genius in all times makes the records of these things true and legitimate controversy against Rome: we say, therefore, let us have them abundantly, and most plainly and strongly expressed,—only with unimpeachable veracity. We admit that the individual papist of our own day is left free, as far as any authoritative decree is concerned, to disclaim such things as the pope's temporal supremacy, and the use of racks and flames. But this affects not our argument. The spirit has been every where embodied by Rome *the unchangeable*: and it would be poor philosophy indeed to believe occasional denials, called for by accidental circumstances, in opposition to a spirit which has hitherto manifested itself, whenever and wherever it could.

The Queen Dowager's Visit to Kirkby Lonsdale. Kirkby Lonsdale: Foster. 1840. Pp. 24.

WE apprehend that, of all men living, a monthly reviewer is the person who will most cordially assent to the apothegm, that a great book is a great evil. In the present condition of society, when men, women, and children all make books; when the teeming press has its daily *litter* of volumes; when publications of all descriptions, good, bad, and indifferent,—upon all conceivable and inconceivable subjects,—are poured forth in a still-beginning, never-ending torrent; what is to become of the unhappy critic, who, being forced, as it were, to read and review against time, in order that he may keep up with the rapid stream of literature, is compelled to plod, before the month's end, through some ponderous work in quarto, which he feels himself bound in conscience to read through, if it be only for the purpose of assuring the public that it is unreadable?

For ourselves, we freely confess that we are never so much disposed to dip our pens in gall instead of ink, as when we proceed to pass judgment on a *lengthy* tome; and never are we so inclined to take up the laudatory strain,—never is our natural acidity so neutralized,—as when we find an author who says what he has to say within the compass of a few pages.

With such pleasant feelings we should have approached the little volume which stands at the head of this article, even if it had possessed fewer claims on our notice than are implied in its connexion with the name of one whom every true Englishman reveres and loves—the *good* Queen Adelaide. But we were doomed to disap-

pointment ; for although the work in question professes to be drawn up as “ a permanent record, in minute detail,” for the benefit of “ future generations,” that record and those details are *not* for the most part devoted to her Majesty, but to Miss Roper, the landlady of the Kirkby Lonsdale Hotel, and to the Rev. W. Carus Wilson, who, by the very prominent position in which he seems to have been placed, is no doubt the clergyman of the parish ; at least, if he be not, we are at a loss to conceive what he had to do with the business.

Under these circumstances, we must take leave to doubt that either the “ reverend gentleman,” or the “ considerate landlady,” were themselves the authors of the statement under review, although we understand that the reverse has been very confidently asserted in the north,—probably because the anonymous author was evidently an eyewitness of the facts recorded. Certainly there are allusions to “ impracticable and perplexing delicacies,” and details about Lillymere char, “ beautiful fish, above two pounds weight each,” that might seem to emanate from the fair hostess of the Kirkby Lonsdale Hotel ; and on the other hand, there occurs a passage, in the very next sentence, about American “ lesson-books,” which might be fairly presumed to have an origin clerical rather than culinary ; but, like Junius, the writer has wrapped himself, or herself, in so much obscurity, that there seems little probability of his or her identity being discovered. For our own parts, we are (as we have said) disposed to doubt that the work before us has either emanated from Miss Roper or Mr. Wilson.

Of the lady’s literary acquirements we are unable to speak, but no doubt they are respectable. Mr. Wilson is better known : he is or was the editor of a monthly magazine for children, (a work, by the way, whose contents have often appeared to us as singularly objectionable,) and he is the author of a volume upon cheap churches, which we hold to be an exceedingly valuable publication, seeing that it affords examples of almost every thing which a church builder should—*avoid*.*

Such being the case, we are convinced that nothing but a spirit of illnature could have attributed to either of these very worthy persons the authorship of such a passage as the following.

After giving a minute account of the manner in which the royal *cortège* entered Kirkby Lonsdale,—how dense the crowd was,—how “ the excellent brass band continued playing in front of the hotel [we trust her Majesty’s apartments were at the back of it] the *whole* of the evening, as well as the next morning,” &c. &c. the writer proceeds thus :—

“ And here I cannot help making special mention of the beneficial

* It is mentioned in the little book under review, with great apparent satisfaction, and as a thing to be imitated, that a church has been built at Holme to hold 500 persons, at an expense of 750*l*. We wonder how long it will last.

influence, in a moral point of view, which the example of our most gracious Majesty is calculated to afford. [Here comes out the clergyman.] It is true, that no pains were spared to effect the most comfortable accommodation at the hotel, [here comes out the landlady,] and it is equally true that no substantial comfort was wanting. But still, after all, it was not what royalty is accustomed to in palaces, nor what would be met with at some halting places in the royal progress. It was impossible that so large a party could be accommodated as the considerate landlady of the hotel could have wished; and concluding that some of the rooms would have been deemed scarcely good enough, arrangements were made for the better accommodation of some of the party in the town. There is many a subject, indeed, who would have shown dissatisfaction, and who deems it needful to uphold his dignity by the airs he gives himself, and the difficulty with which he chooses to be pleased; but a Queen of England, while she manifested the tenderest anxiety for the comfort of her attendants, and would herself see the rooms provided for them, was pleased, in the most cheerful and contented manner, to express her entire satisfaction."—Pp. 10, 11.

All this we can understand, and fully appreciate her Majesty's kindness and condescension. But mark the sequel.

"There is many a subject, too, [continues the moralist,] who would spurn the idea of travelling through the country without securing *within themselves* their wonted luxuries."

"Luxuries within themselves!" what manner of luxuries be they? A good breakfast?—No. A well-cooked dinner?—No. A hot supper?—No, gentle reader, no no. They are "a man cook, linen, &c. &c."!

"But [continues the writer before us]—but, [that is, while subjects are securing their linen and men cooks within themselves] a Queen of England, while blest with the choicest of all enjoyments, namely, that of a contented spirit and simple habits, was pleased to enhance her own gratification"

By doing what, think you?

"By throwing her provisions into the hands of strangers."

Was there ever such a thing heard of? Just fancy the portrait presented to us by this anonymous libeller. The assertion amounts to neither more nor less than this, that her Majesty, Queen Adelaide, not content with tossing about her victuals, actually enhanced her own gratification by throwing them into the hands of people (smartly dressed people, no doubt) whom she had never set eyes upon in her life before! We will pledge our existence it is all a calumny; and we cannot forbear expressing our opinions that Miss Roper and Mr. Wilson were cruelly maligned when it was suggested that either of them produced the work in question. Nay, we will go further, and say that we are convinced it is not even a *joint* production, in spite

of the odd collection of contiguous sentences about fish * and lesson-books, and a prayer for the royal family, to the "Amen" of which succeeds a note announcing the fact that "the scarlet cloth with which the passages of the hotel were covered has since been made by the ladies of the town into petticoats!"—We sincerely hope that the fair wearers found them comfortable during the late severe weather.

Our readers will, by this time, have had enough of the publication under review; but, for all that, we strongly recommend them to buy it: in a few years it will sell for much money, and be a great bibliomaniacal rarity, for it is the only work that has hitherto passed under our critical eye, which is at all worthy to be compared with that never-to-be-forgotten, and now, alas! that scarcest of tomes—"The Lord Mayor's Visit to Oxford,"—a work which an eccentric nobleman, lately deceased, looked upon as the choicest treasure in his library,—which he caused to be bound in asses' skin, and inscribed with the following couplet,

" Subject, substance, spirit, skin,
Ass without, and ass within."

And now to say a few words seriously. Whatever may be the amount of nonsensical trash contained in the book we have been quoting, it is a witness, and no doubt a faithful witness, that in the north, as well as in every other district of the kingdom through which she passed, Queen Adelaide was found to be in possession of the hearts of the people. Despite of her Majesty's known and oft-repeated desire to remain unnoticed,—despite of her steady refusal to receive addresses, or take any part in public,—despite of all the disaffection and treasonable doctrines which have been so zealously inculcated throughout the country,—despite of the atrocious attacks upon her in the ministerial journals, and the misrepresentation of her motives by the Whig party generally,—wherever she appeared, whether in an obscure country village, or in a great manufacturing town, her presence was the signal for the most enthusiastic, and, in many instances, the most refined and touching instances of loyalty.

And why was this? Not, assuredly, because there was any thing peculiarly striking in her Majesty's address or personal appearance; for, alas! she was at that time an invalid travelling for the recovery of health; and it is notorious, that, so far from using any of the arts by which those in exalted stations are wont to gain for themselves a momentary popularity, Queen Adelaide takes the opposite extreme, and almost shrinks from receiving the common homage that is due to her. Why, then, was her Majesty's progress from one end of the

* We observe that it is stated that they " (the fish) were shown to the royal party before they were dressed." We must take leave to say that this proceeding appears to us a most unseemly intrusion on the Royal toilette.

kingdom to the other an uninterrupted demonstration of the people's affection and good will? It was because there are ancient feelings of loyalty which still linger in the breasts of our countrymen, and which an occasion such as that to which we allude called forth. It was because English men and English women had long seen in her Majesty's character virtues which they had never failed to appreciate; and, despite of the rude, rebellious spirit of the times, their hearts burned within them when she appeared before them. They had seen her, during the seven years in which she was Queen consort, endeavouring steadily to make her court what a court *ought* to be; they had seen her, through good report and bad report, the steady friend of Church and State; they had seen her exemplary conduct in all the domestic relations of life, and that under peculiar trials and difficulties. Above all, they remembered her discharge of her conjugal duties, and her ministrations by King William's dying bed. And now that she has retired into voluntary seclusion, they had still the proof that she identifies herself in all things with the welfare of this country; and they failed not to admire and appreciate the manner in which (while scrupulously avoiding every act which could give her political importance) she becomes the foremost patroness of every work of piety and Christian love.

Such, we say, were the causes that made Queen Adelaide's progress through the country what it was. But great as were the people's obligations to her heretofore, she never conferred on them a greater than when she became the unconscious means of eliciting the fact that the spirit of ancient loyalty has not utterly disappeared. While one spark of it remains, it were a sin to despond.

God grant that those whose office it is to teach the people their duty may not be slack to avail themselves of a fact so cheering, and so unexpectedly brought to light! There is even yet a hope that the monarchy may be saved, and with it the most precious things of Church and State.

Scriptural Principles, as applicable to Religious Societies. By WALTER FARQUHAR HOOK, D.D. Vicar of Leeds, and Chaplain in Ordinary to Her Majesty. London. Rivingtons. Second Edition. Pp. 12.

HE must be a very superficial observer, and a more superficial thinker, who requires a long induction of facts to prove, that the subject of religious societies is one which, at this period, affects most materially the well-being of the Church of England. From various causes, whose origin and influence we may at some future time investigate, these societies have become the centres, around which the

religious controversy of the age revolves. Under this impression, we are convinced that the enunciation of a principle, in which all conscientious and peace-loving Churchmen might agree for the formation of such societies, is one of the greatest boons which could have been bestowed upon us. It is gratifying, though not surprising, that this boon should have come from one, to whom English Churchmen must ever owe a debt of gratitude: for Dr. Hook's most opportune pamphlet affords the desideratum so long felt, conveyed, it need scarcely be said, in a manner at once clear, cogent, and scriptural.

What we propose, therefore, in this review, is to state the principles upon which Dr. Hook demonstrates that religious societies should be conducted, and to answer one or two objections which rash or ignorant men may advance against the plan propounded:—we shall then apply this test to several societies already established, and conclude with an appeal to English Churchmen, to rally round those which will best bear the test applied to them.

No Churchman, it is presumed, whose opinion is worth consideration, will except to our author when he says:—

“The Church itself is the proper channel for the circulation of the Bible and Prayer-book, for the establishment of missions, and the erection of sanctuaries, the Church acting under her Bishops, and by her representatives in synod.”—P. 1.

This doubtless would be the best, because the most orthodox, way of proceeding, and would give us societies something similar to the American Domestic and Foreign Missionary Society, or the Scottish Episcopal Church Society. If, indeed, the members of the convocation which should institute such societies were not unanimous on the subject,—a supposition, by the way, which we have no ground for making, when we consider that all the Bishops, and the great bulk of the parochial clergy, already unanimously support various societies which, as we shall prove presently, are the best substitutes for the committees of the convocation,—still, the decision of the majority would bind the minority, and the regulations thus agreed upon would be promulgated in the name, and by the authority of, the Church. So that for certain societies to argue, that because they may now possess a larger share numerically of episcopal sanction, than a society possibly might do even were it instituted in convocation, they are *on that account* to be considered Church societies, is obviously an argument wide of the question, and one which rests upon a very clumsy fallacy.

But honest men, when they cannot obtain the system best suited to their purposes, as is the case here, from the fact of convocations having long been suspended, or rather rendered inoperative, still feel themselves obliged to select that mode of operation, which, under all the circumstances of the case, and in comparison with other agency, may be considered the best. Under present circumstances, therefore, how should Churchmen act? In the first place, says our

author, "we may lay it down as a principle that we ought not to support any society which has a tendency, direct or indirect, to infringe upon the unity of the Church. Now, to expect," as the Doctor proceeds to say,—

"From an heterogeneous mass of lukewarm friends and open adversaries—of professing Churchmen and avowed Dissenters—of enthusiasts furious in their zeal, and cold calculating politicians—from a combination formed by an unholy and unhallowed mixture of the orthodox with heretics—of those who adore and those who blaspheme the blessed Trinity, the one and only God—to expect from such materials as these to distil the pure blessing of Christian unity and concord, this has by experience been found to be a hope as wild and vain as that which led his dupes of old to look for gold in the crucible of the alchymist. Such it has been found to be, and so it must be; for the Scriptures, in speaking of unity, refer not merely to one Spirit, but to one body also. 'There is,' saith the Holy Ghost by the Apostle Paul, (Ephesians iv. 4,) 'one *body* and one Spirit, even as ye are called in one hope of your calling.' Again, in the Epistle to the Romans, (xii. 5,) 'We being many are one *body* in Christ.' And again to the Corinthians, (1 Cor. x. 17,) 'We being many are one bread and one body.' And what that body is we are told in the Epistle to the Ephesians, (i. 22, 23,) 'Christ is head over all things to the Church which is his body, the fulness of him that filleth all in all.'"—P. 5.

Our author then shows that if the Church be a body, its unity must be promoted, which, of course, can only be done by deference to its laws or canons, and by obedience to its constituted authorities. Those who separate from this body and resist its authority are evidently those brethren that walk disorderly, and from whom the Apostle exhorts us to withdraw ourselves. (2 Thess. iii. 6.)

From premises such as these, which no Churchman will gainsay, Dr. Hook draws the following conclusion, which may be considered the first canon in the formation of religious societies,—"*An institution worthy of a Churchman's support should be confined exclusively to members of the Church.*"—P. 9.

And who can doubt that this is a scriptural principle? Does not Scripture tell us to avoid those who cause divisions in *the body*? and therefore, does it not forbid us, by implication, to associate with them in any matter, in which the alliance must lead weaker brethren to imagine that all creeds, however opposed to each other, are alike; and that the *one* faith and *one* body so laboriously, so to speak, enunciated in holy Scripture, are mere figures of speech, and may mean either nothing at all, or only just so much as individual prejudice may think fit to allow? Is not this canon also in complete accordance with the teaching of antiquity? If, indeed, there ever was a truth, to which the celebrated and incontrovertible rule of Vincentius might be safely applied, it is this. Without exception every father of the Church has forbidden all intercourse on religious

matters with persons who were not members of Christ's body; and who denied the efficacy of the *αἰθρὰ* of the visible church. Take, for instance, the testimony of St. Cyprian, whose opinions with many will command attention, if not from their own intrinsic merit and high antiquity, at least from the deserved eulogium passed upon them by the *historian* (?) Milner, who candidly admits, "that whosoever feels a desire to serve God in the most arduous and most important of all professions, may profitably, next after the study of the sacred records, give days and nights to Cyprian's writings."* Let us repeat, take the testimony of this most eminent saint of the western church. The following passage shows, who in that early age were considered separated from the one body we have before spoken of:—

"Neque enim Dominus noster Jesus Christus cum in Evangelio suo testaretur, adversarios suos esse eos, qui secum non essent, aliquam speciem hæreseos designavit; sed omnes omnino hæreticos qui secum non essent, et secum non colligentes gregem suam spargerent, adversarios suos esse ostendit, dicens: Qui non est mecum adversum me est: et qui mecum non colligit, spargit. Item beatus Joannes Apostolus nec ipse ullam hæresim, aut schisma discrevit, aut aliquos speciatum separatos posuit, *sed universos qui de Ecclesia exissent, quique contra Ecclesiam facerent, antichristos appellavit.*"†

If it be asked, how the faithful were to act towards such persons, let us turn to the following passage, in his celebrated treatise, *De Unitate Ecclesiæ*.

"*Adversandus est talis atque fugiendus quisque fuerit ab ecclesia separatus. Perversus est ejusmodi, et peccat, et est a semetipso damnatus. An esse sibi cum Christo videtur, qui adversus sacerdotes Christi facit? Quis se a cleri ejus et plebis societate secernit? Arma ille contra ecclesiam portat, contra Dei dispositionem repugnat; hostis altaris, adversus sacrificium Christi rebellis, pro fide perfidus, pro religione sacrilegus,*" &c.

Such also is the teaching of the Church of England, whose doctrine and whose discipline, in part, are founded upon the primitive model, which in her Homilies she pronounces to be the *most holy and godly*. That a Church, therefore, having expressed such an opinion, should allow her children to associate, for religious purposes, with those who repudiate her authority, denounce her orders, ridicule her liturgy, and disbelieve her doctrines,‡ is not to be supposed for an instant, even had she recorded no authoritative injunction, and were quite silent on the subject. But she is not silent. She prays that her members may be delivered from *all* false doctrine, heresy and *schism*,—words, whose extensive application seems to embrace every

* Milner's Church History, vol. i. p. 402. Ed. 1834.

† Ep. lxxvi. Ad Magnum, a layman.

‡ See a late number (Nov. 1840) of the *Eclectic Review*, in which every epithet of abuse and impiety is applied to the Book of Common Prayer.

shade of heterodoxy and dissent. And more than this, it is one of her laws, that,—

“ Whosoever shall affirm that the Church of England, by law established under the King’s majesty, is not a pure and apostolical Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not be restored but only by the archbishop, after his repentance and public revocation of this his wicked error.”—(Canon 3.)

Impugners of the public worship of God, of the articles of religion, of the rites and ceremonies, and of the government of the Church of England, as well as the authors of schism, are also declared excommunicate, (Canons 5—9;) while, by the sixty-fifth Canon, ministers are enjoined solemnly to denounce recusants and excommunicates, that others may thereby be *admonished to refrain their company*.

We need not here entertain the question, how far a sentence of *ipso facto* excommunication becomes void by long practical abeyance. Be that as it may, the Canons in question remain authoritative declarations of the mind of the Church of England, which is all that is wanted for our present purpose.

Since, then, the Church of England has even pronounced the excommunication of all who separate from her communion, and forbidden any one to associate with persons excommunicated, Dr. Hook is only speaking the language of the Church, when he says, that a religious institution worthy of a Churchman’s support should be confined exclusively to the members of the Church.

But is this a rule which admits of no exception? As regards religious societies, the only subject, be it remembered, with which his pamphlet is concerned, the canon does apply, we think, universally, or universally in existing cases, or such as are at all likely to exist. But in associations which are not professedly for religious purposes, or rather for objects, in which matters of faith or the doctrines of the church are not brought under discussion, and where individuals meet not as the representatives of religious opinions, but as citizens,—these are circumstances in which the rule will admit of an exception; as Dr. Hook, in the spirit of genuine charity, admits,—

“ To treat all persons, sects, denominations, and parties, with toleration, forbearance, and respect; to be courteous, benevolent, and kindly affectioned towards those who differ from us; and in the bestowal of our alms (while we have especial regard to those that are of the household of faith) to relieve Samaritan and Gentile, as well as the elect,—these are duties which will, I trust, always be enforced from the pulpits of the Church of England.”—P. 5.

To such associations as these, therefore, this principle does not apply; so that, when persons argue that there is a manifest inconsistency in attending a meeting for the relief of the distressed, composed

of all denominations, and yet refusing to attend a similarly constituted meeting when convened for religious purposes, they present us, indeed, with a seeming difficulty, but one through which, we think, a practical man will soon see his way. Albeit almsgiving is a function—and a noble one—of the Church, she does not claim it as exclusively hers. She cannot deny the right or the power of “a heathen or a publican” to give alms also, if he will. She does not seek to discourage him from doing so. She compromises no part of her charter in allowing his cooperation. How different is this from cases, where, if she admit that cooperation, she admits that she has not the sole legitimate charge of Christ’s religion,—when the cooperation necessarily involves fellowship, and is felt and proclaimed as doing so !

In the case, too, of parochial schools, where the Clergyman of the parish presides, this rule also meets with an exception in the contributions received from dissenters for the education of their children,—provided of course, they are taught with the rest the distinctive doctrines of the Church as developed in the Catechism. But surely this is very different from an association, where the distinctive doctrines of the Church are purposely excluded, to make way for “vague inoperative generalities;” nay, where even prayer to God may not be offered, lest the name of our Divine Redeemer should offend the conscientious scruples of the Socinian heretic;* and where it may be added, dissenters, as dissenters, are allowed place and influence equal with Churchmen.† Here, then, is another exception to the canon, if exception it can be called, though in our opinion it is a most stringent application of it. Let us now proceed to our author’s second canon :—

“But now comes another question. Admitting that we are to unite for religious purposes with Churchmen only,—are laymen by themselves, or laymen assisted by deacons or presbyters, competent to organize a religious society? And on the authority of the text before quoted, ‘Obey them that have the rule over you,’ we give the answer in the negative.”—P. 9.

And no doubt the answer is a correct one. If episcopacy be, as most Churchmen believe, of divine institution,—if to do nothing

* It is an awful fact, that such is the case in every meeting of the Bible Society. See Mr. Percival’s admirable tract, “Why am I not a Member of the Bible Society?” If out of print, it should be republished and widely circulated.

† Before, indeed, any use can be made of such an argument, the parochial school must be shown to be a kind of “University College,” which the author of “My Life, by an ex-Dissenter,” (Fraser,) justly designates an establishment in which the prelate and the dissenter sit together, and where several of the professors are dissenting teachers;” a combination which he declares to be “the triumph of faction over the protestant hereditary institution of the country, and a confusion of names, sects, opinions, and principles, injurious to the establishment, degrading to religion, and in opposition to the sound doctrines and convictions of wise and good men.” Such is the unconscious testimony frequently borne, by very unwilling witnesses, to the truth,—for our readers must not suppose that we coincide with the general sentiments of this author. He is, indeed, an *ex-dissenter*; but his errors lie too deep to be handled in a note.

χωρίς ἐπίσκοπου, be one of the most ancient of the Church's rules,—and the doctrine—no bishop, no Church, a prominent feature of her teaching,—it is plain that, as no presbyter or deacon can stately perform any public religious act without the Bishop's license, those orders cannot form themselves into a religious society without similar sanction. And as the laity are under the presbyter, as the presbyters are under the Bishop, they are also incompetent to organise such a society. At any rate, it must be allowed, that a religious society has the strongest claim to a Churchman's support, which is under the *superintendence* of the Bishops, assisted by the presbytery. This is clearly the nearest approach which, under existing circumstances, can be made to the divine constitution of the Church itself.

When, however, Dr. Hook speaks of episcopal superintendence as being necessary to the formation of a Church Society, he must not be supposed as meaning that the sanction of any bishop will suffice. To use the author's own words—

“It is not the sanction of *a* bishop, or the sanction of two or three bishops that will suffice, but the sanction of *the* bishop, the diocesan.”

This is so obvious a truth to those who are at all conversant with the declarations of Scripture, and the teaching of the church, that we do not think it necessary to prove what is as much an axiom in theology, as that the whole is greater than its part, or that two right lines cannot enclose a space, are axioms in geometry. Nor was there any point of ecclesiastical discipline more tenaciously insisted upon by our own reformers, who in the tenth of the thirteen original articles drawn up in the reign of Henry VIII., which are the basis of our present articles, declared—

“Et quod nullus ad Ecclesiæ ministerium vocatus, etiamsi episcopus sit sive Romanus sive quicumque alius, hoc sibi jure divino vindicari possit, ut publice docere, sacramenta ministrare, vel ullam aliam ecclesiasticam functionem in aliena diocesi aut parochia exercere valeat; hoc est, nec *episcopus* in alterius episcopi diocesi, nec *parochus* in alterius parochia.”*

This was evidently striking at the root of one of the most dangerous innovations of Popery, without whose extirpation the Reformation could not have proceeded. Even now, this is the chief ground of objection against the mission of the Romish Priests in England. This canon, therefore, of Dr. Hook's is one to which we presume none but a Romanist would demur.

* See Jenkyn's edition of Cranmer, Vol. IV. Ap. p. 286. This appears to have been the universal custom of the English Church. In Archbishop Theodore's Canons, A.D. 673, it is enjoined, that no bishop invade the parish of another, but be content with the government of the people committed to him. Wulfred's Canons, A.D. 816, enjoin the same rule, and speak of it as “a custom found in old times by tradition from ancient fathers.” Similar charge is also given to the priests. Johnson's Canons, Vol. I. For the judgment of the primitive church, see Canons Apost. XIV. XV. Cotelierius, tom. i. p. 377. Ed. 1672.

“But bishops [truly observes our author] are only like ourselves, fallible men; and therefore we are not to suppose that the converse of this proposition must be true, that because no society, except such as has the diocesan at its head, can be worthy of a churchman’s support; therefore every society which *has* a diocesan’s sanction, must have a claim upon each inhabitant of that diocese. The church defers to her bishops as the executive power, but she does not regard them as irresponsible, or infallible, or despotic. She does not intend that they should transgress scripture, and lord it over God’s heritage. To them, as well as to us, the principles of the church are to be a guide, and they, like ourselves, may err occasionally in the application of those principles. And in deciding whether a society is conducted on church principles, it is not to the diocesan, but to the society itself that we are to refer. And the question is not merely whether the diocesan belongs to it, but also whether the society places the diocesan in his right position. We are to vindicate the rights of the diocesan, even though this diocesan did himself neglect them, for these rights pertain not to him personally, but to the church. We are, therefore, to ascertain whether he is recognized by the society *as* the diocesan,—as the spiritual ruler presiding *of right* over the society,—so recognized as that, if he refused to sanction its proceedings, it would retire from the field.”—P. 11.

To charge, indeed, a churchman, whether lay or clerical, with canonical disobedience, for not joining a society which the diocesan sanctions, not as the diocesan, is a charge as weak as it is wicked; weak because it is not founded in reason—and wicked because it imputes a crime which has never been committed. The truth is, that, on old primitive principles, a bishop should, in very extreme cases only, perform any public religious act without the advice and cooperation of the presbyters who are under his license, in his stead, and as his delegates. That this is a rule which the Church Catholic and the Church of England have always enforced, is demonstrated in a masterly pamphlet which has lately been published under the title of “Presbyterian Rights Asserted;” a publication which we recommend to the attentive perusal of our readers. Now, if this be so, if bishops should not act without the advice of their presbyters, what advice can be more naturally sought, now that deans and chapters are looked upon as mere ornamental bodies, not as assessors to the bishop, as originally intended; what advice, we repeat, can be more natural than that of the incumbent into whose parish the bishop is desirous to extend mere patronage? If that patronage be given against the humble but earnest and conscientious entreaty of the parish priest,—provided, of course, that canonical obedience cannot be enforced,—it is easy to see, that when the parochial clergyman refuses, from conscientious scruples, to cooperate, that he is not the aggressor, but the sufferer. In plain words, canonical obedience is only due in things “lawful and honest;” when, therefore, a society is formed against the laws of the

church, it is no breach of that obedience to refuse our support even though the bishop be one of its members. Besides, is not the parish priest who resides amongst his people likely to know best what society is most desirable to be introduced into his parish; and in such a case is not his experience to be cared for, and his remonstrance respected? This mutual conference between the bishop and the presbyter is also most consonant with the custom of convocation, the proper source, as we have seen, of religious societies; for, according to Blackstone,—

“The convocation or ecclesiastical synod in England differs considerably from the synods of other Christian kingdoms: *those consisting wholly of bishops*; whereas with us the convocation is the miniature of a parliament, wherein the archbishop presides with regal state; the upper house of bishops represents the house of Lords, and the lower house, *composed of representatives of the several dioceses at large, and of each particular chapter therein*, represents the house of Commons.”—Vol. I. p. 280.

Having thus enunciated the principles upon which those religious societies should be organized to which churchmen can safely and consistently unite themselves; and having noticed a few of the objections most commonly, and we may venture to say, most weakly urged against such reasoning; we will proceed, as we proposed, to apply those principles to the most prominent of those societies which now loudly solicit the support of churchmen. In doing this, we shall of course speak of them as they are *at present constituted*: to refer to their past position is obviously irrelevant. Nay, is it charitable, is it honest, for persons to be constantly taunting societies which they profess to support, with some unavoidable deficiency, which, though visible during the earlier years of their existence, has been supplied a century ago? This is just the kind of sophistry used by unfair Romanists against our reformers, who, because once infected with Romish error, are denied any place for recantation.

Now, on referring to the constitution of the *five* following societies: viz. the Society for the Promotion of Christian Knowledge, (1698,) the Society for the Propagation of the Gospel in Foreign Parts, (1701,) the National Society for the Education of the Poor on the principles of the Established Church, (1811,) the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, (1818,) and the Society for Promoting the Employment of additional Curates in populous places; it will be found that they all possess the conditions here required. In the first place, they consist exclusively of churchmen; and in one case a distinct avowal of churchmanship is required from all, except, (and we call attention to the exception as involving a very important principle,) the bishops, before they can become members. In the second place, these societies are under the *superintendence* of all the bishops and the great body of the parochial clergy. Hence the first of these provisions excludes

sectaries, and the second prevents that intrusion into another's sphere of ministerial labours, which never takes place without violating the rules of the church, and producing disunion. These five societies, therefore, may be considered as church societies. It will be seen in the sequel that they are *the* church societies.

In applying the same test to several other societies, the first which we shall mention is "the British and Foreign Bible Society," whose constitution and design cannot be more fairly stated than in the words of its historian and panegyrist, Mr. Owen, not of course the founder of socialism. The meeting at which the Society in question was established,—a meeting at which, neither in the resolutions adopted, nor in the speeches made, is there the most remote allusion to the Church or clergy, and where the chief agents were avowed dissenters,—this first meeting of the Bible Society is thus described by Mr. Owen, who in alluding to his emotions on rising to speak on this occasion, observes, that—

"Surrounded by a multitude of Christians, whose *doctrinal and ritual differences had for ages kept them asunder*, and who had been taught to regard each other with a sort of *pious estrangement*; or rather of *consecrated hostility*; and reflecting on the object and the end which had brought them so harmoniously together, he felt an impression The scene was *new*: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have *waged in concert* against the common enemy. To the author it appeared to indicate the dawn of a new era in christendom; and to portend something like the return of those auspicious days when the multitude of them that believed were of one heart and one soul."*

Of a truth the scene *was new*: it was the dawn of a new era in christendom—the dawn of a miserable syncretism, one of the greatest enemies the church of Christ has ever had. Well would it have been if the pious estrangement, and the consecrated hostility of which Mr. Owen speaks, had ever continued. Alas! there are such men as Mr. Owen of the Bible Society who have done their part, most unconsciously we cheerfully admit, in paving the way for Mr. Owen the socialist.

From this description of its economy and design, it is plain that the society in question, will not bear the first test: so far from being composed exclusively of churchmen, it admits "a multitude of Christians, whose doctrinal and ritual *differences had for ages kept them asunder*;" a pretty strong proof that there was some good cause for the separation. Quod primum, verum. ἡθῆ ἀρχαῖα κρεαίτω.

It is true that several bishops and presbyters belong to this society, and even possess places of honour in it *as of right*. But

* See Vol. I. p. 44 of the History of the Origin and first Ten Years of the British and Foreign Bible Society. By the Rev. John Owen, M.A. one of the Secretaries. London, Seeley, 1816.

what right? Simply that of ministers, which is accorded, equally with them, to the dissenting claimants of the office.* Hence this society is not founded on church principles, and therefore is unworthy of a churchman's support.

A similar result will be obtained from the application of this test to the "Religious Tract Society," the "Naval and Military Bible Society;" in a word, to all the societies in which dissenters and churchmen are amalgamated for religious purposes.

In proceeding to what is commonly called "the Church Missionary Society," it is admitted, while the first test will hold good, all its members being churchmen, at least in England,—though it is to be lamented that in its operations abroad it is careless of this distinction, and assimilates to the principles of the Bible Society,†—it is notorious that the other conditions are not found; for, though several bishops and numerous presbyters are amongst its members, still, as in the societies just alluded to, they do not *preside as of right* over its proceedings. And so it is with "the Pastoral Aid Society;" nay, we lately read an account of a meeting of this society, at which a layman presided in the presence of the vicar of the parish in which the meeting was held.

It is evident, therefore, that the last-mentioned societies, not bearing the application of the test which we have before shown to be scriptural and catholic, are not worthy of a churchman's support.

But, besides all this, there are several serious defects in the operation of these societies which no consistent churchman can tolerate. The Bible Society, for instance, attempts to evangelize the heathen with the aid of the Bible only, a scheme obviously opposed to the Bible itself.‡ The Missionary Society also, though it calls itself a Church Society, not only, as we have said, associates with dissenters abroad, but, even where it professes to carry out the government of the church, only does so partially. It sends out presbyters alone without a bishop; and even where there are bishops, as in India and our colonies, and the Eastern Churches, its agents are not necessarily placed under episcopal control; so that, for most *practical* purposes—its operations being entirely *foreign*,—it is a mere *presbyterian association*.§ But the "Pastoral Aid Society" proceeds a step further: not only does it act without bishops, as such, but it sets itself above all episcopal judgment or jurisdiction. Unless the clergyman proposed is "spiritually minded to *their own satisfaction*," it is of no avail how many bishops may have certified in his favour;

* Every minister of the gospel of every denomination is *ex officio*, a V. P. of the Bible Society.

† See Beaven on the intercourse between the Church of England and the Churches in the East, &c. reviewed in our last number.

‡ See Dr. Pusey's Sermons, "the Church the Converter of the Heathen."

§ Graver charges might be brought against this society. If the statements in the Colonial Gazette are untrue, why have they not been authoritatively contradicted? See a Tract called the Church Missionary Society. London, Stewart and Murray. 1840.

the ultra-episcopal synod will not make a grant. The dishonesty of this society and its "shabby" proceedings have been so ably exposed by Dr. Molesworth, that we need not do more than advise a careful perusal of his admirable letter to the Bishop of Chester on the subject, another edition of which has just appeared, with an excellent preface, in which the doctor completely nullifies the justification which has been attempted by the partizans of the Pastoral Aid Society, grounded on the practice of the Society for the Propagation of the Gospel.*

But there is another argument against these pseudo Church Societies, which is conclusive in itself, and might have been urged in the first instance, had we not been desirous to meet their supporters on the ground they are wont to suppose impregnable—they are *unnecessary*. The other societies which we have seen answer every test applied have long since forestalled them. If, for instance, we wish to supply our people at home with bibles, prayer books, homilies, religious tracts, &c., the Christian Knowledge Society, the oldest religious society in England, be it remembered, has machinery fully competent to make this provision to any extent, without the aid either of its professed *rival*, † the Bible Society, the Religious Tract Society, or the Prayer Book and Homily Society. If, again, we wish to build schools and provide schoolmasters for the children of the poor, the National Society is at hand for the purpose. The Church of England, in this department of her duty, (to quote a passage from the Society's last excellent and most cheering report, the production of that able and consistent churchman, the Rev. John Sinclair,)—

"Has recourse, as regards the poorer members of the community, to the agency of the National Society, which was for this purpose incorporated by the crown. Thus accredited by the temporal head of the Church as the instrument of popular education, including in

* The constitution of the two societies are thus compared :—

"1. The Society for the Propagation of the Gospel is a *Church Society incorporated by charter for the express purposes which it fulfils*. The Pastoral Aid Society is *not*.

"2. The S. P. G. is a society under *Church government*, the *whole* bench of bishops. The P. A. S. not only is not, but, in the rule in question, is *objected against* by the *majority* of the bishops.

"3. The S. P. G. does not *invade* the incumbent's province, but is usually itself in the *place* of the incumbent; *appointing* the missionary to the *district*, not sending him into *another man's* district. It is, by 'the *order of the Church*,' *appointed* to perform (as to this matter) in the *Colonies*, that which, by the *same order*, is the *incumbent's* province *here*. The P. A. S. *assumes* the responsibility, and *invades the right* which the 'order of the Church' vests in the *incumbent*.

"4. The S. P. G. does not *pretend* to give an incumbent the nomination, &c., and yet retain a *veto*, which *in practice transfers* it to the Society. It *openly* claims the appointment. The P. A. S. does the reverse; *promises* the appointment to the incumbent, but by its *veto* practically denies it to him.

"5. The S. P. G. is under the *necessity* of making the inquiry; for it *sends* the missionary from *this country to a distance*, where (even if it were a case of an incumbent) the incumbent *could not* make the inquiry himself. The P. A. S. is under *no such necessity*, but *needlessly* arrogates to itself the province of the incumbent, who is both *bound* and *able* to make the inquiry himself."—*Preface*, p. viii.

† See Owen's History of the Bible Society.

its committee of management all the higher ecclesiastical authorities, and practically regulated by them in all its proceedings, the Society may, with strict propriety, be regarded as the organ of the Church in the great work of training up the children of the poor in the way they should go."—P. 2.

Do we, again, wish to collect money for building and endowing churches, an Incorporated Society is ready to receive funds for that very object. Or are we anxious to afford the aid which will be most, nay, alone efficient—*clerical* aid to parishes where the livings, as is too generally the case, are too poor to allow the incumbent to pay a curate himself, the Additional Curates' Society is most anxious to take charge of any sum subscribed for the purpose; allowing, be it remembered, the incumbent to select his own coadjutor, and not wishing to force upon him a clergyman of peculiar or party views.

Such, then, is our unexceptionable machinery for the domestic purposes of the church. And if our desire is, as it ought to be, to extend the blessings of Christianity beyond our own island, there is the Society for the Propagation of the Gospel, ripe in the experience of a century and a half, ready to carry out the *church in its integrity*, (not in conflicting fragments,) not only to our own colonies and dependencies, which, of course, have the first claim upon the bounty of English churchmen, but into every corner of the earth. But let us hear the words of the venerable Society herself.

"The Society will persevere, to the utmost extent of its means, in aiding the colonies to supply their own spiritual wants; and, when necessary, it will strive to excite a sense of such wants, where at present they are not felt. It will try to avail itself of the opening for Missionary labours among the heathen, which is already visible in India, and which is anxiously looked for in China and in Africa. It will not cease to urge, in the proper quarters, the sacred duty of providing for the members of the Church of England in our colonies, not only clergymen, who may minister to them in sacred things, but bishops, who may watch over the flock, and schools and colleges, where the rising generation may be properly trained and instructed. It will leave no means untried by which it may hope to raise up, maintain, and perpetuate a body of faithful, pious, devoted, and able clergymen, who may in the first place preach the gospel to Christian settlers in foreign parts, and in the next may provide that the truths which they have heard among many witnesses, shall be communicated in every direction to 'those who may be able to teach others.'"—Report for 1840, p. 20.

The conclusion of the whole matter in question, therefore, is this. We have five societies in whose favour churchmen are all but unanimous, sufficient for all our foreign and domestic purposes, and founded upon principles more in unison with those of the Church, to say the very least, than various others which also solicit our support, but as to the propriety of whose existence great doubt prevails with the majority of English churchmen. They are, moreover, the chief sources of dissension, as well from the unsound teaching they sanction, as in

the collision which takes place in their constant intersection of the path already preoccupied by elder societies. Mr. Trevelyan's correspondence with Mr. Methuen is evidence on this point; and, doubtless, various other correspondence of a similar kind might be published. We have such in our possession.

Now, under these circumstances, what is the course which all who sincerely love and seek the Church's peace should adopt? Should they not yield their own private predilections, and exclusively support those societies which, if consistent churchmen, they are bound to approve, and which, generally speaking, they *do* partially support? Surely, if there be certain societies whose principles all churchmen approve, and if there be others of which a section only of the Church approves, is it not a duty to adopt a process of generalization, and, by rejecting those on which difference of opinion exists, to support those exclusively, and by consequence all the more effectively, in whose favour there is unanimity. Nay, even were these rival societies orthodox in their constitution, blameless in their agency, and their existence not undesirable, even then, if the great body of churchmen wished for their annihilation, would it not be wise, for the sake of peace and unity, provided the truth was not sacrificed, to yield to their wishes, and let the universally-approved societies supply their place, and be supported by our undivided efforts?

For consider the bitter animosities, the uncharitable invective, the protracted controversy, which is now occasioned in almost every populous parish in England by the antagonist claims of these rival societies. For the sake of illustrating our meaning, let us imagine such a case as the following—we will venture to say, no uncommon one. Suppose an incumbent to hold a meeting of the Additional Curates' Society, from which his parish has received considerable assistance; both the other speakers and himself are, of course, bound to set forth the paramount claims of the society to the support of his parishioners. All this is very well. But perhaps the secretary of the Pastoral Aid Society, which has been formed in the same parish, it may be, without any permission of the incumbent, takes umbrage at some expressions made use of at the meeting, wrests them to an attack upon his society, and writes a long and angry letter to a provincial newspaper, in which, avoiding the real matter in dispute, he insinuates charges against his brother clergy—that they are foxhunters, ball-goers, and do not preach the doctrine of the Atonement. Now, then, the gauntlet is thrown down. What is to be done? To allow these charges to go unrefuted would scarcely be consistent, so that this accusation probably brings another clergyman into the arena, who, though remembering that he is a gentleman, *ex officio*, and completely worsting his antagonist, only adds fuel to the controversy,

“ And by deciding worse embroils the fray.”

A layman, perchance, then enters the lists,—it may be, a person of no learning and great presumption,—who mistakes words for things,—a fair specimen of Dryden's Macfiecnoc,—and one who, if he had not

unfortunately been born an age too late, might have descended to posterity as one of the most distinguished heroes in Pope's *Dunciad*. True it is, that such an advocate can do no cause any good: still he prolongs the controversy, and, from the sorry figure which he cuts, causes many an honest churchman to sigh for the restoration of that "godly discipline" so deservedly wished for in the Communion service. All this is, of course, fine sport for the dissenters; and it is more than probable that the whig-radical newspaper makes it the channel for pouring forth its venom against the Church; and, after calling, with a "ghastly smile," upon sectarians to behold her boasted unity, with a mawkish and ironical sympathy reminds the members of the Establishment that Christians of the same *sect* should live peaceably together.

Now, is not the result of all this to bring the clergy, perhaps of the same parish, into hostile collision with each other, and so to bewilder the better disposed laity, that, in the midst of controversy, they can scarcely discern who is right or who is wrong? All is confusion: the weaker brethren are offended, and the dissenters chuckle at the sight.

Once more, then, we ask, if these disastrous explosions can be, should they not be, prevented? And would they not be prevented were the societies which are the immediate cause broken up? No consistent, peace-loving churchman, then, can doubt for a moment how he ought to act. Every churchman, cleric and layman, who supports those societies to which we have shown no consistent churchman should belong, must transfer his money, his influence, and his prayers, to those other societies in whose behalf all can harmoniously unite. Such a course would doubtless require some effort, and some sacrifice would be made; but it would only be the sacrifice of a mushroom popularity, and occasionally of a good will, which, precious though it be, we must be ready to surrender at the call of Christ, for the eventual approval and gratitude of all true churchmen. It would be the sacrifice of "the dust and powder of individuality" for a solid and substantial catholicism. It would be the sacrifice of human error for scriptural truth. It would be the sacrifice of the Church's shame, sorrow, and disunion, for her glory, her joy, her peace. And for this consummation, so devoutly to be wished, can any sacrifice, even that of life itself, be too great?

Our humble advice, then, is, that the five societies so often named be made the rallying point for the churchmen of England. Let the unions which are now, blessed be God, being so generally formed, diocesan and parochial, be extended throughout the country. The happy effects of such associations will soon be manifest. Then will be seen "*plebs sacerdoti adunata, et pastori suo grex adhærens.*" Then will the clergy be found acting together as one man, all advocating the same holy cause, and all confining themselves to their own prescribed spheres of duty. Then, doubtless, will that God who delighteth in order, and who hath revealed himself to us in a mysterious unity, bless this assimilation to his own glorious perfection.

But if, as we are unwilling to suppose, some such plan be not adopted; if "*arma parricidalia*" are still to be borne; and religious strife, tenfold more pernicious than civil warfare, is to be carried on even in Christ's kingdom; if these rival societies, "*et ortus atque conatus schismaticorum male cogitantium,*" are still to continue to cast up the mire and dirt of controversy and disunion; then shall we behold a disunited, and therefore an inefficient clergy,—a bewildered, doubting, controversial, or it may be latitudinarian laity; and our holy mother will more nearly resemble than ever she has done before an oak split into shivers by wedges from its own body. The itch of controversy will become the scab of the Church. The opportunity, too precious to be offered twice, will be lost, whereby the Church of England might become the honoured instrument, not only of uprooting the tares of heresy and schism at home, but of propagating "*the gospel in the Church*" to every nation under heaven.

EPISCOPAL VISITATIONS.

No. II.

HAVING now fairly entered on our subject, it may perhaps be as well to give the reader some notion of the plan, which it is intended to pursue in the remainder of the observations which will be offered. It is proposed, then, to continue the history of episcopal visitations in the west generally, up to the period of the Reformation, by the aid of the canon law and of other documents. It is afterwards intended to notice the visitations of the Church of England, from the earliest period to the present time. It will also be attempted to show, that the importance and necessity of parochial visitations furnish grounds for petitioning for a very large increase in the episcopal body of this kingdom. These will form the principal subjects of the following pages.

In a former article we traced, by the aid of the canon law, the rules and practice of the Church, in respect of visitations, to the thirteenth century; and we find that at this period, when the darkness of ignorance which had so long hung over western Europe became partially removed, the original and apostolical mode of visitation still remained in the Church. The bishops, indeed, were occasionally remiss in the discharge of this acknowledged duty; but still the obligation of personally visiting each parish was generally understood, and was continually enforced by new canons and enactments. At a time when bishops were frequently appointed by simoniacal contracts, and when they were obliged to a very frequent and long continued attendance at the courts of princes, in virtue of feudal obligations, it could not but be that instances of neglect of spiritual duties should occasionally happen. Crusades, wars, employments in the state, were all injurious to the spirit of religion and of zeal in the discharge of pastoral duties. But, independently of these circum-

stances, the great multiplication of parish churches in the eleventh, twelfth, and thirteenth centuries, continually rendered the performance of the duty of visitation more difficult and laborious. About the time of the Norman conquest in England, the number of parish churches did not much exceed 2000. In two centuries afterwards they were perhaps three or four times the number. Dioceses which had formerly comprised one hundred parish churches, had increased to three or four hundred parishes. The obvious remedy for such a state of things was the multiplication of bishoprics; but great obstacles to this presented themselves in the difficulty of providing those large endowments for new sees and chapters which, from the time of Charlemagne, had become customary in every part of Europe. In this emergency, the duty of visitation was, as we have seen, shared with the archdeacons and rural deans; and they gradually acquired by prescription an independent right of executing this,—one of the most important branches of the episcopal office. Necessity alone could justify such an arrangement. The performance of duty by deputy, especially in religious matters, is always objectionable; besides which, the officials of whom I have spoken were not, properly speaking, the pastors of the churches which they visited; they were not entitled, by virtue of their office, or by any powers committed to them by Almighty God, to preach and teach the gospel with that supreme authority which resides alone in the successors of the apostles. Their office was limited to the correction of abuses, and did not take that wide range of exhortation and examination which episcopal visitations, according to the apostolical institution, embraced.

In the preceding extracts from the canon law, *episcopal* visitations are alone mentioned: there is no allusion to any visitation of dioceses by the *metropolitans*. The reason of this silence is sufficiently manifest. It was not till about the eleventh century, that metropolitans were called on to visit the dioceses of their suffragan bishops, as well as their own. In the eastern Church the practice had been introduced, in the ninth century, by some metropolitans; but it was prohibited by a synod of Constantinople under Ignatius,* (which some persons have improperly called an œcumenical synod,) for various reasons there specified. In the west, however, it gradually took root about the eleventh and twelfth centuries, and Pope Innocent IV. who flourished about A.D. 1250, made various regulations on the subject, which will suffice to exemplify the continuance of the practice of parochial visitations. I extract from the “Sextus Decretalium Liber.”†

“Innocentius the Fourth.

“The Roman Church, &c. . . . We ordain that any archbishop, desiring to visit his province, shall first take care to visit completely the chapter of his own church, and his own city and diocese; nor be diligent only in the visitation of the clergy, but likewise in that of the people. And if he cannot conveniently, and without difficulty, go to

* Canon xix.

† Sextus Decretalium Liber, lib. iii. tit. xx. col. 573. Ed. Paris, 1561.

every one of them, let him assemble the clergy and laity from several places to one fitting place, lest their visitation be left undone.

“ He may then exercise the office of visitation throughout the whole province, or a part thereof, visiting, at his pleasure, cities and dioceses, his suffragans and their subjects, chapters of cathedral and other churches, monasteries, churches, and other religious and pious places, clergy and people; and may receive procurations only from the places visited.

“ But after the commencement of his visitation in any diocese, let him never afterwards return to it to visit again, (whether he had previously visited it wholly or only in part,) until all the other dioceses of the same province have been entirely or partly visited, and his own at the end. But if the same diocese, or any church therein, needs more than others to be visited, then let him return to the same, if he be required by the diocesan of that place, or if he proceeds with the counsel and assent of all, or of the greater part, of the bishops of the same province, to which they are to pay obedience, lest the advantage of souls be in any degree neglected. * * * *

“ In the discharge of this duty [of visitation] let him, after propounding the word of God, examine the lives and conversation of the ministers of churches, and other places set apart for Divine service, and all other things pertaining to the office, without compulsion or the exaction of any oath, giving diligent heed to their correction, by salutary advice, sometimes gentle and at others severe, according to the wisdom given to him by God. And, if an evil report hath arisen concerning any, he shall, if he deem it expedient, inform their ordinaries, that they may institute a solemn inquiry; but notorious crimes, which need no examination, he may correct at his pleasure, by inflicting due punishment, because the negligence of ordinaries with respect to them may be justly marked.

“ Let him receive the procurations appointed in the canons; but neither himself, nor any of his family, under pretence of any office or custom, or in any other way, is to receive any money, but only provisions after a moderate rate. Let him beware also that neither he himself, nor any of his, presume to receive any gift whatsoever, on any pretence, that he may not seem to seek his own things, but the things of Jesus Christ. * * * * We also command that the above form of visitation be completely observed also by all bishops, and other prelates visiting their subjects by the right of ordinaries.”

This then was the rule, which was generally followed from the middle of the thirteenth century, in the western Church. Innocent IV. the author of this decree, governed the Roman Church from A. D. 1243 to 1254. It is worthy of remark, that a permission is here given, which tended ultimately to the subversion of the ancient system of visitation:—I mean, that provision which empowered metropolitans to hold a visitation of several churches in *one place*, when they could not *conveniently* or *without difficulty* visit each church in particular. A door was thus opened to the greatest abuses; for a prelate who was disinclined to discharge his duty fully, or who

was much burdened with business, could easily satisfy himself that it was not *convenient* to visit every parish. And we find, accordingly, that, after a time, it was not unusual for bishops to hold visitations of three or four parishes in one place, on one day. Such a practice, however, would seem to have been altogether alien from the intention of the decree. It will be observed that the primary object in view was the enactment of regulations for the visitations of *metropolitans*, not of bishops. Now, considering that metropolitans had dioceses of their own to visit, like all other bishops; considering, also, that their eminent position in the Church imposed on them a much greater amount of duty than was ordinarily the case with their suffragans; and, in fine, taking into account the *number* of suffragan dioceses which they were bound to visit, and the very great length of time which was occupied in visiting them; it would have seemed unreasonable to compel metropolitans to institute, in all cases, the same strict and *local* examination which was most justly and reasonably required from the bishops. Such a requirement would, in the case of the metropolitans, have compelled them to neglect a variety of other duties which more properly belonged to their office.

It may be remarked, however, that the decree did not contemplate the *abolition* of parochial visitations, where the metropolitans could make them. It only afforded a dispensation from the strictness of the ancient canon, where there was a real case of necessity. Some metropolitans might have had sufficient leisure to visit, without inconvenience, each parish subject to their suffragans; and in such case, they were expected to do so.

But the most important feature in the whole of this enactment is the clause at the conclusion, by which the same regulations, with reference to visitation, are extended to *bishops* as to metropolitans. From the wording of that clause, indeed, it would seem as if the intention had been only to prescribe the *order* of visitation in each diocese, and the mode of its performance in each particular case. The words are, "We also command that the above form of visitation be completely observed by all bishops," &c. It is probable that there was no intention of extending to *bishops* the same privilege of assembling the clergy and people of several parishes to the same place; nevertheless, the vagueness of the clause afforded a plausible sanction to the introduction of such a practice in episcopal visitations; and may therefore be regarded as the first blow struck at the apostolical discipline, which had always hitherto prevailed in the whole Church.

Still, however, although a door was opened to the introduction of all uses, no very material difference was for some time perceptible. At the same time, when the people were summoned to a place at some distance from their own homes, it was not to be expected, that their attendance at the bishop's visitation should be so numerous as if he had gone to every particular church; and, in proportion as the number of parishes visited at once increased, so the attendance of the

people from each particular parish diminished. At the present day, the only representatives of the *parishioners* at a visitation are the churchwardens. The ancient system of visitation, however, was still maintained in the most material points. The bishop examined minutely the lives and conduct of the clergy and people of each parish; exercised discipline; delivered admonitions; and preached the word of God.

There was another very salutary enactment in this constitution: I mean that which prohibited the commutation of procurations for money payments. When that commutation took place, it became the interest of prelates to visit as large a number of parishes as possible in a given time. It became, in short, a source of pecuniary profit;—an income of no inconsiderable value; while, under the ancient system of procuration, the bishop had simply received food and lodging.

This most salutary point of discipline was again enforced by Gregory X. in the general council of Lyons;* but Boniface VIII. about A.D. 1300,† issued a decree, which is also found in the body of the canon law, and in which the pernicious practice of commuting procurations for money is sanctioned; although an attempt is made to check the avaricious practices which naturally grew out of this practice. The decree is conceived in the following terms:

“We permit that patriarchs, archbishops, bishops, and others, who have the right of visitation *ex officio*, may lawfully receive from the rectors or parsons of the churches or places visited, who are so disposed, money for the moderate costs to be undergone in provisions, on the days on which they personally discharge the office of visitation: provided that the visitor may not lawfully receive more than one procuration on one day, whether he shall visit one or many places; even if any particular place visited by him, be able to pay the whole procuration; because it ought to be enough for him to reap temporal things from places personally visited, for the days on which he ministers to them spiritual things.”

I may here add, that Benedict XII. in 1336 issued a bull, determining the sums to be paid for procurations, which is also to be found in the canon law, and some of the chief particulars of which are stated by Johnson, in his “Collection of Ecclesiastical Laws.”‡

From this period, as might naturally have been expected, episcopal visitations began to decline in frequency, and in effectiveness. The enactments of various local councils impress one with the notion, that visitation, so far as it existed, was becoming gradually viewed as a mere exercise of *discipline*. It was rather considered a means of eradicating abuses, and punishing offenders, than as a means of confirming the faith, enlivening the charity, and strengthening the communion of churches. The bishops themselves had, for a considerable time before the Reformation, neglected their peculiar and appropriate

* Sextus Decretalium Liber, col. 577. Ed. Paris, 1561.

† Ibid. col. 580.

‡ See Johnson's Collection of Ecclesiastical Laws, vol. ii. A.D. 1336.

office of preaching the gospel. They had devoted themselves chiefly to secular cares : they were rather statesmen and barons, than zealous ministers of Jesus Christ ; nor can we wonder at the indignant feelings, with which the reformers, in some countries, spoke of the abuses of the episcopal order ; and while we cannot approve of their often reiterated assertion, that bishops and presbyters who neither visited their flocks, nor preached the gospel, nor set an example to their people of virtue and religion, were not ministers of Jesus Christ, yet it must be confessed, that such evil pastors had to a great degree abdicated the ministry which had been entrusted to them. On this subject we would borrow the words of one of the most eloquent of the reformers,* which, though they may perhaps be coloured rather too highly, convey a truly lamentable representation of the state of things at that period.

“The bishops and parochial clergy now remain to be considered ; and would that they made any effort to maintain their offices ! for we should readily allow, that they have a pious and an eminent office, if they would but discharge it. But when they forsake the churches committed to them, and devolve the care of those churches upon others, and yet desire to be considered pastors, they seem to suppose that the office of a pastor is to do nothing. If any usurer, who had never left the city, should profess to be an agriculturist, or a vine-dresser ; if a soldier, always engaged in battle and the camp, and who had never seen the forum or books, should pretend to be learned in the law ; who could endure such absurdities ? Yet they are still more absurd, who wish to appear and be called legitimate pastors of the church, and yet will not *be so*. For who is there, who even in appearance governs his church ? Many clergy devour the revenues of their churches for their whole lives, without ever going near them for the purpose of inspection. Others come themselves once in the year, or send their steward, lest any portion of the hire should be lost. When this corruption first crept in, those who wished to enjoy this sort of vacation obtained privileges of exemption. *Now* it is rarely that any one resides in his church. They regard them only as farms, over which they appoint their vicars as stewards or husbandmen. But it is repugnant to common sense itself, that any man should be shepherd of a flock, of which he never beheld a single sheep.

“It appears that some seeds of this evil were in existence in the time of Gregory the Great ; and that the rulers of churches were beginning to be somewhat negligent in teaching, since he grievously complains of it in a certain place, (Homil. 17.) ‘The world,’ he says, ‘is full of bishops ; and yet few labourers in the harvest are found, because we undertake the episcopal office, but do not perform the work of that office.’ Again : ‘Because they have no bowels of charity, they wish to appear lords, but by no means acknowledge themselves fathers. They change a place of humility into the arrogance of domination.’ Again : ‘But we, O pastors, what are we about, who are seeking for the hire, while we are not labouring ? We have fallen away unto worldly business ; we undertake one thing, but

* Calvin. Institut. Christianæ Religionis, lib. iv. cap. v. sect. 11, 12.

we perform another. We forsake the ministry of preaching, and, to our punishment, as I see, we are called overseers, having only the honorary title, without the virtue thereof.' When Gregory employs words of such great severity against those who were only in some degree less zealous and assiduous in their office; what would he have said, if he had beheld none, or certainly very few of the bishops, and scarcely one in a hundred of the clergy, ascend the pulpit once in their lifetime? For men have been so mad, that it is commonly thought unworthy of the episcopal dignity to preach a sermon to the people."

Such is the melancholy picture of the negligence of bishops presented by the forcible pen of Calvin; nor can it be wondered at, that, under such circumstances, the apostolical practice of visitation became most grievously deteriorated. A century before the time of Calvin, the pious and learned Gerson, Chancellor of the University of Paris, and one of the greatest ornaments of his age, had deplored the infrequency and imperfection of episcopal visitations, and suggested means for reviving their primitive excellence. The sentiment of this great man, as to the importance of episcopal visitations, is worthy of the greatest attention. "HIC EST CARDIO TOTIUS REFORMATIONIS ECCLESIASTICÆ."

The rise of the Reformation soon directed attention to the defective state of church discipline in general; and episcopal visitations, as might naturally have been expected, became the subject of various enactments and regulations by the councils held in the sixteenth century, and especially by the Council of Trent. These various enactments all tended to bring back the ancient practice of annual and parochial visitation. The Council of Bourges, in 1528, (Canon ix.) decreed that the bishop himself should always perform that office, unless prevented by absolute necessity. "Let visitations also be made by the lords bishops every year, and in their own person, where no lawful impediment exists, since it is their duty to take diligent care of their sheep." The Council of Sens decreed, that the bishops should, twice in every year, or more frequently if necessary, visit those parishes which were troubled by heresy. The Council of Cologne, in 1549, regarded episcopal visitations as the most effective remedies for the disorders of ecclesiastical discipline; so that those indolent bishops were most grievously in fault, who depended on, and were satisfied with, the *archdeacon's* visitations, which were imperfect and feeble in comparison of episcopal visitations, and were often by no means free from avarice and cupidity. "Up to this time," said the council, "the bishops have been in a deep slumber, trusting to the visitations of archdeacons; which retained, indeed, some appearance of visitation, but deformed by the corrupt gains of the officials." The synod afterwards exhorts the bishops to examine and reform the visitations of the archdeacons; and further admonishes them, that, when unable, through most pressing occupations, to visit in person, they should delegate to their vicars-general most ample powers to punish vices and notorious crimes.

We thus see that a reform of the practice of visitation was one of

the first objects contemplated by the Roman churches, in their resistance to the Reformation. The Council of Trent, in its twenty-fourth session, A. D. 1563, made regulations of the utmost importance on this subject; for which the Roman churches had reason to feel most thankful, and which, wherever carried into effect, must have produced most salutary results. The decree was conceived in the following terms:—

“ All patriarchs, primates, metropolitans, and bishops, shall not fail to visit in person, every year, their own dioceses, or cause them to be visited by their vicar-general, or some other especial visitor, if they have any lawful impediment to do so themselves. And if the extent of their dioceses do not permit them to visit every year, they shall, at least, visit the greater part thereof each year; so that the visitation of the whole diocese be completely made in the space of two years, either by themselves or by their visitors. The metropolitans, after having completed the visitation of their own dioceses, shall not visit the churches of their province, unless for a cause of which the provincial council has taken cognizance and approved.

“ The archdeacons, rural deans, and others, who hitherto have been accustomed lawfully to visit in certain churches, may continue to do so for the future, but only in person, with the bishop's consent, and the assistance of a secretary. Visitors also, deputed by a chapter invested with the right of visitation, shall be previously approved by the bishop; but, notwithstanding, the bishop cannot be prevented from making his own visitation, separately, of the same churches, or causing it to be made by his visitor, if he be otherwise occupied: on the contrary, the said archdeacons, and others of inferior rank, shall be obliged to give him, in a month, an account of the visitation which they have made, and to lay before him the depositions of witnesses, and all the original acts,—all customs, even from time immemorial,—all exemptions and privileges whatsoever notwithstanding.

“ But the principal end of all visitations shall be, to establish sound and orthodox doctrine, and remove all heresies; to correct the wicked, to encourage the people to the service of God, to peace and innocence of life, by urgent remonstrances and exhortations; and to direct all other things which the wisdom of the visitors shall judge profitable and necessary for the improvement of the faithful, as the time, place, and opportunity permit. But in order that all these things may succeed easily and happily, all the persons of whom we have spoken, and whose duty it is to make visitations, are admonished in general, and in particular, to manifest towards all a paternal charity, and a truly christian zeal; and that, content with a moderate train and attendance, they endeavour to finish the visitation as speedily as possible, giving to it, nevertheless, all requisite care and exactness; that they be careful, during the visitation, not to be burdensome to any one by useless expenses, and that neither themselves nor any of their attendants, on pretence of procurations for visitation, or of wills, in which there have been sums left to pious uses, or, on any other pretence, receive any thing, whether it be money, or gifts, or whatever it be, and in whatever manner it be offered, notwithstanding any custom, even from time immemorial, except only provisions, which

shall be furnished to them and theirs frugally and moderately, so long as they shall require them, during the requisite time, and no further. It shall be lawful, however, for those who are visited to pay in money, if they prefer it, according to the ancient taxation, that which they were accustomed to pay or furnish for the said provision. Nevertheless, the right acquired by ancient conventions made with monasteries and other places of religion, or churches non-parochial, being preserved; which right shall not be affected: and in places or provinces where it is customary that the visitors should receive neither provisions, money, nor any thing else, but execute all gratuitously, the same custom shall be always observed. And if any one (which God forbid) should take any thing above what is prescribed in all the aforesaid cases, he shall, besides the restitution of double, which he shall be required to make within a month, be also subject, without hope of remission, to all the other penalties imposed by the constitution of the General Council of Lyons, which commences with the word *Exigit*, together with all others which shall be ordained by the provincial synod, according as it may judge to be expedient.*

In this important decree of reformation, the principal points worthy of remark are, first, the desire of the council that *annual* visitations should take place wherever it was possible; secondly, that in no case should a diocese be visited less frequently than once in two years; thirdly, the genuine notion of visitation is revived, viz. that it is to promote purity of faith and morals, and not merely to serve for an occasion of executing judgment on offenders; fourthly, procurations are brought back to their original nature and amount; fifthly, it will be observed, that the Council of Trent, in accordance with all preceding councils, and the general practice of the Church, regards visitation in its true light—not as an assemblage of the clergy and laity of a diocese in one place—not as a business to be despatched in a day or two—but as a progress throughout the diocese—a series of local examinations and admonitions, which was intended to occupy much of the bishop's time in every year. The Reformation itself could not have devised a more sound and laudable measure of reform; and it were devoutly to be wished, that enactments of equal stringency were enforced in our own churches.

I need not trouble the reader by enumerating the various provincial councils, subsequent to the Council of Trent, in which this discipline was published and confirmed. There can be no doubt that the episcopate, in many parts of Europe, shook off its slumbers, and resumed those pastoral offices which had for a long time been overborne by temporal avocations. The celebrated Cardinal Borromeo, Archbishop of Milan, afforded one of the earliest and most honourable examples of improvement. It is stated, in his life, that Borromeo devoted to the business of parochial visitation the whole period which intervened between Whitsunday and Advent every year; because, at that time of the year, the presence of a bishop at his own church is less necessary. In this annual visitation, he

* Synod. Trident. Sessio xxiv. cap. iii.

traversed the remotest and most inaccessible parts of his diocese, undeterred by cold, by heat, or by want of the common necessities of life. He was contented with six horses, lest the expense of visitation should be burdensome to his clergy. In poor places he sustained himself and his companions at his own expense. His desire was, that his attendants should be content with little, while he himself lived on bread and water. He even went so far as to endeavour to reach his parishes on foot; but having suffered severe illness in the attempt, he was again obliged to use a horse. His visitations began at the metropolitan church. He employed no vicar, but he himself twice traversed entirely his vast diocese; which is truly surprising, considering its great extent, and the innumerable occupations of this zealous and excellent man.

Having now traced the practice of the Western Church in general, up to the period of the Reformation, and noticed the reforms which were introduced by the Council of Trent, I do not deem it expedient to proceed further with the general question. The history of visitations in England,—the progressive steps by which they have fallen to their present state,—and the necessity of providing adequate means for their restoration,—will form the topics of future consideration.

W. P.

CHAPTERS ON ARCHITECTURE.

No. II.

WE proceed, as we proposed, with our notices of New Churches, and will commence with

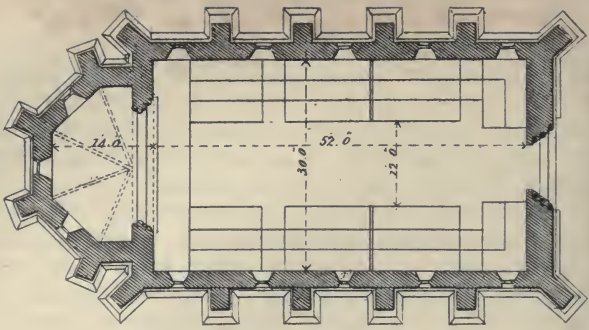
ALL SAINTS CHURCH, FOR A DISTRICT TAKEN OUT OF CHARDSTOCK, DORSET, AND AXMINSTER, DEVON,

built by private contributions, aided by the Diocesan Societies of Exeter and Salisbury, and the very liberal assistance of Benjamin Ferrey, Esq., architect, of Great Russell-street, London.

This church, of which a plan and some details are given below, was built under circumstances which it appears right to allude to, inasmuch as they hold out a very strong encouragement to those who may think such efforts wholly beyond their means, and so be tempted to refrain from making them, in cases where quiet exertions and faithful confidence in the character of the cause and the holiness of the work would ensure completion and success. The peculiar circumstances which justify such a conclusion from this case may be briefly stated to be these.

There was no public appeal whatever made on behalf of the object referred to. There was no individual connected with the building who had means within his reach which bore any proportion to the estimated expense of the work. There was no application made to

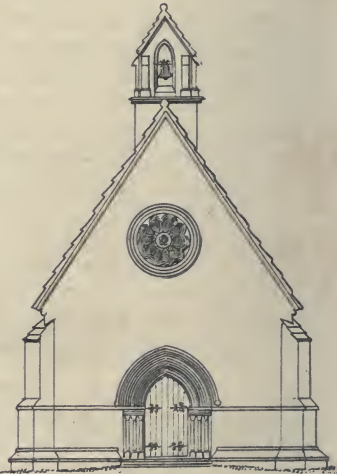




GROUND PLAN



SECTION LOOKING EAST.



ELEVATION OF WEST FRONT.



ELEVATION OF NORTH FRONT.

any person who was not naturally connected with the district for which it was required, or personally connected with those who engaged in the work. The funds were collected, from time to time, during the progress of the work, as those who were engaged in it had opportunity either to set them apart or to obtain them for friends. Yet, while there never were, until its completion, funds in hand to meet the amounts contracted for, there was never wanting a sufficiency to meet the demands for payment when they became due. So was this holy work blessed, even in its littleness, compared with other such works, beyond the expectation of those who first crossed the spiritually-desolate district, and saw its wants, and breathed a prayer which they then little hoped to see so answered. Each difficulty was smoothed as it arose, and friends were given when they were most needed. The laying of the foundation stone was accompanied by the use of a service compiled from one in use by the venerable Bishop Wilson and by his successor in the diocese of Sodor and Man, and the same blessing rested on it that had been given to twelve new churches erected in that diocese by the late Bishop Ward, viz. the completion of the whole with not one single accident or discomfort. The first laying out and digging of the site was aided by the gratuitous* labour of poor persons returning from their day of toil by the spot while the measurements were being made; and every part of it being now occupied by *free seats*, it has, in its completion, but echoed the feelings of the first moments of its commencement—high and low, rich and poor, one with another.

Dimensions of the Church.

	Feet.
Total interior length	60
Total interior width	24
Span of chancel arch	14
Depth of chancel	16
Height of roof inside	34
Height to top of bell turret	51

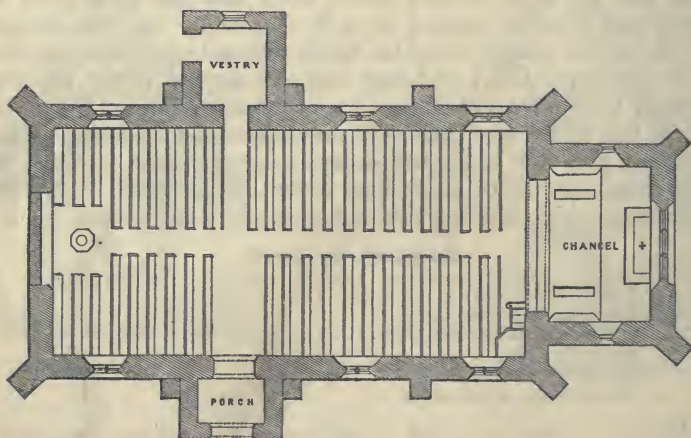
The roof is boarded under the rafters, so that all the timbers are shown, which consist of a king post, uniting two trusses, with struts resting on corbels five feet below the wall plates and struts, from the purlins to the first pair.

It is fitted up with a Portland stone altar and cross, two low open-work desks on either side the chancel, which is groined, a carved oak eagle at the foot of the chancel steps, and a Beer stone font at the western end. The seats all open and free. The upper compartment of the east window has, in painted glass, a lamb bearing a cross; the two below it angels waving censers. The side chancel

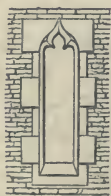
* The spirit in which it thus begun, was followed up by many instances of willing and gratuitous offers in kind, by those who had not money in abundance to give; and the neighbourhood is one very far removed from wealthiness, and by no means remarkable for voluntary contributions. The endowment is mainly provided for by the liberal making of a rent-charge upon the tithes by the vicars of the two parishes.

windows have also painted glass. The whole of the carved stone arches, windows, &c. are of Hamdon Hill; the plinths and quoins of blue lias; the outer facing of squared flints in regular courses. The cost was as follows:—

BUILDING.					£ s. d.	
Carpenters	£	s. d.	Bishop of Sarum and		£	s. d.
Masonry	396	8 5	late Lord Henley . . .	18	17	7
Stone Work	300	13 4	Besides specific Presents,			
Extra Stone Work	98	2 4	including the Altar,			
Bell, Font, Pulpit, &c. &c.	44	15 1	Painted Glass, Commu-			
	68	16 0	nion Plate, Vestments,			
			Eagle, &c. &c.	142	10	0
OUTER WORKS.						
Walling and Ditching . . .	94	10 0		1261	7	4
Paving, Coping, &c. . . .	61	14 7	Drawback, deduct about	50	0	0
Iron Railing, and Extras .	35	0 0				
EXTRAS.						
Cost of obtaining and con-			Total	1,211	7	4
veying Site given by						



Cost 30s.



Side Windows, cost 5l. each.



East Window, cost 15l.

A stone arch with a straight joint is formed in the west end wall, capable of being opened at any future day, if a tower should be added. By removing the water tables of the gable turret, which now forms the bell turret, the stone work without further change might then be incorporated as a part of the tower.

The church is capable of containing 270 persons.

The following is a description of a chapel, lately built near Northampton, for the particulars of which, as well as for the drawings on the opposite page, we are indebted to the kindness of the able architect, Mr. Kempthorne, of Clarges-street, London.

The walls are built of Brixworth stone, with an 8-inch ashlar facing of Duston-stone. The mouldings of Dustone-stone. Below the base moulding is of Ryeland grit-stone. The whole of the ashlar is parallel-tooled on the face, set in mortar, and jointed in cement. The interior of the chancel, the arcade under the window and the groined roof, also the large arch, the font and the roof corbels, are of Painswick-stone. The pavement is of rubbed York in diagonal squares. The roof is entirely of English oak: the main carved ribs are formed in three pieces, strongly bolted together. The whole is wrought, including the rafters and the underside of the roof-boarding, also of oak. The ends of the hammer-beams are ornamented by bold Gothic carved foliage. The wood-flooring and the joists, the roof and wall-plates throughout, are all of oak. The entrance doors are folding, of English oak, with wicket-gate therein, with ornamental iron hinges. The whole of the oak scantlings were steamed so as effectually to neutralize the sap. The framing of the pews and the chancel railing is bold and substantial, of Dutch wainscot: no doors to the pews. The slating is Collyweston-stone slate, copper-nailed, laid in mortar, on oak battens upon the oak boarding. The interior of the walls is plastered in rough stucco. The windows are glazed in lead quarries.

Dimensions.

	ft.	in.
Whole length of interior	66	0
Length of choir	52	0
Breadth of ditto	30	0
Ditto of chancel	22	0
Depth of ditto	11	0
Height to top of ribs	34	3
Ditto to top of common rafters	47	6
Ditto to underside of hammer-beam	21	0

We have been told by some, who were present at the consecration, that the above is one of the most perfect specimens hitherto built, of what a small church ought to be. It will be perceived that the roof is nearly *ten* feet higher than that of Littlemore church, described in our last chapter.

It will hardly amount to a departure from our plan, if we here notice the recent

RESTORATION OF COFTON CHAPEL, STARCROSS, DEVON.

This ancient chapel, which had fallen into decay and been applied to improper uses, has been restored and beautified by the pious liberality of the earl of Devon and Lord Courtenay, under the superintendence of the latter, in the early English style, with a bell-turret. Two open stall desks and stone altar in the chancel. The nave fitted with old dark oak seats, all open. The roof boarded above the rafters, all of which with the timbers are seen and are painted to correspond with the dark oak seats. A small vestry, in a porch belonging to the chancel, which opens into the chancel immediately behind the northern stalls.*

CHURCH MUSIC.

No. II.

“Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam.”—JOAN DIAC. Lib. II. c. 9.

THE quotation with which we have headed this article, will be recognised by our musical readers as part of the history of a dispute between the French and Italian choristers of the time of Charlemagne, related by Paul the Deacon. The Roman singers had accused the French of corrupting, disfiguring, and spoiling the true ecclesiastical chant of St. Gregory, and the dispute was referred for arbitration to Charles himself. “As their altercation,” says the historian, “was not likely to come to a speedy issue, the most pious King Charles asked his chantors, which they thought to be the purest and best water—that which was drawn from the source at the fountain head, or that which, after being mixed with turbid and muddy rivulets, was found at a great distance from the original spring?” They cried out unanimously, that all water must be most pure at its source; upon which our lord the king said, “Mount ye, then, up to the pure fount of St. Gregory, whose chant ye have manifestly corrupted.”

Such is the quaint history of the first reformation† of Church Music; and we have chosen the pithy sentence of the “most pious”

* We take this opportunity of correcting an error of calculation in our last chapter, (No. II. p. 115.) The area of the church should have been stated at 782 square yards; deducting 150 for the space occupied by the pillars, the altar rails, reading desk, pulpit, and font, leaves 632 square yards, being room for 700 or 800 people. By the addition of a west gallery, a considerable number more might be accommodated.

† St. Gregory himself is generally said to have “reformed” the ecclesiastical chant; but strictly speaking, he formed rather than reformed the Music of the Church, by selecting the best from that previously in use, and by arranging and simplifying it.

king as our motto, because it contains in few words the principle on which we are desirous that the office and duty of reforming the Church Music of our day should be proceeded with and fulfilled. Charlemagne did not attempt to discuss the question submitted to him for decision, on musical grounds, though he himself being a musician was quite capable of this; but he was satisfied that the chant sanctioned by St. Gregory must be the best; and to this accordingly he ordered his singers to conform. It is on this principle that we have proposed to ourselves to inquire simply what kind of Music has been sanctioned by the Church, rather than to engage in discussion on matters which, though interesting to the musician, would have comparatively little bearing on the purport of these observations, which is to afford safe and practical rules for the guidance of those who desire a reformation in the performance of our Church Service.

We address ourselves to those who are predisposed to reverence the judgment of the Church; and who, therefore, will find little that is startling, or unlikely, in an assumption that the arts have never greatly erred from their true office, with relation to religion, so long as the Church herself has been their nursing mother; and that it is only when abandoned by her, that they have been nourished and quickened by another spirit, and learned to speak another and a prouder language. If we are agreed on this, we shall find no great difficulty in determining what kind of art is strictly ecclesiastical, and that, too, independently of any question of the comparative artistical merit of the arts of different epochs. So long as art placed her powers a votive offering on the altar of the faith, and so long as the Church continued to exercise her authority and judgment in applying those powers, however rude or refined they may have been, to the adornment of her offices, we may be quite sure that whatever the quality of the art, there was no great departure from its true end, nor change in the spirit in which it was exercised; we may feel quite safe, under this guarantee, in restoring to the Church those models of art which in former days she invented and prepared for her own use.

The question, therefore, with regard to Music, we conceive to be one of historical evidence, rather than of theory, or of taste and sentiment. We can only, in truth, proceed to the work of reformation by three ways: 1st, By inquiring what the Music of the Church actually was in better times. 2dly, By determining what it ought to be, from a consideration of its purpose; and 3dly, By submitting to the guidance of taste or sentiment. Of these three, as we have said, we prefer that which deals with the matter of fact; not only because it is the safest for the majority, but because we are satisfied that the other modes of inquiry, if rightly used, must lead in the end to the very practice of that, as matter of judgment and of inclination, which we propose should, in the first instance, be adopted as matter of simple duty.

Some of our readers, perhaps, may think that in postponing all consideration of the relish we may have for ancient ecclesiastical

Music, we are reversing the order of things, and that before we recommend its adoption, we ought to commence by creating a taste for it. But this is precisely what we propose to do; and that by the most approved and effectual method.

If, on the one hand, we are satisfied that a certain kind of art, or certain works of art, which have received the sanction of the Church at a time when she bestowed her superintending care on such matters, are on that account fitting and proper for her service, the reception and practice of these will induce a relish for them, as certainly as the love of that which is right or just follows the doing of righteousness and justice. On the other hand, if Church Music was at a certain period brought to the utmost perfection of which it seemed capable, without departing from its true end, and afterwards was corrupted, perverted, and debased—a fact which is admitted by the most approved authors—and we recommend the study and practice of the compositions of the best ages of the art, we are only advising that mode of cultivating the taste which in all the arts is reckoned to be the most efficient.

But it must be remembered that christian art has a higher drift than the mere pleasure which as art it is capable of affording the physical sense. Even in secular art, we should take a very superficial view of the matter, if we supposed the merit of the works of one age to be determined by the appreciation of another. Who is there ignorant how long ancient Grecian sculpture lay unnoticed and neglected? The sculpture itself had remained unchanged; but we were changed, when we learned to perceive its beauties. Much more in passing a judgment on the sacred art of former days are we likely to be led astray if we blindly follow the current taste of our own time, or, indeed, if we suppose that it can be appreciated at all by what is now-a-days called taste.

A man may have great capacity for enjoying “concord of sweet sounds,” and yet be utterly incapable of perceiving that which constitutes the real excellence of the art when it is exercised on religious affections. A painter may (and most painters among us do) allow their eyes to wander with delight over the canvass of Rubens, dazzled by its gorgeous magnificence and splendour, without observing that the subject he has treated is a sacred one, or dreaming of the intense disgust with which his sensuality, profanity, and coarseness must inspire any one who regards the picture as a representation of the objects of a Christian’s adoration or reverence. The reason of this is obvious;—there are qualities of art addressed to the senses, that afford us pleasure, independently of the subject on which they are engrafted; and, as in this case, even in defiance of the incongruity of the subjects and the dress in which they are clothed. The artist, by leading captive the physical sense, has made us forget for the moment the outrage he has perpetrated on the moral sense. The same happens in music. We listen, for example, to many of the sacred compositions of Mozart, and are enchained by a fascination that, while the spell lasts, makes us forget the wanton effeminacy of the tone in

which the prayer of supplication for mercy, perhaps, or the praises of the Redeemer have been uttered.

We trust, however, that we have passed the time when art being regarded as a merely secular thing, its history was looked upon as the record of a series of successive struggles for existence, after that fashion which capricious fancy dictated for the time; and when the circumstance, that religious feeling was for a long period its only source of inspiration, and religious use its sole purpose, was thought to be an accident, a prejudice, a hindrance to its right progress. Students of art have ceased to take this shallow and superficial view of its history. Greater research and a sounder philosophy of art have shown that religious feeling, so far from being accidental to the art of the middle ages, was of its very essence;—that, so far from being a hindrance to the progress of the arts, since they have lost this, they have wandered and cast about like a ship without a rudder, at one time ministering to sensuality, at another seeking to reanimate the poetry of paganism as a substitute for that of Christianity. We may make it a question whether it be legitimate or no to apply the fine arts to any but a religious use;—on the continent some hold one way, some another, with respect to this;—but all are agreed, not only that we deprive the arts of the middle ages of their great (we had almost said their sole) interest and charm, but that it is impossible to understand them or appreciate their excellence, if we contemplate them apart from their uniform and definite end, of expressing by images and modes of imitation, severally peculiar to each, the ideas, the sentiments, the aspirations of a Christian. “Christian art,” says M. Raoul Rochette, speaking of painting, “agrees with pagan art in this,—that it takes nature for its guide and its model, but it exercises itself on types altogether different, and in such a manner as to interest the moral rather than to please the physical sense. A God-man, a virgin mother, old men, women, children, expressed in this imitative system, a new philosophy, whereof the images were founded on the *griefs*, the *infirmities*, the *imperfections of humanity*. In taking for its objects of imitation types which had nothing in common with those of antiquity, and in proposing to itself in this imitation another end than that which guided ancient artists, who directed all their views to physical beauty, christian art, by making all subservient to moral expression, produced in the region of imitative art, a revolution similar to that which Christianity itself had effected in the moral world.”*

In other words, christian art has, like the art of antiquity, an ideal towards which its energies are directed, and by reference to which alone it can be understood or appreciated. In antique art, physical beauty was an essential element; and hence, as M. Rochette has well remarked, what we term its ideal, was no other than the reality itself, under its most embellished form, or with its most elevated expression; and

* Discours sur les Types imitatifs de l'Art du Christianisme.

the main purpose of this kind of art, accordingly, was sensual (or to use Mr. Coleridge's word, "sensuous") pleasure. The ideal of christian art, on the other hand, is not to be found in the reality, but in something beyond, signified, implied, or expressed; and which can only be expressed at the sacrifice of many qualities of art that naturally gratify the senses. Compare, for example, the Apollo Belvidere, and the St. Sebastian of Perugino; the one appears to march along as if the earth were unworthy of his tread, exulting in all the pride, self-sufficiency, self-confidence, disdain of control, the power, the corporeal beauty, and dignity (if you will) of vigorous manly health;—the other of vulgar form, lean and emaciated, feeble, humble. In the one we find every quality that is captivating to the sense and flattering to our nature. All the minutæ of detail by which a representation is identified with common life, are carefully removed, while nothing is left out that can add to the pervading sentiment of perfect physical beauty and resistless power. In the St. Sebastian, on the contrary, we had almost said, that nothing is left to convey even a hint of physical strength. Instead of perfect form, we have one of ordinary every-day occurrence;—instead of manly vigour, we have feminine tenderness;—instead of lusty health, we have the pallid hue of suffering;—instead of the disdainful downward glance of the eye, the proud distended nostril, the beautiful, though contemptuous curl of the lip, we have a countenance, whose every line betokens meekness, patience, gentleness; and if it is joyful, it is illumined only by a joy that shines through an external of suffering.

In truth, there is a something in christian art that naturally is not more agreeable or palatable to us than Christianity itself is: and Christianity must have taught us to aspire to that kind of perfection, of which the art only gives us the resemblance, before we can admire it in the copy, or to experience the sentiments and emotions which the art seeks to express, before our sympathies can be excited by it.

We must ourselves have learned to abridge our desires of physical enjoyment, before we can be content with a kind of art in which this is secondary. We must possess more than a mere susceptibility of the pleasure derived from the beautiful and agreeable in the objects of sense; for, if we judge by this rule, the very best works of sacred art must appear cold, lifeless, and unattractive. Our tastes, in short, must have been cultivated in the school of Christianity, and have undergone its purifying and transforming discipline. We ourselves must have used restraint before we can estimate the use and value of that restraint, which art imposed on herself, when she suffered the mark of the cross to be imprinted on her winged hand.

We fear that all this will be reckoned very mystical and obscure: but we wish simply to impress on our readers, as intelligibly as we can, that a relish for christian art, in its highest form, is not the offspring of taste, if we use the word in its ordinary acceptation, but of

taste subdued by the power of religion ;—a taste, in its origin ethical rather than physical ; that looks at the spirit of the art rather than its form ; and that uses the realities of art only as the figures, the sacraments, the shadows, the language,—the conventional means, in short, by which expression is given to sentiments and emotions, that have their birth not in nature alone, but in nature *transubstantiated* (if we may be pardoned the use of the word) by the spirit of Christianity.*

Now, to return to the point whence we set out. Supposing we are agreed that the Music of the Church stands in need of reformation,—we feel thus much—the conviction is forced upon us by a right-mindedness, that is making its way in all matters of ecclesiastical decorum ; the question is, whether, in conducting or promoting a reformation, it be more advisable to adopt a rule, such as that we have suggested, or to follow the guidance of our taste.

If it be true, as has been advanced above, that christian art is the offspring not of taste merely, but of taste directed and controlled by the spirit of Christianity,—it is also true, that to appreciate the merits of works of art done by this influence, our taste must have been brought under the same dominion : but here is the difficulty. It is not enough to say, that we possess the two elements,—that on the one side Christianity is still extant, and on the other, that taste in the arts is flourishing among us,—for the fact is notorious, that for the last three centuries, the breach has been gradually widening between the two ; and however much individuals may lament this, they cannot escape the influence of a state of things beyond their control. We are all part and parcel of the times in which we live ; and imprisoned and fettered as we are, by the habits of thought and modes of life that constitute the character of our age, all our attempts to free ourselves from the dominion of circumstance must be partial ; and in thought, perhaps, rather than in sentiment and action.

Now, it is not merely the actual divorce of art from religion that we have to contend with, but confirmed habits of taste consequent on this, and rules of excellence which we have insensibly adopted, that

* We may observe, in passing, that the view we have taken will account for the opinion maintained by the devout painters of the modern German school, and espoused by Mr. Drummond in his recent pamphlet on Art, that it is impossible for an irreligious man to depict sacred subjects truly ; *e. g.* that a sensualist cannot, if he will, give us a true image of virgin purity and modesty ; and, we believe, it is difficult to dispute this ; for hypocrisy, though easy in society, is impossible in art.

From the remarks made above, we may also see something of the cause of that character possessed by works of ancient christian art, which has been termed *unworldly* or *unearthly*, and which most people feel without knowing in what it consists. But if christian art be a resemblance of christian life, we can easily understand why it should abridge itself somewhat of its power of gratifying the senses. We can comprehend why the churches of olden time, with their stone seats, their marble floors, and their temperature, warm or cold, as the season provided, smacked a degree less of the life and enjoyments of this world than your modern temple, with its advantages of hot-water apparatus, and Turkey carpets, and velvet cushions, and soft hassocks.

are in principle diametrically opposed to those which must have been current in the best days of sacred art. In one respect, paganism and Christianity taught art the same lesson ;—both directed it towards an ideal excellence ; both called into being by its means a series of types, by which the ideal peculiar to each was either realized or symbolically expressed. But art has forgotten the high purpose she learnt from both : she has forsaken the ideal for the sensual.

We have stated that the arts which have ministered to Christianity owed to her their birth, their nourishment, and their maturity. Up to the period when they reached perfection, there was no taste for art but a religious taste ; and this was gradually carried into, and exercised on, the affairs of common life. The architecture of the Church was applied, under a modified form, to civil and domestic uses ; but its style retained its ecclesiastical character. At a later period, the figured music of the Church assumed the form of the madrigal, and became matter of amusement and recreation ; but it varied little for a time from the sacred style. A revival of a taste for the poetry of classical antiquity, led painters to exercise their art on subjects drawn from this, but they clothed their new images in the characteristic traditional dresses of sacred art.*

We do not find fault with this new bias of art ; but it was attended with important, and, considering the concomitant decay of religion and respect for all matters ecclesiastical, inevitable results. New tastes sprung up, or rather, perhaps, tastes were brought into exercise, and found gratification that hitherto had been kept under restraint. In the genuine Music of the Church there was an asceticism, (if we may be allowed the word,) a solemnity and a rigidity which we can easily suppose must have become distasteful where the principles and feelings that gave rise to these characteristics were supposed to have no place ; and that without imagining any great decay of religious feeling where church matters were in question. It is not surprising, therefore, that when a commencement had once been made in the cultivation of the art for mere amusement, a new and lighter species of music, more tickling to the ears, should

* With respect to painting, we cannot refrain from noticing a ludicrous, though impressive illustration of the text. We call it ludicrous, because it is so ; but it exhibits, with a force proportioned to the superiority of painting as an imitative art, what must be, as it was, the inevitable tendency of applying things sacred to profane uses. We refer to a celebrated picture, the production of Giovanni Bellini, finished by Titian after his death, which was painted for the duke of Ferrara, and is now in the collection of baron Camuccini in Rome. It represents a group of Bacchanals ; and Bellini, though he has depicted many of the figures in postures and actions grossly indecent, has given them withal the most saintly expression :—such as he had all his life (and it was a long one) been accustomed to bestow on his Madonnas and saints. Could Titian, his successor, help feeling the absurdity of the hypocritical look imparted, by thus engrafting on profanity an expression of countenance induced by religious feeling ? Was it not impossible, the taste for such subjects having gained a footing, that we should avoid being led, step by step, as the influence of church art lost its strength, to the more natural representation of indecency, till it assumed, in the hands of such as Rubens, with all the force of art, the unblushing front of undisguised profligacy ?

very rapidly have sprung up. But mark the effect of this. The same composers supplied both the church and the chamber; and in proportion as the madrigal style diverged from the sacred, it became more difficult to adhere to the spirit of the latter. Indeed, it was morally impossible, if we consider how rapidly the new taste for social and convivial music gained ground, and the demand which there consequently was for novelty, that composers who threw all the force of their genius, without restraint, into this kind of art, should have continued at the same time to submit to the trammels imposed on them by the rules of sacred composition in their works for the Church. Whether it were so or not, it is a fact that the novelties and peculiarities of the madrigal style were gradually grafted on Church Music.

What the cultivation of convivial music commenced, that of dramatic completed, and by the same process; until, at length, the case was completely reversed. At one time, as we have said, the power and sway of sacred art was so great and pervading that it imparted to the whole artificial world an ecclesiastical character; but now the art of the Church lost all character of its own, and became about as weak a reflection of secular art as secular had been formerly of ecclesiastical. For example, in the case of the picture by Bellini, mentioned in a note above, we find a profane subject invested with the characteristics of sacred art; in a sacred work by Rubens, on the other hand, we shall find sacred personages with the dresses, the luxurious action, the sensual expression of the courts of his time. Or in music; on the one side we have the madrigal hardly differing from the motett, and on the other we have the modern Italian mass differing nothing from an opera. Or in architecture; on one side we have Westminster Hall and the old Palace of Westminster, and on the other any of the churches in Regent Street you may like to select.

But the case has not merely been reversed with respect to the influencing source of art; a greater change has taken place in the art itself, which has now gained the supremacy. We have said that the progress of the arts has been from the ideal to the sensual. We mean that they have gradually come to adopt as their end that kind of sensual pleasure which is derivable from art, based upon the passing associations and fashions of the day; and that they have rejected for this the ideal proposed by religion. The arts of paganism pointed at an ideal perfection of external nature; the arts of Christianity at a spiritual perfection, and its concomitant ideas and affections; modern art looks to neither. It has in common with pagan art that it is sensual; but it wants its elevating and purifying purpose: in common with christian art it is ethical; but its ethics are those of fashion, not of Christianity. Now, whether we will or no, we lie under the baneful influence of these characteristics of modern art. Accustomed to make the physical pleasure we receive the test of merit—and equally accustomed to act as if taste in art were a thing between which and religion

there were no connexion, may it not happen that we shall find little of that kind of enjoyment which by habit we have come always to expect from works of art, in those works which in point of religious feeling are the best? May it not happen that, by placing taste beyond the sphere of morals, we have lost the intensity of vision by which a right and a wrong spirit may be detected in every avenue of sense, in every food for imagination and intellect; and that even in what we have been accustomed to reckon the innocent means of enjoyment? If we are to judge of ancient christian art by our feelings, we must try our feelings by our habits; we must inquire what our tastes are based upon. If, in the matter we have in hand, we would know whether the Church of past ages, which felt differently, felt more truly than we, this must be our course. If our habits are luxurious, indolent, intemperate (and we use these terms not in the gross sense), we can hardly be expected to have much sympathy with a kind of art which was founded on and gave expression to feelings engendered by the fastings, the vigils, in a word, by the humbled spirit of ancient Christianity.

The course of the arts towards the sensual is one only among the many evidences we possess that we live in times peculiarly designated in prophecy as sensual; the influence of this tendency on the Music of the Church is a step only in the ladder by which she has gradually suffered herself to be dragged into the arena of worldly life. Is there not, then, reason to distrust any guidance in the path of reformation that must, in the nature of things, be biassed, if not misdirected, by circumstances so adverse to clearness of discernment and purity of taste and feeling? Are we not justified, on every ground, in recommending the adoption of music, which there is no doubt was invented by the Church for her own use, even though it may, in the first instance, be unpalatable to us?

NOTICES OF BOOKS.

The Cardinal Virtues; or, Morals and Manners Connected. By HARRIETTE CAMPBELL, Author of "*The Only Daughter.*" London: Parker. 1841.

WE will speak principally of the first volume of this little work, with which we are, on the whole, in very excellent humour. We are not sure, indeed, of all its ethics, and still less of the verisimilitude of some of its incidents, and by far the most part of its dialogue. But it breathes a fine bracing mountain air. It is lively and free, with much power of imagination and much justice of sentiment. It records the education of five children, two the son and daughter, and three the nephews and niece, of a certain Mr. and Mrs. Mackenzie, who live on the banks of a loch, somewhere, we

take it, in Inverness or Ross-shire. We should be glad to hear of those wild regions containing more such people, of whom we rejoice to find, some way on in the book, that they adhere to the apostolic communion. We entreat the fair authoress, however, in her next edition, to forbear describing them as "members of the Church of England"—to which they belong, we assure her, in no other sense than to the Church of the United States. They would be admitted to communion in either, should they be in the country where either is planted. But that is all. The Church to which they immediately belong is, we exult in telling Miss Campbell, the Church of their, and, we presume, of her fatherland; connected by the closest ties with ours here in the south, but still independent of her;—not different, but somewhat varying from her, and with some spiritual treasures to which her most loyal and devoted sons have looked with feelings of envy.

Our next stricture must be on two discussions, one theological and the other philosophical, which we hold to be superfluously introduced. We are not prepared to say, that we disagree with Miss Campbell in her opinion upon the sacrifice of Cain, because we are not prepared to encounter the high authorities we know she can quote on her side. But surely it is all too uncertain matter to be presented to the minds of children, and still more so is the speculation (p. 163) about bloody sacrifices before the fall, or, at least, before our first parents left the garden.

The philosophical discussion to which we object respects the physical pain and the violent deaths undergone by the animal creation. Surely it is better not to present the mind of a child with so perplexing a difficulty as this. It is not much in his line. If his mind be a thoughtful one, the day will probably come quite soon enough when he will be confronted with it, and must wrestle with it. He will, perhaps, suffer some pain in the encounter, and will certainly turn away from the remedy offered by our authoress. We can assure her she has not touched the real difficulty, and is much more likely to do harm, by having perchance suggested it, than good by vouchsafing an answer which does not reach it.

From what we have said, our readers must be prepared to hear that we think Miss Campbell has yet a good deal to learn; but we are sanguine as to her learning it, and still more as to her power of afterwards giving it to others.

The Case stated with reference to the late Meeting of the Society for Promoting the Employment of Additional Curates. Leeds: T. W. Green.

THIS is a pamphlet of merely local interest, against an attorney of Leeds, named Atkinson, and two Clergymen, who united in an attack upon Dr. Hook, the Vicar of that parish, for holding a meeting of the Curates Aid Society. It is only noticed here to express our satisfaction at finding that Church principles are supported by "an overwhelming and increasing majority" of Churchmen at Leeds, and that those principles exhibit their fruits in the gentle, amiable, and truly

christian tone in which this pamphlet is written. We hope that the "Low-Churchmen" of Leeds will listen to this kind remonstrance, and permit a soft word to turn away wrath. We have never seen the objections against the Pastoral Aid Society stated more briefly than in the following note, which we therefore quote, without any intention to attack the Pastoral Aid Society, but merely to state the case.

"It is not wished to enter upon the question of the merits or the demerits of the Pastoral Aid Society, but the objections to it, as I gather them from a note which the Vicar has attached to the corrected report of his speech, are these: 1st. The Pastoral Aid Society employs an *objectionable* lay agency. 2. It retains a veto on the nomination of Curates by the Incumbent, and thus has *virtually* the nomination. It is only thus that the Crown nominates to Bishoprics. The Dean and Chapter elect a person; but the Crown has a veto, and will exercise it until the person is elected whom the Crown approves. 3. The management is in the hands of a *party* in the Church, and not in the Bishops, or a committee appointed by them."

A Lecture on the Use of the Episcopal Liturgy in Presbyterian Churches. By the Rev. R. BURNS, D.D. Minister of St. George's, Paisley. Second Edition. Paisley: Gardner. 1840.

Truth and Love versus Prelacy and the Prayer Book; being a Reply, &c. By the Rev. R. BURNS, D.D. Minister of St. George's, Paisley. Paisley: Gardner. 1840.

The Truth spoken in Love, relative to Episcopacy, &c. By the Rev. W. M. WADE, Minister of Trinity Episcopal Chapel, Paisley. Paisley: Murray & Stewart. 1840.

A few Friendly Words with the Rev. Dr. BURNS. By the Rev. W. M. WADE. Paisley: Murray & Stewart. 1840.

The Truth with Boldness; in Two Parts. By DAVID AITCHISON, M.A. Oxon. Glasgow: Murray. 1841.

THE ecclesiastical affairs of Scotland came under our notice in our last number, but the controversy of which the documents here before us are the stages and details, is of too interesting a character not to claim a few words more. It appears, then, that churchmen in Scotland occasionally arrange to have charity sermons preached in presbyterian places of worship, with the services of the day, or, as we fear from some expressions in these pamphlets, only a part of them, used before sermon. The refusal of St. George's, Paisley, for this purpose, by Dr. Burns, the minister thereof, has given rise to the present controversy, which has turned on the question of episcopacy and the merits of the Prayer Book. As to the latter, we own it does not greatly shock us to find, that those who are not in the continual habit of using it are unable to appreciate its beauty and excellence. Of all things truly divine, may we say, with our great poet, that

"You must love them, ere to you
They will seem worthy of your love."

Neither should we have been much hurt at the refusal of St. George's; for on this point we feel with Mr. Aitchison, who speaks thus:—

"I do most heartily concur with Dr. Burns in thinking that it (the Prayer Book) ought not to be obtruded on presbyterian congregations, because I esteem it far

too holy to be made the mere preface to a sermon, on occasions when people are attracted very often by idle curiosity, and not to worship God in spirit and in truth. Presbyterians have no Prayer Books, and could not find the places if they had; and when they ought to worship and fall down and kneel before the Lord their Maker, they are sitting inattentive, if not impatient."—*Aitchison*, p. 25.

We are not, we are aware, very fit judges of the difficulties with which the Scottish bishops may have to contend; but if the practice in question *can* be dispensed with, we think their cause would be no loser.

Whatever pain and discomfort may be occasioned by them in Scotland at first, we rejoice to find the questions of episcopacy and the apostolical succession gaining public attention there. Truth, when presented to them, is sure of being in a little while recognised by the secret lovers of truth, of whom we trust that Scotland contains very many. In regard to the actors in the present controversy, we must praise the spirit of Mr. Wade, which entirely answers to the title of one of his pamphlets, and the unshrinking firmness of Mr. Aitchison. As for Dr. Burns's qualifications for engaging in it, we can soon dispose of them. We remarked, last month, that theological attainments are somewhat of a rarity among the ministers of the Kirk; and unless they can have it proved that Dr. Burns is considered at nearly the lowest stage of learning in that community, we think our readers, on being presented with the following sentence, in which as much ignorance and absurdity are displayed as could well be compressed into the space, will admit that we had good reason for the assertion.

"Mr. Wade will no doubt be astonished [he may well be] when he finds, from the same revered father (St. Jerome) that *IN HIS DAY it was no uncommon thing* for presbyters to ordain bishops; FOR he tells us that the presbyters of Alexandria chose and made their own bishops, from the days of Mark till those of Heraclas and Dionysius."

When Dr. Burns shall have presented the public with a full dissertation on the strange chronological errors which have crept into the received histories of the early Church, and shall have dissipated the ignorance of ages, by bringing the days of Heraclas and Dionysius into identity with the days of Jerome, we shall think it worth while to go over the already trodden ground of that father's views of episcopacy—but not till then. We think this choice specimen of the erudition of a presbyterian D.D., which we can assure them is but in keeping with the rest of his pamphlet, will set the mind of our readers at ease as to his powers of refuting the claims of episcopacy.

We must now say a few words to Mr. Aitchison: There is much in his pamphlets which we admire, and which we think calculated to be useful in Scotland; but we will venture to suggest to him the importance of avoiding all appearances of eccentricity and startling novelty, in a country where the majority have yet to learn the first principles of apostolical order. At the expense of much self-denial must the lover of patristic antiquity learn this lesson, we think, even in England, and much more in Scotland. There they must remember that they, a scanty part of the population, have the sole responsibility of representing the apostolic system; and that, if *they* make the weak brother offended, he has not, as in England, other classes of churchmen, with their variations of temper, to whom he may turn.

But though we wish Scottish churchmen to be prudent, we do not wish them to be timid. We do not wish them to hide the distinctive features of their system. They will be far more likely, we are sure, to make good converts by exhibiting that system in its fulness, than by trying to approximate to the ways of their sectarian neighbours. Presbyterians are far more likely to be set a-thinking by seeing how *different* is the whole principle of the Church from their own, as manifested in appointments, in the regulation of time, in the frequency of prayer, &c., than by seeing nothing but a rival place of worship and preaching for the Sunday. In particular should we rejoice to hear that Mr. Aitchison's regrets after a daily service were likely to have the effect of bringing about such a thing, *at least* in the churches of the bishops, and so Scotchmen might be led to see that episcopacy provided them with something more than a new place wherein to spend an hour or two of their Sundays,—even with a home for their spiritual being, an ever open access to the heavenly sanctuary, a daily supply of the bread of life, a daily sacrifice of prayer and praise, a daily opportunity of confessing their sins and hearing the gracious and authoritative announcement of pardon, a daily *manifest* participation in the communion of saints.

Christian Charity; its Obligations and Objects, with reference to the Present State of Society. In a Series of Sermons, by JOHN BIRD SUMNER, D.D., Lord Bishop of Chester. 8vo and 12mo. London: J. Hatchard & Son. 1841.

THE announcement of a new work by the excellent and estimable prelate who presides over the see of Chester, could scarcely fail to excite a warm and lively interest. It would be impossible but to expect what was good, and pious, and full of genuine christian feeling, from the pen of so distinguished an author. In the volume before us, the Bishop has brought together a series of discourses, embracing within their compass a complete system of christian charity, of the most extensive character, containing all the various classes and subdivisions of benevolence, which he has illustrated in a style at once simple, clear, and eloquent, and quite worthy of his high reputation as a writer. The preface also is very interesting; in it the Bishop has introduced, in order to strengthen his arguments for an increase and enlargement of our individual benevolence, some striking and remarkable statistical facts, which ought to produce an irresistible effect upon the mind not only of him who regulates his actions by the sure and unerring rule of the word of God, but also of those who profess to think and act according to the dictates of a selfish expediency alone. In the volume itself he has not only urged upon his readers the necessity of a general benevolence as a duty binding upon each individual, but has traced out in all their ramifications the different modes in which this quality may develop itself, namely, in providing the means of christian education and christian instruction;—two manifestations of the charitable spirit, upon which the Bishop wisely and justly places the greatest stress, as tending in their consequences to

remove the cause of many of those evils under which the poor labour, and in ministering to the sicknesses and diseases of the lower classes, by contributing to those institutions founded for this express purpose. In short, extensive as the subject is, each division is treated in a manner calculated to arrest and fix the attention of the christian reader.

The following passage, which we extract from the fifth sermon in the volume, contains a clear and beautiful statement of the principle which ought to animate the Christian in the performance of his duty:—

“It appears, then, that the enforcement of the commandments, on the principle of love towards Him who issues them, is not confined to a sentence like the text, or to any one of the sacred writers, but is involved in the whole texture of the gospel. The language of Christ is throughout, *If ye love me, keep my commandments*. And as we cannot mistake the fact, so neither can we be at a loss for the reason on which it proceeds. No other principle would be so universal—no other principle so influential. No other principle would be so universal. The ways can never be enumerated or set forth in order, in which a disciple of Christ may fulfil his Master’s will. They are infinitely various, and depend upon a multitude of circumstances which defy anticipation or description. They depend upon the state of society in which the Christian lives; on the situation of life which he fills; on the education which he receives; on the abilities with which he is endued; on the individuals with whom he comes in contact; on the means and opportunities which he enjoys. ‘God divides to every man severally as he will;’ assigns him various powers, and various occasions of employing them. It could never be accurately defined on whom the different duties lie which the service of Christ requires,—never laid down beforehand, for instance, to whom it particularly belongs to propagate at home the truths of the gospel, or to carry them to foreign lands; who are to visit the sick and the afflicted, and supply the destitute; what portion of his substance every different individual should employ in works of mercy and piety. It was worthy of infinite wisdom, instead of attempting this,—instead of promulgating a code too voluminous for ordinary use, and still imperfect and inadequate at last,—it was worthy of infinite wisdom to leave a general principle which should make such a code superfluous—a principle which should extend to all cases, belong to every age, apply to every individual: *If ye love me, keep my commandments*.

“You know, my brethren, the nature of a piece of mechanism—a work of art ingeniously contrived to perform certain operations; and which does perform them, perhaps, with wonderful precision. But it can go no farther; it cannot provide for contingencies, or take advantage of opportunities; all must be regularly settled and previously planned. To this we might compare the heart, if it were solely governed by precept. Whereas the heart, when actuated by a ruling principle, instead of by direct precept, is like that astonishing living mechanism, the human body. The body, with its limbs and sinews, as constructed by the great Creator, is convertible to every object which the circumstances of man require; and instead of defining beforehand the achievements of which it is capable, we are daily surprised at the new powers which it discovers and exerts. There is a vital energy within, which moves every way, as inclination may direct or necessity require. So then it is with the love of Christ shed abroad in the Christian’s heart. It is a vital energy within, which can act everywhere, and everywhere find an occasion of acting. Wherever the Christian is, his Master has a will, which, wherever he is, he can endeavour to obey and serve. There may be, or there may not be, the letter of the law to demand; but there is the spirit of the law to direct, and the spirit of love to animate; and this universal spirit of love becomes the fulfilling of the law.

“Oh, brethren, how it ennobles the heart, how it exalts the life of man, to be actuated by this principle! to seek in every thing the will, to study in every thing the interests, of our heavenly Lord! And yet, remember, the spring, the source of this—the love of Christ towards ourselves, however deeply felt or intimately known, still passeth knowledge—is still a depth which our present faculties can never fathom.” P. 70.

In the sermon entitled, “The surest Mode of benefiting the Poor,” the Bishop, after showing the inadequate nature of any efforts which

we may make to effect this object, if they are confined only to those exertions of charity which are intended to improve the temporal condition, proceeds to state in a very forcible manner,—in a train of reasoning at once clear and distinct, eloquently expressed, and abounding in new and beautiful illustrations,—a mode of attaining the object proposed, by which, instead of a slight temporary relief, a permanent alleviation of misery and distress may be produced, and the condition and prospects of the immortal soul, and not merely of the perishable body, may be improved.

“Our object, then, must be to improve the condition which we cannot change; to do that for the poverty which must exist, which the gospel has done for the death which must arrive—to take away its sting. And there are means which have this power. When the Israelites were wandering through the wilderness, and suffering from drought, they came to the waters of Marah, and they were bitter: thirsting as they were, the people would not drink them. Moses prayed unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. The branches of the tree changed the nature of the waters. It is an example of the manner in which *Religion* changes the character of poverty, and the condition of labour. That which was bitter is made sweet: that which caused a murmuring is complained of no more.

“By religion, my brethren, I understand the gospel of Christ Jesus; for that is the religion revealed to me, and I know no other. Religion can effect that permanent change which we desire: it can make an abiding improvement in the condition; it can lighten the burden of labour; it can lessen the weight of poverty; it commonly prevents the miseries of indigence; and does for those who are blessed by it, what the apostle did for the cripple when he raised him from a state of impotency to strength and vigour. Had Peter given that poor man what he asked, he would have gladdened him for the moment; and, that moment past, his wants would have returned. But by what he did, when he bid him *to rise up and walk*, he removed his wants, instead of relieving them; he lifted him up to a state which before he could not have reached. The man became a new creature. It was great,—but it is only an example of the daily and ordinary effect of Christian faith, when received into the heart. ‘It raises up the poor out of the dust, that it may set them with princes, even with the princes of the people.’ * * * So that ‘the brother of low degree’ may justly ‘rejoice in that he is exalted.’ His earthly rank remains the same, though even in this respect his godliness may profit him; but his spiritual rank connects him with angels and archangels, and with all the company of heaven. He is made the son of the most high God, ‘through the adoption that is in Christ Jesus;’ he shares the gracious promise, ‘Ye shall be my sons and daughters, saith the Lord Almighty;’ and he has an interest in the inheritance prepared for him of God before the foundation of the world. And these privileges are not a mere name or title. They have a reality of present blessing. The sense of Divine favour enlivens poverty, lessens toil, and cheers privation. Every day has its comfort, when the duties which are performed are done to the glory of God. Every sorrow has its alleviations, when it is known to come from the hand of unchanging love, and the counsels of unerring wisdom. The lot, however mean, was shared by Him, ‘who, though he was rich, yet for our sakes became poor.’ The way, however rugged, is less rugged than the way he trode; and it leads to a glorious kingdom, where ‘there shall be no more curse:’ where the ‘new heaven’ shall be without cloud or storm, and the ‘new earth’ shall not bring forth thorns or thistles; where the dead, whether rich or poor, who ‘have died in the Lord,’ shall ‘rest from their labours, and their works shall follow them.’ Here, then, we find the good we want, and the good which we must be first and chiefly anxious to promote. The good we want, is the amelioration of man’s state. Religion produces that melioration; and the means that diffuse religion may be furnished by the silver and the gold. For though we can no more command religion, than we can command the wind, that bloweth where it listeth, still there are certain agencies by which, in the course of God’s ordinance, the grace of God is communicated to man, and he becomes that new creature which I have described; agencies which those who desire to glorify God may provide, nay, which God designs they should provide, and so become instruments in fulfilling his merci-

ful purposes. The first of these agencies is the *house of God*, in which the gospel may be perpetually proclaimed. For we may still ask as of old, and unhappily there is too much reason to ask, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, unless they be sent?" Manifestly this must be the concern of those who possess the silver and gold. *This they have to give.* God commits the duty to them. The poor have not the means of providing religious knowledge for themselves. There was a people once on earth, over which God himself vouchsafed to preside as king, leaving thereby to future ages an example of what he approves. For the religion of that people he made abundant and special provision. He devised ways in which all should be brought up in the knowledge of their God,—all be able to enter into his courts, to kneel before him in his temple, to hear his word read in their synagogues every Sabbath day.

"And those who believe that they have here an intimation of God's will, and make a like provision, are more truly benefitting their neighbours, than they could profit them by any other distribution of their wealth. *Such as you have, you give to them,* when you prepare the place of worship which may invite them to come in, weary and heavy-laden as they are, and cast their burthen upon Him who offers rest unto their souls. *Such as you have, you give,* when you provide that a minister should seek after the sheep which have strayed; should warn and rebuke with the authority of one commissioned from God; should point out the way through which the most unworthy may find access to God, and the most ignorant may be made wise unto salvation.

"Together with the means of *public worship*, they who possess the silver and the gold may furnish the means of *education*. This also must be so brought within their reach, as to be made easy to the poor. Even if they are apprized of its value, this is a case in which they require the aid of others. Securing this, again you may be entitled to say, *Such as I have, give I unto thee.* You cannot send the children of your poorer neighbours into the world, with any other endowment than that which their own exertions must procure. But if you send them into the world acquainted with the word of life, furnished with the knowledge of God as reconciled to man in Christ Jesus, and offering them access to Him, by the Spirit, as their Father, ye have made them rich indeed. We do not undervalue other learning. Secular knowledge is desirable; for all knowledge may be sanctified when there is knowledge of God. But such knowledge can profit but for time. We need provision for eternity. A being who must live for ever, needs that knowledge which may bless him for ever. Many prophets and righteous men have desired to possess that knowledge which is revealed to the youngest of our children, and have not obtained it; nay, even Solomon, in all his wisdom, was not instructed like one of them. The kingdom of God had but dawned on Solomon; on them it shines in all its brightness and its fulness. In its light they may walk safely. By its rays they may be cheered through paths that would otherwise be dark and gloomy. Nay, its glory may be reflected on themselves; and they, too, may shine as lights in their own proper world, their holy practice seen and admired by all who know them."—P. 110.

Remarks on Church Rates, and the Rochdale Contest, addressed to all England, and especially to Members of the Legislature. By J. E. N. MOLESWORTH, D.D. Vicar of Rochdale. 12mo. Rochdale: T. Holden. London: Rivingtons; J. Burns; Whittaker and Co. Manchester: T. Sowler. 1841.

IT would be difficult to find a more striking example of unjust treatment, and, as perhaps we might with more propriety call it, modern persecution, than is exhibited in the case of Dr. Molesworth, the reverend author of the pamphlet before us. An individual of high character for literary attainments and professional excellence, is selected to fill a large and arduous charge in a distant part of the country. Instead of meeting with that courteous and respectful reception which is due from the inhabitants of a parish to its pastor,

on his arrival in this remote charge, he experienced, to use his own words, "on every point, even though wholly unconnected with religion, a rancorous and systematic opposition;" every attempt at conciliation, he observes, was met with hostility and outrage. Such was Dr. Molesworth's reception in his new parish. And what, it may well be asked, could be the reasons for such an extraordinary course of conduct? Because he was known to be a firm and consistent advocate for the rights and privileges of the Church; because, more especially, he was known to be a most zealous and uncompromising defender of church rates. This it was which appears to have set every engine of faction and dissent in motion on the arrival of Dr. Molesworth in Rochdale. This it was which caused the ministerial and factious press to greet his appointment "with the foulest abuse." As he observes, "the hint was intelligible. Whether the London Anti-Church Societies sent supplies, or special instructions, to their agents at Rochdale, cannot be ascertained; but I soon perceived, that I was to be made a mark of political dissenting agitation."

The first contest which took place, arose, it seems, out of an attempt to appoint churchwardens, "who would *obstruct*, not *perform*, the duties of the office." This dishonest purpose, forwarded by the aforesaid dishonest practices of "tender conscience," was too bad. It was defeated. The next step which took place, "was a litigious appeal to the Quarter Sessions, with an avowed intention of raising every possible technical impediment. To intimidate the churchwardens by *expense*, it was given out that the confederates were well *supplied with funds*. Again they failed—but they threaten to carry it to another court: the result is yet to be seen."

On the 10th of July, 1840, a vestry was convened for the purpose of granting a church rate. A poll was demanded and took place. And now ensued a scene so disgraceful and outrageous, that, for the credit of our country, we would fain hope few such have occurred—a scene which displayed in their true and proper colours the *real* designs of the enemies of the Church, however cautiously and artfully they had been hitherto disguised under the hypocritical plea of *tender conscience*. This scene is so extraordinary, and is so well described by Dr. Molesworth, that we are unwilling to abridge it, and will therefore present it to our readers in his own words.

"*Inflammatory* handbills were put forth, *organized* committees were formed, by the anti-rate party; while the friends of the church had no committee, and seemed to leave matters to take their course. Large bodies of the anti-rate party poured in—and during the first three days they were in a majority of some hundreds. They were full of exultation, and taunts. They put out a bill boasting of their certainty of victory, calling on their adherents to make the majority 1000. The Church party all this time offered no outrage, and shewed no signs of ill temper—all was orderly.—But, whether from the ill-timed crowing of the abolitionists, or from shame at seeing the Church thus abandoned, the friends of order, on the fourth day, roused themselves, and gained so rapidly on their opponents, that they no longer talked of the "*thousand majority*," but began to fear lest they should be in a minority. Then was exhibited the *different spirit* of the two parties under defeat. Instead of leaving the poll to go on *fairly*, as the Church party had done while it was *against them*, the *Tender-conscience* party began their *usual tactics*.—A *riotous* assemblage was brought into the churchyard. Gangs of ruffians surrounded *infirm* persons and *females* known to be favourable to the rate, and hustled and terrified them till they dared not approach to

record their votes. Personation of voters, and all the meanest tricks were practised. But notwithstanding all these unlawful means of obstruction and imposition, the Church party continued every hour to gain ground, so that on the fifth day, at the close of the poll, the Church party was only sixty-six behind. An extension of the time would probably have placed them at the head."

In consequence of the manner in which this majority had been obtained, the vicar and the churchwardens, in concert with several of the more respectable parishioners, determined to make another appeal to the parish. A vestry was accordingly called. And now Dr. Molesworth shall again describe the scene.

"The anti-rate party had been loud in their exultation, and proclaimed that the friends of the Church would never try again. Finding their mistake, they shewed the *temper* and *spirit* with which, under the plea of *conscience*, they were actuated. They collected an immense rabble—several of these '*tender-conscience*' persons directing them to groan, and hiss, and hoot, in the church, the moment the vicar attempted to speak; several stood upon the seats—others blasphemed in that hallowed place. One (it is to be hoped *thoughtless*) young man, whom the *tender consciences* were pleased to honour as among their leaders and chief agents, jumped on a seat till he broke it, and when remonstrated with, replied with vulgar blasphemy, and a wish that he could pull down the church. These, and various other brutalities, and sacrilegious performances, were part of the proceedings of '*tender consciences*,' and displayed the nature of their *liberality*, which they boasted. After a scene of uproar more characteristic of savages than civilized beings, the meeting adjourned to the churchyard. A rate of a halfpenny in the pound was proposed, and a counter amendment moved. The mover of the amendment was heard through a long string of appeals, such as demagogues make to the worst passions of the multitude—that the Church oppressed and robbed them—that the Church was to blame because the people chose to *resist* the law, and therefore the law, as in other cases of *resistance*, enforced a distress against the offender. When the vicar, in reply, began to touch the fallacies of the speaker, his voice was immediately drowned by the *liberal* followers of '*tender consciences*.' A poll was demanded and granted."

And now a scene followed, infinitely worse, infinitely more disgraceful and outrageous than that which occurred at the former poll.

"Towards three o'clock on that day, (the last of the poll,) large bodies of workmen whose employers were against the rate, were turned out an hour before the usual time. And from that period, a *systematic* and *organized* obstruction and intimidation of the voters for the rate was perceptible. If a carriage came up, with anti-rate colours, an opening was immediately made for it; but if carriages with voters in favour of the rate came, they were stopped, attempts were made to overturn them, traces were cut, and one carriage dragged back. It was with the greatest difficulty that the police could obtain an approach for them, or save the people from severe injury. Ruffians, banded together, *knocked down* several of the church-rate party, tore their clothes, kicked them most savagely, and terrified many, so that nothing but the greatest zeal could have induced voters to encounter such danger. All this, be it observed, was done by the '*tender-conscience*' party; they cannot produce a single instance of supporters of the rate ill-treating any of their opponents. It was impossible for the voters to get up in time when so obstructed. * * I extended the poll one hour, but I believe, notwithstanding the assertions of the opponents to the contrary, that when the poll was so adjourned, the church-rate party were in a *decided majority*. At this the rage of the *liberals* and the '*tender consciences*' knew no bounds. The riot became more fierce, and to prevent bloodshed, the military were called out. It has been stated, that the military immediately retired, upon the order of one of the *liberal* magistrates, who said they were called out unnecessarily. This was one of the many false statements made for the use and comfort of '*tender consciences*.' The military moved to a spot close at hand, under the direction of their officers, who alone could direct their movements, when the Riot Act had been read, and who did this according to the standing directions for such occasions. At the close of the poll, at which above 13,000 votes were recorded, a majority of 113 was declared for the rate, and another hour would apparently have more than doubled that majority, as the presence of the soldiers *cleared the way* for the voters, and repressed the outrages of the rioters."

Such is the freedom of the subject ; such is the toleration of opinion contemplated by the *so-called liberals* ! Such are the tender Whig-radical mercies exercised towards those who fear God and honour the Queen, who desire to reverence that pure and apostolic branch of the Church Catholic planted in these realms, and to render obedience unto the laws ! Freedom of the subject extended to licentiousness and violence for themselves, and a grinding tyranny towards all others ;—a most unlimited toleration as regards their own opinions, and a bitter and unrelenting persecution towards the opinions of those who differ from them. Worthy representatives are they of the puritans, independents, *et id genus omne* of levellers, both in Church and State, who, in the seventeenth century, overturned the altar and the throne, and who carried on their unhallowed and execrable schemes under the convenient and most accommodating plea of a regard for *tender conscience*.

We hope this pamphlet may be most extensively circulated. We earnestly recommend all those to read it who are desirous of seeing, painted in their proper colours, the designs and practices of those who meditate the destruction of the Church and the constitution of their country, for such we may be assured is their real object, however they may attempt to disguise it under some thin and transparent veil, or flimsy pretence. It has often been said, it is never too late to learn. We therefore hope that the lesson which Dr. Molesworth has given with so much force and impressiveness may be studied with attention.

In conclusion, although we have confined our remarks in the present notice to the latter portion only of Dr. M.'s pamphlet, we ought to mention that the earlier sections, which treat of the subject of church rates generally, are equally worthy of attention, and will be found full of instruction and information.

The Psalms, &c. Pointed for Chanting, as used at the Rectory, and other District Churches, of St. Marylebone. London: W. Hunt. 1841.

THIS little book, as the preface informs us, has been printed under the "sanction of the rector, district rectors, and officiating clergy of the parish of St. Marylebone ;" and we shall, therefore, be expected to treat it with the respect due to so learned a body, including, as it does, the names of Spry, Chandler, Penfold, Scobell, Fallow, Bennett, Thompson, &c. &c. We venture, however, with all deference to remark, that the publication is scarcely got up with that care and attention which might naturally be expected from so respectable a body as the clergy of Marylebone, or from those who may be employed under their sanction ; and we are almost inclined to suspect that the anonymous editor has not had the benefit of the advice and superintendence of his superiors to any great extent. In the preface, which is the only part which possesses any claim to originality, we have what the author calls "Observations on congregational chanting ;" and for the benefit of our readers, we shall give a specimen of these.

"It must be admitted that chanting is one of the most *exciting* (!) and affecting parts of our Church Service. . . . As to the *propriety* of chanting, while there are innumerable *positive directions* on the subject, it would be superfluous to introduce them in a little book of this kind. . . . As music (says a pious author) is a *duty*, much should be learned from it, and it ought to be used *as such* for the improvement of the *understanding*, and advancement of devotion; and every one should, as far as in *their* power, unite *and* join in singing Psalms and praises to Almighty God."—Pp. 5—7.

We humbly submit that observations such as these (and we have honestly selected those most to the point) will not tend much to the enlightenment of the public mind in the matter of chanting.

The sentence beginning, "Its object is to encourage," &c. has quite defied our powers of comprehension, and, we think, the Marylebone clergy must be unusually acute if they can make "head or tail" of it.

The book comprises ten Psalms or Canticles, pointed for chanting, on the plan first introduced by Mr. Janes of Ely, and of course, if we except the "observations" just noticed, contains nothing but what has been done equally well before. The printing, however, is clear and good, and as far as we have noticed, correct; and we hope that it may tend, as the editor desires, to the promotion of congregational chanting in the churches of St. Marylebone. We are glad to notice that the *Te Deum* is pointed, from which we infer that it is the practice in these churches to *chant* it antiphonally. We remark this, the rather, because we have heard of foolish attempts having been made in some parochial churches (we put cathedrals out of the question here) to sing it to what is called a *service*; and the consequence has been, that an orchestral exhibition has been got up with female (!) singers,* and we know not what else, to the great disappointment of those who would (as what churchman would not?) delight in joining their voices with those of the choir in that noble hymn of praise.

The Selwood Wreath. Edited by CHARLES BAYLY. London: Burns. 12mo. 1841. Pp. 424.

THE notion of forming a constellation, as it were, out of the poetic effusions of a district is by no means an injudicious one; as thereby many a solitary strain may be rescued and perpetuated in the neighbourhood where it is most interesting. In the present case, however, the editor, by restricting his selection to "pieces of a religious or moral tendency," has voluntarily foregone much of the advantage and

* This is a corruption, or theatrical importation, which has lately crept into our churches, we fear, to a considerable extent. We need hardly say, that nothing can be more *unecclasiastical*. In establishing a church choir, the first object should be to train a set of choristers—no very difficult matter if undertaken with zeal and determination—so that there may be no temptation to resort to improper assistance. There *is*, of course, a temptation;—because the professional singer, who has been employed during the week in performing music, of perhaps a very similar character, can step into the church orchestra on the Sunday morning, ready prepared to sustain the soprano parts, without the trouble of teaching boys. Let us hope, however, that the clergy are now becoming alive to the impropriety of such things, and that we shall soon see our ancient choirs, together (we will add) with our ancient *music*, extensively revived.

attractiveness of such a plan. We cannot indeed quarrel with any work which presents the public with a compilation of sacred poems, such as the "Selwood Wreath" holds forth,—all respectable and well-intended,—and many of them superior productions, considering the very difficult class to which they belong. For as nothing is easier to meditative and fervent minds, than to put religious thoughts into metre, so is there nothing more rare than originality and striking excellence in that department. The editor has brought forth out of his treasures, "things new and old." He has taken copious tribute from Bishop Ken, who, as a poet, has force and unction, but is sadly deficient in taste and melody. He is greater as a divine, and still more memorable as a meek but resolute sufferer for conscience sake. As we wish to warrant our favourable opinion by a specimen, the following recommends itself by its brevity:—

" TO AN INFANT BAPTIZED.

BY THE REV. J. JOYCE, M.A.

'Tis autumn with the falling year ;
 With thee, sweet babe, 'tis early spring ;
 Flowers fade around, and leaves are sear ;
 Thou art a rose just blossoming.

We bathe thee with the heavenly dew,
 And plant thee in a holier sod ;
 And pray that thou may'st bloom anew,
 When borne from earth, a flower of God."—P. 21.

It seems only fair to say of the editor's own contributions to the volume, that they indicate a gentle and devotional spirit in the composer of them ; and they are by no means the least meritorious blossoms in the garland woven within the circuit of the ancient Forest of Selwood.

A Journal, written during an Excursion in Asia Minor. By CHARLES FELLOWS. London: Murray. 1839. Large 8vo. Pp. 347.

IN this volume Mr. Fellows has made a valuable addition to our stock of knowledge. Like Mr. Acland, whose interesting sketch and description of the plains of Troy are probably well known to the majority of our readers, he possessed no advantages for undertaking such a tour beyond the bodily energy which is common to all his countrymen, and a mind imbued with a pure classical taste, which characterizes all true sons of our noble universities. Yet withal he has produced a work of much value to the antiquarian and the topographer, and which will well repay the study of the general reader. Time was when to have travelled ensured, at least, some degree of mental accomplishment ; when it meant not only to have "seen the cities of many men," but to be conversant with their habits and dispositions. It will be a happy change for England when her young men again go forth in a like spirit, and not, as is now too often the case, resembling that prodigal son who went into a foreign land to spend his substance in riotous living. There are few countries from which something is

not to be gathered by the diligent tourist. The present excursion includes Lydia, Mysia, Bithynia, Phrygia, Pisidia, Pamphylia, Lycia, and Caria, the central portions of which Mr. F. believes never to have been previously visited by an European. And yet this little speck of earth might furnish an epitome of the whole world's history—both sacred and profane, ancient and modern. Nice and Troy, Sardis and Tarsus, are names calculated to awaken manifold associations; and dull must be the imagination which does not kindle at contemplating the arena in which the genius of the East and West has four times contended for the victory. One great drawback in endeavouring to make oneself acquainted with the present condition of the country, arises from the exceeding uncouthness of the names,—a difficulty which Mr. Fellows has boldly overcome, by giving us the old classical titles. The chief value of this work consists in the engravings of the architectural and monumental remains. We shall look with interest to the appearance of Mr. Fellows's second tour in these countries. It is to be regretted that he has not more of an ecclesiastical, or, which is the same thing, of a devotional spirit.

Scripture History, in Familiar Lectures. By the Hon. and Very Rev. HENRY E. J. HOWARD, D.D. Dean of Lichfield. (Vol. XIV. of the *Englishman's Library*.) Fcp. 8vo. Burns.

THIS volume is the second series, comprising the New Testament, the historical portions of which it harmonizes and reduces to an easy, continuous narrative, elucidating by the way most of their difficulties, and suggesting many valuable practical reflections. A brief sketch of the history of the Church of Christ is added to the materials furnished by scripture, and brings down its fortunes to the present day. This little work will be found a safe and useful manual for schools or home instruction.

WE are glad to inform our readers, that a collection of "Pastoral Addresses," by the late Bishop Otter (J. W. Parker, 1841), has just been given to the world by his widow. The table of contents is a very attractive one, comprising Letters to the Rural Deans, to the Clergy, and, in one instance, to the Clergy and Laity of his Diocese; a Charge, two Addresses to the Children at Confirmation, &c. We take this opportunity of correcting an error into which we fell in our January number, in which we represented Bishop Otter as having voted for *the ministerial measure of education*. He gave no such vote, there having been no such measure ever before the House of Lords. We must apologize to the correspondent, who kindly pointed out this mistake, for having forgotten up to this time to rectify it.

"My Life, by an Ex-Dissenter" (Fraser, 1841,) is a kind of work, against which we must protest. Fiction seems to us a most inadmissible argument against our sectarian brethren. True, the author may say that his incidents are in reality facts, necessarily but slightly disguised; to which we answer, that it is impossible in that case to know where the disguise ends and the reality begins. Mr. Maitland's work on the Voluntary System answers whatever purpose the present book could propose to itself, and is all authentic. Moreover, the author, if a sincere convert to the Church, should take time to understand

her principles, which would prevent his giving nick-names to some of those on whose fellowship he has entered, but whose opinions, be they right or wrong, we are sure he has not yet mastered.

“A Plea for Primitive Episcopacy,” &c. by the Rev. W. C. A. Maclaurin, M. A. (Burns, 1841), is the work of a presbyter of the Scottish Episcopal Church. It is exceedingly acute and able, and well calculated to set people a thinking. We should be sorry, however, to pledge ourselves to all it contains. The author, we think, has a quicker eye for a truth, than for the difficulties with which to many the said truth is likely to be surrounded. Moreover, we have a greater reverence for the principles regarding the nation, and its integrity and independence, which were brought into day-light at the Reformation, than he has; and we conceive, that he somewhat forgets the Divine guidance, which is always over the Church, leading her, through subordinate changes, into new manifestations of God’s glory,—a truth to be applied, no doubt, with exceeding caution, but yet by no means to be forgotten.

It can scarcely be necessary for us to notice such a book, as “Live while you Live,” by the Rev. T. Griffith, A.M. (Burns, 1841.) The well-merited reputation of the author, must, by this time, have ensured it very general attention.

“The Unity of the Church,” by the Rev. Wm. Gillmoor, (Rivington, 1840,) is interesting and orthodox. We cordially recommend it.

“An Explanation of the Scheme of the London Library, in a Letter to the Earl of Clarendon,” by W. D. Christie, Esq. (Hooper, 1841), is a most important pamphlet. We trust it will be the means of advancing the interests of the undertaking which forms its subject, than which few have recently been proposed likely to be attended with greater advantages.

From the metropolis our attention is called to what may be the birth of a still more important movement in the country. The “Rules of the Englishman’s Library, for Nottingham and Nottinghamshire (Nottingham, 1841), are, we think, most admirable. This promising institution was established, it seems, last autumn, and is under the patronage of the Lord Bishop of Lincoln. A donation of 5 guineas procures membership for life; whilst a subscription of not less than 4*s.* per annum, entitles to all the privileges of the library, so long as it is continued. The Bishop of the diocese, and Clergy of the county, are members, *whether they subscribe or not*. The 9th rule is, that “no member shall be eligible to serve on the committee, or as an officer of this institution, who is not a member and *communicant* of the Church of England.” We earnestly hope that this library will be the parent of similar ones in every part of the land.

“Clerical Education,” by the Rev. C. Perry, M.A. (Parker, 1841), is an excellent pamphlet, very pleasingly written.

“A Sermon on the Decoration of Churches,” by the Very Rev. G. Chandler, D.C.L. Dean of Chichester, &c. (Chichester, 1841), is a good sign of the times. Whilst private men are thought crotchety, if no worse, for directing attention to such a subject; it is comfortable to find the influence of a dignitary combined in this instance with the personal reputation of the individual enlisted on the same side.

We observe that the first series of “Weekly Tales and Tracts,” edited by Dr. Hook, of Leeds, under the sanction of the Bishop of Ripon (Harrison, Leeds), is now finished, and the whole may be had in a volume suitable for a lending library.

RETROSPECT OF AFFAIRS.

THE most interesting subjects which have been debated in Parliament since we last wrote, are the incorporation of the seminary of St. Sulpice in the House of Lords, and the Poor Law Amendment Bill in the Commons. As regards the former we will say little, for we do not feel competent to discuss the question. The Bishop of Exeter's motion, as all the world knows, fell to the ground, because of the Right Rev. mover's abandonment by the Duke of Wellington, who had shortly before expressed himself very warmly against Lord Sydenham's proceeding; but on the discovery of what he considered a precedent whilst he was himself in power, changed his opinion. We share largely in the confidence felt by all parties in the conscientiousness of the noble duke, which is as remarkable and as unfailing as his genius; but we do wish, that he and all the rest of our statesmen would give up this reverence for their own precedents; this feeling, that they have committed themselves by every thing they have at any time done, either directly, or through those for whose acts they are responsible. What sensible man acts on such a principle in private? Who, in the management of his affairs, if not notorious for obstinacy, ever dreamt of repeating a proceeding, on which he had received new lights, and of which he now saw the evil? And why a principle, which it would be madness to adopt in private, should obtain in public business, we are at a loss to perceive; the latter being, it is presumed, the more difficult of the two, and that in which the chances of our being sometimes misled, are very much greater.

As to the Poor Law Amendment Bill, we think it is obvious, that there is a much more extensive feeling against it, among the middling and even higher classes, than public men were at all prepared for. Lord John Russell has abandoned his original proposal of renewing the powers of the commissioners for ten years, and adopted the period of five instead. Whether Sir Robert Peel be right or wrong in the support he has always given to the New Poor laws, we think his speech the other night calculated to produce very healing effects. If he assent to the principle on which the commissioners are vested with such powers, it is most gratifying to find him protesting against the spirit they have displayed, and against that heartless discouragement of almsgiving, which, however congenial with calculating theories, can never be reconciled either with the noblest and truest dictates of our nature, or, as Sir R. Peel most properly proclaimed, with the revealed will of God.

Our foreign affairs assume so varying an aspect—now seeming settled, or nearly so, and now altogether the reverse, that it is idle for quiet people like us, to say any thing about them. When we next write, we shall probably know for certain, whether we are at peace or war with America. The indications of pacific desires given by the new administration, are obviously no criterion of what is to be expected in a country, where the provincial governments can bring about war, and involve the central in direct opposition to its opinion.

We are aware of but one event in the course of last month of much directly ecclesiastical importance; and of that one we must decline speaking. It seems to us that all who value the peace and unity of our Zion, will feel the importance of not adding to the present excitement by any words of their own *on either side*, till they have had the means of fully investigating the case in all its bearings, which we for ourselves have not had as yet. Let the prayers of the faithful ascend for peace—true spiritual peace, as well as temporal—in their time, and we doubt not that what has recently occurred will be overruled for good; that the pain it may have occasioned will soon be got over, and the most desirable of results hastened, in consequence of it—the result of the wise and good of our Church, understanding each other much better than, perhaps, they have recently been doing, and making common head against the enemies of their holy mother, and her adorable Redeemer and Spouse.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Bath and Wells, at Wells	March 7.
" Lincoln, at Lincoln	March 14.
" Peterborough, at Peterborough	March 7.
" Tuam	Feb. 28.

DEACONS.

Name & Degree.	Coll.	Univ.	Dioc.	Name & Degree.	Coll.	Univ.	Dioc.
Alford, S. B.A.	Qu.	Cam.	Peter.	Hickey, A. B.A.			Tuam
Andrew, J. B.A.			Tuam	Holland, E. B.A.	Mag.	Oxf.	B.&W
Bagshaw, A. A. B.A. (i.d. Lich.)	C.C.	Cam.	B.&W	Jones, H. D. B.A.			Pem. Cam. Linc.
Balston, E. B.A.	King's	Cam.	Linc.	Lloyd, R. B.A.	Mer.	Oxf.	B.&W
Barker, G. L. B.A.	Chr.	Cam.	Linc.	Lowe, E. B.A.			Tuam
Barnes, H. F. B.A.	Clare	Cam.	B.&W	Maltby, H. B.A.	Joh.	Cam.	Linc.
Bickersteth, R. B.A.	Qu.	Cam.	Peter.	M'Donagh, J. D. B.A.			Tuam
Booth, G. A. B.A.	Exet.	Oxf.	Peter.	Montague, J. A. B.A. (i.d. York)	Mag.	Cam.	Linc.
Brown, J. C. B.A.	Wad.	Oxf.	B.&W	Morgan, N. B.A.	Bras.	Oxf.	Linc.
Burbridge, T. B.A. (i.d. Worc.)	Trin.	Cam.	Linc.	Mortlock, C. B.A. (i.d. Ches.)	{Gon. & Caus}	Cam.	Peter.
Carson, J. M.A.			Tuam	Oulton, A. B.A.			Tuam
Clarke, C. B.A.	Trin.	Oxf.	Peter.	Pownall, W. L. B.A.	Joh.	Cam.	Linc.
Deane, J. W. B.A.	Joh.	Oxf.	Peter.	Raw, J. C. (i.d. York)	Qu.	Cam.	Linc.
Dickson, R. G. B.A.			Tuam	Rawnsley, R. D. B. B.A.	Mag.	Oxf.	Linc.
Eddie, R. B.A.	Bras.	Oxf.	Linc.	Russell, M. W. W. B.A.	Ch.Ch.	Oxf.	Peter.
Elliot, W. L. M.A.	King's	Cam.	Linc.	Seymour, C. H. B.A.			Tuam
Elmes, T. B.A.			Tuam	Singleton, W. B.A.			Tuam
Escott, H. S. B.A.	Ball.	Oxf.	B.&W	Smith, A. H. B.A.	Edm.	Oxf.	Peter.
Francis, W. A. B.A.	Chr.	Cam.	Peter.	Steele, T. J. L.A. (i.d. Dur.)	St. Bees		B.&W
Gresley, J. M. B.A.	Mary	Oxf.	Peter.	Stockdale, H. B.A.	Cath.	Cam.	Linc.
Hamilton, J. B.A. (i.d. Kilmore and Aradagh)	Trin.	Dub.	Linc.	Story, P. W. B.A.	Ch.Ch.	Oxf.	Peter.
Harris, H. B.A.	Cath.	Cam.	Peter.	Tatton, A. B.A.			Tuam

PRIESTS.

Atkins, W. M.A.			Tuam	Jones, J. B.A.	Edm.	Oxf.	Peter.
Athill, R. B.A.			Tuam	Jukes, R. B. B.A.	C. C.	Cam.	B.&W
Bailey, R. K. B.A. (i.d. York)	Nw. Inn	Oxf.	Linc.	Lazonby, H. P. B.A.	Jesus	Cam.	Peter.
Baillie, E. M.A.	Trin.	Oxf.	B.&W	Livesey, T. B.A.	Trin.	Cam.	Linc.
Bennett, G. M.A.			Tuam	Maltby, R. B. B.A.	Joh.	Cam.	Linc.
Bluett, J. B.A.	Qu.	Cam.	Linc.	M'Causland, A. B.A.			Tuam
Boynton, G. B.A.	Trin.	Cam.	Peter.	Maunsell, G. E. B.A.	Ch.Ch.	Oxf.	Peter.
Bradshaw, W. H. M.A.			Tuam	Mould, J. B.A.	Joh.	Cam.	Peter.
Bredin, W. B.A.			Tuam	Nevill, G. B.A.	Cath.	Cam.	Peter.
Butcher, S. M.A.			Tuam	Newcomb, C. G. B.A.	Oriel	Oxf.	Linc.
Byron, J. B.A.	Bras.	Oxf.	Linc.	Newcome, H. J. B.A.	Trin.	Oxf.	Linc.
Carter, W. A. B.A.	King's	Cam.	Linc.	Piercy, J. M. W. B.A.	Clare	Cam.	Peter.
Carver, C. B.A.	C. C.	Cam.	Peter.	Pycroft, J. B.A.	Trin.	Oxf.	Peter.
Cresswell, W. F. M.A.	Pem.	Oxf.	Peter.	Seymour, D. B. B.A.			Tuam
Duffield, R. D. B.A.	Down.	Cam.	Peter.	St. Lawrence, J. G. B.A.			Tuam
Field, E. B. S.C.L.	Sidney	Cam.	Peter.	Slight, J. G. B.A.	Joh.	Cam.	Peter.
Freke, J. B.A.			Tuam	Thomson, W. S. B.A.	Qu.	Cam.	Linc.
Graham, C. B.A.			Tuam	Thornton, J. B.A.	Cath.	Cam.	Peter.
Green, F. B.A.	Mag.	Oxf.	Peter.	Tighe, H. B.A.			Tuam
Hall, T. M.A.	Joh.	Cam.	B.&W	Turner, A. M.A.	Joh.	Oxf.	Linc.
Hasley, J. B.A.			Tuam	Vicary, M. B.A.			Tuam
Holland, W. B.A.	Linc.	Oxf.	Linc.	Welsh, G. M. B.A.			Tuam
Jennings, J. K. B.A.	Qu.	Cam.	Peter.	Wilkinson, W. B.A.	Trin.	Dub.	Peter.

ORDINATIONS APPOINTED.

Bishop of Lichfield, in London	April 4.
" Rochester, at Bromley	April 18.
" Ely, in London	May 23.
" Exeter, at Exeter	May 30.
" Lincoln, at Lincoln	} June 6.
" Chichester, at Chichester	
" Worcester, at Worcester	June 24.
" Winchester, at Farnham	July 11.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Ardagh, J.....	Rossmeer, v.	Waterford	Lismore		Duke of Devonshire .	
Benson, C.....	Brampton, v.	Cumberland	Carlisle	3345	Earl of Carlisle	*466
Cassidi, W.....	Grindon, v.	Durham	Durham	384	{Master of Sherbourn Hospital	*131
Clark, T. J.....	Penrith, v.	Cumberland	Carlisle	6059	Bishop of Carlisle	
Congreve, R.....	Burton, p.c.	Cheshire	Chester	458	R. Congreve, Esq. ...	54
Dennis, G. M. ...	Enniscoffey Union		Meath		Bishop of Meath.....	
Dunn, J. S.....	Mauntingtree, p.c.	Essex	London		Rector of Mistley....	
Eller, J.	{Saltfleet, r. by St. Clement	Lincoln	Lincoln	110	Earl Brownlow	*210
Ewbank, W. W. .	Everton, p.c.	Lancashire	Chester		Trustees	200
Eyton, H. W.....	Ryton, r.	Salop	Lichfield	154	H. Leeke, Esq.....	*480
Harries, G.....	Maenclochog, v.	Pembrokesh.	St. David's	432	H. Bowen, Esq.	70
Hartley, W. S. ...	{Laughton - en - le - Morthen, v. & St. John's, p. c. Ro- therham	York	York	1232	Rev. L. V. Harcourt ...	*96
Holdich, T. P....	Dingley, r.	Northton	Peterboro'	160	{H. H. H. Hungerford, Esq.....	*340
Holdich, T.	Draughton, r.	Northton	Peterboro'	176	{H. H. H. Hungerford, Esq.....	343
Jones, O.....	Towyn, v.	Merionethsh.	Bangor		Bishop of Bangor	
Ley, C.....	Bloxworth, r.	Dorset	Sarum	251	G. Pickard, Esq.	*230
Lloyd, F.....	{Hamden, r. cum Kimble, v.	Bucks	Lincoln	{286 436	Earl of Buckingham	*336
Lloyd, H. R.	{Taliaris, in Llan- deilo Fawr.	Carmarthen	St. David's	207	W. Peel, Esq.	*133
Maunsell, G. E....	Thorpe-Malsor, r.	Northton	Peterboro'	297	T. P. Maunsell, Esq.	*255
Meade, J.	Leighmoney, r.		Cork		Bishop of Cork	
Monypenny, J. L.	Hadlow, v.	Kent	Rochester	1853	Family	789
Moore, D.	{Christ Chapel, p.c. St. John's Wood.		London		Trustees	
Nicols, B.	{St. Paul's Chapel, p.c. Mill Hill.	Middlesex	London		Rev. T. Williams	
Ormerod, O.	{Presteign, r. cum Discoed, c.	{Hereford Radnor	Hereford	3282 116	{Earl of Oxford and Mortimer	*795
Rice, H.....	Syresham, r.	Northton	Peterboro'	895	C. C. Dormer, Esq....	*152
Ricketts, W.....	{Kibworth, r. Beau- champ.	Leicester	Peterboro'	1500	{Warden & Fell. Mer- ton Coll. Oxford ...	*963
Riky, W.	Ballicastle, p.c.				Lord Chancellor	
Rodgers, T. E....	Harworth, v.	Notts	Lincoln	526	R. Rodgers, Esq.	*687
Rogers, A.....	{Holy Trinity, St. Philip's, Bristol, p.c.	Somerset	G. & B.		{J. G. Harford, Esq. & other Trustees	140
Scarth, H. M.	{Bathwick, cum Woolley, r.	Somerset	B. & W.	4137	Duke of Cleveland ...	269
Treman, W. W.	Bowers Gifford, r.	Essex	London	231	J. Curtis, Esq.	564
Townsend, T.....	Kilruane, r.	Ireland				
Walker, S. E.....	Columb Major, r.	Cornwall	Exeter	2790	E. Walker, Esq.	*1296
Williams, J.	Spelsbury, v.	Oxford	Oxford	609	D. & C. of Ch. Ch. Oxf.	*211
Willis, W. N.....	Kilmoylan, r.				{Vicars Choral of Cath. Limerick	

* * The Asterisk denotes a Residence House.

APPOINTMENTS.

Aldrit, W.....	{Chaplain to the Wells Union Workhouse				Cocks, C. R. S... Dom. Chpl. to Earl Somers
Allen, R.	Prebendary of Exceit				{Secretary to the London Dio- cesan Board, & Inspector of Church Schools in London & Middlesex
Arnold, C. M.....	{Master of Lord Weymouth's School, Warminster, Wilts.				Cook, F. C.
Barne, H.....	Curate of Seend, Wilts				{Surrogate for the Royal Pec- uliar of Wolverhampton, and Lecturer in the Collegiate Church at Wolverhampton
Blacker, G.....	Prebendary of Maynooth				Cottam, G.
Boyes, W.....	{Curate of Dunaghy, Diocese of Connor				Cotterill, J..... Hon. Can. of Norwich Cathed.
Bromby, C. H....	{Head Master of the Propri- etary School, Stepney				Dixon, R..... {Principal of King. William's College, Isle of Man
Brookfield, W. H.	{Morning Preacher at Archbp. Tenison's Chpl. Regent-st.				Eden, R. Inspect. of Ch. Schls. in Essex
Browne, J. C....	{Cur. of Burtle Chapel & Catt- cott, near Bridgewater				Edwards, R. Hon. Can. of Norwich Cathed.
Buddicom, R. P.	Principal of St. Bees College				Gibson, A. B.... Curate of Bolton
Butler, D.....	{Master of the Clergy Orphan School, St. John's Wood				Gray, W. {Curate of Mullabrack, Diocese of Armagh
Card, R.	Curate of Clongish, Diocese of				Greene, C. {Domestic Chaplain to Duke of Richmond
Carpenter, C. ...	{Ardagh Dom. Chpl. to Ld. Beaumont				Harris, Jos. Esq. {Mathematical Master in the City of London School

APPOINTMENTS,—Continued.

Hathornthwaite, T.	Curate of Runcorn, Cheshire	St. John, W. B.	{ Evening Lecturer of St. Aubyn's Chapel, Devonport
Hoops, S. E.	Cur. of Mohill, Dioc. of Ardagh	Smith, H.	{ Cur. of St. Bridget's, Dioc. of Dublin
Inchbald, R. Esq.	{ Mathemat. Mast. of Bishop's College, Bristol	Symonds, J.	{ Chapl. to R. Lane, Esq. High Sheriff for County of Heref.
Keppel, Hon. & Rev. E.	Hon. Can. of Norwich Cathedl.	Townsend, G. F.	Curate of Sydenham, Kent
Layng, T. F.	Cur. of St. John's, Bristol	Townshend, G. O.	{ Chapl. to the British Residents at St. Germain-en-Laye
M'Ewen, A.	{ Chapl. to the Union Workhouse, Semington, Wilts	Twistleton, F.	{ Canon Residentiary of the Cathedral, Hereford
Meade, F.	Cur. of Newton Purcell, Oxford	Watts, J.	{ Surrogate at Blandford to the Archdn. of Dorset
Moore, Theod.	{ Curate of Clonbroney, Diocese of Ardagh	Wilson, W.	{ Minor Canon of the Collegiate Church, Manchester
Murray, F. A.	Cur. of Colpe, Dioc. of Meath	Wrigley, A. Esq.	{ Mathematical Master of the Artillery and Engineers' Seminary, Addiscombe, Surrey
Pellev. Hon. & Rev. E.	Hon. Can. of Norwich Cathedl.		
Piercy, J. M. W.	{ Chaplain to the Melton Union, Leicestershire		
Riky, W.	{ Chapl. of Ballycastle, Dioc. of Connor		

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Bartlett, T. O.	Swanage, r.	Dorset	Sarum	1739	J. H. Calcraft, Esq.	*555
Bull, T.	Elvedon, r.	Suffolk	Ely	248	— Newton, Esq.	*298
Cockin, W.	{ Minchinhampton, r. cum Rodborough, c. }	Gloucester	G. & B.	{ 7255 } { 2141 }	D. Ricardo, Esq.	1193
Crane, S.	{ Bordesley, p. c. Birmingham }	Warwick	Worcester		Vicar of Aston	*300
Downes, W.	Harworth, v.	Notts	Lincoln	526	Duke of Norfolk	*687
Drury, H. J.	Fingest, r.	Bucks	Lincoln	340	D. & C. of Wells	180
Edwards, J. M.	Towyn, v.	Merioneth	Bangor		Bishop of Bangor	*224
Geldart, T.	Wolfhampcote, v.	Warwick	Worcester	372	Miss Tibbits	73
Lewis, J.	Long Ashton, v.	Somerset	B. & W.	1423	{ Sir J. Smith and W. G. Langton, Esq. }	*117
Mayne, R.	Limpsfield, r.	Surrey	Winchester	1042	W. L. Gower, Esq.	*595
	{ Cuckfield, v. and St. Leonard, Shoreditch, v. & Chanc. & Preb. of Chichester }	Sussex	Chichester	2586	Bishop of Chichester.	*414
Plimley, H.			London		Archdn. of London...	*656
Pulsford, C. H.	{ Burnham, v. and Canon of Wells Cathedral }	Somerset	B. & W.	1113	D. & C. of Wells	*559
Reid, J.	Enniscoffey, r.	Westmeath	Meath			
Stephenson, W.	Tulloghorton, v.	Tipperary	Lismore			
Walton, L.	Wendling, p. c.	Norfolk	Norwich	347	Earl of Leicester	52
Worsley, J.	{ Thorley, v. Isle of Wight }	Hants	Winchester	146	{ Rev. Dr. Walker and E. Roberts	*100

Bluett, T. L. Cur. of Philligh, Cornwall
 Fletcher, R. At Salisbury
 Gresham, J. H. At Torquay, Devon
 Guinness, H. { Rect. of St. Werburgh's, and Chanc. of St. Patrick's, Dubl.
 Hannagan, W. H. Cur. of Houghton-le-Spring
 Hawkesworth, T. Rect. of Kilruane, Ireland
 Norgate, J. At Ashfield House, nr. Ixworth

Quinn, J. { Preb. of Kilmacdonough, and Treas. of Limerick Cathedl.
 Reid, J. At Bellary, near Madras
 Roberts, N. At Cefn Park, Denbighshire
 Rogers, T. At Stourbridge
 Tisdall, T. Preb. of Maynooth
 Watson, J. At Arnwood, Hants.

UNIVERSITIES.

OXFORD.

Feb. 27.

The Rev. T. F. Henney, M.A. Scholar of Pembroke College, on the Foundation of Sir John Benet, was elected to a Fellowship on the same Foundation, void by the resignation of the Rev. J. R. Edwards, M.A.

BRASENOSSE COLLEGE.

Election of a Fellow, on Thursday, April 29.—Graduates of this University, not exceeding eight years from the date of their matriculation, and producing proof that they are of the kindred of John Williamson, Rector (1522) of St.

George's, Canterbury, or of Sir John Port, Sergeant-at-Law, and were born in the city or county palatine of Chester, are admissible as candidates, and are required to present their testimonials and certificates to the Principal, on or before Saturday, April 24.

March 6.

In a convocation, holden on Thursday, March 4, a letter from the Bishop of Nova Scotia to the Vice-Chancellor was read, conveying the thanks of the governors of the university of Windsor, in that province, to the university of Oxford, for the gifts of certain books printed at the university press. "This," says his lordship, "is the third time in which the library of our institution has been enriched by the university of Oxford; and, humble as our condition is, our desire and endeavour are to be animated by the example of that first of universities, and so be instrumental, in our smaller sphere, in the encouragement and extension of sound learning, pure morals, and undefiled religion."

In a congregation, holden at the same time, the following degrees were conferred:—

B. C. L.

Giffard, G. M. Fellow of New Coll.

M. A.

Baron, J. Queen's Coll.
Oakeley, A. New Inn Hall.
Sealy, E. U. Christ Church.
Smyth, T. R. Brasenose Coll.
Wheeler, G. D. Schol. of Wadham Coll.

B. A.

Cloughton, H. C. Brasenose Coll.
Hanley, S. C. T. Wadham Coll.
Lloyd, B. C. St. John's Coll.
Sealy, J. L. Merton Coll.
Tawney, A. R. Merton Coll.

The examiners appointed by the trustees of Dean Ireland's Foundation have signified to the Vice-Chancellor that they have elected Mr. J. P. Tweed, of Pembroke College, to a Scholarship on that Foundation, and that Mr. Bernard, of Trinity Coll. *proxime accessit*.

On Thursday, Mr. C. Barter, Scholar of New College, was admitted an Actual Fellow; and Mr. H. E. Moberly, from St. Mary Winton College, was admitted Scholar of that society.

Yesterday, Mr. H. J. Rhodes, of the county of Lincoln, was elected and admitted Scholar of Corpus Christi Coll.

On Thursday, the Rev. J. Baron, M. A.

Scholar of Queen's Coll. was elected and admitted a Fellow on the Michel Foundation.

March 11.

Degrees Conferred.

B. C. L.

Fooks, T. B. late Fellow of New Coll.

M. A.

Austin, J. S. Trinity Coll.
Elton, E. Balliol Coll.
Rusbridger, J. Wadham Coll.
Russell, M. W. W. Christ Church.
Tyndale, H. A. Wadham Coll.

B. A.

Burd, W. S. Christ Church.
Lushington, C. M. Oriol Coll.
Warner, Edward, Wadham Coll.

In a convocation, holden in the afternoon of the same day, it was unanimously resolved that the sum of 300*l.* should be granted from the university chest towards the endowment of the additional Church about to be erected in the parish of St. Ebbe, in Oxford; the said sum to be paid when the Church shall be ready for consecration.

The delegates appointed to carry into effect the plans approved by convocation for the erection of the Taylor building and the University galleries, have arranged a contract with Messrs. Baker, of Lambeth, as builders, in conformity with the resolution adopted by the house Feb. 21, 1840.

The electors for the Boden Sanscrit Scholarship, have signified to the Vice-Chancellor that they have elected A. P. Forbes, of Brasenose College, a Boden Sanscrit Scholar, in the room of Mr. W. H. Jones, B. A. of Magdalen Hall, resigned.

The examiners for the University Scholarship for the encouragement of Latin Literature have signified to the Vice-Chancellor that they have elected Mr. G. Butler, of Exeter College, to that Scholarship.

March 12.

University Petition.—In a convocation holden March 12, it was agreed to affix the university seal to a petition to the honourable the House of Commons, for church extension in England and Wales.

At a meeting of the Vice-Chancellor, heads of houses, and proctors, in the delegates' room, March 15, 1841:

Considering that it is enjoined in the statutes of this university (tit. III. sect. 2; tit. IX., sect. II., § 3, sect. V., § 3) that every student shall be instructed and examined in the Thirty-nine Articles, and

shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled "Remarks on certain Passages in the Thirty-nine Articles," being No. 90 of the "Tracts for the Times," a series of anonymous publications purporting to be written by members of the university, but which are in no way sanctioned by the university itself:

Resolved—That modes of interpretation, such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

P. WYNTER, *Vice-Chancellor*.

Letter from the Rev. Mr. Newman.

Mr. Vice-Chancellor—I write this respectfully to inform you that I am the author, and have the sole responsibility of the tract on which the hebdomadal board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness that every thing I attempt might be done in a better spirit, and in a better way; and while I am sincerely sorry for the trouble and anxiety I have given to the members of the board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitably to myself as it is religiously and charitably intended.

I say all this with great sincerity, and am,
Mr. Vice-Chancellor,
Your obedient Servant,
JOHN HENRY NEWMAN.
Oriel College, March 16.

CAMBRIDGE.

At a congregation holden on Feb. 24, the following degrees were conferred:—

HON. M.A.

Lyttelton, Hon. W. L. Trin. Coll.
Savile, Arthur, Trin. Coll.

M.A.

Duncan, J. R. St. Peter's Coll.
Johnson, E. H. Magd. Coll.

March 18.

Degrees conferred.

D.C.L.

Macdonald, N. H. Fellow of All Souls.

M.A.

Brenchley, J. University Coll.
Daubeny, G. B. Balliol Coll.
Herchmer, W. M. Queen's. Coll
Lambert, W. Exeter Coll.

B.A.

Murray, G. E. Christ Church.
Oyler, J. Balliol Coll.
Pettman, H. E. Trinity Coll.
Robert, E. St. Mary Hall.
Stevens, J. C. M. Christ Church.
Unwin, S. H. Worcester Coll.

The examiners for the Mathematical Scholarship have signified to the Vice-Chancellor that they have elected Mr. E. Warner, B.A. of Wadham College, to the vacant Mathematical Scholarship.

The Prizes.—Our academical readers will thank us for reminding them that the compositions intended for Chancellor's Prizes, are to be sent in on or before Friday the 2d of April; and those for Dr. Ellerton's Theological Essay, "On the Study of Ecclesiastical History," on or before Wednesday, the 14th of that month.

The following gentlemen have been elected Scholars of University Coll.:—Mr. G. G. Bradley, Scholar of University Coll. to the Bennet Foundation; Mr. E. H. Plumtre, of University Coll. and Mr. H. C. Pigou, of Oriel Coll. to the open Scholarships.

PROCTORS FOR ENSUING YEAR.

Rev. W. Tireman, M.A. Fell. Magd.
Rev. J. Foley, M.A. Fell. Wadh.

Bampton Lectures.—It is supposed that, owing to the recent lamented decease of the wife of Archdeacon Wilberforce, of Oriel, (the lecturer for this year,) these lectures will not be delivered.

B.A.

Ayton, Wm. A. Trin. Hall.
Deck, Henry, Corpus Coll.
Edwards, Rich. St. Peter's Coll.
Hope, Alexander J. B. Trin. Coll.
Lane, Wm. T. Trin. Coll.
Martin, J. St. Peter's Coll.
Pearson, John, Caius Coll.
Walsh, W. W. St. Peter's Coll. (incorporated from Dublin.)

Yesterday the Master and Fellows of Caius Coll. in this University, elected J. T. Walker, B.A. and C. G. Prowett, B.A. Fellows of that Society, on the foundation of Mr. Wortley.

On Monday last, nineteen Pensioners and four Fellow Commoners were matriculated in this University.

March 6.

On Tuesday last, Jas. N. Goren, B.A.

and Wm. H. Edwards, B.A. were elected Fellows of Queen's Coll.

Robert Inchbald, Esq. B.A. of St. John's Coll. has been appointed mathematical master of Bishop's Coll. Bristol.

On Friday, Feb. 19, J. Harris, Esq. B.A. of Pembroke Coll. was elected to the second mathematical mastership in the City of London School, vacant by the resignation of the Rev. T. Cock, M.A.

CLASSICAL TRIPOS, March 11, 1841.

EXAMINERS.

Edward Warter, M.A. Magd. Coll.
 William Hepworth Thompson, M.A. Trin. Coll.
 George John Kennedy, M.A. St. John's Coll.
 Joseph Henry Jerrard, M.A. Caius Coll.

FIRST CLASS.

Ds. Cope, Bather,	Trin. John		Ds. Thring, Magd.		Ds. Martin, Martineau,	} Corp. Trin.
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SECOND CLASS.

Ds. Turner, Ellicott, Richardson, Tagg,	Trin. John Trin. Pemb.		Ds. Gisborne, Sangster, Ware,	Trin. John Trin.		Ds. Halson, Miller,	Pemb. John
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THIRD CLASS.

Ds. Jephson, Ridout, Begbie,	} Corp. Chr. Peter		Ds. Lyttelton, Hon. W. H. Trin. Parker, Smith, W. } Trin. Beard,	John Trin.		Ds. Smith, Boutflower, Bickerdike,	John John Trin.
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At a congregation on Wednesday last, the following degrees were conferred:—

B.C.L.

Morse, Rev. C. Queen's Coll.

B.A.

Pidgley, F. John, St. Peter's Coll.
 Smith, Nathaniel, Trinity Coll.
 Thompson, Josiah, Queen's Coll.

At the same congregation the Rev. C.

Parr Burney, D.D. of Merton College, H. Herve Baber, M.A. of St. Mary Hall, and Robt. Willan Smith, M.A. of Jesus College, Oxford, were admitted *ad eundem* of this University.

March 19.

University Craven Scholarship.—On Saturday last, E. A. J. Monro, of Trinity College, and H. M. Birch, of King's College, were elected Scholars upon the above foundation.

DURHAM.

At a convocation holden on Thursday, March 18, a grace was passed to enable John Thomas, B.C.L., to commute his degree for that of M.A., all the privileges of his standing being reserved to him.

The Rev. Henry Fielding, M.A. of Emmanuel Coll., Cambridge, and Edw. Litton, M.A. of Trinity College, Dublin, were admitted *ad eundem* by vote of the house.

Wm. Parsons Turton, B.A. of Jesus College, Cambridge, was presented and admitted *ad eundem*.

Graces were passed to permit Robert Stockdale and Jones Burdett, Students in Arts, to count six days in which they were resident in the University before matriculation, as days kept in Michaelmas Term, 1840.

We are gratified to learn that the future endowment of the University of Durham, in pursuance of the intentions of the late Bishop Van Mildert, has been brought under the consideration of the Ecclesiastical Commissioners; and that

such arrangements are likely to be made as will fulfil the spirit of those intentions, and thus ensure the maintenance of the University in a state of respectability and efficiency.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 15th of March, 1841, the Lord Bishop of St. Asaph in the chair. There were present the Bishops of Bangor, Chester, Ely, and Hereford; Lord Kenyon; and the Revs. Dr. D'Oyly, T. Bowdler, H. H. Norris, and J. Lonsdale; H. J. Barchard, N. Connop, jun., A. Powell, J. S. Salt, Joshua Watson, J. Cocks, W. Davis, and W. Cotton, Esqrs.

Among other business transacted—Grants were voted towards building a chapel at Hoarwithy, in the chapelry of Hentland, Herefordshire; building a chapel at Chapel Lawn, in the parish of Clun, Salop; building a church at Twigworth, in the parish of St. Mary

de Lode, Gloucester; enlarging by rebuilding the church at Shaw, Berks; enlarging by rebuilding the church at Llanidar, Anglesey; enlarging by rebuilding the church at East Stower, Dorset; enlarging by rebuilding the church at Llangwstenir, Carnarvon; enlarging by rebuilding upon a new site the church at Mundesley, Norfolk; enlarging by rebuilding the chapel at Pelsall, Staffordshire; increasing the accommodation in the church at Hadzor, Worcestershire; building a chapel at Cwmanman, in the parish of Llandilo-fawr, Carmarthen-shire; building a chapel at Worthington, Leicestershire; enlarging by rebuilding the church at Kingston, Portsea.

NATIONAL SOCIETY.

At the monthly meeting of the Committee, on the 3d instant, the Archbp. of Canterbury in the chair, several schools were taken into union, and grants of 2597*l.* in aid of building, enlarging, or fitting up school-rooms confirmed. Applications from various Boards of Education for inspectors were considered; with a letter from the Rev.

E. Field, M.A., announcing his intention to resign after Easter his office of inspector; and it was resolved that two additional inspectors be appointed, whose services shall be placed in turn at the disposal of such bishops and Boards of Education as have not yet appointed inspectors of their own.

MISCELLANEOUS INTELLIGENCE.

ST. ASAPH.—*Denbigh, North Wales.*—A public meeting was lately held in the borough of Denbigh, the Mayor in the chair, when a memorial to the Crown was adopted relative to the Welsh church. It enforced on the Crown the necessity of any Bishop who may be appointed to preside over the united dioceses of St. Asaph and Bangor being conversant in the Welsh language, and also that the surplus revenues accruing from the consolidation of the dioceses and from the abolition of sinecures shall be appro-

priated in North Wales to the augmentation of poorer benefices, the building and endowment of additional churches, in promoting the moral and religious education of the people, and in the founding of a college or colleges "for the effectual attainment of a knowledge of the Welsh language by candidates for holy orders."

BANGOR.—*New Church at Bryngwran, Anglesey.*—On Friday, the 29th of Jan. last, the foundation of a new church was

laid in the village of Bryngwran, in the parish of Llechylched, Anglesey. The Rev. Hugh Wynne Jones, the proprietor of the village, gives the site, and a donation of 100*l.*

BATH AND WELLS.—*Chard, Dorset.*—It is proposed to build a chapel of ease at Chard. The Dean of Salisbury has given a piece of land in the parish of Mere, Wilts, for a site for a National School, which is about to be erected in that extensive parish.

CHESTER.—*Manchester.*—A single individual in Manchester has determined at once to build and endow a church, unaided and alone. The patronage is to be vested in the Dean and Chapter, and the amount appropriated is 6,000*l.* for the erection, and 4,000*l.* for the endowment.

CHICHESTER.—Sir Adolphus Dalrymple, Bart. M.P. has given 20*l.* towards the endowment fund of All Saints, one of the many new churches which have recently been erected in Brighton.

Restoration of Old Shoreham Church.—The church at Old Shoreham, supposed to have been founded before the Conquest, and which suffered from the devastations of the 17th century, is now undergoing a thorough repair, or rather renovation. Originally cruciform, the church had north and south chapels to the chancel, but the north transept had become a complete ruin, and had been walled off from the rest of the building. This part of the structure is to be restored by repairs to a beautiful window in the Norman style, which had been blocked up by a wall, and by the restoration of the ruinous walls, which are now without a roof. An arched door-way in the south transept had been filled up with a window, which in its turn had also been blocked up, a small aperture only having been left for ingress and egress, and even this had been so much obstructed by the accumulation of earth about the church, as to leave the congregation merely a hole through which there was just room for them to creep in. This accumulation has already been removed, and the original door-way is to be restored. The chancel, which belongs to Magdalen College, Oxford, and had originally a beautiful window of the earliest decorated style, but which had been completely destroyed, its place being

supplied by two nondescript lights with circular heads, is also in progress of restoration, at the expense of the College, and under the care of their own architect, Mr. Buckler. The four belfry arches, presenting a noble specimen of Norman mouldings, have been cleansed from a coating of whitewash; and the tower above them has been cleared of the rough-cast which had been heaped upon it, and its arches are in course of restoration. On the whole, the church is one of great interest to the antiquarian; and the greatest care is taken in the repairs, to restore the damaged arches to their former shape and beauty. Funds are still required; and it is hoped that the public will not fail to supply what is needed to complete the work.

ST. DAVID'S.—*Swansea.*—C. R. Talbot, Esq. M.P. has given 200*l.* towards building a new church at Swansea; J. H. Vivian, Esq. M.P. has given 100*l.*, and the Bishop of Llandaff and Lady Mary Cole have each subscribed 25*l.*

Consecration of St. David's Church, Carmarthen.—The new church of St. David's, in the town of Carmarthen, was consecrated on the 10th of February, by the Lord Bishop, assisted by the Rev. Archdeacon Bevan, the Rev. D. Archer Williams, the Rev. J. Jones, and others.

DURHAM.—*Bp. Van Mildert.*—The splendid marble statue of the late exemplary Bishop of Durham, Dr. Van Mildert, has arrived in this country from Italy, and will shortly be erected in the cathedral church of Durham.

The Rev. R. G. L. Blenkinsopp, Incumbent of Shadforth, has received a donation of 125*l.* from the Dean and Chapter of Durham towards building a parsonage in that place.

ELY.—The new district church in the hamlet of East Hyde, in the parish of Luton, in the county of Bedford, was opened by license on Tuesday, March 2. The site on which the church stands was presented by the Marquis of Bute, in addition to the handsome sum of 300*l.* Levi Ames, Esq. of the Hyde, and his family, have been most munificent in their donations and exertions, the former having added 1000*l.* to the vicar's endowment, independently of nearly the same sum in subscriptions. The font, a beautiful specimen of Norman architec-

ture, the elegant service of communion plate, the painted windows, and the organ, were all presented by Mrs. Ames. The church will be consecrated by the Bishop of Ely upon his next visitation in the approaching summer.

GLOUCESTER AND BRISTOL.—*Church Extension.*—We hear that it is intended to build two new churches in the extensive parish of St. Paul; towards which the Church Building Society has contributed 2000*l.*; and the Bishop of the diocese 100*l.* to each church.

HEREFORD.—*The Cathedral and Palace at Hereford.*—It has been already stated that the Lady Chapel (a beautiful specimen of early English architecture) in this time-honoured edifice is about to be restored; and, in addition to this, the process of removing the odious plaster and whitewash from the massy columns in the nave of the cathedral is proceeding. The richly-variegated stone of which they are composed is thus brought to light, and the appearance of the whole is much lighter and more elegant. Another great improvement will be effected by the restoration of the Bishop's palace, which is now in progress.

LICHFIELD.—*Stafford.*—J. W. Russell, Esq., of Ilam Hall, has offered to contribute 5000*l.* for the interior restoration of the parish church of St. Mary, Stafford, on condition that the rector, the Rev. W. E. Coldwell, obtains subscriptions to the amount of 3000*l.* towards the external restoration. In the list of donors to the latter object are the following:—Her Majesty the Queen Dowager, 25*l.*; Earl Talbot, 100*l.*; J. Salt, Esq., Russell-square, 200*l.*; George Keen, Esq. 100*l.*; John Marsh, Esq., 100*l.*; W. Haddersich, Esq., 100*l.*; Rev. T. Gisborne, Yoxall Lodge, 50*l.*; F. Stubbs, Esq., London, 50*l.*; Rev. C. S. Roys, 50*l.*; E. Bellasis, Esq., London, 52*l.* 10*s.*, &c. &c.

Cressage.—The Earl of Liverpool has given the liberal sum of 50*l.* towards the erection of Cressage new church. The Duke of Cleveland has handsomely given a piece of ground for the site.

LONDON.—*Confirmations.*—The Lord Bishop of London purposes to hold his annual Confirmation for young persons,

not under sixteen years of age, residing in or near the metropolis, on Monday, May 10, in the parish church of St. Marylebone, at eleven o'clock; Tuesday, May 11. at St. Mary, Whitechapel, at eleven; Wednesday, May 12, Christchurch, Newgate-street, at eleven; Friday, May 14, St. Mary, Islington, at three; Monday, May 17, St. James's, Westminster, at half-past ten; Wednesday, May 19, St. Luke, Chelsea, at half-past ten

Church Extension in the Metropolis.—Three new churches will be consecrated during the ensuing month of April, which will contain sittings for 5000 persons—namely, St. Saviour's new church, Southwark, erected on the site of the nave of the ancient edifice, and capable of holding 2000 persons, which is to be the parish church; the new church in Watney-street, Commercial-road East, adapted for a congregation of 1600, to which the Rev. Mr. Quickett, curate of St. George, has been recently appointed minister; and a new church on the grounds of the Charterhouse, nearly opposite Old-street, to hold 1400 persons. There will be 1500 free sittings for the poor in the two last-named churches. The seats in St. Saviour's new church will be appropriated to the parishioners at large. The fund for providing 10 additional churches in Bethnal-green, and as many schools for the instruction of the children of the poor, now amounts to little short of 60,000*l.* The sum still required to carry out the plan is 18,000*l.* Two of the new churches are in a very forward state, and others will be shortly commenced.

Schools for Sons of Clergymen.—We have great pleasure in announcing our hopes that the school for the education of the sons of clergymen will speedily be established. In fact, we are enabled to state that his Grace the Archbishop of Canterbury and the Lord Bishop of London have expressed their intention of giving it their support. We are fully sensible of the value and importance of such an institution, and we hope and trust that the clergy generally will evince their favourable feeling towards it, by making its objects known in their several parishes and neighbourhoods, so as eventually to establish it well and permanently.

Paddington.—It is intended to erect a large and commodious church at the back of the Bayswater-road, Paddington, which is to be the parish church. The design is gothic, with a tower and spire

140 feet in height, which is to contain a musical peal of bells. The old parish church is to be converted into a district church.

Whitechapel.—The Rev. N. Jones, incumbent minister of St. Mark's, Whitechapel, has received from her Majesty Adelaide the Queen Dowager, the sum of 25*l.*, as a donation towards the building of a Sunday and infant school in that poor and populous district.

Consecration of St. John's, Southall-green.—On Saturday morning the ceremony of consecrating the new church of St. John, Southall-green, in the parish of Norwood, was performed by the Archbishop of Canterbury. The Archbishop performed the consecration, after which a discourse was delivered by the Rev. Frank Hewson, B.A., the new minister. His Grace then consecrated the burial-ground. The sacred edifice, erected at the sole expense of Mr. W. Dobbs, of Fleet-street, cost upwards of 4000*l.* A school-house, and a residence for the minister, is also attached to the church. The school is capable of containing between 150 and 200 children. The parish of Norwood, in which the new church is situated, is extensive, and contains a fast-increasing population; and the mother church is only capable of affording accommodation for 400 persons. The new building will contain nearly 600.

NORWICH.—Confirmation.—The Lord Bishop of Norwich will hold confirmations at the following places in April and May next:—At Norwich, Honingham, Blofield, Loddon, Beccles, Halesworth, Framlingham, Aldborough, Yoxford, Southwold, Lowestoft, Yarmouth, Ormesby, Bungay, Redenhall, Stradebrooke, Eye, Diss, Attleburgh, Wymondham, East Dereham, North Elmham, Reepham, Long Stratton, Debenham, Stowmarket, Barham, Woodbridge, Ipswich, Woolverston, and East Bergholt. And in the autumn, at Coltishall, Ludham, Stalham, North Walsham, Aylesham, Cromer, Holt, Wells, Burnham, Fakenham, Litcham, Hingham, Watton, Thetford, Northwold, Downham, Upwell, Walpole, King's Lynn, Snettisham, Grimston, and Swaffham.

OXFORD.—The Bishop will hold confirmations in Berkshire and in the south of Oxfordshire during the latter end of the month of April, or in the month of

May, due notice of which will be given to the Parochial Clergy as soon as more definite arrangements can be made.

ST. GEORGE'S CHAPEL, WINDSOR.—Increase of the Choir.—The dean and canons having determined to add increased strength to the fine choir of this chapel (which consisted of an organist, eleven lay clerks, and ten choristers), by the addition of a tenor and counter-tenor, the trial of skill by the respective candidates took place in the chapel, on Thursday last, before the Hon. and Rev. H. C. Cust, the Hon. and Rev. E. G. Moore, the Rev. Dr. Keate, the Rev. Wm. Canning, &c., canons, who were assisted in their decision by Dr. Elvey, the organist. The election of counter-tenor fell upon Mr. Coveney, from Canterbury, who has been a chorister in that cathedral during the past six years. The result of the decision for the tenor is not made known.

PETERBOROUGH.—The Bishop purposes to hold confirmations throughout the counties of Northampton and Rutland in the month of May next, and to confirm throughout the county of Leicester in the month of July or August.

RIPON.—Her Majesty the Queen Dowager, with her accustomed liberality, has been pleased to contribute 20*l.* towards the projected new church at Burley-in-Wharfedale.

The Earl of Burlington has given the ground for a new church at Keighley, and subscribed 100*l.* towards it, besides an equal sum for the enlargement of the parish church.

ROCHESTER.—Consecration of Lee Church, Kent.—On March 11th this beautiful structure was consecrated by the Lord Bishop of Rochester, in the presence of a numerous body of the clergy of the diocese. His Lordship afterwards preached from 1 Kings viii. 18, to a crowded congregation, consisting not only of the parishioners, but most of the surrounding nobility and gentry, whom the interesting services of the day attracted. The architecture of the building is of the early pointed style, adopting as a model for the component part of the exterior the Lady Chapel of Salisbury Cathedral. The windows are filled with stained glass, executed by Mr. Waile, of Newcastle, who, from his intense and enthusiastic study of an-

cient examples, bids fair to stand unrivalled in the production of this species of glass. The central east window, the design of which is taken from the "Five Sisters" in York Minster, is a most beautiful specimen. The height of the spire is 136 feet; the length of the building from east to west 118 feet; width 54 feet; will hold 1,000 people, and cost 8,000*l*.

SALISBURY.—*Biddestone.*—The parishioners of Biddestone St. Nicholas, Wilts, contemplate affording greater accommodation in their church by building a new chancel, and repewing the old church; the expenses to be defrayed by voluntary contributions.

WINCHESTER.—*Ryde, Isle of Wight.*—We have to record a contribution of 300*l*. by Mrs. Lind to the proposed new church; also 100*l*. by James Player Lind, Esq., M.D.; and 100*l*. by the Misses Lind. It will be recollected that Mrs. Lind also presented a valuable piece of land for the site. The new burial-ground presented by Mr. G. Player will be soon ready for consecration.

Godalming.—The repairs and enlargement of the ancient church of Godalming, together with a new Bathstone window at the west end of the nave, with a new vestry, and a considerable addition to the churchyard by a grant of land from the Dean of Sarum, the patron, having been completed, with other important additional improvements, it was lately re-opened for divine service under the auspices of the Lord Bishop of the diocese, who preached a sermon in aid of the funds for these purposes, the collection amounting to 53*l*. In the evening, Archdeacon Wilberforce preached, when 9*l*. were added to the previous collection.

WORCESTER.—*Diocesan Church Building Society.*—At the quarterly meeting of the committee of the above Society held at the Guildhall, on Monday the 8th of February; present, the Lord Bishop of Worcester in the chair; Rev. Prebendaries Digby and Benson, Revs. G. W. Kershaw, and W. J. Chesshyre, and J. Dent, and S. Lea, Esqrs., the sum of 150*l*. was voted towards the erection of a church in the hamlet of Wilmcote, Warwickshire.

Birmingham.—The necessity of furnishing additional church accommoda-

tion at Birmingham has been suggested, and it has been determined to erect, with as little delay as possible, six new churches in the town and neighbourhood. These, with Bishop Ryder's church, recently built, will materially contribute to the efficacy of the Established Church. Some of the buildings have been commenced, and it is supposed that three will be ready for consecration during the present year.

Wolverhampton.—The trustees of the late Earl of Dudley have forwarded to the Rev. W. Dalton, in the name of Lord Ward, the sum of 200*l*. in aid of the fund for building two new churches in Wolverhampton.

YORK.—*Visitation of the Archbishop.*—On the 25th ult., the Dean and Chapter met in the vestry-room of the Cathedral at York, to proceed according to notice with the business of the visitation, which had been adjourned from the last meeting. The Rev. Mr. Harcourt having explained the failure in the negotiations to decide, by a reference to Sir W. Follett, certain matters in dispute between the Dean and Chapter, Dr. Phillimore, the Commissary appointed by the Archbishop, addressed the Chapter at considerable length upon the nature of the business upon which they had been called together, commenting in strong terms upon the conduct of the Dean in absenting himself when so grave a charge as that of simony was preferred against him. He then alluded to the other matters set forth in the articles of inquiry, which had occasioned the necessity of the present visitation. The Court met again on the following morning, when the Rev. W. Harcourt entered into a defence of the chapter as to the frequent administration of sacraments. Archdeacon Corbett and Archdeacon Wilberforce having made a few observations, Dr. Phillimore addressed the Court, and intimated that it was his anxious wish to get through the whole of the business before the Court, and that he should issue a special monition demanding the presence of the Dean, who had no cause of absence, and of Mr. Markham, who had given no reason of absence whatever, at the next meeting of the Dean and Chapter. The learned Commissary then adjourned the Court till Tuesday the 23d of March. It was understood that all the gentlemen who were absent from the Chapter without assigning any reason, were pronounced contumacious.

SCOTLAND.

Death of Bishop Walker.—We have to record the death of the Rt. Rev. James Walker, D.D., the venerable primus of the Scottish church, Bishop of Edinburgh, and Pantonian Professor of Divinity. The following is extracted from an Edinburgh paper:—This distinguished person has been long respected, not less on account of his public station than for the influence of his character as a private individual. Having passed through the regular course of a Scottish college, he entered the University of Cambridge as a freshman, where, after residing the usual number of terms, he took the several degrees in arts. Upon his return to his native country, in 1793, he devoted himself to literature, as sub-editor of the *Encyclopædia Britannica*, the third edition of which was then passing through the press, under the auspices of the late Bishop Gleig. While in this employment he contributed many valuable articles to that national work, and also exercised, in the frequent absence of his friend, a general superintendence over the whole publication. At that period, too, he gave to the world several tracts and discourses. Being induced, towards the close of the century, to go abroad as tutor to a young baronet, he spent two or three years on the continent, where, as he enjoyed the society of some of the most distinguished men in Germany, he made himself acquainted with the principles of their philosophy, more especially of those transcendental speculations which, at that epoch, occupied the minds of metaphysical inquirers. The article on the system of Kant, inserted in the Supplement to the *Encyclopædia*, was the fruit of his researches while resident at Weimar.

But, as his heart was chiefly attached to the profession which he had chosen, he had no sooner attained the order of priesthood than he settled in Edinburgh as minister of St. Peter's chapel; a

charge which he held till ill health compelled him to relinquish its more active duties. On the death of Bishop Sandford, in Jan. 1830, he was unanimously elected his successor as Bishop of Edinburgh, and, on the resignation of Bishop Gleig, about four years ago, he was chosen by his brethren to be their head, or president, under the ancient title of Primus.

In discharging the duties thus devolved upon him, added to those of divinity professor, he found full employment for his time; and though impeded in his exertions by an increasing infirmity of body, he bent the whole vigour of his mind, which mercifully continued unimpaired to his last hour, to the discharge of the weighty obligations connected with his office. Amidst all his avocations, his favourite pursuit was theology, in which he had read much, and systematized his knowledge with great success. His conversation was always found exceedingly instructive; and strangers, more especially, who knew not his habits of close study, were surprised at its richness. On such occasions, too, it might be perceived that, to a considerable ardour of temperament derived from nature, he joined the utmost placidity of manner, the effect of a sincere benevolence, and of an extensive intercourse with good society; and it may be confidently asserted that, though resolute in maintaining his own principles, both political and religious, he never cherished an angry feeling even against those who differed with him the most widely.

Bishop Walker was beloved by his friends, highly respected by his clergy, and venerated by the whole body of the church over which he presided.

The Very Rev. C. H. Terrot, M.A., Dean of Edinburgh, has been unanimously elected Bishop, in room of Dr. Walker.

FOREIGN.

Colonial Bishops' Fund.—We are requested to state, that the delay which has taken place in regard to the fund for the proposed new bishoprics in the colonies has been unavoidable. It is intended, however, as soon as possible, to take more definite measures for the establishment of this fund, and for the collection of subscriptions. In the

mean time, we think it desirable to repeat, that her majesty the Queen Dowager has announced her intention of contributing the munificent sum of 2000*l.*; the Archbishop of Canterbury, 1000*l.*; the Bishop of London, 1000*l.*; the Society for Promoting Christian Knowledge, 10,000*l.*; the Society for the Propagation of the Gospel, 5000*l.*; the

and the Church Missionary Society has declared its intention of contributing liberally to the same object. The Colonial Church Society has subscribed the sum of 400*l*.

Subscriptions will be received at the office of the Society for Promoting Christian Knowledge, 67, Lincoln's Inn Fields; and at the office of the Society for the Propagation of the Gospel, 79, Pall Mall.

Calcutta Cathedral.—A site for the above object has been granted by government; and towards the edifice and endowment, in addition to Bishop Wilson's munificent contribution of 20,000*l*. the East India Company have granted 15,000*l*. and two additional chaplains; the British residents at Calcutta, upwards of 6000*l*.; the Society for Promoting Christian Knowledge, 5000*l*.; and private subscriptions, 3259*l*.; thus making a total already subscribed of 49,259*l*. As the whole cost of the edifice and endowment was

estimated at 60,000*l*. it would thus appear that five-sixths of the whole has been at present raised, which will be completed by an additional 10,000*l*.

Church Extension in the West Indies.—The comfortable, or rather affluent, circumstances of the negro population in the West Indies, is strongly indicated by a fact just communicated from a recent letter from Berbice. A handsome chapel is being erected in that neighbourhood, to the erection of which the negroes of the district had contributed the very large sum of 22,000 guilders (1800*l*.), and they are raising a further subscription of the like amount. It is highly gratifying to find the negroes taking so very remarkable an interest in the work of church extension, though we should fear their capability of continuing to make such great efforts in the depressed condition of West India property.

TO CORRESPONDENTS.

We have been favoured with an interesting letter from Mr. Blunt, the author of "Dissenting Baptisms and Church Burials," which it would have given us pleasure to have published as it is; but we are restrained by the following considerations. The letter is in answer to certain remarks of our correspondent, "T." Now, were we once to establish the precedent of admitting into our pages controversial correspondence, we should hardly escape interfering with the general arrangements of this Magazine; and should also, we think, be trespassing on the province of a much esteemed contemporary. It is due, however, to Mr. Blunt to give our readers some part of his letter.

"Concerning the authenticity and authority of the 12th Art. of Convocation, 1575, T. states (p. 147) 'that four objections have been started; that three of these Mr. Blunt has most satisfactorily disposed of, but that the 2d objection (viz. that the Articles of that Convocation were not confirmed by Parliament) Mr. Blunt does not allude to;' but it appears from Collier to have been urged in his day, though without any just grounds; for he mentions that in the Archbishop's mandate for their publication, they are said to be agreed upon and settled by both houses." Mr. Blunt answers this first by interpreting both houses to mean those of Convocation; 2dly, by expressing his opinion that the objection is irrelevant; if otherwise, he very justly observes, that it would apply every whit as much to the canon on which the right of burial is claimed by dissenters.

"T." again had expressed a doubt as to how far Mr. Blunt had made clear a clergyman's legal warrant to refuse burial on the score of *ipso facto* excommunication. Mr. Blunt seems to think this point clear, or rather that it need not be mooted. It is enough for him that the Baptism is out of the pale of the Catholic Church; and he has shown in his book that Can. 68 has reference only to her members; otherwise, the Rubric at the head of the Burial Service not having then existed, it would have compelled the clergy to bury any person whatever—even Jews, Mohammedans, and heathens.

Lastly, "T." had answered one of the arguments in Sir J. Nicholl's Judgment—the fallacy (as it appeared to him) of which he thought had escaped Mr. Blunt's attention. It seems, however, it had not, as a reference to p. 101 of that gentleman's book will show.

"P. J. L." of Edinburgh, has our warmest thanks. We have been meditating the very thing he suggests, and are much obliged to him for his assistance in finding out how it may be done.

"M." We have received M.'s communication, and recommend him, in the first place, to read what we have written more carefully than he appears to have done; and, in the second, to wait till he hears all we have to say. We never affirmed, as he quotes us, that "architecture had been overwhelmed by influences, &c." but that the true spirit of christian art had been overwhelmed, &c. Again, he finds fault because, as he says, we condemn the judicious use of discords in church music; but, if he takes the trouble of reading the passage he objects to, he will find that it is not the judicious, but the injudicious use of discords that we referred to.

We are much obliged by the numbers of the American periodical, and shall be glad to accede to the proposal made by our correspondent. Will he tell us how we can best communicate with him from time to time?

Though we have given half a sheet of matter this month beyond our usual quantity, we are compelled to postpone till our next the article on "Labourers' Cottages," as well as a variety of literary notices, which are in type.

THE
CHRISTIAN REMEMBRANCER,

MAY, 1841.

Illustrations of Monumental Brasses. Cambridge: Printed for the Cambridge Camden Society. 4to. Parts I. and II.

THE subject of this article is of much deeper interest than the single publication, whose title we have placed at its head. We are about to direct the attention of our readers not merely to one of the several works which have already emanated from it, but to the formation and existence of the Cambridge Camden Society itself; a society of which we may well say, that if its continued character equals the spirit of its foundation, and if its future deeds fulfil the promise of its earliest proceedings, it will be among the most useful handmaids of the Church in this land.

The Camden Society originated, about two years past, in a few undergraduates of the University of Cambridge, who believed that they might usefully employ some of the leisure which even the assiduous pursuit of academical study allows, in the cultivation, theoretical and practical, of ecclesiastical architecture. Their object being to subordinate their exertions in this direction to their academical duties, they applied, among the first steps that they took, to such of the elder members of the University as might be expected to sympathize with them in their pursuit, and, at the same time, to stimulate and direct their exertions, and to give weight to their proceedings. The appeal was gladly answered; and eventually a society chiefly composed of the younger members of the University was constituted, whose rule it was to follow whatever there is of useful or curious in their avowed plan, without trenching on college duties,—and whose spirit, repudiating all opportunities of individual display, was to find its proper exercise in the silent though interesting pursuit of the ecclesiastical antiquary, never forgetting the respect due to the sacred edifices in which those objects were to be pursued, nor the high end to which they might ultimately and occasionally, if not immediately, be employed—the restoration of ancient churches to their pristine beauty, and the formation of a better taste in ecclesiastical design.

We must be allowed a few remarks on the obvious benefit of such an association. Within the University it is surely a great benefit, that a voluntary association of the students conducted on such prin-

ciples is in a prosperous condition ; a condition which would make it an honour to any person, whatever his eminence or rank, to be associated with its members. It is a great thing to substitute a sober and industrious application of the youthful mind to worthy external objects, for the vain and idle display of talent, real or apparent, in debating clubs, where a selfish subjective tone of feeling is fostered by repeated encounters on an arena where the applause of many is the reward of an obtrusive and ready wit, however shallow and ill-regulated. The Camden Society would deserve the thanks of the University, if it were only for substituting a plan by which the objective faculties are educated and exercised to good purpose, for one in which an undue stimulus is offered to the subjective appetites. And without tracing the effects of such a society on the maturer habits of its members, places at a distance from the scene of academical pursuits will be something benefited. During the vacation months the country is somewhat thickly overspread with persons who are carrying the self-chosen studies of the University into the scenes of their more unrestrained pursuits : and though we would by no means underrate the importance of the study of the works of nature, of natural philosophy, and physiology, which are among the favourite pursuits of more liberal youthful minds, yet these must, at least in some respects, yield in interest and use to those which occupy the busy vacation of the members of the Camden Society. The sketch-book and note-case, the tissue paper and lamp-black, of the ecclesiastical antiquary form a more interesting travelling equipage, with the promise of greater ultimate good, than the vasculum and pocket microscope of the botanist,—the net and forceps, the spirit bottle, the cork boxes and pins, of the entomologist,—or the hammers and fustian jacket of the laborious geologist.

And looking to more distant results, we can scarce overrate the benefit which will be afforded to society, if many who are growing up into the most influential of our fellow-countrymen are directed to better pursuits than those which have done too much to spoil what ought to be one of the noblest of human beings—the country gentleman of England. A tour of our cathedrals, or a visit to the churches of a single county, would surely do more to form a useful citizen, and a useful member of society, than six weeks' grouse shooting in the highlands, or a winter's fox-hunting in Leicestershire.

We have yet another view—and it is a much deeper one—to take of the character of the Camden Society, and its influence in the University. Self-education, the most influential and the most hazardous part of education, is already working, with its first fresh energies, on the minds of those who are entering upon their academical career ; and it is working with the greatest power, for good or evil, in those who are destined, by their intellectual force and activity, to occupy important stations in after life. In many cases this spontaneous movement takes a vigorous bent, and one in which it will direct the faculties and energies of the whole man through life,

independent, or nearly so, of the rigid academical course. Now, it would be wrong to keep out of sight the imperative duty of every man,—whatever his future prospects, whatever his rank, however great or however small his talents,—to adhere, so long as he is under authority, to the studies which that authority appoints; yet it would be vain to deny that many high characters—very high characters in the main, though not in that particular the highest—have laid the foundation for much usefulness, while they have fallen upon somewhat extrinsical studies and pursuits, during their academical course. Here, then, is a study—the study of ecclesiastical architecture—occupied in noble objects, and altogether qualified to cultivate and exercise the highest intellectual faculties, while it subordinates them to a higher end than any which is merely intellectual—to religion and the service of God. Here is a pursuit which must be highly important at all times, and which promises to be especially so at present, while a high ecclesiastical and even a pure theological feeling is seeking an apt expression in the worthy designs of churches. Here is a pursuit in which it were well that many high and active minds should be engaged for present recreation, and a channel into which their self-directed energies may so wander, as to bear with them fertility and a blessing, instead of the curse which ever attends frivolous pleasures, and low or mischievous pursuits.

This warning, however, we would distinctly and solemnly record: that no person who neglects the real and stated duties of his academical career, will pass through life without bitterly regretting his criminal negligence; that is, unless he sinks into a mere intellectual and moral cypher, desiring nothing, and therefore regretting nothing, which a rational and accountable being ought to desire and regret. The christian rule of duty, that every man shall do what his hand findeth to do with his might, will ever be vindicated in those who neglect it during the course of their pupilage; their sin will find them out in the disadvantage at which they will be placed in a thousand positions, where no present labour will make up for their former idleness. They will learn, when it is too late, a deep consciousness, that education, in the best sense of the word, (education involving discipline and restraint, and an ordered course, as well as the mere acquisition of knowledge,—involving a formation of habits, as well as the cultivation of tastes,)—that such education cannot be superseded by any fruits of youthful application, industrious without direction, and excursive without restraint. Education will not form an ordinary youth into a high intellectual character; but without it the most extraordinary talents will fall short in real greatness of a very inferior mind, which has submitted from a sense of duty to that direction and restraint which are to every individual student the ordinance of God for the time being.

But we are carried too far by the importance of this digression. Among the tangible first-fruits of the society is the series of illustrations of monumental brasses mentioned at the head of this article.

Perhaps we are wrong; but it does seem to us that there are objects of more interest than brasses, which might have had priority in the society's proceedings. Brasses are, perhaps, the most uninteresting of all sepulchral memorials, and the least worthy of note, or of restoration to favour. Many of them have great beauty of execution; but the thing itself, let it be ever so well designed and executed, is not, when compared with the recumbent effigy, a beautiful thing. Only turn to the drawing of the tomb of Sir Roger de Trumpington, at the end of No. II. of the society's illustrations, and observe how meagre is the effect of the figure as it there appears, in comparison of a recumbent figure in full proportions. The altar tomb seems to petition for a more appropriate occupant; and in these days of a reviving taste, the petition ought surely to be heard; yet we are sorry to see some indications of a tendency to the revival of brasses, as sepulchral memorials. We hope that nothing which the Camden Society does will encourage this tendency; meanwhile, we admit that there are some considerations which recommend monumental brasses above most other things to the notice of the ecclesiastical antiquary, and which add peculiar interest and value to any publication in which representations of them are given. For instance, they are capable of being transferred to paper without the chances of error in an unskilful or hasty drawing; and they have been, and still are, from their value and facility of removal, very liable to be destroyed, so that it may be well to have as many of them recorded as may be, while they yet remain.

The author of the "introductory remarks" to the first number of the *Brasses*, suggests other benefits to be derived from the illustrations which he ushers into the world. He puts into the mouth of the utilitarian of the present day the question, "What is the use of the collection and description of monumental brasses?" His answer we shall give in his own words, only observing, that it rather savours of the utilitarianism which the author appears to disclaim.

"It is evident, that from no other source can we obtain so clear an insight into the costume of past ages. We are in no danger, if we apply ourselves to this study, of falling into inconsistency and confusion. The crusader who bled under the walls of Acre, the victors of Cressy and Poitiers, the knights of Agincourt,—all of them will rise before us as they really were; we shall then trace the gradual deterioration of armour through the chieftains who strove in the wars of the Roses, to those who glittered on the Field of the Cloth of Gold. Then another series will commence: we shall see the cumbrous armour of the time of the first James give way to the sturdy buff jerkin and jack-boots of those who fell for our martyred sovereign, or to the sad-coloured Genevan cloak and steeple hat of the rebel Puritan.

"From the same sources, too, we shall be able to paint many a scene in which ecclesiastics have borne a principal part.

"Thomas à Becket, as he defied King Henry at Woodstock,—as he fell before our Lady's altar at Canterbury; the Abbot of Inchaffray, as he gave the absolution to the Scottish host at Bannockburn; Wolsey, as he issued from his palace of Whitehall; Latimer, as he preached at Paul's Cross; Laud, as he went to his martyrdom;—all will start up before us in no fancied or unreal costume. The merchant of bygone centuries, in his long-flowing

robe faced with miniver and his gypcière, and the civilian in his appropriate gown,—these, too, will be added to our pictorial stores. And another and a fairer list yet remains. The queen of love and beauty at many a forgotten passage of arms, whose name is now unknown, or only recorded in the short memorial of a legendal brass; sovereigns who, like Eleanor of Castile, hazarded their lives to preserve their royal husband; like Margaret of Anjou, took up arms to defend his throne from rebels; or like Philippa of Hainault, to guard it from foreign enemies;—these will be ours, to reproduce as they actually existed, and to reinvest with what they, doubtless, would have considered as no mean or unworthy subject of meditation and care. Surely, if the study of brasses enabled us only to do thus much, it would be a pursuit well worthy of time and of labour.”

We think, too, that there is some little deficiency in theological depth in the way in which the inscriptions on brasses are made to deepen the impression of abhorrence which we may feel for the popish doctrine of purgatory. There is much truth, however, in the assertion that,

“The puritans, in their frantic ravages, were actually destroying memorials against, instead of exterminating vestiges of, Romanism. What we have lost by these means in the beauty of our churches, in the feeling of sanctity which previously attached itself to them, and in the sources of our ecclesiastical and civil history, is incalculable. But too many, who can turn with horror from their proceedings, do in effect too closely imitate them. For whether a church is destroyed by violence or neglect, whether a brass is torn up as superstitious, or allowed to be stolen as worthless, matters little in the effect produced.”

Still, however, admitting many of the uses mentioned in the introductory remarks, and wholly disallowing none of them, we might, perhaps, suggest a more profitable application of that portion of the funds of the society which is devoted to publication. What, for instance, while the public feeling on the subject of church building is so vivid as it is at present, could be more appropriate than a series of views, with plans and details, of some of the more beautiful of our ancient parish churches? A few works of this kind, in the hands of the members of the Camden Society, scattered as they are over the whole of the kingdom, might be the means of improving the character of many a newly erected church, or of calling attention to the judicious restoration of many an old one.

The church of the little town of the same name (in sound at least) with the society itself, Campden, in Gloucestershire, offers itself as most deserving their attention, and would afford a beautiful and very useful series of architectural illustrations. Let us describe this church as it has left its impression deep on our minds from a cursory view.

Campden itself stands in the bottom of a valley, and the tower of the church forms a beautiful object in the landscape in every approach to the town. The church-yard is closely planted with limes, perhaps even too closely for the general effect of the church, though this is an evil of which we, who are writing in the murky atmosphere of a large town, will not very loudly complain. The church consists of a nave and two aisles, with a large and beautiful chancel, and a lofty tower. The whole edifice is highly elegant, and there are some

details which are not only beautiful but curious, and almost unique. That which is most worthy of attention is the continuation of the clerestory over the eastern end of the nave and above the chancel. Another peculiarity is the way in which the panelling of the tower is made to extend down through the great western window, (forming a disengaged shaft, outside the aperture of the window, from the top to the bottom,) instead of being discontinued above the top of the window. This arrangement is analogous to one not very rare in the continental cathedrals, and found also in the beautiful west window of Dumblane cathedral, which is nothing less than a double window, the outside, and open one, answering in all its mullions, transoms, and tracery to the interior and glazed one, while there is a clear passage between the two. The effect, when this is carried to the extreme of a double window, is very rich, though scarcely, perhaps, sufficiently so to justify the profuseness of expenditure which it involves.

Other details well worthy of note in Campden church are the eagle, and the rich and curious monuments; all of them, however, if we rightly remember, of a barbarous age—that is, during and after the reign of Queen Elizabeth. And we regret to say, that this church affords many instances of those most injudicious repairs and *improvements*, to the heinousness of which it is a worthy object of the Camden Society to call attention. The font, at the west end, has actually been divided down the centre to make way for pews; and the old wooden roof has been covered with a flat plaster ceiling. Yet, with these barbarisms, Campden church is still an exquisite specimen of the architecture of Henry VII., or about that time, and might afford a model for a parish church of moderate size.

The great beauty of Campden church, and the accident of its name, warrant, we are sure, the mention which we have here made of it, as affording apt subjects of illustration by the Camden Society.

There are also some inquiries into the curious literature connected with ecclesiastical design which would appropriately and pleasantly occupy the members of the society; and these they have opportunities of prosecuting in the university library, which many in the more remote provinces must long for in vain; such are, for instance, the symbolical arrangement of churches as indicated in the works of the ancient ritualists;* and the foundation, the rules of art, and the methods of designing and working of the free-masons, unless, indeed, these have utterly perished. Incidentally, perhaps, something might be collected; though, doubtless, any thing like a set treatise on the subject will be sought in vain.

* By way of showing into how minute points the symbolical arrangement entered, we may notice the preference of the weather-cock over every other form of vane, signifying that we ought to *watch* as well as pray. Curious instances may be found in St. Æthelwold's Benedictional, an illuminated MS. of the tenth century, (see *Archæologia*, vol. XXIV., plate at page 116,) and in the very ancient seal of the monastery of Christ Church, Canterbury, engraved in Dugdale's *Monasticon*, vol. i. This use of the weather-cock might suggest an addition to the "*Church scheme*," of the Camden Society.

But it is somewhat ungracious to speak of what may be done, when so much has been done already. Among other things already effected may be mentioned, the restoration of the font at Coton, near Cambridge; the uncoating of the Saxon tower of St. Benedict's church in Cambridge; the opening and repairing of the beautiful windows of Sandiacre church, Derbyshire, and of the collegiate church of Howden, Yorkshire. The late fire at York Minster gave the society an opportunity of displaying its liberality and exerting its energies, in a donation of 50*l.*, and the collection of other subscriptions by the individual exertions of the members.

There are also two or three little works which have proceeded from this society, such as, "*Hints on the Practical Study of Ecclesiastical Antiquities*," and "*A few Words to Churchwardens on Churches and Church Ornaments*," which are very opportunely given to the public at this juncture; but we expect that the Transactions, of which the first volume has already appeared, though it has not yet come under our notice, will present the best memorials of the society's literary labours and researches into the state and antiquities of churches.

And now we will throw together a few hints on such subjects as are naturally suggested by the notice of such a society as that of which we have been speaking; and which, indeed, are just such as we may suppose would arrest the attention of one of its members, as he made his visit to the several churches in his neighbourhood.

There is, perhaps, no part of the furniture of the church which is better worthy of note than the font; none which affords so frequent occasions of rejoicing to the curious visitor of churches; and none, alas! which, on the other hand, so often calls forth the sad lament of the pious churchman. Often does the font remain as a memorial of the more ancient condition of a church which is almost entirely destroyed in its architectural effect by modern *improvements*;—and then bright is the smile with which it is descried, in its hoar antiquity, in the far western corner: but too often a new and wretched contrivance has replaced the ancient massive basin with its rude figures; and, perhaps, a neighbouring farm-yard contains the desecrated treasure, too sad a sign of the neglect into which sacred things have fallen. Sometimes fonts have been replaced which have long lain thus neglected, or worse than neglected; and it would be a sufficient reward to one who really loves the church, and in its measure whatever belongs to her and her holy offices, if a happy accident or a careful search should enable him to replace some relic of Norman piety on its ancient pedestal. Sometimes, however, instead of being restored to their right position in the sanctuary, old fonts, and other ornamented parts of churches, are promoted to the high honour of decorating the garden or hall of some *soi-disant* virtuoso. We could direct our readers to one enclosure, in which are collected together (besides such comparatively trifling matters as divers specimens of stained glass,) three fonts, a piscina, and two figures, from Beverley Minster. This case is no otherwise singular than in the extent to

which the perverse appropriation of sacred things, of the ornaments and furniture of the house of God, to private use and ostentation, to the whim and fancy of a tasteless individual, has been carried. We should hope, however, that there is the prospect of things which are thus collected together being in a great majority of instances restored to their places; that they will certainly at some time or other fall into hands with the good feeling and genuine taste to place them again where only they ought to be, and where only they can be ornamental in the best sense; and that even the collectors of such things, having obviously some sort of veneration for them, may only require to have it directed aright, and that then they will act upon a better principle.

We should think it almost superfluous to note the importance of care to prevent the new *improvements* of old churches from becoming wretched disfigurements; but really we often see an expenditure, liberal enough to produce excellent effects, so misapplied for want of a very little knowledge in such matters, that we cannot help looking forward to the appropriate renovation even of the more minute parts of the most retired churches, as among the good effects which are to be expected from the labours and researches of the Camden Society. One can scarce pass through half a dozen villages in succession in any part of England, without being shocked with some incongruous addition, or some vile restoration, which destroys the character of the whole building.* One effort to beautify, however, has done good service in its results, though most barbarous in itself. The continued coatings of whitewash with which the interiors of some churches have been covered, have in some instances preserved the beauties which they have concealed; and, as if they would hide them only from generations which were not worthy to look upon them, they are continually revealing the graces which they have guarded to the more discerning eye of the present generation. Thus, fresco-paintings,† carvings, mouldings, even whole arches, piscinas, and the like, are being daily discovered and restored, and many churches are beginning to wear something the appearance which they had in the days of their founders. We are persuaded that by its influence, direct and indirect, the Camden Society will greatly multiply such instances.

* It is very much to be wished that incumbents or churchwardens who are desirous of effecting real improvements and judicious repairs, would seek the aid and advice, which we are sure would be readily afforded, of the *Cambridge Camden Society* or of the *Oxford Architectural Society*. It cannot be too carefully inculcated, that the smallest and plainest ecclesiastical building is worthy of sound and judicious repairs and additions.

† With respect to paintings in particular, it may be questioned whether any direct efforts to preserve them could have succeeded so well as the barbarous effort to reduce every thing within the church to an uniform white. The colours have been perfectly retained in many instances, under the safe keeping of plaster and whitewash. The monument of John de Sheppy, in Rochester Cathedral, from which whole cartloads of lime were removed, and the large fresco of the Last Judgment, in the church of the Holy Trinity in Coventry, are good examples of the strength of colour which remains after the whitewash has been removed.

Yet it is astonishing against how uncongenial a spirit this kind of reform has to make its way. There is in some instances an absolute repugnance to have a beautiful church, which not only checks a liberal expenditure, when the money has to be collected for the purpose, but which absolutely diverts the funds appropriated to the maintenance of the sacred fabric to other purposes, and will scarce let a small proportion be employed as it ought to be. There is a beautiful village church in Gloucestershire which too sadly justifies this remark. The facts are these:—land was left for the maintenance and repairs of the church; the fund hence arising amounts now to 180*l.* per annum, or thereabouts. This is too large a sum to be expended in that kind and measure of maintenance and repair which can be exacted of churchwardens and defrayed by a compulsory rate; and as it seems never to have entered into the heads of the feoffees in whom it is vested, that the pious granter of such a sum could contemplate anything more than the parish must always be bound to do, they referred the matter some time past to the Court of Chancery, and (will it be believed?) a decree of the court permitted the surplus money to go towards the endowment of a school,* and to be expended generally for the benefit of the poor. This was a tolerable, or rather an intolerable submission to the unecclesiastical feeling of that day; but, as might be expected, the feeling having still degenerated, this very handsome fund has become almost wholly alienated from its purpose, and the church for many years was not in the least benefited by it; for this permission to use the surplus for purposes which the donor never contemplated, led to the whole of the fund being expended on the poor, and the church was overlooked, except so far as those repairs went which must have been done by a rate had no fund existed.

Now the time is rapidly approaching, at which the public feeling will be as strong in favour of the right application of this fund, as it has been hitherto against it; but when this is demanded of the feoffees, they will not find it so easy to comply as it was to yield to the former feeling: for the church suffered and was silent; the pensioners whom they have gathered around them to receive that which is not theirs to give, will loudly resent it, as a spoiling of their goods, if they have to forego their present alms. Let us hope, however, that justice may take place gradually, and without much trouble to any. The judicious management of the late curate of the parish† originated

* The school-house attached to the south aisle of the church is so barbarous in its design as to destroy the effect of the whole building, from whatever side it forms a part of the view. It was no part of the maintenance of the church, forsooth, to defend an aisle of the fourteenth century from the contact of a nameless combination of square windows and battlements! Nor did it ever occur to the feoffees of the trust land, that it would be justifiable in the repair of the north aisle to maintain the original elevation of the roof, and to leave the east window in its proper proportions! At present the upper part of this window (it is a very good decorated window) is cut off on the inside by the lowered roof. This in a church with a large fund for maintenance and repairs!

† Rev. H. A. S. Atwood, now vicar of Ashelworth.

an upward movement, which may probably advance ; and then, in a few years, Mickleton church may be one of the most complete and beautiful little churches in the kingdom.

It can hardly be necessary to say, that in this and the like cases no blame attaches to the present board of trustees individually. They may be personally most desirous, and doubtless in many cases are, to act upon a higher principle ; but they are in some degree concluded by the acts of their predecessors. It is, however, much to be regretted that an endowed society (which every such board is) does not always exercise the influence which their position gives them of maintaining the highest principle, by acting up to the intentions of the founder.

We regret that other indications are not wanting of the low tone of feeling in whatever relates to the structure and decoration of churches ; and we are especially sorry to have to note one in the regulations of a society of so great influence, that we should fear it might perpetuate the evil, if we did not believe that the evil cannot be perpetuated much farther, so strongly has the tide of feeling set against it. But we will state a particular case, and it is not an imaginary one. The Church Building Society makes a grant of 120*l.* towards the repairs of a church, on condition that all non-essential parts of the fabric be removed. It happens to be a church in Devonshire, with one of those rood-screens of which there are many fine specimens in the same county. This is to be held a non-essential, not only a thing not to be erected where it does not exist,—we might excuse a society for withholding a grant part of which was to be so applied,—but a thing to be taken down, before the Society's grant can be received. The clergyman protests ; the bishop supports him in his determination to retain this non-essential ; the archdeacon is of the same opinion, but is shaken in his judgment, and inclines to allow the screen to be transferred to the front of the singing gallery. The Society has power because it has money : but in this instance, we confidently predict that the *non-essential* will remain ; though we do *not* predict that the Society's grant will be made, though probably nine out of ten of those who, as directors, hold themselves bound to such a rule, protest against it in their hearts, and apply it with deep regret. Meanwhile 120*l.* will not be wanting, when it can save a fine screen, and can read a lesson to the Society of a state of feeling in such matters, by which their regulations must be modified.

It is obvious that such general remarks as we have here thrown together might be multiplied *ad libitum*, and that particular examples, which are valuable only as they represent a genus, might be heaped together without end. We trust, however, that we have done enough to direct the attention of our readers to the very interesting and important subject of church building, decorations, and repairs ; not endeavouring to give anything like practical rules upon the subject, or even to suggest definite notions, but only to stimulate and to deepen a feeling which is not extinct, but only asleep, in the church, which has already displayed itself to good purpose all over the

kingdom, though at present with the indistinct perceptions and the unsteady purpose of one waking from a dream; and which will, we confidently predict, produce noble works, if not before the present generation has been numbered with the past, at least during the mortal sojourn of the next. Whenever this shall be, the Cambridge Camden Society will receive the thanks of the Church for what has been done, as it now receives the encouraging approbation of all good churchmen. We hope we may say to it without irreverence, for we look on it as a religious society, "Because of the house of THE LORD OUR GOD we will seek thy good."

The Jubilee Memorial; being the Sermons, Meetings, Presentations, and Full Account of the Jubilee commemorating the Rev. William Jay's Fifty Years' Ministry at Argyle Chapel, Bath. Bath: Bartlett. London: Hamilton and Adams. 1841. Pp. 200.

IF we were disposed to make our readers laugh heartily, the work before us would afford us abundant means of doing so. Such an absurd memorial of an absurd proceeding,—such absurd scenes, people, speeches, and things, were never, we should imagine, congregated together before, by any mountebanks, either on the stage or off it. It is the happiest specimen imaginable of that peculiar species of the sublime which is extravagantly ridiculous. It is a structure which the vanity of individuals has erected to commemorate their own folly. Nothing, therefore, would have been so easy as to have served up a light, amusing article, which should have tickled the reader's palate, and relieved the graver discussions through which our critical duties lead us.

And, to confess the truth, we did not escape the temptation so to treat the volume under review. But reflection satisfied us that such a course would, perhaps, be wrong, and that certainly it was not desirable. Ridicule is no test of truth; and even if it were, there can be no greater evil, in an age so irreverent as our own, than the use of jest and banter in things serious. There are passages in "the Jubilee Memorial" which must make the gravest smile; but there are many others, which, (as exemplifying the deceitfulness of the human heart, and the incalculable guilt of schism,) will, we hope, make even the most thoughtless pause and reflect. We cannot make such a volume a source of merriment; the subject is too awful, the contents too sad.

The hero of the work we are considering, is a Mr. William Jay, a person, we believe, of considerable talents, and very respectable character, who has been for half a century the preacher at a conventicle of the Independents, (called Argyle Chapel,) at Bath. Before offering any reflections on the contents of the volume, we shall briefly

give the principal events of this gentleman's life, as he has been pleased to exhibit them in his published discourse.

"I began preaching," says Mr. Jay, "before I was sixteen, and had preached nearly one thousand sermons before I was of age. . . . Our academy was at Marlborough; the state of the villages all around was truly deplorable. Our tutor, the Rev. Cornelius Winter, compassionating those who were perishing for lack of knowledge, sent (!) his students to address them very early, and when they would have been unqualified for larger and more regular congregations."

Of course. We must walk before we can dance. That "celestial creature, Cornelius Winter," was aware of this fact, and therefore sent his "boy preachers," (unqualified, by their own confession) to practise themselves in oratory and heterodoxy among the poor and uneducated. "Fiat experimentum in corpore vile." An illiterate population was a fine field whereon to expend the first rude efforts of heresy and nonsense. But why were these youths sent out *before* they were qualified? and *who* authorized "the celestial creature" to send them out at all?

"In some of those villages," continues Mr. Jay, "I have *preached down*" (happy phrase!) "many a live-long Sabbath. . . . We seldom encountered persecution. Upon leaving the academy I felt too young to undertake the pastoral office." (Alas! he had already presumptuously undertaken it!) "I therefore chose an obscure village to enjoy retreat, and to procure improvement. . . . My fixed salary was 35*l.* a-year, and board in a private family. But being then known, and not unpopular, I was frequently drawn forth to supply the neighbouring churches;" (what *can* this mean?) "and being ill-supplied with books, the design of my retirement was very imperfectly answered. I then met with Lady Maxwell, who engaged me to officiate in her chapel at the Hot-wells. There I was for nearly a year, not without proofs of acceptance and usefulness, as the place was filled and crowded. I was, therefore, pressed by her ladyship to take the oversight of the congregation. At the same time, having preached in Bath before and during the illness of my predecessor here, (who, with his dying breath, recommended me to succeed him,) I received an invitation also to settle in Argyle Chapel. . . . Some time after the acceptance of the call, I was ordained,—fifty years ago yesterday. . . . Without entering into the minuteness of any human system of divinity, (which I would not do for any people under heaven,) I engaged to preach Mr. Hervey's three R's, as they have been called, Ruin, Redemption, and Regeneration. . . . From these principles—and these *are* principles—I have never seen cause yet to swerve."—Pp. 34—38.

"The state of things," proceeds our autobiographer, "at my coming to Bath was not considerable, but it was encouraging;" (what is a *considerable* state of things?) "and there seemed to be an open door, and not only room, but a call for increased exertion. Our Baptist friends had a church, but it allowed no mixed communion. The Wesleyans had an *interest*, which was very prosperous; and there was a chapel belonging to the Countess of Huntingdon, which had been a great blessing, but it was *then* supplied by Episcopalian ministers *only*;" (the italics are Mr. Jay's;) "and the exclusion of other preachers who had laboured there before gave rise to a secession of persons who had been awakened, and converted, and edified, by their labours. This led, eventually, to the formation of the Independent church here; for the seceding members were encouraged by the Rev. Rowland Hill,—who through life ever took the liberal side of things,—to secure

a place, and act for themselves; which they immediately did. In the Church of England there was nothing which the evangelical clergy who visited Bath would, according to their views, consider the gospel; and none of them could gain admittance into any pulpit of the establishment here for many years after my settlement, except that of my respected father-in-law, who was then officiating at Bath-Easton, though his living was at a distance.

“The peculiarity, therefore, of my situation, influenced, in a considerable degree, my preaching and my ministry. I saw that the impression must be very much made in the pulpit; and I kept my eye, not only upon my home-hearers, but upon strangers, who at that time often peculiarly needed evangelical information, and who, if they obtained good, would carry it away and disperse it in their own neighbourhood. And I cannot but bless God for the number of persons who have made acknowledgments of this kind; and no few of whom were ministers, nor less than seven of these episcopalians. A church, therefore, of our own faith and order, seemed to be here desired. To this encouragement was given, not only by residents, but by visitors. One, in particular, from London, a banker, who nearly, if not entirely, at his own expense, fitted up the old Roman-catholic chapel, (which, for the glory of God, had been burned down in the Gordon riots,) and engaged, on his recommendation of a minister, to support him till the people were able to bear the burden. That house, now used by our friends the Quakers, proving too small, my predecessor, encouraged especially by Lady Glenorchy, who promised a considerable sum (which was lost by her untimely death), and others of his friends, was induced to undertake the erection of this place. When ready for use, that excellent man of God for whom it was erected,” (our readers will observe it was erected not for *God*, but *man*,) “was too ill to open it, though he was present; I therefore performed all the services of the day; and as I was the first preacher in this place, so I have been the only pastor of this people.”—Pp. 43—45.

Such is Mr. Jay’s account of himself; and in order that we may not appear to keep back any of his merits, we should add, that attached to the volume before us is a list of his publications, which appear to be very popular,—one having arrived at the eleventh, and another at the sixteenth edition.

Now, fully admitting that amid the manifold chances and changes of this mortal life it *is* a very remarkable thing that Mr. Jay should have continued in his present position for half a century,—granting that his private character is unexceptionable, which we dare say it is, and conceding him high oratorical powers,—we confess that what appears to us to be the remarkable part of his character is his shrewdness, and his very clever manner of *managing* a congregation, held together by the loosest of all ties—the voluntary system. If the truth must be told, we feel convinced by every page of the work under review, that it was to this talent he owed his exaltation to the honours of an ultra-protestant canonization—a canonization far surpassing in profaneness any thing that has ever been alleged against the similar process at Rome.

But our readers will be impatient for some account of Mr. Jay’s apotheosis.

It appears, then, that two days were set apart for this purpose,—

Sunday, the 31st of January last, and the Tuesday following, February 2d.

On the former of these occasions, a service of thanksgiving took place at seven o'clock in the morning, for what, with a happy defiance of concords, the writer of the volume before us describes as "the good which *talents* exercising a charmed influence over the heart and the reason, HAS accomplished since the ministry of this most successful and justly celebrated preacher commenced." At nine o'clock, the scholars belonging to the Sunday school connected with the chapel were assembled, and "books distributed among them, bearing an appropriate inscription commemorative of the event. An address was also delivered by the Rev. S. Nichols. At eleven o'clock, a public service was held in the chapel. The *introductory devotional engagements*," (these, we apprehend, are what old-fashioned people call *prayers*, and which seem to be now only looked on as the prelude to the *real* business in hand, namely, preaching,) "were conducted by the Rev. S. Nichols, and a most impressive sermon was preached by the Rev. William Jay."—P. 2.

The sermon is given at length; but although we have read it very carefully, we are at a loss to imagine what part (besides a neat and appropriate eulogium on the Rev. William Jay, by the Rev. William Jay himself, which, by implication at least, pervades the whole discourse,) would have produced much impression on the mixed multitude which on that occasion were assembled in the chapel, unless it were the following:—

"Even in matters of church order, and discipline, and attendance on the means of grace, steadiness is commendable. Inconstant hearers, now in their places, and now out of them,—one Sabbath here, another there,—rambling after novelties, and heaping to themselves teachers, having itching ears, no minister's care, no minister's comfort, and no minister's credit. Yet how many are there in our day mere birds of passage—spiritually, homeless vagrants, religious gypsies, who prefer the lanes and hedges to the rates, and duties, and privileges of the citizens of Zion."—P. 26.

So, then, there are "religious gypsies," folks who wander from chapel to chapel, in order to escape "*rates*," who like "to get what is good," but not to pay for it, among these gentlemen of very tender conscience! We are not surprised to hear it, and still less so when we find Mr. Jay strongly inculcating upon his audience, that "whatever a papist or protestant priesthood may avow, an effectual ministry is the most valid one."—P. 23. While Mr. Jay preaches such doctrine as this, *he* has no right to complain of religious vagabondism. Nevertheless, such a speech on such an occasion was remarkable, and no doubt *did* make an impression.

But to proceed. "At three o'clock in the afternoon another special meeting for thanksgiving and prayer was held, in which *the Rev. R. Penman*, of Yeovil, and *the Rev. J. Lewis*, of Wotton-under-Edge, assisted. At six o'clock in the evening the concluding service of the Lord's day took place. *The Rev. T. East*, of Bir-

mingham, occupied the pulpit, and delivered an animating and appropriate sermon." Bitter and heretical, we should have called it—but let that pass.

Here, then, on *one* Sunday, were *five* services to the honour and glory of Mr. Jay. If this be not a worshipping of the creature as offensive, not to say as sinful, as ever was exhibited by the most benighted Mariolater among the papists, it is only because we hear nothing of the "ora pro nobis." Now, let us put an imaginary case. We believe his Grace the Archbishop of York was elevated to the bench in 1791; his episcopate, therefore, (like Mr. Jay's self-appointed "pastorate,") has extended over half a century. Let us suppose, therefore, that on some given Sunday in the present year, his own glorious minster was made the scene of five such services as were exhibited in Argyle chapel, would not the mouths of all the dissenters in the kingdom be opened,—should we not hear a torrent of abuse against "the hirelings of superstition," as Mr. East calls them, "and the awful popery of the establishment?" Verily, there is truth in the proverb, that "some people may steal a horse while others mayn't look over the hedge."

But Mr. Jay was not yet made a Mamamouchi,—we beg pardon, was not yet fully canonized. The preliminary steps only had been taken.

"On Tuesday morning, the 2d of February, 1841, a breakfast took place at the Assembly Rooms, Bath, in accordance with a proposal made by Mrs. H. Stothert, Mrs. C. Godwin, Mrs. Spender," and so forth, "members of the church at Argyle chapel," . . . "the arrangements of which were conducted with great taste, order, and satisfaction. At ten o'clock, *the Rev. J. Lewis* implored the Divine blessing in the large room," and somebody else "in the octagon." And then, we suppose, those who had not breakfasted ate their breakfasts; the company amounting to 820 persons, some forty of whom were sectarian teachers of different denominations, and (alas, that we should have to confess it,) *one* of whom was a clergyman.

Of course we shall not be expected to enter into an analysis of the speeches made when breakfast was over. One feature pervades them all, and the same idea, offensive and distressing as we should have supposed it would have been to any humble-minded Christian, was repeated in the course of the day, *ad nauseam*.

"My dear sir," says Mr. East, addressing Mr. Jay, "you will not enter heaven unexpectedly when you do enter it. There are thousands waiting your arrival. There is your Father, there is your Saviour, there is your master, there are your spiritual children," (p. 125); and he had previously talked of Mr. Jay's "celestial coronation."—P. 78.

"Soon," observes Mr. Godwin, "he will reach the blissful shores of eternity, thence beckoning us along, and shouting, 'Victory, victory, through the blood of the Lamb.'"—P. 94.

"Mr. Jay," remarks Mr. Martin, "has had joys, sirs; but what are those

joys in comparison with the pleasures which are to come? My glory this day shall be, that Mr. Jay shall be never lost, that Mr. Jay shall never die. The jubilee shall not be confined to earth, but it shall extend to heaven; for angels and the spirits of just men made perfect shall unite with our joy and our expressions of gladness to-day."—Pp. 133, 138.

"A day is coming," says Mr. East, somewhat later in the proceedings, "when he (Mr. Jay) is to be glorified with the glory which the Father, through the Son, will put upon him: and who will witness that splendid scene? A ticket, easily thrown off, easily presented, and easily received, constituted the right of admission here to-night. My friends, are you prepared for that other scene which may burst upon glorified and damned spirits ere we are aware of it?"—P. 151.

Mr. W. M. Bunting, a Wesleyan preacher at Manchester, and a gentleman with a special contempt (natural enough in *his* case) for the apostolical succession, after speaking of Mr. Jay "as the spiritual *great-grandfather*" of John Williams, the missionary, proceeds to say, "He draws near to the glory which shall be revealed in him; and I pray that all who celebrate with him his jubilee on earth, may celebrate with him the *centenary* of his connexion with this church. We know where *he* will spend it."—P. 159.

Finally, Mr. Samuel Nichols, "grandson of the first deacon of the Independent church in Bath," while alluding to the not very extraordinary fact that Mr. Jay wore hair-powder in early life,* congratulates him on having thirteen companions (his grand-children, the offspring of his daughter, Mrs. Bolton,—“some of us love that woman,” said Mr. Godwin,) “travelling with him to a higher and better world.”—P. 171.

Now, with the sincerest wish and prayer that Mr. Jay may not come short of one jot or tittle of all that is here so confidently assured to him, we must take leave to say, that such fulsome flatteries on such a subject are very shocking. Had such language taken the form of aspiration, there would have been nothing improper in it, nothing which Mr. Jay himself might not have listened to without pain. As it was, Mr. Jay's distress and humiliation must have been in exact proportion to his piety; the nearer he really is to the gates of heaven, the less pleased would he be to have the subject so alluded to. The condition of an individual's soul to be made the matter of discussion and congratulation before a public meeting in that individual's own presence! What could be more trying, more offensive? Mr. Jay seems, however, to have submitted to this and other things with great patience.

The next stage in the proceedings was to present him with an address —“a chaste specimen of penmanship, written on fine vellum, surrounded by a richly ornamented border, and encased by Miss Eliza King in rich purple brocaded satin, trimmed with bands of purple velvet and silver lace.”

* “Among my earliest recollections of childhood is the sight of my friend in the pulpit, his head then white, but not as now with the snows of age,” &c. &c.—P. 167.

Then, better still, a silver salver; and, best of all, a purse containing 650*l.* "in a beautiful purple velvet bag, richly ornamented with silver cord and tassels, the production of Miss Titley."*

We think Mr. Jay's remarks in the course of the speech in which he returns thanks for all these fine things, about as shrewd a specimen of the art of managing a congregation as we ever met with. The skilfulness of the *flummery*, which is distributed right and left, and the cleverness with which he expresses his obligations to every body and everything in the world, is quite surprising, and shows very painfully how he must weigh his words whose bread depends on pleasing his auditors. The following little sally may serve as an example:—

"But what do I owe to those *ladies* who darted into this business, and who have shown (they are always combined in them) so much earnestness and taste in the arrangement of this festival? I never, indeed, despair of anything being done, and being done well, when it once gets into the heads, and the hearts, and the hands of females. My fair sisters (!) I am not indulging the language of flattery (!!). My conscience bears me witness that I have always had a concern in private and in public to plead the cause of your sex; and you may take it, if you please, as a kind of testamentary avowal, that in a long and not unobserving life, I have always found females—like the dear afflicted one at my right hand—worthy of peculiar confidence, esteem, and praise." . . . "I have only one thing more to add; I take this purse, and I present it to you, madam, (addressing Mrs. Jay, in whose hand he placed the purse, amidst the warm applause of the company), I present it to you, madam, who have always kept my purse, and therefore it has been so well kept. Consider it as entirely sacred to your pleasure, your use, your service, your comfort. I know this has been perfectly unexpected by you, but it is also perfectly deserved by you." —Pp. 102, 104.

In the course of the morning, speeches fell thick as leaves in Vallambrosa, from the lips of various teachers of various denominations. Of course they were, for the most part, in a strain which *we* and our readers wholly disapprove; but all that was *most* ultra-liberal, latitudinarian, and offensive, is to be found in a single speech—that of a clergyman of the Church of England, the Rev. J. G. Bedford, of Winchester. We are really ashamed to quote such a tissue of nonsense as this unhappy person talked, (or is reported to have talked,) and we can only wonder how it happened that so very ignorant a man could have been admitted into the Church, or that, with the opinions he maintains, he has not seceded from it. It is a satisfaction to find that he has "lived many years in retirement,"—that "he is unaccustomed to take part in public business, or to speak

* We observe that the chairman called this testimonial "a sweet intermingling of sentiment, of regard, and of love," because "in it, the peer of the realm, and the lowest mechanic, the *dignitary of the Church*," and a great many other people, "blend their offerings." Mr. Jay himself, too, (for these good folks while abusing the Church, are always proud of showing some connexion with it,) speaks of "the rank and office of some of the contributors in *Church and State*." No subscription list is given. We regret this. The public should know the names of these "dignitaries," if they are really such.

on public occasions ;” because it is a sort of guarantee that he is not in the *habit* of teaching people to despise the Church’s authority under the Church’s wing. We sincerely trust that nothing will ever tempt him again to expose himself. His infirmities, mental and corporeal, (as we gather from his speech,) are such as should ever prevent his quitting the obscurity of private life. We had marked divers passages in Mr. Bedford’s speech, for the purpose of laying them before our readers ; but we refrain : and shall only entreat Mr. Bedford to study the ninth and eleventh canons of the Church, together with his own vows at ordination, and compare them with the doctrines he broached on the occasion alluded to.

We now come to the concluding ceremonies of the day, which are, we should imagine, (indeed, in the work before us they are confessed to be,) wholly unprecedented. Our readers are quite familiar with the notion of statues and pillars being erected to the *memory* of distinguished characters deceased, and occasionally such things are done to perpetuate a people’s gratitude to the living ; but to raise trophies to the honour and glory of any *living* man, *in a place of worship*, is an act which for irreverence and indecency is, we believe, quite unparalleled. But this is what the Bath Independents have done for Mr. Jay ; and this is what Mr. Jay appears to have submitted to without the least remonstrance.

We wish we could present our readers with a fac simile of the frontispiece of the work which we are reviewing ; but as this is impossible we must attempt to describe it. The foreground of the picture is occupied by a prodigious structure, which, taking the height of the surrounding pews as the basis of our calculation, must be about five-and-twenty feet high. It consists of three stories, or stages,—the lowest, a panelled base, from the summit of which rises a round-headed arch, with two pillars on either side, surmounted by a deep architrave, frieze, and cornice, which last is again surmounted with a kind of supererogatory (if a popish term may be applied to an ultra-protestant pulpit) entablature, crowned with an ample cushion, handsomely fringed and tasselled. Behind, in the back ground, runs a gallery, shrouded with double rows of curtains in front, triple rows at right angles with them, and an organ in the distance.

Beside this preaching-tower, or, as the good folks of Bath call it, this pulpit, stands Mr. Jay’s *pillar*, hideous in design, and hideous in proportion, “of Scotch granite, beautifully polished,” and crowned with what looks to us like a teapot, but which is stated in the memorial to be a bronze lamp. As the pillar and teapot, or lamp, are stamped in gold on the exterior of the book, such of our readers as may see it lying on a bookseller’s counter (for we apprehend they are not likely to *buy* the work) may judge for themselves.

This pillar being erected, “at the evening meeting in Argyle chapel,” the inscription having been read, and the usual amount of speechification having followed, a “juvenile testimonial,” with the presentation of a gold medal, and another silver salver, succeeds ; and

then while the idol is being shrined, or, to speak without metaphor, while Mr. Jay ascends the pulpit to return thanks for his pillar, &c. &c. the choir strikes up the anthem,—we are really shocked at repeating such profaneness,—

“Blessed is he that cometh in the name of the Lord!”

And then the chairman vacates the chair, and a grand selection of vocal and instrumental music, under the direction of Mr. Jacob Titley, (euphonious name!) is performed in the chapel, and finishes the evening's amusements with “very general satisfaction.”

We apprehend that any comment on such scenes as we have laid before our readers would be wholly unnecessary for *them*. We have here a picture of *one* extreme of the voluntary system,—the glorification of the preacher, and the preacher forced to submit lest he should offend his flock. The other extreme is neglect or persecution, beggary, and a broken heart.

And we do not think that the congregation at Argyle chapel,—the ladies and gentlemen who “darted into this business with so much earnestness and taste,”—are likely to be satisfied by any arguments of ours, that all which was not profane in their festival was very silly. We shall therefore say nothing to *them*.

Of Mr. Jay himself we would hope and think the best: we believe he is a man of unexceptionable morals, and we have always heard him spoken of as zealous according to his own views. At any rate, he is on the confines of the grave,—the hopes and excitements of this world must be fading from his view; party strife and sectarian clamour will be heard no more in the world to which he is hastening. *Perhaps* he has never hitherto reflected deeply on the *possible* guilt of schism,—the *possible* consequences of secession from the Holy Catholic Church,—the *possible* consequences of having assumed functions to which God has not called him. If such *should* be the case, we cannot do him a greater kindness than by imploring him to reflect on words of his own, uttered on this very occasion—

“Ah! perhaps if we knew *now* what will be hereafter revealed, we should be affected to distraction, and certainly conclude that God had not sent us!”
—P. 15.

NOTICES OF BOOKS.

First, Second, Third, and Fourth Books, (being a series of Reading-books for Schools,) published under the direction of the Committee of General Literature and Education. London: 1839-40.

WERE we disposed to enter into a minute critical examination of these volumes, both the object for which they are designed, and the circumstances of their publication, would be an abundant justification for our so doing. It is impossible to be too careful in the choice of books to be used in education; and when a body of persons come forward to act in the name of the Church it should only stimulate our jealousy the more. Again, the publication of these little books, synchronized with, or at least appeared to be the immediate result of that great educational movement which the National Society had the credit of commencing now more than two years since. These are all circumstances calculated at once to excite our expectations and our jealousy. It is not our intention, however, to submit the volumes before us to any very severe critical test: but as our readers may naturally expect some notice of them at our hands, we shall just single out two particulars: Are they, both in point of information and principle, calculated to satisfy the reasonable expectations of Churchmen? It is with much regret that we are compelled to answer in the negative. As a specimen of principle, (or rather want of principle,) we will take the "Second Book," and the chapter (which is the most promising) entitled "Our Native Country." It commences very naturally with describing the different integral portions of the empire; and then, by an easy sequence, proceeds to suggest certain topics of gratitude to the children's mind, that their lot is cast in so privileged a portion of the globe. Now, what does the reader suppose these topics are? A pure faith, an established Church, a well-balanced form of government, bodily and mental activity, a beautiful face of nature—these will doubtless suggest themselves to the mind: but not one of them is mentioned; the only thing for which the child is taught to thank God is, that "nowhere is there so much *comfort* and *safety*" as in England; and, strange to say, the "comforts" of our land are again, in the very next page, made the subject of congratulation. We should not have been surprised to meet with language such as this in writers recognizing the "greatest-happiness" principle of Jeremy Bentham, though they would have couched it in terms somewhat more philosophical. But can this be the teaching of the Church? Is it fitted to breed up hardy citizens or good Christians?

This, it appears to us, is in fact but one instance of a general lowness and vulgarity of sentiment which pervades the whole series. For example, has the writer to mention the mineral "tin," his taste leads him to record, for the edifying of the infant mind, that "pots for beer and porter are made of it, *because it is fancied that beer is of better flavour out of pewter;*" wild boar's flesh, and salmon, and "bright juicy rich pippins," in comparison with crabs, are recom-

mended to those who "love good eating;" and even in giving a little account of "birds'-nests," the *animus in patinis* peeps out again, for our author is off to China, to tell us how the inhabitants of that country have an odd taste for bird-nest soup! Or take another class of objections—why select such illustrations as "THE English poet, Lord Byron," or "the famous General Washington?" or why speak of "the castle of *the proudest lord*," as if all lords must be proud?

Look we now to the standard of intellectual or scientific excellence which the "Committee" displays. The third and fourth books open with the subject of Natural History; but, marvellous to relate, there is no attempt at classification or formal division whatever. Stories are told about lions, and Hottentots, and baboons: but who would think of dignifying such gossiping anecdotes with the title of "Natural History?" Whatever the Church pretends to teach, let it be taught well and systematically, and on right principles: so will the mind be improved, as well as the memory stored. Some degree of scientific arrangement is absolutely necessary in such a book; and a single volume might easily contain a brief outline of natural history, geography, astronomy, &c.; which, besides containing useful information, would serve to elicit any peculiar taste that might exist in different pupils. Such a book, in fact, has been drawn up by Chambers of Edinburgh, under the title of an "Introduction to the Sciences;" but, unfortunately, there is a chapter at the end, so full of the metaphysics of Scotland, and the neology of Germany, as to render it wholly inadmissible in an English christian school.

The faults of the books before us are certainly *chiefly* negative; but they are so numerous and important as to make us regret most sincerely that the Committee ever published them.

Ecclesia: a Volume of Poems. By the Rev. R. S. HAWKER, M.A. Vicar of Mancaston, Cornwall; Author of *Pompeii*, &c. London: Rivingtons. Oxford: Talboys, &c. 1840.

HERE is a slight variety in the tendencies of our young poets. The influence of Wordsworth has, for the last twelve years or more, been obviously the dominant one in all that they have done; and especially in sacred poetry, to which, as being naturally of a reflective cast, his style is peculiarly adapted. But here we have the notes of Sir Walter Scott adapted to sacred themes, by a man apparently of remarkable accomplishments and elegance of mind, and of a finer ear certainly than the minstrel of the North seems to have possessed. The ballad style he has adopted almost precludes the meditative charms which we love in the poems of Keble or of French, but, on the other hand, it is well suited to Mr. Hawker's antiquarian turn of mind, for he is the poet of christian antiquities, and his lot has been cast in a choice neighbourhood for such a man,—far in the wilds of Cornwall, which seem haunted by many phantoms of a distant past, and which boast even a memorial of that antediluvian world of our ecclesiastical history—the ancient British Church.

We need hardly say more than we have done in giving the character of a volume with which the very slowest reader may make him-

self pretty intimate in a couple of days. We wish, however, we could, as a specimen of the work, extract the whole of a beautiful poem entitled "Minster Church." We must content ourselves, however, with the first of its Spenserian stanzas.

" Hang not thy harp upon the willow bough,
But teach thy native echoes one more song,
Though Fame withhold her sigil from thy brow,
And years half yield thee to th' unnoted throng;
Doth not the linnet her meek lay prolong
In the lone depths of some deserted wood?
Springs not the violet coarse weeds among,
Where no fond voice shall praise her solitude?
Happy that bird and flower, though there be few intrude!"

The following beautiful stanzas from the "Lady's Well," are sadly tarnished by the last line, which we have given in italics.

" It flowed! like light from the voice of God,
Silent and calm and fair;
It shone! where the child and the parent trod,
In the soft and evening air.
Look at that spring, my father dear,
Where the white blossoms fell;
Why is it always bright and clear,
And why the Lady's Well?
Once on a time, my own sweet child,
There dwelt across the sea
A lovely mother, meek and mild,
From sin and sorrow free."

Does Mr. Hawker regard the blessed Virgin as sinless? If not, and it is nearly inconceivable that he should, why express himself as if he did? Surely the public mind is in rather too excited and alarmed a state in regard to those views of church authority and communion which Mr. Hawker rightly deems true and important, to make it other than blameworthy needlessly to feed that excitement and alarm by even less censurable expressions than the one before us, which is calculated to occasion, we think, no unjustifiable uneasiness. Were it otherwise, were the English public disposed to acquiesce in such language, it would be all the more a reason for refraining from it. A more dangerous notion than this—that there ever has been a sinless human being, but One who is more than human, we can hardly imagine.

Should Mr. Hawker's poems reach a second edition, we hope he will expunge this line, or substitute the word *blame* for *sin*, the former being surely applicable, humanly speaking, to her who is "blessed among women." We must also request him to alter, in the poem entitled *Morwennæ Statio*, such a mode of describing the Saviour's death as—

" His mighty breast throbb'd the last agony away."

Surely this is not in the spirit of awe with which we should always speak and think of the death of the Lord of Glory.

To pass to minor matters—Mr. Hawker is, as far as he goes, for the most part genuine. The only instance in which we are led to dispute the derivation of his song from nature occurs in the finale of a very interesting little poem, entitled "The Token Stream of Tidua-

Combe," which stream he traces from its source to its mingling with the ocean. The latter process he represents it as performing in the following manner:—

" Away! behold at last the torrent *leap*,
 Glad, glad to mingle with the foamy brine;
 Free and unmourn'd the cataract cleaves the steep—
 Oh! river of the rocks! thy fate is mine."

Now, we never were in Cornwall, and therefore should be sorry to dogmatize on the practice of the rivers there; but as no one with which we are acquainted in other parts of the world enters the sea with a *header*, we should have been glad to have been assured in a note that the stream of Tidua-Combe does thus differ from the grand majority of its brethren.

Communio Fidelium: an Historical Inquiry into the Mode of Distributing the Holy Communion, prescribed by the United Church of England and Ireland. By the Rev. JOHN CLARKE CROSTHWAITE, M.A., of Trinity College, Dublin, &c. Oxford: Parker. 1841. 18mo. Pp.129.

THE object of this little treatise is sufficiently explained by its title, and we have only to assure the reader that it contains the result of much learned research. Indeed we believe that no one is better acquainted with the history of our Book of Common Prayer, or has devoted more time to examining the early editions of it, which are known to differ materially from one another, than Mr. Crosthwaite. The improvement which has taken place in the theology of the Irish Church is among the most promising signs of the times. With the exception of Magee and Graves, scarcely a single name of note is to be found in her annals since the days of Usher, Bramhall, and Leslie. Now, however, we rejoice to say that the Church of that land can point to her native champions, who will not shrink from comparison with the most learned and orthodox divines on this side the Channel.

A Selection from unpublished Papers, by the Right Rev. William Warburton, D.D. late Lord Bishop of Gloucester. By the Rev. FRANCIS KILVERT, M.A., late of Worcester College, Oxford. London: Nichols and Son. 1841. 8vo. Pp. xx. 449.

THIS volume is calculated fully to sustain the high reputation of its author, whose works, we venture to predict, it will henceforth be deemed necessary to complete. Of the editor's part it may be truly said, that he has not been more fortunate in obtaining the materials than judicious in selecting and arranging them.

It is divided into five parts. The first contains the argument of a proposed seventh and eighth book of the Divine Legation, and an appendix to the ninth book—the second is devoted to correspondence on the Divine Legation with Bishops Sherlock and Hare, the Hon. Charles Yorke, and others—the third embraces general correspondence with Lord Lyttleton, Dr. Jortin, Ralph Allen of Prior Park,

Bath, whose niece Warburton married, Montesquieu, Sterne, &c. This part also contains the Bishop's speeches in the House of Lords on the prosecution of Wilkes—the fourth part has a Discourse on History illustrated from that of Lord Clarendon; and thoughts on various subjects, theological, critical, and miscellaneous—in the fifth, are two charges and eight sermons; two of which were preached before the king, and two at Lincoln's Inn. A short biographical notice is prefixed to the letters of each correspondent, and fac similes are given of the most interesting autographs. There is a frontispiece presenting a well-executed group of portraits of Pope, Allen, and Warburton, at Prior Park.

The most important part of the work is undoubtedly that which illustrates the Divine Legation. But the general correspondence is scarcely less interesting, and some parts of it are calculated to leave a far more favourable impression than is generally entertained of Warburton's temper towards his many opponents. His forbearance is shown in a correspondence with the Rev. Joseph Jane, who had addressed to him a criticism little complimentary, though evidently well-intentioned, on the dedication of the fourth, fifth, and sixth books of the Divine Legation.

"Am I strangely mistaken," says the writer, "or had you that poverty of spirit to which the first beatitude is pronounced; had you at heart, sir, that admonition of our Lord, 'How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only;'—did you not, in sad truth, love and study the praise of men more than the praise of God, when you gave way to all that train of thinking of which this is the close?" &c.—P. 165.

Warburton replied to this attack with dignity, and even with kindness. His answer is too long to quote, for it extends to seven pages. It is the letter referred to by Bp. Hurd in a note to Letter CXXIV., Warburton and Hurd's Correspondence, as not appearing among his papers. It thus concludes,—

"Thus, sir, whether the purpose of your letter was zeal to bear testimony to the truth; charity to advise me of my errors; or mere curiosity to know the bottom of my thoughts; I have endeavoured to satisfy you by applying myself to all these intentions; and have now only to add that I am, &c."—P. 175.

The result was a grateful acknowledgment from his correspondent, who seems not to have expected such a reply, and who had probably begun to suspect that his zeal had outrun his judgment.

From the correspondence we extract an amusing and well-told anecdote.

"When — went last to Ireland, he contrived, in order to secure himself a safe and easy passage, that the vane on the top of his house should be tied down to the east point. Do not think I tell you a flam; it is a literal truth. It was, I suppose, a family charm; he might have learned it of his ancestors, those Laplanders whom king Sweno transplanted into the North of Ireland to civilize the savage inhabitants. While this was carrying on between him and his weathercock, Sir John Dolben was just got out of a tedious illness, and wanted exercise to re-establish his health. But as he was to wait for mild weather, he would need be carried out every day into his garden to see how the wind stood. Unluckily no weathercock was in sight from thence, but —'s, and that still pointed east.

"The young ladies, his daughters, would by no means commit him to his exercise during that inclement quarter, so he was contented to wait for a change. But the vane, as well it might, continuing steady to its trust, and the weather growing warm, the old knight lost all patience; and complaining to a friend of this discordancy

between wind and weather;—I'll be hanged, said the other, if — has not been playing tricks with his weathercock; for I remember being with him the morning he went away; when a workman came down stairs, and assured the doctor he had 'made all safe.' This set them upon enquiry, and the spell the blockhead had clapt upon the vane became the jest and entertainment of the place."—Pp. 263, 264.

One more extract; from *Fragments of a Discourse on History*.

"Observable, that when Lord Clarendon speaks of the illegality of the court proceedings, he does not so much declaim against the wickedness and injustice of them, as show the folly, fruitlessness, and inconvenience to the ends intended. For this work being for the information of the crown chiefly, in future ages, he knew that they might be sooner restrained from an imitation by the ill consequences than by the injustice: and we must always have this end of Lord Clarendon's writing for the information of the Crown in view to judge rightly of this immortal work. When one writes for the information of the people, the best way is to press upon the justice and injustice of an action; when to the Prince, the convenience and inconvenience. This must be the key to Lord Clarendon's history. Unskilful men, not reflecting upon this, had made them condemn Lord C. of partiality to the court, of which no historian was ever more free. This is a refutation of what Mr. Le Clerc particularly objects, p. 61 of 2d part of his *Account*; for the office of the historian and moralist are different. The moralist, by his office, is to enlarge on the good or ill abstractedly of an action. But the historian must set it in such a light as may best recommend it, or discommend it, and if the convenience or inconvenience will more readily do that than the good or ill of it, he must lay the stress there."—Pp. 303, 304.

The reader will remember Fouché's remark on the murder of the Duc d'Enghien—"It is worse than a crime; it is a blunder."

Of the sermons, the most valuable, especially at the present time, is the last in the volume, on *Duelling*. The author is as powerful in his condemnation of the wickedness and folly of the practice, as he is happy in exposing the fallacies by which men attempt to defend this relic of barbarism and superstition.

Few undertakings demand a sounder judgment than to edit the literary remains of an eminent character. We are bound to declare that Mr. Kilvert has performed his task well; and that this volume, worthy as it is of the reputation of Warburton, is creditable to the taste and discretion of his editor.

The Work of the Ministry represented to the Clergy of the Diocese of Ely. By SYMON PATRICK, D.D., sometime Lord Bishop of Ely. New Edition, edited by the Rev. WILLIAM BENTINCK HAWKINS, M.A., F.R.S., of Exeter College, Oxford; Chaplain to His Royal Highness the Duke of Cambridge. 18mo. London: Rivingtons. 1841.

WE are very glad to perceive that the custom of reprinting the works of our elder divines is becoming more frequent; it is one which can scarcely be adopted without producing the best results in the formation of a correct and accurate religious knowledge. The writings of Bishop Patrick are particularly worthy of selection for this purpose, from the truly devotional character, clearness of style, and the plain and direct arguments which they constantly exhibit, and which will enable them to find a way to the good feelings and judgment of every reader. Mr. Hawkins observes that this is amongst the most scarce of Bishop Patrick's works; we believe it is, and we

owe our thanks to him for having presented to us in its present form a work full of excellent and important matter, which may be said to form a manual for the parish priest. Mr. H. has prefixed to this little work an appropriate preface, which contains some useful and valuable observations.

On the Holy Communion. Three Discourses. By WILLIAM DODSWORTH, M.A. London: Burns, 1841.

THE name of the author of these Sermons is such a guarantee for their orthodoxy and excellence, that we should have been naturally led to consign the pamphlet to that smaller type, wherein we for the most part notice works, of which our praise would be useless, and our blame uncalled for. We are induced, however, to say a few words on it in this place, from observing that Mr. Dodsworth has given the weight of his name to what we think the wrong side of a disputed question. Many of our readers must be aware that the clergy are divided as to whether the Holy Communion ought, or ought not, to be celebrated on Good Friday; those who pronounce the negative resting on these two grounds, that the day is a fast, whereas the holy eucharist is a feast; and that the Church has marked her wishes, by providing no proper preface for Good Friday in the Communion office. It is on these two grounds that Mr. Dodsworth relies, though he himself hints at what we conceive to be the answer to the former, when he speaks as follows:—

“I do not mean to say, that the two things, (spiritual sorrow and spiritual joy,) are absolutely incompatible. In a better state than that in which we are, we might, perhaps, make the one helpful to the other.”—P. 47.

The whole objection, we own, seems to us altogether untenable. Tertullian long ago ruled, that a fast was not violated by Holy Communion; and we are not aware that his judgment has ever been gainsayed by any great Catholic authority. The practice of the early church, moreover, was to participate in, though not to consecrate the sacred elements on that day; in our own the full solemnization is very general, nor can we see that she has, in any authoritative way, discouraged it. True she has provided no proper preface, obviously marking out, on the supposition of infrequent communion, Easter-day as the season when its celebration is imperatively due. And, perhaps, in the absence of weekly communion, her intentions would be better fulfilled, in populous places, where the Easter attendance might be inconveniently large, by celebrating the eucharist on Easter day and the Sunday after, (for which the Easter preface is prescribed,) than by coupling Good Friday with Easter. Be that, however, as it may, we cannot think it unlawful, or otherwise than in accordance with the mind of the Church, on any day, to continue, should circumstances make it desirable, the holy rite which we have already begun. Our hebdomadal commencement of the Communion office (and the remark, of course, applies to Good Friday) always seems to us a witness for a better and holier state of things than the present; a condemnation out of our own mouths for having fallen from our first love, a continual rebuke

to priest and people. But this view must be lost, if we allow ourselves to think that the commencement of the office is ever prescribed when its continuance is prohibited.

To return to the first objection, that Good Friday is a day of fasting and humiliation, and, as such, incompatible with a thanksgiving feast, we must protest against it, as one which might open the door to serious error. Christian sorrow and christian joy are not inconsistent; during our mortal pilgrimage, both grow with each other's growth, and strengthen with each other's strength. We have no right in our sorrow to give over cultivating the spirit of adoption. Godly sorrow is not excommunicating in its workings. The abasement of confession and penitence is suitable and necessary on Easter-day, "our triumphant holiday;" and equally right is it to fulfil the precept, "Rejoice evermore," even amid the sombre visions and humiliating sentiments appertaining to Good Friday. Spiritual sorrow and spiritual joy, though seemingly opposite, are kindred.

" And side by side they flow,
Two fountains flowing from one smitten heart,
And oftimes scarcely to be known apart,
That gladness and that woe.

" Two fountains flowing from one source,
Or which from two such neighbouring fountains run,
That aye from him who shall unseal the one,
The other flows perforce.

" And both are sweet and calm,
Fair flowers upon the banks of either blow,
And fertilize the soil, and where they flow
Shed round them holy balm."

Patchwork. By CAPTAIN BASIL HALL, R.N. F.R.S. 8vo. 3 vols.
London: Edward Moxon, Dover Street. 1841.

EVERY thing which comes from the pen—and it is by no means an unfruitful one—of Captain Hall, is sure to be full of amusement and information. Although it must be confessed that the title of the present work is not a very inviting one, (by-the-by the author has given us some amusing observations in his preface on the choice of a title,) yet, let any person open the volumes, and he will be sure to meet in each one of them materials, not only for the pleasant gratification of an idle hour, but also for more solid thoughts and reflection. It is, as its name would imply, a collection of chapters on various subjects, with more or less connexion between them; but still, the leading feature of the work is an account of adventures both by sea and land (much more of the latter however). Among what may be termed the more serious parts of the work, we should particularly point out chap. xiii. in vol. i. entitled, "On the habits and customs of English Travellers abroad, and on the influence of the Protestant chapels established by them at different places on the continent." The following observations in the earlier part of it seem to us to embody much sound and useful advice, which, if read and attended

to by those of our countrymen who are in the habit of visiting the continent, would conduce very much towards elevating the character of the nation in the estimation of foreigners, and would also tend not a little to improve the moral and religious welfare of the parties themselves. Capt. Hall says,—

“ I have observed of the English in particular, that when any of them sought to adapt themselves entirely to the habits of the natives, they generally contrived, with perverse ingenuity, to pick up those points of manners which were unsuitable to them, while they dropped others which they certainly ought never on any account to have relinquished. In this, as in every thing else, there seems nothing more essential to success, than uniformity of purpose and consistency of character; and accordingly, it may be observed, that when strangers, in the hope of conciliating the good will of the inhabitants of the country in which they chance to be living, give up what is natural or habitual to them, even though it might seem to be in conformity to local practice, they lose instead of gain ground; often, too, they lose it doubly, first, by giving up their own sense of right; and next, by exciting, more or less, the contempt of the very persons whose approbation they seek to gain. It is the custom in England not only to go to church on Sunday, but to devote the day to congenial purposes—at all events, to make the day a season of bodily rest, and of mental tranquillity and reflection, rather than one of bustle, sight-seeing, and dissipation. But in countries where Sunday is either entirely neglected, or made the busiest day of the seven, will the inhabitants, however careless themselves in these matters, esteem those English the more who adopt their own fashion of making it a day of diversion? It is needless to multiply such questions; for a very little reflection will show us that, in such cases, there can be no doubt of the propriety, and even of the selfish policy—to put the matter upon its lowest grounds—of our adhering to those points in manners, which we have been taught to consider so essentially bound up with our whole system of social obligations, that to detach any one of them, is to cast loose and set adrift the whole. Since no reasoning can be sound which seeks to justify any departure from principles duly sanctioned, so no motive ought to be strong enough to dislocate any system of conduct founded upon them. The old maxim, ‘Do in Rome as the Romans do,’ seduces many worthy persons to forget what they owe to themselves, in consideration of what they affect to fancy they owe to the Romans, but what, in truth, they merely find agreeable to themselves at the moment.”

Capt. H. says, that the consequences resulting from the oblivion of national habits would have been most disastrous to the character of our country, if they had not been corrected, in some degree, by the building and maintenance of chapels in connexion with our Church abroad, more particularly at Paris, Geneva, and Rome. The account which he gives of the rise and progress of these is extremely interesting: he points out some errors in regard to the mode of election of chaplains, and the government of the chapels, which we hope will meet with attention in the proper quarter: one suggestion which he makes is particularly worthy of notice, and demands an instant endeavour to provide the proper remedy, namely, the absolute necessity that the several chaplains appointed over congregations of the church of England in any part of the continent, should all be approved of, if not originally appointed by, some one of our Bishops, and should also be placed under episcopal superintendence.

Of course it is quite unnecessary for us to repeat how entirely we agree with Capt. H. in the opinion which he has expressed as to the episcopal superintendence to be exercised over British chaplains in various parts of the continent; we can only add how gratifying and instructive is such a testimony as this in favour of that which confers apostolicity on a church, coming as it does from a layman. Capt. H.

also mentions another fact in connexion with this subject, which affords very strong proof of the reverence and affection entertained towards that branch of the Church catholic seated in our land, by those of our countrymen who are most free from all circumstances of external control; it is this, that all those places of worship which have been raised by natives of this country on the continent, have uniformly been established according to the doctrine and discipline of the Church of England, and have always remained in that communion.

The Fairy Bower, or the History of a Month: a Tale for Young People. London: Burns. 1841. 12mo. Pp. 386.

THE title of this work hardly warranted us in expecting so good a picture of juvenile real life as we have found in it. Instead of fays and elves, we have youngers of both sexes, with their miniature schemes and plottings, their coalitions and repugnancies, their successes and disappointments, all naturally depicted, and with due subordination to the age of the actors,—save and except that, in our judgment, had these newly-fledged ones been allowed to be a little older, their sayings and doings would have been rather more in character. The authoress evidently holds decided opinions on important points, and to us they seem right. Her principles enable her to steer dexterously between the gnat-straining exclusiveness of a party who denominate themselves the religious world,—and the absence of all reference to a sacred standard of conduct, which is the worse characteristic of those who consider themselves as the world *per se*. Her moralizing, however, does not interfere with the spirit of the story, which sharpens curiosity, and maintains its interest to the conclusion; and it will, no doubt, be received with avidity and profit by that interesting section of the reading public, who are still in their teens.

Travels in the Himalayan Provinces of Hindustan and the Panjab; in Ladakh and Kashmir; in Peshawar, Kabul, Kunduz, and Bokhara, by Mr. William Moorcroft and Mr. George Trebeck, from 1819 to 1825. Prepared for the Press, from Original Journals and Correspondence, by HORACE HAYMAN WILSON, M.A. F.R.S., Professor of Sanscrit in the University of Oxford, &c. &c. Published under the authority of the Asiatic Society of Calcutta. London: John Murray, Albemarle-street. 1841. 8vo. 2 vols.

WE believe these volumes have been long expected by the public. Independently of the interest which they possess as recording the adventures and discoveries of two spirited and enterprising travellers in countries which have been seldom traversed by Europeans, they have acquired an additional value from the circumstance of having been prepared for the press by Professor Wilson, one of our most celebrated oriental scholars, and who in addition has enriched the work with an excellent preface, which may be said to give almost a

digest of the chief matter contained in the body of the work. Messrs. Moorcroft and Trebeck appear to have undertaken their long and hazardous expedition on their own responsibility alone, and entirely at their own expense.

It is very difficult, in the compass of a short notice, to give any idea of the contents of two such valuable volumes as those now before us, but at the same time it would be unjust to let them pass without making an attempt to exhibit some features of their character. Unlike many other travels, they will be found to contain more details of the rural economy, manufactures, and objects which may be termed useful, in the countries visited, than of mere amusing incident and stirring personal adventure, and will, therefore, always possess the character of a book of reference, in addition to that of a record of individual enterprise.

Among other manufactures which are mentioned, that of the beautiful shawls of Kashmir is treated at considerable length. Some parts of this account we shall extract.

“The wool that is employed in this manufacture is of two kinds—the fleece of the domestic goat, called pashm shal (or shawl wool), and that of the wild goat, wild sheep, and other animals named Asali Tus. The wool of sheep is not regularly, but is sometimes clandestinely imported, being loaded with the same heavy duties as that of the goat. The quantity of shawl wool annually imported varies between five hundred and one thousand horse loads, each of which is equal to nearly 300 lbs. The whole quantity of the Asali Tus does not exceed 1,200 lbs. The price of shawl-wool has for some time past been upon the advance; the following were the average prices at different periods:—

1794 to 1807, per Tarah	8	Kashmir Rupees.
1807 — 1813	16 to 20	„
1813 — 1817	22	„
1817	25	„

The wool exposed for retail by the purchaser is bought by women, for the purpose of spinning it into yarn; a part of which wool sells for six tangas, or about as many pence. The profit of the retailer is about twelve per cent. The first task of the spinner is to separate the different materials of which the fleece consists. Much attention is required to free the wool from the hair, and the process is a tedious one. The next step is cleaning and separating the wool. A quantity of husked rice is steeped in clear cold water, for a day and a night, or longer, until it becomes soft, when it is ground or bruised upon a stone slab to fine flour. The layers of this and of the picked wool are laid alternately, and squeezed with the hand until they are completely intermixed. A little water may be occasionally sprinkled over the heap, if the weather is hot and dry, else it is not necessary. Soap is never used, as it makes the wool harsh; and its employment in Hindustan being communicated to the Kashmirians, induced them to boast, that, in this matter at least, they were more knowing than Europeans. After being thus treated for about an hour, the flour is shaken out, the wool opened and torn to pieces chiefly by the nails, and made into somewhat square, thin, elastic pads, called Tumbu. In this process the Phiri, or seconds wool, is extricated. Though too coarse for fine shawls, it is used in the manufacture of those of inferior quality, and of a strong shawl-cloth, called *Patu*. The tumbu is then worked out into a thin flat roving, about half a yard long, which is called a *Málá*. The *málá* is folded up to the size of the tumbu, and deposited in a deep pot of red earthenware, called a *Tashas*, to be out of the way of dust or accident, till required for the spinning wheel. The fine wool is spun commonly into about 700 gaz, each gaz consisting of sixteen girahs, about equal to nails. This yarn is doubled and formed into twist, which is cut into 200 lengths, each length of three gaz and a half, this measure being suited to the length of the warp for a shawl. From the phiri, or seconds wool, about 100 gaz of yarn are also produced. The yarn of the fine wool is sold sometimes by measure and sometimes by weight. A one hundred lengths of yarn of fine wool doubled, and each $3\frac{1}{2}$ gaz, being ordinarily seven tangas,

or about seven pence. The yarn from phiri, or seconds wool, is sold only by measure. A 100 yards of phiri twist, and each of two short gaz, or of 24 girah, sell for $1\frac{1}{2}$ tanga three pice, or about three halfpence. If shawl wool be furnished to a spinner to clean and to spin, eight anas are paid for spinning one pal, or three and one-third rupees' weight of yarn of the requisite quality for shawls. There are several varieties of thread, distinguished by different degrees of fineness. From one pal of clean fine shawl-wool a spinner will draw from a 100 to a 1000 threads of three and a half gaz each. A hundred thousand females are employed in this occupation in Kashmir."

The account which Mr. M. gives of this manufacture extends through the greater part of a long chapter; and we regret that our limits will not permit us to make a larger extract. His accounts of the other manufactures of the countries through which he and his companion travelled are equally full and complete. The botanical information contained in these volumes is also curious and interesting. The medicinal plant rhubarb, so valuable to human health, it appears, is found in great quantities in Ladakh, although not equal in quality to that which goes by the name of Turkey rhubarb, (and which, according to Mr. M., is grown in China,) owing to a rottenness in the root to which it is liable, which he states might be remedied by care in the "cultivation, in the preparation, and in the packing." He, however, observes—

"The medicinal virtues of the root do not seem to be impaired by the disease; and in various trials which we instituted, the Ladakh rhubarb was found to be fully as efficacious as that from China, with a much less nauseous flavour."

The religion of Ladakh, it seems, like that of Tibet and China, is the worship of Buddha, under a peculiar hierarchy.

"Every family in which there is more than one son furnishes a lama, or gelum, who is at once a cœnobite and a family priest, attached to a monastic institution, under a lama, or abbot, and ordinarily living amongst the people, and conducting the rites of their daily worship in their own houses, in which a chamber is usually appropriated to an image and an attendant priest. The chief lamas are appointed from Lassa, and continue to acknowledge the supremacy of the pontiff of that city. They all profess poverty and celibacy, but a man who has been married is admissible into their order. There are also establishments of religious females, called chumas, or anés. The lamas, gelums, and anés, or priests, monks, and nuns, are divided into two sects—the red, or old, and new, or yellow priesthood, and both possess numerous monastic and conventual establishments. They by no means confine themselves to strictly religious duties, but take an active share in the cultivation of the lands, the rearing of sheep and goats, and the fiscal and political administration of the country. With regard to their religious belief and practice, it seems to be a strange mixture of metaphysics, mysticism, morality, fortune-telling, juggling, and idolatry. The doctrine of the metempsychosis is curiously blended with tenets and precepts very similar to those of christianity, and with the worship of grotesque divinities. The lamas recognise a sort of trinity, or a triad consisting of a paramount deity, a prophet, and a book; and the people are exhorted to truth, chastity, resignation, and mutual forbearance and good will. A number of images are observed in their temples and chambers, to whom incense, fruit, and meal are offered, and hymns and prayers are addressed; yet these images are not considered as the representation of the highest order of beings, of Buddha himself, or of his manifestations."

Mr. M. also describes some of the religious ceremonies of Ladakh, at which he was permitted to be present.

We must now take our leave of these volumes, only observing, in conclusion, that they must always form a valuable work of reference on subjects connected with the countries to which they relate; and that the information which they afford, there can be no doubt, may be depended on as genuine.

The South Sea Islanders: a Christian Tale. Moraig, or the Seeker for God: a Poem. By JOHN DUNLOP, Esq. London: Houlston. 12mo. Pp. 236. 1841.

THIS is a strange book. It begins with a five-act play, by one to whom, apparently, the drama is matter of abomination; and it ends with a poem by a Teetotaller, of which many a dithyrambick is tame and vapid. Of the "Christian Tale," as the melodrama is called, we have little to say. It lacks colloquial spirit and interest of plot, but it is well meant; and here and there states, but prosaically enough, the difficulties which conscientious missionaries must encounter in collision with heathenism.

The idyl called "Moraig" is much more piquant; for queerer poetry it has seldom been our hap to meet with. Moraig is a girl, in a neglected island of the Hebrides, "distant more than a score of Highland miles" from any "house of God;" and the author's gratitude for any notice of these almost expatriated beings is thus expressed:—

"A sermon some had heard from the Stag's Pale;
A huge rock in the midst of a deep vale,
Where drowsy dulness, in five tedious years,
Preach'd once to ign'rant and to wond'ring ears."—P. 178.

Moraig yearns for instruction, and elopes from home. She gets "Answers" (in so many cantos) to her question, "Knowest thou of God?" from the maiden, the angler, the hunter and shepherd, the ferryman, the minister, and the saint. Unsatisfactory ones, of course, from all but the last, whom she meets "in the chilly corner of a street," and who turns out to be a countess; and even more, "for this a saint was of the royal line." She takes Moraig home, and enlightens her, after this sort.

"She fix'd the youthful wand'rer in her dwelling;
And now upon the mind that dwelt in night
Refulgent gleams a new and glorious light:
The unfictitious tidings are divulg'd
That were of certain fact by God promulg'd:
The questionless, authentic record solv'd,
No more in mixtures counterfeit dissolv'd;
No more explain'd away, dissembled smooth,
But radiant and majestic, genuine truth.
And not propounded by bold hirelings base,
A shuffling, venal, mercenary race,
Whose knowledge is but ignorance of Christ,
But by an *owner* of the pearl unpric'd,
Vers'd in the struggles of the narrow road."—P. 225.

The Scottish minister is represented as sick, clamouring for whisky, and caring for nothing else. His elder discourages the request, from an apprehension of the Temperance folks, who, it seems, "twitted the presbytery." And he finds an ally in the doctor, who—

"'gan to say, mortal disease
Had seiz'd the sick man now without surcease;
It matter'd not whether he bouse or guttle,
To moribunds their diet 'vails but little;
Yet if true counsel in morbosity
Is sought, methinks no strait necessity
Exists for this same cheering cordial."—P. 220.

Moraig settles the business, as to herself, by leaving the manse thus :—

“ Up she sprung,
And at the open window forth her flung
Bolt through the casement, without farther note.”—P. 221.

Amid all this whimsicality upon a serious subject, the imagery is sometimes such that we are almost deluded into believing, that, despite Mr. Dunlop's bad taste, he possesses poetic power; but such words and phrases, such rhyme and rhythm, such crazy metaphors and objectionable sentiments, constantly crowd in, as put all better hopes to flight. Our bewilderment, as critics, can only be expressed in the author's own words :—

“ Weary with annoyance
Incident to the case, having no science
To parry the perplexity that link'd
With where the lamp of reason was extinct,
Or such supposed,—judging, at any rate,
That lunatics, the favourites of fate,
May be resign'd to destiny; a charm
Possessing still, conservative from harm,—
We brook the fretting wound we cannot heal.”—P. 182.

A Visit to the Indians of the Frontiers of Chili. By Capt. ALLEN F. GARDINER, R.N. Seeley. 12mo. Pp. 194. 1841.

WE gather from this little work that Captain Gardiner is a voluntary pioneer in the missionary cause, or an *unsent missionary*—an Iricism which may be allowed in words, seeing it is so prevalent in deed; and this is a report of a total failure upon new ground. The motive of his visit must be respected, however opinions may differ as to the mode adopted, and degree of judgment displayed in the undertaking. His narrative of the journey, which he and his family took across the Cordilleras, before the annual track was beaten, is lively and interesting; and the little he has to say in the way of remarks on the state of the country, and the deficiency in refinement among the Spaniards, is clearly and amusingly given. His ardent good wishes for the civilization and conversion of the Indians of South America derive no encouragement from the political position in which he found them; for even enthusiasm such as his was evidently damped by the complicated obstacles which Protestant missionaries must look to encounter in that field of toils. Experience has enabled him to offer some sensible hints on the subject of future efforts. Altogether the book is of a very readable sort, whether the reader concurs in the writer's opinions or not.

The Spas of England, and Principal Sea Bathing Places. By A. B. GRANVILLE, M.D., F.R.S. Author of “*The Spas of Germany*,” “*St. Petersburg*,” &c. *Northern Spas.* 8vo. London: H. Colburn. 1841.

WHILST the press teems with travels in every part of the globe, and accounts of adventures in France, Switzerland, Germany, Italy, &c.,

succeed each other without intermission, seldom, if ever, does a volume appear, having for its object to describe any particular portion of our own favoured land. And yet, singular as it may at first sight appear, we believe there are many persons, even among the better classes of society, who are by no means well acquainted with the local beauties and peculiarities of their own country, whilst they are perfectly familiar with the physical and moral features of other lands. We therefore hail with pleasure the appearance of the volume before us, which not only promises to extend the acquaintance of our countrymen with their native land, but will, we hope, induce other writers to follow in the same path, and to present the public with descriptions of those districts of the country which our author has not touched on.

With regard to the medical character of the present work, we can of course pronounce no opinion; but the more miscellaneous portion we may safely declare to possess much interest and information. To those persons who, in search of health, amusement, or relaxation from some of the busy employments of life, may wish to visit some watering place or spa, and who may be deterred by fear of expense (and we would hope by the better motives of attachment to home, and a sense of duty to the land which has given them birth) from resorting to the continent—to such Dr. Granville's work can scarcely fail to be useful and agreeable. The present volume is confined to the northern spas, but another it seems is to succeed, which will include the southern spas, with the principal bathing places. The descriptions given in the volume already published are full and complete, and diversified with much incidental matter, particularly those of Harrogate and Scarborough. Dr. G. has also given two chapters on the subject of rail-road travelling, many parts of which are well worthy of attention; much of what he says confirms the opinion which we have always entertained of these gigantic monopolies and nuisances, for such they certainly deserve to be called. He points out many of the evils necessarily incidental to this mode of travelling, unrestricted and uncontrolled as it at present exists, and draws a striking picture of the contrast exhibited by the mode of travelling in public vehicles, on a turnpike road, which is regulated by strict laws and binding regulations, to that on the rail-roads, where everything is left to the arbitrary caprice and grasping cupidity of avaricious speculators. On some of these lines, according to Dr. G., the charges appear to be higher than in stage-coaches, and rudeness and insolence on the part of the officers and servants attached to them are superadded. He says—

“The rail-road from London to Birmingham is in fact an ill-managed concern. Present yourself in any garb you please to the counter of their offices; assume the most affable or beseeching tone of inquiry you can, still you will either get no answer at all, or one which you would hardly give to your own menial servant.”—P. 15.

This is rather too bad. We should have thought, that after driving most of the stage-coaches off the road, causing the ruin of inns, and throwing out of employment hundreds of persons when too old to begin life anew,—defacing the appearance of the country,—corrupting the morals of the various villages through which the different lines

pass, by the gangs of ruffians who are employed in their formation,—assuming powers almost irresponsible, totally inconsistent with the constitution of the country, charging whatever seems good to them—after having done all this, we should have thought, we say, that the rail-road companies might, even in the plenitude of their dignity and power, have instructed their servants to use civility, at least, towards the public.

We must not omit to mention the detailed and very interesting account of Studley Park, the magnificent domain of Mrs. Lawrence, near Ripon, with its noble appendage of Fountain Abbey, to the numerous beauties of both of which Dr. G. has done full justice.

Notwithstanding the favourable opinion which we have expressed on many parts of this work, there is one subject on which we most decidedly differ from Dr. G., and we are only surprised that an author who in many places has manifested so much good feeling, should have permitted himself, when speaking on education,—a subject, by the bye, which we do not think has much connexion with the English spas,—to be so run away with by the crude and absurd *liberal* notions of the day, as to talk of the necessity of a scheme of *secular* education enforced by the state, and to extol the merits of the Prussian system, &c.

There is an old-fashioned proverb which we beg to recommend to the attention of Dr. G.; it might be recommended indeed with considerable advantage to the notice of many writers, aye, and legislators too, in the present day—*Ne sutor ultra crepidam*.

Letter to the Rev. W. F. Hook, D.D. Vicar of Leeds, with Observations upon his Letter addressed to the Right Reverend the Lord Bishop of Ripon. By the Rev. THOMAS KENNION, M.A. Incumbent Minister of High Harrogate. London: Seeley. Pp. 13.

As Mr. Kennion is, we believe, a highly popular preacher among the fashionable idlers at Harrogate, we were naturally anxious to peruse this letter, in order to form some faint notion of the super-eminent qualifications necessary for the formation of such a distinguished character. If, however, the production before us may be taken as a fair specimen of the writer's religious principles and powers of thought and language, we have the satisfaction of knowing that far less gigantic acquirements are necessary to be a popular preacher at a fashionable watering-place than we had before ventured to imagine. We can truly say, that within the same number of pages it has never been our misfortune to meet with such an heterogeneous mass of misrepresentation, ignorance, vanity, and nonsense. We dare not, of course, insinuate that any study so trivial and uninteresting as ecclesiastical history should be a favourite among the pick-nicks of Harrogate; but we did indulge a forlorn hope that the incumbent might, after some little search, have placed his hand upon some thickly dusted tome in his own library, the most hasty glance at which would have prevented him asserting, against the testimony of those stubborn things—historical facts, that low-churchmanship does not

tend to Socinianism;—in other words, that persons who rely upon private judgment only in their interpretation of Scripture do not argue upon the very same ground as these God-denying heretics. But Socinus himself shall witness against Mr. Kennion: “Deum tantummodo præceptorem habui sacrasque literas. Quinetiam in universa ipsa divinarum rerum scientia, quæcunque tandem illa in me sit, præter unum Lælium, patrum meum, * * * nullum prorsus magistrum me habere contigit.” Here, then, Mr. Kennion and Socinus exactly agree; neither acknowledges any interpretation of Scripture but that made by himself or his friends. Again, how is it that Calvinism and Lutheranism have, for the most part, sunk down into Socinianism? Were not also Episcopius, Clarke, Hoadley, and the whole herd against which Bull and Waterland so victoriously contended, first low-churchmen before they declared themselves Arians and Socinians? Did not also Dr. Doddridge hold the same views in this respect, out of the church, which Mr. Kennion does in the church? and have not, on the authority of Professor Scholefield, the meeting-houses which Doddridge founded got into the hands of the Socinians? And did not a teacher in the same heretical sect publish a sermon the other day at Leeds to show that private judgment is the great charter of Christians, or as Mr. Kennion more poetically expresses it, “truth coming from the fountain of eternal wisdom need not to be clarified by a filtration through the mind of man?” Such testimony, however, goes for nothing with our author. Allow me, says he, while admitting *your own* system (whose? not Dr. Hook’s, certainly, for he has no system but the system of the Church Catholic) tends to *Popery* as its extreme, allow me to deny that the system of which you disapprove tends to Socinianism. Of course, to such a modest request as this, no critic could be so inhuman as not to make every allowance. Such, then, to be serious, is the style of Mr. Kennion’s letter,—if it be written by him, though we have a shrewd suspicion that it is the production of some roguish wag at Harrogate, who, having assumed the name of the reverend incumbent, wishes to hoax the vicar of Leeds, who, if we mistake not, is too wise a man to trouble himself about such a scribbler, whether real or fictitious.

Articles of Inquiry, put forth at the Primary Visitation of DR. R. MONTAGUE, Bishop of Norwich. Cambridge: Stevenson. 1841.
Pp. 124.

FROM the variety of initials appended to the notes, it appears that several individuals are concerned in the republication of these “Articles,” which it is announced are the first of a series to be edited in a similar manner. We surmise that the undertaking may be traced to the “Cambridge Camden Society,” whose useful labours we have already had occasion to record. But be that as it may, we have no hesitation in approving the design, and we anticipate not only much gratification to the curious, but that a mass of matter will be collected capable of affording valuable illustration to many ecclesiastical customs, and by the aid of which the origin of many abuses may be detected. The views of the compilers seem to be good and sound, but

the tone is somewhat too querulous. A memoir of Bishop Montague is prefixed, of which we cannot speak very highly. Indeed, our respect for the Bishop, though he had the merit of being on the right side, is not of the highest order.

Four Sermons; intended to illustrate the Argument of the Three First Chapters of the Epistle to the Romans. By the Rev. J. HOLROYD, M.A. Incumbent of Christ Church, Leeds. London: Rivingtons. Leeds: Cross. Second Edition.

ALTHOUGH a preface has been stitched to the old impression of these sermons, which is the origin of the imposing designation, "second edition," doubtless for the purpose of answering some very serious objections brought against them in an able review in the Leeds Magazine, we are sorry to find that the objections remain unanswered. These sermons are inelegant in style, weak in argument, and unsound in doctrine.

The Ritual of the United Church of England and Ireland illustrated, with Occasional Reference to the Objections of Dissenters. By the Rev. GERALD WENSLEY TYRRELL, M.A., &c. &c. London: J. W. Parker. 1840. Pp. 383.

THIS is a modest, but very creditable volume. The principles contained in it appear to be good, though one is rather surprized to find Pinder and Riddle (themselves authors at second-hand) referred to as authorities. The first chapter of the book contains a defence of forms of prayer; the second a history of the Prayer-book; and the third some account of the prefaces and rubrics. The remainder is devoted to an explanation of the liturgy and occasional service in detail.

It is pleasing to find that the revival of right principles is not confined to this side of the Channel. We are glad to add the name of our author to those of Todd, and Crosthwaite, and Butler. Mr. Tyrrell is also one of the diocesan secretaries to the Church Education Society, which we understand is no where doing its work better than in the diocese of Down and Connor.

He seems to entertain a very high and well-deserved esteem for his excellent diocesan, Bishop Mant, whose commentary on the Prayer-book has been largely used in this compilation.

Tales of the Village. By FRANCIS E. PAGET, Rector of Elford, &c. Second Series. London: Burns. (Vol. XVI. of the Englishman's Library.)

THOSE whose tastes have not been corrupted by false excitement, will find much pleasure in Mr. Paget's gentle and convincing style of writing. The book is, perhaps, better fitted for the drawing-room than for the cottage or kitchen; nor is the schoolmaster, we regret to say, less needed in the former than in the latter. The principal points in

dispute between the Church and Dissenters are discussed in the course of the narrative with great temper and moderation. The author promises a concluding series.

Mr. Parker (Oxford) has just republished Sir Henry Spelman's valuable little tract, "De non termerandis Ecclesiis," with the no less valuable preface of his nephew Clement Spelman. The book has been very diligently edited; and the references to the Fathers are given so copiously as to constitute almost a "catena" upon the subject of tithes. We wish, by the way, that some one would reprint Kennett's "History of Improvements;" it is the best, most comprehensive, and most popular of all the works on that subject. Moreover, the old editions are hardly to be met with.

We desire to call attention to another little volume in the series of Mr. Parker's Reprints, which strikes us as both peculiarly valuable in itself, and most appropriate to the place in which it is published. It is entitled, "Letters from a Tutor to his Pupils," by the Rev. W. Jones of Nayland; and is now edited by Mr. Coleridge of Eton. Nothing so good can be placed in the hands of the young student. The theology of this author is proverbially sound: but it is not so generally known that he also possessed a great variety of accomplishments, which shine forth in every page of these Letters: his style, moreover, is exceedingly vigorous, and very elegant.

"Selections from Robert Hall," &c., by C. Badham, B.A. (Ball, Arnold, and Co. 1840) will be read with interest by the admirers of that remarkable man. Many who have no foremost place among them will be more attracted to the book when they hear that its margin is filled with extracts, nearly as copious as those in the text, from Burke, Coleridge, Bacon, Jeremy Taylor, Augustine, &c. We confess we think that the notes and the text might, with propriety, have changed places.

"Popular Lectures on Man," by John White, M.R.C.S. (Darton and Clark, 1841), are amusing reading, as all medical books are well known to be.

"Statistical Exercises on the Maps of Great Britain and Ireland," by E. C. Nunn, second edition, (Simpkin, Marshall & Co.) contain a great variety of information for most adults, we take it, no less than schoolboys; at least, we speak for ourselves. As to its usefulness, as a lesson book, we have our doubts. It is too heterogeneous and unsystematic,—we might almost say anarchical; no proportion of dignity is observed between its facts. What is either teacher or learner to make of a combination like this—"Dorchester, Burton, and Nottingham are noted for ale; Greenwich, for the Royal Observatory; and Windsor, for the magnificence of its castle"? Still, the idea is a good one. In the next edition we recommend Mr. Nunn to insert a few more ecclesiastical facts. He does not decline such, for he treats us to the number of parishes in each county, and tells us where *Catholics* (Papists, we presume) most abound, and where *Wesleyans*. Let him, then, provide the young with the dioceses, and their cathedral towns, which are surely as important for young learners as the circuits.

"John Huss, a Memoir, &c." translated from the German, by Margaret Anne Wyatt, with an Introductory Note on Popery, by a beneficed Clergyman of the Anglican Church, (Seeley and Burnside, 1841,) is a work at once satisfactory and unsatisfactory—satisfactory, inasmuch as the preface proves how widely spread orthodox principles are among the clergy, even of very various schools, in some particulars; unsatisfactory, as regards the main work, and the misplaced zeal which has induced any one to translate it. As far as we can

make out some obscure passages about the division of Primitive Christianity into Unitarianism and Trinitarianism, and a league formed in the third century between the Jewish, Greek, and Roman priests, "with a view of making the best of their altered condition," and their in consequence converting "the God of the universe into the imaginary God of a party, and themselves into his privileged ministers," we think the book indicates a deeply heretical vein of thought, and one most uncongenial to that which runs through the preface.

While we are on the subject of heresy we must say a word or two on a work which we should have thought too absurd to notice, had we not seen that its anti-church spirit has procured it the praise of a dissenting contemporary. "Anti-Popery, &c." by John Rogers, a new edition, (Simpkin, Marshall & Co. 1840,) is, in addition to much unsoundness of principle on some important points, heretical on no less a one than the Eternal Sonship of the Second Person in the Trinity. This may serve as one out of many warnings to those who make light of Church authority.

"The Christian System Vindicated, &c." by the Rev. D. Moore, B.A. of St. Catharine's Hall, Cambridge, and Assistant Curate of St. Bride's, (Tyas, 1840,) seems the work of a man of thought and information; but we own we think we have enough of evidences. It is more important at present to point out to the higher classes what tones of thought and feeling, and what habitual maxims and practice, indicate an infidel spirit, than to refute infidelity itself; and as for the lower orders, if their faith be unsettled, a different treatment must be administered than such books as the one before us could supply.

"Letters to an aged Mother," by a Clergyman, (Seeley and Burnside, 1841,) were, as is believed, a comfort to her to whom they were addressed. They are calculated to be so to many besides.

"Abraham, the Father of the Faithful," (Edinburgh, Menzies; Tilt and Bogue, London, 1841,) is written in the worst and most verbose taste of Scotland.

Far more offensive, however, in the same way, is "A View of the Last Judgment," by John Smith, fourth edition, (Simpkin, Marshall & Co.) Would that men could be inspired with awe for what is transcendently awful! We should not then see works on the last judgment written in the vicious style, and embellished with the tawdry ornaments, of that now before us.

"Notice of an Article on Charges against Lord Palmerston, in the Dublin University Magazine," by R. Monteith, Esq. (Glasgow, Collins, 1841,) is an interesting and eloquent pamphlet. Those who may not subscribe to the author's views on foreign politics, or who may consider the whole subject altogether beyond them, will yet find profitable matter in its pages. Both in this, and the author's former pamphlet, one thing is very powerfully exhibited, the *unreality* to which, in this age, perhaps, beyond any former, we are liable; and from which no dignity of function or gravity of pursuit—nothing but real singleness of mind, will effectually secure us.

"No Peace with Rome, a Lecture in Words of One Syllable," by Edward Dalton, Secretary of the Protestant Association, (Baisler, 1841,) is the very worst thing (a strong expression) which we have read in the year 1841. On seeing that it was in words of one syllable, we at first imagined, reasoning from analogy, that Mr. Dalton meant it for a primer; and to teach young children their letters by means of books against Romanism, seemed dealing with their minds, pretty nearly as we should by their bodies, by dosing them with ardent spirits. We found, however, that Mr. Dalton restricts himself to monosyllables for a purpose every whit as absurd—even to encourage *operatives* to harangue against Popery. Now, we think the best friendship to operatives is to dissuade them (if possible) from haranguing at all: but if they must speak, let them view Mr. Dalton as a beacon to be shunned, not as an example to be followed.

The sins and corruptions of Rome, bad as they undoubtedly are, will justify no one in speaking of them in public without a theological education, and theological reading.

From this piece of rude and riotous ignorance we turn with pleasure to three specimens of transatlantic divinity: "The Churchman's Manual," by the Rev. B. Doer, A. M. Rector of Christ Church, Philadelphia, 2d edition, (Latimer, Philadelphia, 1838,) the "Recognition of Friends in another World," and the "History of a Pocket Prayer Book," by the same Author, will be read with interest by all who are sensible of the great importance of the American Church in the Christian world. The last named belongs to a class of fictions which, in spite of the violent impersonation they involve, are sure, in good hands, to be amusing. We cordially recommend these little books to any who can gain access to them. It is delightful to find the enthusiasm which American Churchmen seem to feel for apostolical order. They do not, however, strike us as always developing the doctrine of sacramental grace with equal fulness.

Two new editions of Hooker's works have just issued simultaneously from the Oxford University press,—the one being a reprint of Mr. Keble's first edition compressed into three volumes; the other, by the omission of the notes, is contained in two volumes, and sells for the extraordinarily low sum of thirteen shillings. It will be remembered that the delegates recently published two cheap editions of Clarendon, and we presume it was the success of that experiment which has induced them to put forth Hooker in a similar form. The happiest results may surely be expected, when two such authors are brought within the reach of the general reader.

"The Christian's Duty from the Sacred Scriptures, containing Exhortations to Repentance and a Holy Life, and Devotions for the Closet, in three Offices for every Day in the week, a new edition," originally appeared in the year 1730, with the approbation and assistance of several eminent divines of the period,—among others, Bishop Gibson, who then filled the see of London, and the venerable Dean Stanhope. It possesses a character peculiar to itself, every sentence which it contains being composed of the words of Holy Scripture. In describing this work we cannot do better than quote the words of the editor of the present edition:—"Considerable skill and ingenuity," he observes, "as well as a deep and intimate acquaintance with the Word of God, have been employed in the formation of this work, and the result has been an arrangement so complete in all its parts, as to afford devotional and pious exercises for every condition and contingency of this passing scene, and also to exhibit the most striking illustration of the truth, force, and practical character of the beautiful and impressive language in which St. Paul has stated the various uses to which the Holy Scriptures may be applied; 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.'"

The book forms a very handsome and portable volume, and is printed in a type suited to old as well as young eyes, a circumstance, by the by, which, important as it is, (especially in devotional books,) many publishers now-a-days lose sight of.

"Family Devotions from the Book of Common Prayer, &c.," compiled by Thomas Stephen, (Bell, 1841,) is a work in the title-page of which we are glad to see the words "second edition." It well deserves this success, being calculated to be extremely useful. Its value is enhanced by a sensible and orthodox introduction, and by a collection of "Private Devotions before the Holy Communion," of which it is surely enough to say that they are taken from the writings of Taylor, Ken, and Beveridge.

"Sacred Mountains and Waters versified," by Lady S*****, Burns, 1841, are given to the public to promote a privately charitable object, seemingly of a

very interesting nature. The little work is one of great elegance, and deserves circulation.

"The Service of God in Public," by Dean Stanley, is an extract from a valuable work of other days, which has been printed at Colchester in the form of a cheap tract; an undertaking which is always useful.

We are glad to notice, though late, "an Inaugural Lecture delivered to the Members of the Bristol Established Church Society and Book Association," by the Bishop of Gloucester and Bristol. (Bristol: Taylor, 1840.) It is well adapted to open the proceedings of a society, the design of which "is to promote the glory of God, by the religious instruction of its members in accordance with that form of sound doctrine taught in the Established Church, and by the communication of other useful knowledge, especially such as may serve to illustrate Scripture truth."

"Hints to Teachers in National Schools," selected from Modern Works on Practical Education, edited by the Rev. Henry Hopwood, of Queens' College, Cambridge, (Burns, 1841), is a little work, of which the object, as the editor informs us in a short dedicatory letter to the Archdeacon of Chichester, is "to assist in increasing the efficiency of the masters and mistresses of our National Schools, by introducing them to an acquaintance with the general principles of practical education, as set forth by writers of experience, and exemplified in the principal central and model schools in the kingdom." Passing by those works which the national schoolmaster may be assumed to possess, the editor has drawn upon those recent treatises in which the general principles of practical teaching have been insisted upon, and the regulations of the most successful schools have been exhibited. We do not see that we can better show the nature of this well-timed work than by giving the titles of its several articles. These are as follows:—1. Of the Habit of Obedience. 2. Of the Lesser Habits. 3. Of Early Religious Instruction. 4. Of Disputatious Religious Teaching. 5. Of the Insufficiency of Mere Instruction. 6. Of Teaching the Natural Sciences. 7. Of Methods of Teaching. 8. Of Blending Amusement with Instruction. 9. Of Conscious Obedience. 10. Of the Use of Words. 11. Of Guiding a Child's Mind. 12. Analysis of the Intellectual Faculties so far as relates to the Culture of each. 13. Of Mental Development by means of Language. 14. Of the Liturgy and Incidental Scriptural Teaching. 15. Of Public Examinations. 16. Of the Danger of Over-Teaching. 17. Of Teaching Orthography, &c. 18. Of the Excitement of Feeling in Infant Schools. 19. Of Teaching Geography. 20. Of Systems of Teaching. 21. Of Catechising. 22. Of the Edinburgh Sessional School. 23. Of the Monitorial System. 24. Of Intellectual Education in Infant Schools. 25. Of the Training System in the Glasgow Normal School. 26. Example of "Picturing Out." 27. Of the Labour Schools of De Fellenberg. 28. Of District Schools.

Remarks on "the Old Principle" of the Assessment to the Poor Rate, as it affected the Tithe Owner and the Occupier of Land, &c. by a Bystander, (Burns, 1841), is a pamphlet on a subject of much moment at present, written by a clear-headed man, who has given great attention to it. It will, therefore, be well worth the perusal of all who wish to inform themselves on this question.

"The Christian's Miscellany," No. I., March 1841, No. II., April 1841, (Rivington, Burns, Houlston and Stoneman, London; and Green, Leeds), seems a very promising undertaking. No I. contains two interesting and instructive Lectures on the Structure and Decoration of Churches, by the Rev. G. A. Poole, of Leeds. No. II. seems to us inconveniently short, containing hardly four pages. Its contents we think would have been better as a separate tract. Though the price has varied with the amount of matter furnished, yet we suspect people will not attach themselves to a monthly publication, unless they can count on a more considerable and uniform supply of reading. The next number, we hear, will consist of "Lectures on Choral Service," by the Rev. John Jebb, M.A.

Two volumes of "Cambridge University Sermons" have recently been published; one by the Rev. J. Hildyard, Fellow and Tutor of Christ's, (Rivington, 1841), to which is appended a Plan for the introduction of more effective theological education in the university; the other on "the Image of God in Man," by the Rev. William Harness, A.M. of Christ's Coll., and Minister of Regent's Square Chapel, St. Pancras, (Rivington, 1841).

"A Collection of Sermons" by different Clergymen, chiefly we believe in the north, has just been very elegantly got up at Chester, (London: Hamilton, Adams, & Co.) The names of Bather, Blomfield, Buddicom, Evans, Raikes, &c. will sufficiently indicate to all what they may count on if they purchase the work. If the other sermons be worthy of the only one we have read, that by the Rev. R. W. Evans, the volume is a truly valuable one. The discourse in question is entitled, "Christian Conduct as affecting Missions," and ought, we think, to be published as a separate tract for young men going out to India, and their relatives and friends.

One of these authors, the Rev. G. B. Blomfield, Rector of Stevenage, Herts, and Canon of Chester, has also published a volume of "Sermons," (Hatchard, 1841). As far as our hurried glance into them entitles us to judge, we should say that they give a very pleasing indication of the character of his teaching.

Among single sermons we have to notice one "On Refusing Consent to Sinners," by the Rev. Johnson Grant, Minister of Kentish Town Chapel, printed by Edward Drew, New Chapel-place, Kentish Town, 1841.

Dr. Pusey's beautiful sermon, entitled "Christ the Source and Rule of Christian Love," lately preached at Bristol, is referred to in another part of this Number.

MOTETT SOCIETY.

Those of our readers who have followed us in our remarks on "Church Music," will be glad to be told of the formation of a Society having for its exclusive object the cultivation of that kind of Music which we are engaged in recommending, as that which is proper to sacred subjects. There were, of course, associations previously existing for the practice of sacred music, and others in which *ancient* music, sacred and secular, was performed; but in all of these the mixed character of the music, and in some, the mode in which the proceedings were conducted, have proved insuperable objections to many lovers of Ecclesiastical Music. In the present society it has been the aim of its originators to obviate those inconveniences, and to make such provisions as are calculated to ensure the reverential performance, and right appreciation of the Music of the Church.

We have been favoured with a copy of the Society's rules, which we subjoin; and as we understand that the first meeting has already taken place, and that the number of members will be limited, no time should be lost in communicating with the secretaries, by those who desire to avail themselves of its privileges.

LAWS.

I. The object of this Society shall be to revive the study and practice of the ancient CHORAL MUSIC of the CHURCH, understanding by this term the sacred compositions of the best masters down to the middle of the seventeenth century.

II. The Society shall consist exclusively of members of the English Church.

RULES.

I. Every member of the Society shall subscribe one guinea annually; the subscription to be considered due on the second Wednesday of April in each year. A payment of half-a-guinea shall also be made by each member on admission.

II. Ladies shall be eligible as members.

III. The affairs of the Society shall be managed by a Committee, consisting of twelve gentlemen, exclusive of members *ex officio*. A majority shall be Clergymen.

IV. The President, Vice-Presidents, Secretaries, and Treasurers of the Society, shall be members of the Committee *ex officio*.

V. Any three members of Committee shall form a quorum.

VI. The Society shall hold a meeting for practice on Monday evening in each week, or at such other times as may hereafter be determined by the Committee. The meetings shall commence at half-past seven o'clock, and close at ten.

VII. Each member of the Society shall have the power to introduce one visitor at each meeting.

VIII. A statement of the accounts of the Society shall be printed and circulated amongst the members annually.

IX. All vacancies in the Committee, by retirement or otherwise, shall be filled up by the Committee for the time being.

X. Every new member of the Society shall be proposed by two members, and be elected by the Committee, if unanimous. The names of candidates to be sent in writing to the Secretaries.

XI. It shall be the province of the Secretaries to select the words and music to be sung at each meeting; and to make such other arrangements respecting the choir as may be necessary for carrying out the design of the Society.

XII. The Committee shall have the power of adding to, or altering the Rules, as they shall deem expedient, provided that such additions or alterations do not infringe the Laws of the Society.

COMMITTEE.

The Very Rev. the DEAN OF CHICHESTER.
 Rev. W. DODSWORTH.
 Rev. P. MAITLAND.
 Rev. F. OAKELEY.
 Rev. C. PAGE.
 Rev. Dr. PENFOLD.

Rev. E. H. THOMPSON.
 Mr. BELLASIS.
 Mr. BURNS.
 Mr. LESLIE.
 Mr. RICHARDSON.
 Mr. WOOD.

SECRETARIES.

Rev. G. S. WOODGATE.
 Mr. DYCE.

TREASURERS.

Rev. T. M. FALLOW.
 Mr. MADOX.

Donations towards a fund for purchasing a stock of Music for the use of the Society will be received; and gifts or loans of music suited to its purposes will be thankfully acknowledged.

P.S.—It is in contemplation to prepare a Series of Selections of Standard Church Music, to be printed for the use of the Society.

* * The Society will hold its Meetings for the present at the All Souls' and Trinity National Schools, adjoining All Souls' Church, Langham Place, every Monday evening, at half-past seven.

It is requested that communications for the Secretaries be addressed to the care of Mr. Burns, 17, Portman Street, Portman Square.

MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

ON AGRICULTURAL LABOURERS' COTTAGES.

SIR,—Within the last fifty years, a great improvement has taken place in the dwelling-houses of all classes in this country, except the lowest, and this improvement is especially observable in the houses of what are called the middle classes. The residence attached to a large farm, in these days, is often as extensive as, and generally more comfortable than, that occupied by the lord of a small manor an hundred years ago; indeed, many an old manor-house, still perhaps dignified with the title of the Hall, would now be considered an insufficient residence for the principal tenant on the estate. The same observation applies to the houses of tradesmen in country towns and villages; the thriving village shopkeeper having now frequently almost as comfortable a residence as a gentleman of small fortune had in the days of our grandfathers. Improvement has, however, made but little progress among the cottages of agricultural labourers; with a few exceptions highly creditable to benevolent land-owners, who have, in some cases, improved or rebuilt their cottages, labourers' dwellings in general are miserable abodes, destitute of every convenience and comfort. Our peasantry are, in fact, in a worse condition as to cottages, than they were a century ago. I need only observe, in proof of this assertion,

that, while the population in every parish has increased to a large amount, the number of cottages has not increased in proportion. In most agricultural villages there is an insufficient number of labourers' houses. Hence cottages are frequently divided into tenements, and two large families are often crowded into a small dwelling, which scarcely affords decent accommodation even for one. The disuse of small farms, which, by adding to the number of labourers, has lowered wages, increased the poor rates, and has had a general ill effect upon the condition of the peasantry, has also been prejudicial to them in regard to houses. Formerly their male children lived in the farm-houses as yearly servants, from early boyhood till they were married; a custom which thinned the inmates of the cottages, delayed the period of marriage, and had many other good effects upon the condition of the labouring classes.

Cottagers were then also a less numerous body in proportion to the population, in consequence of the number of small farms. All these causes have had a tendency to produce the miserable state of cottages in general; and I believe it may be truly said, that the peasantry are more uncomfortably crowded, and altogether worse housed, than they were a century ago. The prominent defects of cottages may be thus enumerated. 1. *The want of a sufficient number of bed-rooms* for the decent accommodation of a family. 2. *The want of offices, as pantry, fuel-house, &c.* 3. *The very bad damp situations in which they are placed.* And 4. *The general discomfort and dilapidated state of the buildings.* In the country where I reside the great majority of the cottages contain only two rooms—a kitchen, with a bed-room over it. The bed-room is generally in the roof, often a mere loft open to the thatch; the sidewalls in many instances scarcely rising two feet above the floor, and frequently having a window that cannot be opened. The kitchen is commonly a low comfortless room, in which a full-grown man cannot stand upright;—I was lately in one which could not be five feet six inches high, and I had a practical proof of the misery of living in such a room, by twice knocking my head against the rafters of the floor above, before I could get to a seat. The kitchen is usually dark, the small window being placed in the worst possible situation for lighting the room: the door has the same fault of being in the wrong place, and seldom excludes the wind. In the chalk country where I reside, the villages commonly stand in the valleys for the convenience of water. The floors of the cottages are therefore damp. Those of the worst description of dwellings have no pavement, and are below the general surface;—they are consequently wet for several months in the year: springs rise in many of them, and several are occasionally flooded. To show the improper sites chosen for cottages in my own neighbourhood, I will mention, that the flood caused by the breaking up of the frost in January actually destroyed no less than thirty cottages in two adjoining villages; leaving, at that severe season, nearly 200 people houseless, and with their little property all lost. Three persons were drowned; and even the pigs, the poor man's chief treasure, were found dead about the ruins when the waters had subsided. Another defect usually observed in cottages is the want of what may be called offices. Few have any thing in the way of a wash-house;

consequently all the dirty work of a large family must be done in the kitchen. The generality have no other place in which to keep provisions, but a little dark place under the stairs; and many have no out-office whatever, nor a shed for fuel, so that the kitchen is the common receptacle for every thing, and the place for all the dirty work. Very few cottages have a proper drain to receive the dirty water, every thing of this kind being usually thrown outside the door into a filthy pool which taints the air, both in the cottage and around it, with its unwholesome exhalations. When I close this description with the prevailing misery of cottages—a smoky chimney, it will not be thought strange if too many labourers are tempted to fly from such a home, to the warm, comfortable tap-room of the beer-shop or public-house. Such is a cottage kitchen in general: above it is too often the only bed-room, to which you ascend by a most awkward staircase, sometimes a perilous mode of ascent to strangers. I have already spoken of the bed-room as in most cases an unceiled loft in the roof, ill lighted and ill ventilated. As the kitchen is also unceiled, and the boards of the floor are usually some distance apart, the bed-room is anything but private; the dust and steam from the kitchen pass through the chinks in the floor; indeed, in many cases, it can scarcely be considered a separate room, having no door even at the foot of the stairs. In these wretched lofts whole families sleep, of both sexes and of all ages; married and single, sick and well; having for a companion, when a death occurs, the corpse of one of the inmates. I had occasion not long since to visit a young woman who was dying of a decline after the typhus fever. She was lying in a room such as I have described; a long dark loft, with one window at the end, which had no opening, and looked towards the dead wall of a cottage about four yards distant. The floor was full of holes, and in such a state of decay that it was scarcely safe to walk on it. Cobwebs, covered with dust, hung from the thatch over the stump bedsteads which were placed in a row on each side, so close together that there was only space to pass between them. In this wretched loft, twelve people, including children and three married couples, slept at night, till death thinned them. The mother of the family and her two sons in law, had died in the same room a short time before; and the young woman, a widow at twenty, followed them a day or two afterwards. Her husband, a strong young man, sickened and died soon after he married and came to live in the house. He was kept too long unburied, the family sleeping as usual in the room with the corpse. The typhus fever soon followed, and killed two members of this wretched family, of whom four in all died within the space of eight or nine months. This is certainly the worst case that has come under my observation; but I have known others, in which persons have been obliged to sleep in the same room with fever patients, and with the bodies of those who have died of typhus. This dreadful disease is the great scourge of the poor. It is caused, in too many cases, by the want of proper drains to carry off the filthy water, and by the damp state of cottages; and when it gets into a dwelling with only one bed-room, the sufferings of the wretched inmates may be imagined: they are well known to benevolent individuals who visit the poor, and to your clerical and medical readers.

Now, while cottages are such as I have described, while both sexes are thus compelled to sleep in the same room, can we wonder at the gross immorality of the peasantry? The wonder is, that they have any sense of decency whatever, being compelled to live almost in a state of nature, by the want of decent accommodation in their cottages. I have frequently heard observations upon the little improvement produced in the moral habits of the poor, by the spread of religious education, and I have myself had many occasions to lament this failure. I ascribe this failure in great measure to the want of bed-rooms in cottages. How can education produce its due effect, when the homes of the children do not teach them that early delicacy, which, if not morality, is inseparable from it; the enamel, so to speak, of the character, which, if once rubbed off, leaves it open to corruption and decay. I am aware that this paper may not be considered quite in its place in a religious periodical. But I trouble you with it in the hope that it may meet the eye of some of the clergy who have influence with wealthy land-owners; who in many cases might be induced to improve their cottages, if the subjects were brought to their attention by their parish minister. Clergymen who reside in parishes with peers and large land-owners are usually on friendly terms with their principal parishioners, and have sometimes an influence in the distribution of their charities. It must be said, to the honour of our aristocracy as a body, that their charities are in many cases munificent, and that they are ready to every good work. A word in season from the clergyman of his parish might induce many a large proprietor to improve the dwellings of the poor on his estate. Many only require to have their attention drawn to the subject. If they knew the real state of the case, and what a blessing they would confer on the poor by the improvement of their dwellings, they would, I am sure, set an example which must have its effect, even on those who build cottages for profit. Certainly no greater benefit could be conferred upon the poor, both as regards their personal comfort and their morals, than to provide for them suitable cottages.

I am, Yours, &c.

SELIM.

[SELIM has no reason to fear that his interesting paper will be out of place in our pages; since, even did we professedly confine ourselves to religious matters, he has himself established the connexion of his subject with them. The cottages of his neighbourhood seem to us a good deal below the average, and therefore those conversant with happier localities may be apt to turn away from his remarks as in no way concerning them. This, however, would be a serious error. No where, as far as we know, are the cottages of the English labouring poor what they ought to be. The sight and the thought of the one bed-room have often pained us; and a serious evil, both moral and physical, it assuredly is. Where the aristocracy have the matter in their own hands, we trust all that is requisite is for their attention to be called to the subject, to ensure something being done. There is, however, a large class on whom Selim's remarks have an important bearing, less open, we fear, to generous influences; we mean the tradesmen and other men of business, who, in populous places, are very partial to the sort of property which consists in small cottages and tenements. Their power is great, and too frequently abused. We have sometimes thought that the clergy, in such neighbourhoods, might with advantage address such from the pulpit, and press on them their serious responsibilities,—their power in various ways for good or for evil.]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE OF
CHURCH EXTENSION.

No. I.

ANGLICAN divines of the present day regard, or at least leave others to regard, the divine right of tithes as an exploded doctrine. A clergyman has been nominated to the office of Tithe Commissioner, and under his auspices, and those of his brother commissioners, *voluntary* proceedings for the permanent commutation of tithes have commenced in 9,177 districts!!! Under these circumstances, as the subject is so little understood, it may be well to consider whether we are justified in thus tamely parting with the old doctrine—whether we be not surrendering that which it never was ours to surrender—and betraying something more sacred than we had imagined. No professed treatise, enforcing the views which I am now about to suggest, has appeared since the essay of Leslie, at the commencement of the last century. It is very remarkable, that after so long a silence the subject should be brought before the public by a clergyman of the Presbyterian communion,* and the more so as the divine right of tithes is, in my judgment, the doctrine of the Catholic Church, but forms no part of the system of Presbyterianism. The author shall be permitted, in the first instance, to tell the history of the subject in his own mind.

“It is upwards of two years since the author met in society with a friend, who, in the course of conversation on the voluntary controversy, which at that time engaged much of public attention, expressed it as his opinion, that both parties were wrong, and that the ministers of religion ought, as under the Levitical dispensation, to derive their support from tithes.

“On asking him why he thought so, he replied, that it seemed to him obviously to follow from the whole tenor of the word of God. If so, it occurred to the author, that, as the Scriptures were equally open, and the promise to be led into all the truth contained in them, equally given to all, in the use of the appointed means, what seemed so clear to another, would become equally evident to him.

“With a simple and earnest desire to ascertain the truth, he studied the scriptural evidence for the divine origin and lasting obligation of tithes; and the result was, that by a process of reasoning analogous to that by which the perpetuity of the Sabbath—the propriety of infant baptism—and the duty of the State countenancing and supporting the true religion—and taking cognizance of breaches of the first, as well as of the second, table of the law, are established—he arrived at the conclusion, that the tenth is that proportion of every man’s income which God, by an eternal law, claims as his own.”—Preface, pp. xiii. xiv.

“To this conviction the following essay owes its origin. In it the author has endeavoured to state clearly the grounds on which he maintains the divine right of tithes. Whether the argument will appear as satisfactory to others as it has done to himself, remains to be seen. But whatever may be the opinion of others, it will not be easy for any one to uproot the strong and decided conviction he entertains, *‘that the things which he has written are the commandments of God;’* and with this conviction, he will readily be excused in claiming from all his readers a calm and deliberate consideration of the validity of the argument maintained.

“If the conclusion be well founded, a deep and solemn responsibility rests upon

* “The Divine Origin and Perpetual and Universal Obligation of Tithes. By a Clergyman of the Church of Scotland.” 8vo. Longman, 1840.

every individual into whose hands the following essay may come. For in all probability he has been, and is at this moment, living in the violation of a divine command, of a command as explicit and as sacred as *Remember the Sabbath day to keep it holy*. Whatever excuse on the ground of ignorance he may plead for its violation in time past, that excuse is for ever taken away, now that it is solemnly declared to him, that he is as little at liberty to retain to himself, or to apply to any secular purpose, the tenth of his increase, as he is to seek his own pleasure on God's holy day. If the argument maintained in the following pages be valid, the obligation to consecrate to God *the tenth of his income*, is as binding as the obligation to consecrate to him *the tenth of his time*."—Preface, pp. xv. xvi.

"And were the views stated only to receive that attentive consideration which their importance demands, he feels persuaded that not many years would elapse ere the obligation of tithe would be as universally acknowledged, as it was during *five thousand years of the world's history*."—Preface, p. xvii.

I must next extract his argument to prove the divine right of tithes to be a doctrine of the Catholic Church.

"1. *It is ample*.—It is the testimony, not merely of a few, but of many of the fathers; not of those less esteemed, but of those who in all ages have enjoyed the highest reputation for soundness of judgment, piety, and learning, and whose authority has ever been regarded as of the greatest weight. It is the testimony not merely of a few, but of a succession of councils, held at various places, widely distant from each other, and in various ages of the christian church. It is the testimony not merely of provincial, but œcumenical councils.

"2. *It is Uniform*.—Amongst those whose evidence we have adduced on the subject of tithes, there is no discrepancy of opinion. In all ages we find but one language employed. Whether we consult the writings of the fathers, or the decrees of councils, we find that their authors speak as those who were moved by the same spirit, and to whom, from the same source, was communicated the knowledge, that tithes were, from the earliest ages, set apart as the inalienable patrimony of the church. All of them express themselves in identically the same terms in regard to the foundation on which the right to tithes rested. All of them point not merely to the statutes of the Old, but to the declaration of the New Testament, as the source whence they derived the opinion that they were designed to be perpetual and universal obligation.

"3. *It is decided*.—The writers whose opinions, and the councils whose decrees we have quoted, speak in no ambiguous or doubtful terms of the ground on which the conviction rested, that tithes belonged to the Church, *jure divino*. So clearly, indeed, did the doctrine, which they maintained, appear to be revealed in the word of God, that they speak of it as a matter that admitted of no dispute, which only required to be announced to secure for it universal admission. So obviously did the consecration of the tenth of all increase, from whatever source derived, from war, or merchandise, or some handicraft trade, (*de militia, de negotio, de artificio*,) appear to them to be enjoined by express scriptural authority, that they denounce those who withheld their tithes from the clergy, and retained them in their own possession, or applied them to secular purposes, as guilty of sacrilege, as chargeable with a crime which excluded from the enjoyment of christian privileges during life, and which deserved to be punished with the deprivation of christian sepulture at death. Nay, more, so clearly did tithes appear to them a debt to be paid exclusively to the church, and to be entirely at its disposal, for the purpose for which they were designed, that they reprobate, as guilty of grievous sin, those who assumed to themselves the right of bestowing them as they pleased upon the poor. 'Graviter peccant qui decimas et primitias non reddunt sacerdotibus, sed voluntate sua distribuunt egentibus.'

"4. *It is uncontradicted during the first twelve centuries of the christian era*.

—With the exception of one solitary individual, whose opinions on many subjects were condemned by the church as heretical, and whose melancholy fate excites the suspicion that he was not a person of a sound mind, no writer can be mentioned, during the above period, who denied the perpetual obligation of tithes. In addition to the names we have mentioned in a preceding section, we might have adduced the opinions of all the writers of the christian church whose works have been handed down to us, and who have in any way adverted to the subject, such as Cesarius, Bishop of Arles; Eligius, who converted Flanders; Antiochus, a Greek father; Bonifacius, Bishop of Mentz; Alcuinus, &c.; one and all of whom maintained that tithes were *jure divino*. But so universally is the fact admitted, as to render this altogether unnecessary. Previous, then, to the commencement of the thirteenth century, there is an unbroken chain of testimony in behalf of the perpetual obligation of tithes.”—Section 3, page 178.

When a writer can thus rest upon Catholic consent,* the popular errors respecting private judgment may, through force of prejudice, find a place in the pages of his book, but they can have no real hold upon his mind. This remark is only by the way. To proceed: “So far,” this author observes, “as appears from the documents they have left behind, the restorers of the ancient polity of the Church of Scotland did not hold the divine right of tithes.”—P. 305. One portion of Catholic truth the Scotch reformers did not like to retain, and another they were not permitted to see.

The arguments for the divine right of tithes I propose to consider on some future occasion. In the present paper I shall content myself with noticing the ignorance which prevails upon the subject, and point out the lamentable consequences which have resulted from the suppression of this truth.

It was proposed some years ago by a country clergyman at one of the meetings of the Society for Promoting Christian Knowledge, to place upon its list of publications, a Treatise upon Tithes. The proposal was declared to be inconsistent with the first rule of the society, by which it is to confine itself to the designs expressed in its name. Perhaps upon this principle the society has expunged “tithes” from Bishop Wilson’s *Sacra Privata*. It has happily been inconsistent with itself in retaining the following amongst the “*Maxims*” of the good and pious Bishop:—“*Tithes.—And we will not forsake the house of our God. So that to withhold the tithes, is to forsake the house of God, in the judgment of the people of God.*”

The Society’s edition also of Nelson’s *Fasts and Festivals*, (though the admirable preface is expunged,) and of the *Whole Duty of Man*, contain expressions strongly at variance with the supposed *interpretation* of the first rule.

But tithes have experienced a still severer treatment in a book written for a *religious purpose*, I mean Dr. Chalmers’s *Bridgewater Treatise*.

“There are few reformatations that would do more to sweeten the breath of English society than the removal of this sore annoyance, the brooding fountain of so many heartburnings and so many torments, by which the elements of an unappeasable warfare are now at work between the landed interest and the country, and far the most important class of its public functionaries; and what is the saddest effect of all, those whose office it is, by the mild persuasions of

* See Preface, p. xvii.

Christianity, to train the population of our land in the lessons of love, and peace, and righteousness. They are forced, by the necessities of a system which many of them deplore, into the attitude of extortioners, and placed in that very current, along which a people's hatred and a people's obloquy are wholly unavoidable."—P. 6.

"Unless by the express appointment of Heaven, this yoke of Judaism, unaccompanied, as it now is, by the peculiar and preternatural enforcement of the dispensation, ought never to have been perpetuated in the days of Christianity."—P. 7.

The volume from which my previous quotations were made is dedicated to Dr. Chalmers. It is probable the author's attention has not been drawn to the foregoing passage in the Bridgewater Treatise. At all events, intentionally or unintentionally, he calls upon Dr. Chalmers to review his sentiments.

"From that love of truth by which you are eminently distinguished, I feel assured that the argument . . . for the divine origin and perpetual and universal obligation of tithes, will receive from you that attention which its importance demands; and should you be satisfied, as I entertain a confident hope you will, that the conclusion arrived at is fully warranted by the evidence adduced, then I know, from the fearless intrepidity of your character, that no dread of consequences will prevent you from giving utterance to the convictions of your mind."—Dedication, p. x.

The petition presented last session to both houses of parliament respecting the clergy reserves in Canada, unanimously agreed to in the Convocation House at Oxford, is the last proof I shall adduce of the prevailing ignorance on this subject. It is probably well known, that by the act of 1791 an allotment out of the lands belonging to the crown in Canada was reserved for the support and maintenance of the church; and this the chancellor, masters, and scholars, "humbly conceive to have been dictated by enlarged views of policy and benevolence; of policy, in bearing witness to the truth of the principle, that an established religion is essential to the welfare of a state,—of benevolence, in supplying the spiritual wants of all conditions in the colony, without exciting the animosity, by pressing upon the resources of individuals." Now the tithe system does press, or rather appears to press upon the resources, and as such excites the animosity, of individuals, and therefore cannot be included in these views of benevolence.

Whatever the chancellor, masters, and scholars of the university of Oxford may think, exemption from the sacred tribute is no privilege. God exacts the payment as a trial of faith, and he returns sevenfold into the bosom of those who are not found wanting. True benevolence and sound policy would have sent out a bishop, and a body of clergy as his staff, carrying with them funds for their *present* wants from the mother church or the mother country, and armed with instructions to press upon their converts, as they were able to bear it, the duty and the *privilege* of contributing in the service of their religion, according as God had prospered them: The church, properly so called, contains within herself the principle of her own propagation, and herein is one of those "notes or marks," by which she is essentially distinguished from her spurious rivals. Discarding the *voluntary* principle in the popular acceptance of the word, she *claims* of her sons (what under

another aspect is their privilege to offer) a portion of their substance as a part of the *worship* which is due to her and their Lord and Master. So far from providing immunities for all conditions, and not pressing upon the resources of individuals, she exacts of all, according to their means, worldly things in return for spiritual things, and in the language of her Bible, enforces the duty and promises the reward by a reference to the analogies of nature.* In truth, the members of the Convocation House at Oxford cannot read the books which are published at the Clarendon Press. They will find principles in Leslie upon Tithes and in Hooker's Ecclesiastical Polity,† *diametrically* opposed to the sentiments which they have avowed in their petition. It is very remarkable that the obvious duty laid down in the Offertory Sentences should be so generally neglected. I have heard expressions of regret that no day of thanksgiving was appointed for the plentiful harvest of last year. No day for *saying* thanks, I suppose, is meant by this; the only thanksgiving for a plentiful harvest is to appropriate a *tenth* part of it, or more, to the service of religion. They who will not sow to the Spirit in this way have no reason to expect the blessings of the Spirit in any way. The observance of nine commandments is nothing without the observance of the tenth. On the same principle, it is but little use to consecrate a portion of our time to the service of our Maker, unless we also *consecrate* to Him a portion of our property. How far a human law may be serviceable in bringing these principles into action is another consideration; but I cannot wonder at any ignorance in parliament and throughout the country respecting tithes, when I see what are the sentiments of the *present* chancellor, masters, and scholars of the University of Oxford. And here again, referring to my Presbyterian author, and in concluding this branch of my subject, I would address the university in "the earnest, affectionate, and powerful language" it once used in pronouncing "its solemn judgment on those who denied that tithes, personal as well as predial, were the unalienable patrimony of the church." "O honorabiles patres et domini! O universitates catholice et quicumque fideles! scrutamini scripturas, canones inspicite ac eorum naturales concipite rationes: Quam proditorium est tributum negare Altissimo! Quam inhumanum a laborantibus subtrahere debitum! Quam grave schismatis exemplum auctoritati ecclesie publice et pertinaciter resistere, ac etiam justitie obviam contra precepta canonum res alienas invadere? Nimis cruenta et sacrilega est hæc avaritia, quæ antiquissimi juris decimale debitum solum consuetudini ascribit, et in dubium revocat ut laborantium victum injuste exhauriat. Quid ministris ecclesie, ad eorum honestam sustentationem firmum persisteret, si decimæ possint ad libitum conferri, et jus decimanti ex debito non esset? O utinam aut resipiscant et ad ecclesie gremium redeant, qui tanto facinori favere conantur; aut asperrimis censuris, se simplices inficiant, mordaciter feriantur. Sic unanimes in vera doctrina ecclesie permaneamus ut ad eum tendere valeamus de quo canit propheta. 'Quærite Dominum et confirmamini, quærite faciem ejus semper.' Sic lætetur cor quærentium Dominum, hic in

* See Offertory Sentences.

† Book V. 79.

via, quatenus ipsum quærentibus dignetur esse merces in patria. Amen."*—P. 185.

There is a striking contrast between this energetic appeal and the Oxford petition of 1840. But to proceed with my observations. The Church commits to us the whole body of the truth, and it is at our peril if we abandon one jot or one tittle of the sacred deposit. We might, therefore, *à priori*, expect that the disregard of the Catholic doctrine of the divine right of tithes, that being an essential part of her system, would be attended with disastrous results.

This is the second branch of my subject. And here I will advert to the effects of the act to which the Oxford petition alludes.

"It was no doubt expected by the framers of the act, that, as the other six parts of the land granted were improved and cultivated, the reserved part would produce a rent, and that out of the profits thus realized, an ample fund might be established for the maintenance of the protestant clergy. These anticipations, however, have not as yet been, and do not appear likely to be soon realized. Judging, indeed, by all the information the committee could obtain on this subject, they entertain no doubt that those reserved lands, as they are at present distributed over the colony, retard more than any other circumstance the improvement of the colony, lying as they do in detached portions in each township, and intervening between the occupation of actual settlers, who have no means of cutting roads through the woods and morasses which thus separate them from their neighbours. *The allotment of those portions of reserved wilderness has, in fact, done much more to diminish the value of the six parts granted to these settlers, than the improvement of their allotments has done to increase the value of the reserves. This we think must be apparent from the results of those attempts which have been made to dispose of these lands.* A corporation has been formed within the province, consisting of the clergy of the Church of England, who have been empowered to grant leases of those lands for a term not exceeding twenty-one years. It appears that in the Lower Province alone, the total quantity of clergy reserves is 488,594 acres, of which 75,639 acres are granted on leases, the terms of which are,—that for every lot of 200 acres, eight bushels of wheat, or 25s. per annum, shall be paid for the first seven years; sixteen bushels, or 50s. per annum, shall be paid for the next seven years; and twenty-four bushels, or 75s. per annum, for the last seven years. Under these circumstances, the nominal rent of the clergy reserves is 930*l.* per annum. The actual receipt for the average of the last three years has been only 50*l.* per annum. The great difference between the nominal and net receipt is to be accounted for by the great difficulty of collecting rents, and by tenants absconding. We are informed also that the resident clergy act as local agents in collecting the rents; that a sum of 175*l.* had been deducted for the expenses of the management; and that at the date of the last communication on this subject, 250*l.* remained in the hands of the receiver-general, being the gross produce of the whole revenue of an estate of 954,488 acres."†—*Bettridge's History of the Church in Upper Canada*, p. 17.

The advocates of the tithe system then may beat the political economist on his own ground. The relative actual state of cultivation in land subject to and exempt from tithes, proves that they are no real obstacle to the improvement of the soil. But while this "benevolent and politic" system entirely failed in accomplishing the object for which it was designed, it introduced a real evil in its design to prevent one that was imaginary. The "foolishness of God is ever wiser than

* Epist. Universit. Oxon. ab Henric. Carlvar. Archiep. &c. Wilkins' *Concilia Magnæ Britanniae*, vol. iii. p. 446.

† Extract from the report of the Select Committee of the House of Commons, appointed in 1827, to report on the civil government of Canada.

the wisdom of man." It is instructive, however, to observe that this method of providing for the church in Canada was devised some few years after the celebrated Judge Blackstone* had been lecturing the clergy in England on the impropriety of resting their claims upon the *disputable* ground (as *he* thought it) of the divine right of tithes, when the *indisputable* language of a human law was in their favour. If Hooker, and not Blackstone, had given the tone to our divinity, the church in Canada might now have been a thriving colony. But we may find much nearer home than Canada the most lamentable effects of the disregard of the catholic doctrine of the divine right of tithes.

"It is sad to behold it from the fair eminence of the neighbouring heights, whither its rich men have for health, or comfort, so often retreated, to see it, as they too must see it, set as it were in the garden of the Lord, one part of it thickly studded with churches, whose towers or spires pierce the skies, and bear witness to the deeds of our fathers,—and then to look on to a long waste of human habitation, unsanctified by the presence of a single temple of our God, or with one, here and there, as a resting place amidst a desert, and to see them in our deeds. It is sad to see how every portion of *their* city is hallowed by the presence of temples of their God; rich, lofty, more capacious than was needed absolutely to contain their inhabitants, so that this ancient city was the 'city of churches,' and how ours seems to betoken (God forbid it should continue so!) who has been our god, 'the god of this world;' how in theirs, their churches, as their hopes, rose to heaven; how ours creep along the ground, a long dark mass of earthly building, the workshops of our gains; or if aught rise heavenwards, they are the instruments of this world's wealth, the masts of our vessels; as though we would say, in the very presence of God, to whom our forefathers reared those hallowed piles, 'These be *thy* gods, O Israel.' It is sad to see how a part of your cathedral, destroyed in civil war, to which God once left us, still, after two centuries, remains unrestored, bearing witness against us, century after century, that we come not up to the measure of our fathers; we not only do not deeds like them, we do not even sustain the monuments of piety which they left us. But edifices such as these, it will be said, are superfluities; be it so, only let us measure ourselves by the same rule we measure our services to God, and then speak of 'superfluities' in the honour and service of Almighty God, when we have cut off all from ourselves; let us not be sparing and niggard in the worship of our Creator, and lavish upon self! But what shall we say then of *necessities*? What will ye plead, when it appears that in three parishes alone in this wealthy city, nearly 26,000 persons, (such were the wants ten years ago, and now through the increase of population employed in the increase of your wealth, the wants too are much increased,) in three parishes alone of this wealthy city, nearly 26,000 undying souls are left to pass, year by year, from their cradle to their graves; are left, like beasts, to perish, outcasts from the church and from the gate of heaven; left, at best, to find shepherds for themselves as they may, but the most to fall an easy prey to Satan, because none has fenced them round in the fold of Christ's church; left to live and die in carelessness and sin, because they that could have helped them would not—they to whose love and care our loving Lord committed them loved them not."†

Mr. Le Bas gives the same picture in terms equally impressive and eloquent.

"Our country, we are apt to boast, is the glory of all lands. And, in truth, the farm and the merchandise have increased most marvellously. And knowledge, like the subtle tempter, has long been whispering in our ears,—*Ye shall be as gods!* And, all this while, our people have been growing to be like the

* See Commentaries, Book ii. c. 3.

† Christ the Source and Rule of Christian Love. By E. B. Pusey, D.D. &c.

sands of the sea-shore for multitude. But, alas! like the sands of the sea-shore, they have been left, in many a wide region of this realm, as a vast heap of lifeless and brute atoms, at the mercy of the elements. For,—I grieve to say it, and yet it must be spoken,—the gods of this lower world, the lords of the farm and the merchandise, and the high-priests of the great idolatry of science, appear to have been often scarcely mindful that an immortal spirit lies hidden in every grain of this seemingly vile and unhonoured dust. And so they have used it for their own carnal purposes, much as they would use the clods of the earth; or, at best, as they would use so much unconscious and unreasoning strength. And what has been the issue? A tower like that of old, which threatens to invade the skies: but a tower which the Lord shall come down to see, and to visit in his wrath, if men leave not off to build their city, in defiance, or in forgetfulness of him. Do I still seem to speak in figure, or in parable? Once more, then, listen to the interpretation. The fabric of our grandeur, and our prosperity is vast: but the fear is, lest it be unhallowed; and, therefore, lest the minister of vengeance should be hovering over it; awaiting God's word to hurl it into ruin. The mansion, the garner, the factory, the warehouse, all the palaces of Mammon, have been rising every where; and some of them, as one has somewhat sternly, but not untruly, said, in almost 'infamous magnificence.' But, among them, the temple of God has not always been raised up. The multitudes have been gathered together to toil at our 'treasure cities.' But the sacred spire has scarcely appeared in the midst of them, to point to their home and citizenship in heaven. The hum of commerce, and the din and roar of enginery, are heard in the land. But the meek voice of penitence, the joyous anthem of praise and thanksgiving, the echo of the angelic hymn of *Glory to God, and peace on earth, and good-will to man*; these have been heard but faintly among the toil-worn crowds, to remind them of the place, where, at length, the weary shall be at rest. And this it is, which causes thoughtful men to tremble.*

And why is this, asks Dr. Pusey? why this difference between our fathers' deeds and ours? why, while they created churches and provided ministers for each group of one, or two, or four hundred souls, do we leave our twenty thousands unheeded? Seek we the means? No. The simple cause of this unhappy state of things arises from our suppression of the Catholic doctrine of the divine right of tithes. Here is the real answer to the question; and I lament that neither Dr. Pusey or Mr. Le Bas insists upon this important point. It is vain to seek a remedy by any such combinations as Dr. Pusey speaks of, whereby ten individuals agree to subscribe ten pounds a year each, and thus to build a church every ten years. The progress of the evil cannot even be stayed in its progress by individual zeal. If any real good is to be done, the *claim* of the Church upon all her members must be *again* and *again* enforced. Worldly things in return for spiritual things must be *exact*ed, and not the zeal of those commended who only perform a plain, common, ordinary duty. All false delicacy must be set aside; the *clergy being careful to show that they are not actuated by filthy lucre*, must demand the tenth of the incomes of all Christians for the service of religion, upon the same principle as a claim is made of a seventh portion of their time. And that this may be, ought to be, done by appeal to Scripture, interpreted by the Church, is the point which, in a succeeding number of the Christian Remembrancer, I shall prove, so far, at least, as the proof has not been anticipated by my remarks on the present occasion. C. M.

* Le Bas's Sermon, pp. 19, 20.

RETROSPECT OF AFFAIRS.

THE by-gone month, being that which contained the holiday season of Easter, presents us with but little home intelligence. Its termination, however, has been marked in the Lower House of Parliament by a very signal defeat of the ministry on the question of the Irish Franchise, they being left in a minority of 21 in a house unusually full. It would be perfectly idle in us to offer any comment on an occurrence as fresh in the minds of our readers as our own; and still more to venture to predict what course will now be adopted. The situation of ministers is beyond all doubt the most unenviable possible, but they must have got so used to unenviable situations, that perhaps the present does not strike them in any very marked way.

The only very important article of Foreign Intelligence which we at this moment remember, as belonging to the month of April, is from Constantinople. Reschid Pacha, the foreign minister, has fallen, as for some time back has been expected. His successor, it appears, is a Turk of the old school. This change has of course been attributed to diplomatic influence; but there is enough in the European *reforming* notions of Reschid Pacha to account for his fall in so uncongenial a country as that of the Turk. He seems by all accounts to be a man of ability; but we are glad to observe that his removal from office is considered favourable to the adjustment of the questions between the Porte, and its scarcely yet submissive vassal Mehemet Ali.

Spain at present seems absorbed by the question of the Regency; while in France, as far as we can pretend to judge, the Guizot administration is striking deeper root than its most sanguine friends could have ventured to hope.

At home it is impossible not to remind our readers, if for a day they can forget it, of the frightful state of suspense in which several are placed in regard to the fate of the President. Would that at the time this shall meet their eyes, that suspense might be at an end, and tidings of the missing steamer have arrived! At present, however, fear seems to prevail over hope. This is no time for proposing liturgical innovations of any sort, but we can hardly repress the wish that we had some special prayer for cases such as this. It is a work, however, which each of us can do something to fill up in private.

In our ecclesiastical affairs we have to notice the progress of one signally important movement—that in regard to colonial bishoprics. A meeting was convened by our venerable Primate on the 26th of April, for the furtherance of this object. It was attended by a crowded audience, who will not soon forget, we think, what they then heard. It would be quite beside our purpose at present to enlarge on the importance of ecclesiastical no less than civil or commercial colonization, or to present our readers with anything like a report of the meeting. Those in whose ears the eloquence of the Bishop of London, of Archdeacon Manning, and of Mr. Gladstone, is still ringing, can hardly want any prompting of ours to forward the great cause, and they will surely take care that the impressions they have themselves received be spread wherever they have influence or authority. But there is one particular connected with the great meeting which has just been held, on which we must say a word or two. It was most delightful to hear such recognitions of true Church principles from such varying quarters—to hear the sacred character of the Episcopate so often adverted to. Recent occurrences have somewhat cast down good men. They have feared that our Church was going to be really divided worse than ever, or else to lose from her ministry and communion some of her wisest and her best. We hail the meeting which has just been held as an earnest of better things. From the first we have been sanguine; from the first we have felt that if there be that increase in earnestness and piety within our borders, which we do verily believe there is, then misunderstanding, however serious it might seem at first, could not long continue; and sure we are, that we have at present a spirit in every order and department of the Church, of which unity visible, conspicuous unity,—unity of purpose, unity of action, unity of onset against evil, unity of development of what is good,—will, by the blessing of Heaven, be the speedy and the glorious manifestation.

PREFERMENTS,—Continued.

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Bethune, G. C. ...	Worth, r.	Sussex	Chichester	1859	Mrs. Bethune	*608
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Wightwick, H. ...	{ Codford St. Peter's, r. }	Wilts	Sarum	387	{ Mast. & Fell. of Pemb. Coll. Oxford	*380

* * The Asterisk denotes a Residence House.

APPOINTMENTS.

Alderson, C.	{ Domestic Chapl. to the Dow- ager Duchess of Leeds }		Chester, R.	{ Residentiary Preacher in the Cathedral of Cloyne, and Cur. of Cloyne }
Bartlett, W. O. ...	{ Official of the Peculiar of Great Canford and Poole }		Coghlan, J.	{ Curate of Newmarket, in the Diocese of Cloyne }
Brameld, G. W. ...	Curate of Louth, Lincolnshire		Coxe, R. C.	Dom. Chapl. to Lord Cowley
Cathrop, H.	{ Prebendary of London, in Lichfield Cathedral }		Elmes, T.	Cur. of St. John's, Limerick
Campion, —	Cur. of Kilcoane, Dioc. of Cork		Farrington, E. H.	C. of Newton St. Petrock, Devon

APPOINTMENTS,—*continued.*

Finch, T.....	{Chaplain to the County Gaol of Northumberland	Lempriere, F.D.	{Head Master of the Endowed Gramm. Sch. Helston, Cornw.
Fitzgerald, G.....	{Cur. of Enniscorthy, Diocese of Ferns	Lowe, E.	{Second Curate of Westport, in the Diocese of Tuam
Fussell, H. D.....	{Stipendiary Curate of Fifield Bavant, Wilts	Malet, W. W.	{Cur. of Bishop, in the Parish of Bedminster
Gibbon, G.	{Assistant Cur. of Holcombe, near Bury, Lancashire	Owen, J. B.....	{Afternoon Lect. of the Collegiate Church, Wolverhampton
Gilbard, Rev.W.	{Second Master of Cheltenham Classical School	Oxenham, W....	{Lower Mast. of Harrow School
Hennah, W. V....	{Dom. Chapl. to Lord Radnor	Sawell, W. J. ...	{Chaplain of New College, Oxf.
Henslow, E. P.	{Surrog. for granting Marriage Licens. to the Archd. of Wells	Scurr, J.	{Curate of Berwick Bassett and Highway, Wilts
Hickey, T.	{Cur. of Ballinaboy, Dioc. of Cork	Strong, Archdn.	{Canon of Peterborough Cathd.
Hirst, T.	{Cur. of Wirksworth, Derbysh.	Taylor, R. A. ...	{Curate of St. Paul's, Bristol
Hodge, C.	{Dom. Chapl. to G. S. Poljambe, Esq. of Osberton Hall	Tottenham, E....	{Preb. of Wells Cathedral
Hogan, J.....	{Curate of Dungannon	Treanor, J.	{Fourth Vicar-Choral of Galway, in the Diocese of Tuam
Howard, W.....	{Domestic Chaplain to the Earl of Effingham	Vicary, M.	{Curate of Templeshanbo, in the Diocese of Ferns
Jenkins, —	{Cur. of Batley, Yorkshire	Walsh, R.	{Curate of Fenagh, in the Diocese of Leighlin
Lawless, G.....	{Surrogate of the Dioceses of Cashel and Emly	Willson, Rev.R.	{Second Master of Free Grammar School, Leeds

CLERGYMEN DECEASED.

THE RIGHT REV. THE LORD BISHOP OF WORCESTER.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Pop.</i>	<i>Patron.</i>	<i>Val.</i>
Birdwood, W. J.	Throleigh, r.	Devon	Exeter	460	Lord Chancellor	*200
Chester, W. H. C.	Elstead, r.	Sussex	Chichester	174	Lord Selsey	*187
Clarke, L.	Downton, v.	Wilts	Sarum	3519	Winchester College... ..	*571
Fleet, C.....	{Durweston, r. cum Bryanstone, r. and Lytchett Matravers	{Dorset	Sarum	{418 155 680	{E. B. Portman..... — Howell, Esq.	{*538 *396
Gildart, F.	Spridlington, r.	Lincoln	Lincoln	250	Dean & Ch. of Bristol	160
Green, H.	{All Saints, v. Bristol and Upton Snodsbury, v.	{Gloucester	G. & B.	316	95	
Gunn, W.	{Sloye, r. and Gorleston, v.	{Norfolk	Norwich	267	R. Cubitt, Esq.....	220
Hall, J.	{Chew Magna, v. cum Dandry, c.	{Somerset	Norwich	3420	Rev. F. Upjohn	381
Hewetson, J.....	Byrness, p.c.	Northumb.	B. & W.	{2048 583	{Heirs of R. Roberts, Esq.....	{*634 75
Lancaster, J.....	Thornthwaite, p.c.	Cumberland	Durham	174	Rector of Elsdon	54
Lloyd, O.	Langdale, p.c.	Suffolk	Carlisle	314	Vicar of Crosthwaite ..	71
Marshall, J.	Ovingdean, v.	Sussex	Cheshire	119	Rector of Grasmere... ..	*355
Sheppard, J. R....	Thwaite, r.	Suffolk	Chichester	175	Rev. J. Marshall	193
Shillibeer, J.....	Stoke Doyle, r.	Norwich	Norwich	{175 162	{Exors. of late W. J. Sheppard, Esq.	{*142 170
Smith, G. W.....	Bawdsey, v.	Northamp.	Peterboro'	454	G Capron, Esq.	56
Tellet, E.	{Monk Hopton, p.c. & Much Wenlock, v.}	{Salop	Norwich	{208 2424	{Lord Chancellor	{180 110
Wilkinson, J.....	Ellerton, p.c.	Yorkshire	Hereford	305	Sir W. W. Wynn	*636
Wood, W.	Coulson, r.	Surrey	York	516	Sir C. B. Codrington ..	*636
Wright, T.	Clydon, r.	Bucks	Winchester	136	Abp. of Canterbury... ..	*540

Bearblock, J.	At Lilliput, Hornchurch, Essex
Berney, J. B.	Late of Worstead
Bowman, T.	Cur. of Quedgley, Gloucestersh.
Browne, W. S....	Cur. of Redenhall, Norfolk
Chester, T.	At Ledsham, Yorkshire
Edwards, R.....	{Formerly Sur-Master of St. Paul's School
Evans, J. Rev. .	{At Malacca, East Indies, Principal of the Anglo-Chinese College, (Nov. 28)
Gore, C.....	Of Barrow-Court, Somersetsh.
Home, M.	At Ashbourne
Hutchinson, R.	{At Paris, formerly Incumb. of St. Paul's Church, Nottingham

Morris, E. W....	At Newbury, Berks
Orme, C. C.....	Of Trinity College, Cambridge
Richardson, C.A.	Curate of St. John's, Wapping
Salt, F.....	{Head Master of the Free Grammar School at Wem
Spencer, T. W....	At Oracabessa, in Jamaica
Sutcliffe, J.	{Formerly Cur. of Saddleworth, and 40 years Head Master of the Free Gran. Sch. Haworth
Templeman, R.A.	At Merriold, near Crewkerne
Wilkins, W. A....	At Shaftesbury
Wilkinson, W....	Of St. John's Coll. Cambridge
Wright, W.	At Axbridge

UNIVERSITIES.

OXFORD.

In a convocation holden March 23, it was unanimously agreed to affix the University seal to a contract with Messrs. G. Baker and Son, for the erection of the University galleries and the Taylor building, according to a design by C. R. Cockrell, Esq., for the sum of 49,373*l*.

This day the contest for the Johnson Scholarships has been decided as follows:—

Theological Scholar—The Rev. Robert H. Gray, B.A. Student of Christ Church.

Mathematical Scholar—Edw. Warner, Esq. B.A., Wadham.

Peter Erle, Esq. M.A. Barrister-at-Law, and formerly Fellow of New Coll., was appointed Steward of that Society, in the room of the late W. Bragge, Esq.

Mr. Barrett, of Worcester College, and Mr. F. G. White, were elected Lord Crewe's Exhibitioners of Lincoln Coll.

Mr. Henry Houghton, from the Free Grammar School at Cheltenham, and Mr. Thos. Hill, from the Crypt School, in the city of Gloucester, were elected Scholars of Pembroke College, on the foundation of G. Townsend, Esq.

Mr. B. Price, B.A. of Pembroke Coll. was admitted a Scholar on the foundation of Sir J. Benet, Lord Ossulstone.

April 3.

This being the last day of Lent Term, a congregation was holden for granting degrees, &c. when the following were conferred:—

D.C.L.

Twiss, Travers, Fell. of University Coll.

M.A.

Snow, Rev. —, Merton Coll.
Sparling, Rev. J. Oriol Coll.

B.A.

Mynors, Rev. R. B. R. Christ Ch. Coll.

There will be an election at Trinity College on Monday, June 7, to fill up four vacant Scholarships on the foundation of that College. The vacant Chaplaincy at New College has been filled by the appointment of the Rev. W. J. Sawell, of Magdalen College.

April 21.

A congregation was holden, when the following degrees were conferred:—

M.A.

Clement, Rev. B. P. Exeter Coll.
Minton, Samuel, Exeter Coll.
Rawlinson, Rev. G. Fell. of Exeter Coll.
Scott, Rev. T. New Inn Hall.
Taylor, Rev. R. A. Magdalen Hall.
West, Rev. T. W. Magdalen Hall.
Wollaston, C. B. Exeter Coll.

B.A.

Lingen, R. R. W. Scholar of Trin. Coll.
Robertson, Robt. New Inn Hall.
Simmonds, J. Le L. St. Edmund Hall.

At the same time the Rev. D. A. Beaufort, M.A. of Jesus College, Cambridge, was admitted *ad eundem*.

At a convocation holden in the afternoon of the same day, the Proctors of the last year resigned their offices, and the new Proctors, having been previously elected by their respective colleges, were presented, for admission, to the Vice-Chancellor.

SENIOR PROCTOR.

The Rev. John Foley, M.A. Fellow of Wadham College.

JUNIOR PROCTOR.

The Rev. Wm. Walter Tireman, M.A. Fellow of Magdalen College.

The former was presented by the Rev. the Warden of Wadham College, the latter by Wm. Morgan, Esq. M.A. one of the senior Fellows of Magdalen College. After making the parliamentary declaration, taking the usual oaths, and being admitted by the Vice-Chancellor, with the accustomed ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be Pro-Proctors for the ensuing year:—

The Rev. Edward Cockey, M.A. and the Rev. Thomas Brancker, M.A. Fellows of Wadham College.

The Rev. John Posthumus Wilson, M.A. and the Rev. Jas. Bowling Mozley, M.A. Fellows of Magdalen College.

Immediately before the resignation of the books and keys by the Senior Proctor to the Vice-Chancellor, Mr. Dayman, according to immemorial custom, made a Latin oration on the events of the past year.

The Election to Fellowships in Mer-
ton College will take place on the Wed-
nesday in Whitsun week, and the candi-
dates will be expected to deliver their
testimonials and baptismal certificates to
the Warden on Friday, the 28th of May.

Congregations will be holden for the
purpose of granting graces, and con-
ferring degrees, on the following days in
the ensuing term, viz.—Thursday, May
13; Friday, May 21; and Friday,
May 28.

No person will, on any account, be
admitted as a candidate for the degree of
B.A. or M.A., or for those of B.C.L. or
B. Med. (without proceeding through
Arts), whose name is not entered in the
book for that purpose, at the Vice-Chan-
cellor's house, on or before the day pre-
ceding the day of congregation.

There will be an election of four Schol-
ars at Trinity College on Monday, June
the 7th. Candidates must be above 16,
and under 20 years of age, and will be
required to present in person to the
President certificates of baptism and tes-
timonials of conduct, together with a
Latin epistle to request permission to
offer themselves at nine o'clock on Wed-
nesday morning, June 2d.

A Founder's kin Fellowship is vacant
in St. John's College, which will be filled
up on Monday, the 28th of June. Can-
didates are required to send their names
to the President, together with their
pedigrees, properly attested, and certifi-
cates of their birth, and of their parents'
marriage, on or before the 12th of June,
and to present themselves for examina-
tion on Friday, the 25th of June, at ten
o'clock in the morning.

An election of an Exhibitioner, on the
Michel Foundation at Queen's College,
will take place on Thursday, the 10th
day of June next. At the same time there
will be an election of two Exhibitors
on the Foundation of Sir Francis Bridg-
man, for natives of the counties of Lan-
caster, Chester, and Wilts. Candidates
must be natives of the province of Can-
terbury, who have attained the full age
of 15, and have not exceeded the age of
20 years; and if Members of the Uni-
versity, must not have been matriculated
longer than twelve calendar months.
Certificates of baptism, and testimonials
of good conduct, must be delivered to the
Provost of the said College, on or before
Saturday, the 5th, and the examination
will commence on Monday, the 7th of
June.

CAMBRIDGE.

March 25.

The following gentlemen were elected
University Scholars, on the Rev. Dr.
Bell's foundation: T. Field, St. John's
Coll.; H. Keary, Trin. Coll.

The following are the names of the
Inceptors to the degree of Master of
Arts, at the congregation held yesterday:

Blackall, S. Fell. of St. John's Coll.
Edleston, J. Fell. of Trin. Coll.
Foster, H. St. John's Coll.
Frere, J. A. Fell. of Trin. Coll.
Gregory, D. F. Fell. of Trin. Coll.
Guillemard, W. H. Fell. of Pemb. Coll.
Heath, D. I. Fell. of Trin. Coll.
Kingdon, G. T. Trin. Coll.
Manley, N. M. Fell. of St. John's Coll.
Marsh, W. Trinity Hall.
Mould, J. G. Fell. of C. C. C.
Naylor, T. H. Queen's Coll.
O'Brien, M. Caius Coll.
Potter, R. Fell. of Queen's Coll.
Townson, J. Fell. of Queen's Coll.
Walmisley, T. A. Trin. Coll.
Woolley, J. Emmanuel Coll.

At the same congregation the follow-
ing degrees were conferred:—

D.C.L.

Banks, Rev. S. H. Trin. Hall.

D.P.

Merriman, S. W. J. Caius Coll.

HON. M.A.

Fortescue, Hon. D. F. Trin. Coll.

B.A.

Barker, H. C. Caius Coll.

Bund, T. H. B. Trin. Coll.

March 29.

Caius College Classical Examinations.—
The following gentlemen of Caius Coll.
obtained the classical prizes:—

SECOND YEAR	{ Halls, first prize.
	{ Gould, second ditto.
FIRST YEAR	{ Barker, first prize.
	{ Trevelyan, second do.

The Queen's Professor of the Civil
Law has concluded his lectures for the

present term with the fortieth lecture of the course, and will resume them in Easter term on the 13th of May.

The following gentlemen were elected Foundation Fellows of St. John's Coll., in this university:—H. Thompson, J. A. Coombe, R. Ellis, and T. P. Boulbee.

March 30.

The following will be the classical subjects of examination for the degree of B.A. in the year 1843:—"The Fourth Book of Xenophon's Memorabilia; Cicero's Oration for Milo."

The Marquis Camden, wishing to mark his sense of the respect shown to his late father by the University of Cambridge, has been pleased to express to the Vice-Chancellor and heads of colleges a desire to give annually a gold medal as a prize for the best exercise composed in Latin hexameter verse. It is proposed that the prize be subject to the following regulations:—

1. That this medal be called the "Camden Medal." 2. That the subject for the exercises be appointed by the Vice-Chancellor. 3. That notice thereof be issued on or before the 1st day of January in every year; and that the exercises be sent in to the Vice-Chancellor on or before the 31st day of the following March. 4. That no exercise exceed in length one hundred lines. 5. That all Undergraduates, who shall have resided not less than two terms before the day on which the exercises must be sent in, may be candidates for this medal. 6. That this medal be adjudged by the examiners for the Chancellor's medals; and that the prize exercise be recited publicly at the commencement. 7. That a copy of the successful exercise, when printed, be sent annually to the Marquis Camden, the donor of the medal.

April 1.

At a congregation held this day, the following graces passed the senate:—

1. To appoint Mr. Bacon, of King's College, deputy-proctor, in the absence of Mr. Maturin.

2. To appoint Mr. Hervey, of King's College, an examiner for Tyrwhitt's Hebrew scholarships.

3. To appoint Mr. Phillips, of Queen's College, an examiner for Tyrwhitt's Hebrew scholarships.

4. To allow the upper suite of rooms in the Fitzwilliam Museum to be used for a ball proposed to be given at the

ensuing commencement, for the benefit of Addenbrooke's Hospital; and to appoint the Vice-Chancellor, the Master of Pembroke College, and Prof. Willis, a syndicate, under whose sanction the arrangements requisite for this purpose shall be made by the committee of the governors of the hospital.

5. To authorise the Professor of Mineralogy to transfer the collection of minerals under his care from the room in the Pitt Press, where they are now deposited, to the western room under the New Library.

At the same congregation the following degree was conferred:—

D.M.

Fisher, W.W. Downing Coll.

April 14.

At a congregation held yesterday, the Vice-Chancellor gave notice that the examination for the Tyrwhitt's Hebrew scholarship will commence on the second Wednesday in May next.

The following notice has been signed by the Vice-Chancellor and heads of colleges:—"Whereas it has been represented to the Vice-Chancellor and heads of colleges, that several resident students of the university have of late been engaged in riding in 'steeple chases,' and otherwise promoting the same, we, the Vice-Chancellor and heads of colleges, hereby order and decree, that if any person *in statu pupillari* be hereafter found guilty of either of the offences above described, he shall be liable to the punishment of rustication or expulsion as the case shall appear to the Vice-Chancellor and heads of colleges to require."

April 23.

On Thursday last the following gentlemen were elected scholars of Trinity College:—Sheepshanks, Brimley, O'maney, Mansfield, Riley, Kinder, Felgate, Cubitt, Brian, Newman, Gibbs, Gray, Sargent, Gell. From Westminister—Jermy, Monkhouse, Greenshaw.

There will be congregations on the following days of the ensuing Easter term:—

Wed. May 12, at eleven.

Wed. May 26, at eleven.

Fri. June 11, (Stat. B.D. Com.) at ten.

Fri. June 25, at eleven.

Sat. July 3, at eleven.

Mon. July 5, at ten.

Fri. July 9, (end of Term) at ten.

PREVIOUS EXAMINATION—*Lent Term, 1841.*

EXAMINERS.

Richard Shilleto, M.A. Trinity College.
 George Whitaker, M.A. Queen's College.
 John Tozer, M.A. Caius College.
 James Goodwin, B.D. Corpus Christi College.

FIRST CLASS.

Acret, Qu.	Clarke, J. S. Joh.	Grignon, Trin.	Mason, Trin.
Adams, Joh.	Cobbold, Pet.	Gruggen, Joh.	Maul, Caius
Alston, Joh.	Cockle, Joh.	Hackman, Trin.	Middlemist, Chr.
Andrews, Clare	Coode, Trin.	Halls, Corp.	Mills, Joh.
Andrews, Pemb.	Cook, E. R. Trin. H.	Halls, Caius	Mitchell, Chr.
Ansted, Chr.	Cooke, W. Trin. H.	Hardcastle, Pet.	Molesworth, Joh.
Armitage, Trin.	Coombe, Trin.	Hardisty, Joh.	Mulleneux, Emm.
Arnott, Emm.	Coppin, Trin.	Harman, Trin.	Murray, Corp.
Atkinson, Trin.	Corbett, Trin.	Haskoll, Clare	Nalder, Mag.
Babb, Joh.	Cotes, Cath.	Haviland, Joh.	Naylor, Trin.
Babington, Joh.	Coward, Pemb.	Hawtreay, Emm.	Nedham, Trin.
Bage, Joh.	Cox, Pemb.	Hickman, Emm.	Newman, W. Trin.
Bagley, Qu.	Cox, Jesus	Hildebrand, Clare	Oakes, Emm.
Banks, Chr.	Cramer, Trin. H.	Hindley, Qu.	Ogilvy, Mag.
Barnicoat, Joh.	Crawshay, Trin.	Hoare, G. T. Joh.	Orriss, Corp.
Barry, Caius	Crooke, Pemb.	Holcombe, Joh.	Owen, Sid.
Barstow, Jesus	Crossland, Sid.	Holden, Joh.	Packer, Cath.
Barton, Trin.	Darnborough, Pet.	Holligan, Trin.	Peacock, Trin.
Bashforth, Joh.	Degex, Pemb.	Hollingworth, Cath.	Pettigrew, Trin.
Battersby, Joh.	Deighton, Joh.	Homer, Jesus	Phipps, Pet.
Beck, Corp.	Dick, Trin.	Howard, Mag.	Piggott, Trin.
Belt, Emm.	Dodgson, Pet.	Howarth, Corp.	Pitman, Chr.
Bennett, Trin.	Dodwell, Clare	Howes, Pet.	Pix, Emm.
Bicknell, Trin.	Dover, Qu.	Hughes, Qu.	Pope, Jesus
Blackburn, Trin.	D'Oyley, Trin.	Humphreys, Qu.	Postlethwaite, Pet.
Blackburn, Pemb.	Drake, Sid.	James, J. C. Joh.	Pratt, Trin.
Blake, Trin.	Drew, Joh.	Jarvis, Chr.	Rastrick, Trin.
Blencowe, Chr.	Druce, Pet.	Jennings, Corp.	Rawson, Joh.
Bloomfield, Trin.	Elton, Sid.	Jerom, Qu.	Reeve, Pet.
Boteler, Joh.	Evans, Trin.	Johnson, Trin.	Reynolds, Chr.
Boulton, Trin.	Evans, Corp.	Johnson, Mag.	Roberts, Joh.
Bouverie, Trin.	Farr, Pemb.	Johnstone, Emm.	Robinson, Joh.
Brodie, Trin.	Farthing, Cath.	Jones, Trin.	Rowe, Caius
Brown, Trin.	Fenton, Corp.	Jowett, Joh.	Roy, Corp.
Brown, W. Joh.	Fenwick, Emm.	Joynes, Joh.	Royle, Qu.
Brown, Chr.	Foggo, Joh.	Kemp, Corp.	Rushton, Joh.
Bullivant, Qu.	Foot, Sid.	Koe, Chr.	Sadler, Qu.
Bullock, Caius	Foster, Mag.	Lang, Mag.	Sargent, Trin.
Bulmer, Joh.	Francis, Trin. H.	Lee, Mag.	Saunders, Qu.
Bunyon, Corp.	Frere, Corp.	Léwes, J. M. Trin.	Savile, Trin.
Burbury, Joh.	Fry, Joh.	Lewis, C. Trin.	Seymour, Trin. H.
Burges, Trin.	Garton, Cath.	Locke, Trin.	Sharp, H. W. Trin.
Burnaby, Trin.	Gibbs, Trin.	Lowther, Trin.	Slater, E. Joh.
Burrowes, Corp.	Gibson, Trin.	Lowther, Mag.	Smyth, Cath.
Burton, Trin.	Gifford, Joh.	Macfarlane, Cath.	Spackman, Corp.
Calvert, Pemb.	Girling, Joh.	Macleod, Trin.	Sparrow, Clare
Campbell, Joh.	Glover, Clare	Maddock, Corp.	Spedding, Emm.
Cartmell, Pemb.	Glyn, Trin.	Male, Chr.	Spencer, Joh.
Chalker, Joh.	Goodeve, Joh.	Mann, Trin.	Stewart, Caius
Chase, Qu.	Goodwin, Corp.	Mansfield, Clare	Tracey, Mag.
Christian, Joh.	Gould, Caius	Margetts, Clare	Strickland, Trin.
Christopher, Jesus	Gray, Trin.	Marshan, Trin. H.	Stutzer, Trin.

Sutherland, Qu.	Tulk, Trin.	Watson, Jesus	Wickes, Mag.
Symons, Joh.	Twining, Trin.	Watson, Clare	Wingfield, Joh.
Tatlow, Trin.	Valrent, Pet.	Welby, Trin.	Wood, Trin.
Taylor, Trin.	Vivian, Trin.	Werge, Joh.	Young, Trin.
Thompson, Cath.	Watson, Trin.	Whitehouse, Sid.	Young, Corp.
Thornton, Pemb.			

SECOND CLASS.

Ager, Joh.	Fitton, Trin.	Kingdon, Joh.	Sandys, Joh.
Babington, Pemb.	Fitzgerald, Corp.	Knight, Joh.	Sartoris, Trin.
Balaam, Chr.	Fitz-Herbert, Joh.	Knipe, Emm.	Sharpe, W. J. Trin.
Bartlett, Qu.	Fowler, Qu.	Lighton, C. R. Joh.	Shepherd, Corp.
Becher, Jesus	Fox, Sidney	Lotherington, Joh.	Shuker, Joh.
Belaney, Cath.	Galton, Trin.	Mairis, Caius	Simpson, Cath.
Bidwell, Clare	Garrard, Corp.	Maude, Cath.	Smith, Qu.
Blacker, Joh.	Gell, Trin.	Milner, Emm.	Stokes, Joh.
Bradshaw, Cath.	Gillbank, Joh.	Minikin, Cath.	Tanqueray, Pemb.
Brereton, C. Trin.	Godfrey, Clare	Morris, Joh.	Theed, Clare
Brereton, Joh.	Goldham, Corp.	Muskett, Pet.	Thompson, Trin.
Bromley, Cath.	Goodman, Emm.	Nelthropp, Trin.	Tower, Joh.
Brunwin, Pet.	Grant, Emm.	Oldham, Jesus	Towers, Joh.
Carpenter, Joh.	Greaves, Trin.	Perram, Clare	Tryon, Joh.
Cartledge, Joh.	Greenwell, W. Joh.	Phillips, Corp.	Wardroper, Trin. H.
Chance, Trin.	Gwyn, Jesus	Pickering, Trin. H.	Watherston, Joh.
Charlesworth, J. B.	Hallett, Emm.	Pidcock, Corp.	Way, Trin.
Joh.	Harenc, Mag.	Podmore, Trin.	Way, Mag.
Cole, J. Joh.	Harris, Trin.	Puckle, Pet.	Welstead, Trin. H.
Cooper, Joh.	Hill, Emm.	Raynbird, Chr.	Whitelock, Joh.
Creyke, Cath.	Hodgkinson, Chr.	Richings, Chr.	Wilkinson, F. Joh.
Curtis, A. K. Joh.	Hogg, Corp.	Rippingall, Joh.	Wilson, Emm.
Dixon, Trin.	Holland, Cath.	Rohrs, Jesus	Wren, A. B. Joh.
Drummond, Corp.	Hudson, Jesus	Rose, Corp.	Yarranton, Sid.
Edge, Joh.	Hue, Pemb.	Royds, Chr.	Yeates, Joh.
Edwards, Trin.	Hutchinson, Corp.	Sanders, Cath.	Young, Chr.
Firmin, Qu.			

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Church Building.—On Monday, the 19th instant, a meeting of the acting committee of the Incorporated Society took place at their chambers, St. Martin's - place, Trafalgar - square. The Bishop of Durham was in the chair; and there were also present the Bishops of St. Asaph and Hereford, the very Rev. the Dean of Chichester, the Rev. Drs. Spry and D'Oyley, the Rev. J. Lonsdale, N. Connop, jun., W. Davis, B. Harrison, and J. W. Bowden, Esqrs. Amongst the business transacted the following grants were voted—viz. for building churches and chapels at Ryde, in the Isle of Wight; Stowupland, Suffolk; St. Martin's parish, in the city of Hereford; Gainsborough, Lincolnshire; Southwick; Monkwearmouth, Durham;

Flushing, in the parish of Mylor, Cornwall. Enlarging and rebuilding churches at Charbeston, Pembrokeshire; Abergwilli, Carmarthenshire; Shipham, Somersetshire; Wetherly, Yorkshire; and Winster, Derbyshire. Increasing the accommodation by repewing the churches at Rayleigh, Essex; Prior's Marston, Warwickshire; St. Paul's and St. James's parishes in the city of Norwich; Betly, Staffordshire; Shutford, Oxfordshire; Llangyniew, Montgomeryshire. Enlarging the church at Sellack, Herefordshire; and enlarging the accommodation by building galleries in the churches at Woolaston, Northamptonshire; and Great Wigston, Leicestershire, &c.

NATIONAL SOCIETY.

THE monthly meeting of the Committee of the National Society took place on Wednesday, the 7th inst., His Grace the Lord Archbishop of Canterbury, president, in the chair. The members present were the Lords Bishops of London, Winchester, St. Asaph, Ely, and Lichfield; the Very Rev. the Dean of Chichester; the Reverends H. H. Norris, H. H. Milman, and John Jennings; G. F. Mathison, Esq., Joshua Watson, Esq., and the Rev. J. Sinclair. Grants to the amount of 1300*l.* towards building, enlarging, or fitting up school-rooms, were confirmed; and eighteen schools received into union. A plan and estimate, by Mr. Blore, for the erection of dormitories to accommodate sixty pupils in separate rooms at the Training College, Chelsea, were approved. Twelve applications for the office of Inspector were referred to the Committee of Correspondence; and the 26th of

May was fixed upon as the day for the annual meeting of the society, and the examination of the children attending the central schools.

A special meeting of the General Committee took place on the 23d inst. His Grace the Archbishop of Canterbury, president of the society, in the chair. There were present the Lords Bishops of London, Durham, Ely, Hereford, Lichfield, and Llandaff; Lord Ashley, &c. Grants to the amount of 1080*l.* towards building, fitting up, and enlarging school-rooms were confirmed; forty-four schools were received into union; the rules and regulations for the society's Training College at Stanley Grove, Chelsea, were considered; and the Rev. James Hill, M.A. and the Rev. Henry Hopwood, M.A. were appointed inspectors of National Schools.

MISCELLANEOUS INTELLIGENCE.

BATH AND WELLS.—*Diocesan Church Building Association.*—At the Quarterly Meeting held at the Palace, at Wells, a grant of 300*l.* was voted in aid of the chapel of ease, to be called St. Stephen's, now building in the parish of Walcot.

Church Education.—The following summary of the Education Returns contained in the Annual Report of the Bath and Wells Diocesan Board of Education will be read with the greatest gratification by all who take an interest in the diffusion of education on the principles of the Church:—

The Diocese of Bath and Wells contains :

Population, 1831.	No. of Benefices.	No. of Clergy.	Children under Instruction.			
			Sun- day.	Daily.	Infant & Dames.	Total.
402,500	441	617	19,108	17,624	8,782	45,705

The Returns for 1839 shewed :

Sunday.	Daily.	Infant & Dames.	Omitted.	Total.
19,396	15,550	1,994	1,004	37,944

Being less than those now presented by 7761.

Returns have been received from every parish in the diocese, except from 10 in the deanery of Crewkerne, 1 in the deanery of Taunton, and 5 in the deanery of Dunster, = 16; having a

population of 15,745. Taking the children of the *poor* under instruction in the diocese, as appear by the foregoing tables, to be more than *one-ninth* of the whole population, there will be, as the proportion of those 16 parishes, 1749 to be added to the above total; 45,705 + 1,749 = 47,454 children under instruction.

CHESTER.—*Manchester.*—The total amount lately raised in Manchester for building and endowing new churches is 61,500*l.*, distributed as follows:—Manchester and Eccles Church Building Society, 31,500*l.*; Ten Churches Fund, 20,000*l.*; Miss Atherton, 10,000*l.* Total 61,500*l.*

Lord Francis Egerton, M.P., has given the munificent donation of 600*l.*, to the fund of the Manchester and Eccles Church Building Society.

Winwick Rectory Bill.—The rectory is to be divided into the following districts, each to form a distinct parish of itself:—viz., the township of Winwick-with-Hulme, and Houghton-with-Middleton and Arbury; of Croft-with-Southworth; of Newton-in-Mackerfield; of Lowton; of Ashton-in-Mackerfield; of Kenyon; of Golborne; of Haydock; each of which to be a rectory, and of Culcheth, which is to be a vicarage. The rector of the district, comprising the townships of Winwick-with-Hulme, and Houghton-

with-Middleton and Arbury, is to continue the rector of Winwick, and to be exonerated from the cure of souls in the other districts. The division may be made during the incumbency of the present incumbent (Rev. J. J. Hornby), with his consent in writing; but not to take place until the alterations of Winwick-hall are completed, nor with respect to the townships of Golborne and Haydock respectively, until their population shall amount to 2000 and churches shall have been built under the church extension acts (which are incorporated with the present act), or by means of funds raised for the purpose, sufficient to accommodate 600 persons; nor, with respect to the township of Kenyon, until the population shall amount to 400, and a church built sufficient to accommodate 250 persons. After the division, the rector or vicar of each district is to have exclusively the cure of souls within the district, and to have the like authority over the curates and ministers of the chapels within his district, as the rector of Winwick now has; and each incumbent is to be entitled (in addition to the surplice fees and pew rents, if any, and a parsonage-house and glebe) to all the tithes or commutation rent arising within the district, the rector of Winwick remaining entitled to so much of the tithe as does not go for the endowment of the others. And the tithes of the present parish of Winwick are to be exonerated from the stipends now payable by the rector to the respective curates of the chapels of the townships composing the rectory. The rectors and vicars of the new rectories and vicarage are to be entitled to all the endowments and emoluments to which the curates are now entitled, except the stipends now payable by the rector of Winwick, and except the rights of the existing curate of the chapelry of Newton-in-Mackerfield, and those of the curate for the time being of the church of St. Thomas, in Ashton-in-Mackerfield. The rectory of Ashton-in-Mackerfield is to be charged with the payment of 50*l.* per annum to the perpetual curate of St. Thomas, in that township. The patronage of the new rectories and vicarage is to belong to the party for the time being entitled to the advowson of the rectory of Winwick, under indenture of the 29th of Oct., 1840. Each of the churches within the districts is to be maintained by the inhabitants of the district. The parsonage-house, called Winwick-hall, is to be reduced with

reference to the diminished income of the rector. The houses now occupied by the curates of the townships of Croft-with-Southworth, Newton-in-Mackerfield, Lowton, Ashton-in-Mackerfield, and Culcheth, are to be the parsonage-houses of the incumbents of the new districts; and power is given to the patron and the ordinary, and the rector of Winwick, to lay out a sum to be stated in the bill, in purchasing and providing parsonage-houses for the other rectories, and glebe land for all; and provision is made for effecting the necessary purchases. The parsonage-houses and glebes are to be vested in the several rectors and vicar.

DURHAM.—A meeting of the Training School Committee was lately held at Bishop Cosin's Library, the Dean of Durham in the chair, at which it was resolved, on the motion of the Archdeacon of Durham, to open a Training School at Durham, at Midsummer next. It will be placed in connexion with the National School, and under an efficient director. The young men will be kept in a state of strict discipline, and they will be boarded and lodged, and instructed in every branch of knowledge necessary for a parochial schoolmaster, on the payment of 14*l.* a-year. Those who may desire a higher kind of instruction will be able to obtain it by a somewhat higher payment.

At the quarterly meeting of the Diocesan Church Building Society, held at Bishop Cosin's Library, the following grants were voted:—100*l.* to new church at Blaydon, in Winlaton parish; 100*l.* to new church at Southwick, in Monkwearmouth; 100*l.* to the enlargement of St. Ann's chapel, Bishop Auckland; 40*l.* to the enlargement of St. John's Lee; 15*l.* to the enlargement of the church at Heddon-on-the-Wall. And the following resolution was passed:—"That the cordial thanks of this meeting be given to the Rev. Thomas Gisborne, for his handsome donation of 500*l.*, without which the Society must have withheld all grants during the present year."

At the quarterly meeting of the Diocesan School Society, held on the same day, the following grants were voted:—50*l.* to the Castle-Garth school, Newcastle; 25*l.* to the new school at Newfield, in St. Andrew Auckland; 15*l.* to the enlargement of Byer's Green school, in St. Andrew Auckland; 25*l.* to the new school at Coundon, in St.

Andrew Auckland; 5*l.* to the general purposes of Shildon school; and 25*l.* annual grant to Training school.

Bishop Van Mildert's Monument.—We have great pleasure in announcing that the statue of Bishop Van Mildert has arrived in Durham, and is safely deposited in the Cathedral. It is pronounced a good likeness by the friends of the late bishop who have seen it in Rome; but the natural curiosity of the subscribers and the public on this head cannot, for the present, be gratified, as it is deemed inexpedient to open the case until the arrival of the pedestal. The execution of this was entrusted to the Pope's mason (who was usually employed by Canova), and, from his numerous engagements, has been delayed. It is to be embarked, however, at Leghorn, about the 1st of next month.

New Church at Tynemouth.—This beautiful structure, from the design of Mr. Green, architect, is now complete. It is of the modern style of architecture, with a neat spire, and pleasantly situated at the north-west end of the village. It will hold about 500 persons.

Wallsend.—Two very beautiful Gothic oak chairs have been presented for the chancel of Wallsend church, by John Adamson, Esq., of Newcastle, the coverings of which have been executed in needle-work by Mrs. Armstrong, of the former place. The devices on the backs of the chairs are to represent Gothic stained windows. The dove descending amidst rays of light appears in the one; and the Agnus Dei surrounded with a glory in the other. The seats are in imitation of beautifully stained rose windows, the angels presenting tre and quatre foils. The above-named lady a year ago worked also a very rich and chaste altar-cloth for the same church.

St. Paul's Chapel, Westgate Hill, Newcastle.—The foundation-stone of this chapel was laid only on the 15th of May, last year, and the works, much to the credit of the parties who have been employed on them, being now completed, one of the opening services has been solemnized in the chapel, according to previous announcement, on which occasion, prayers were read by the Rev. H. W. Wright, M. A., Incumbent of St. John's, assisted by the Rev. W. Maughan, and an impressive and appropriate sermon was delivered by the Rev. R. C. Coxe, M. A., the vicar of Newcastle, from

I Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" The situation selected for the chapel is peculiarly favourable, being in the centre of an increasingly populous district; the building is isolated, as we think all churches and chapels should be, as far as is practicable, and is surrounded by a spacious plot of ground, intended for a cemetery, which, when completed, will form a most suitable place of sepulture, and be very ornamental to the neighbourhood. The style adopted in the building is of the Norman character.

EXETER.—*Exeter Diocesan Society for Promoting the Study of Church Architecture.*—A society under this name has recently been formed, of which the Bishop of Exeter is president, and Lord Courtenay and Sir T. D. Acland, Bart., are vice-presidents. It has already enrolled nearly fifty members; and the provisional committee has published an address, in which it says—"It has appeared to several members of the Church, that a society similar to that now existing in Oxford, would be highly useful in this diocese; and that by collecting architectural books, prints, drawings, models, casts, and practical details of the best churches in Devonshire and Cornwall; by furnishing a central point, where such information would be gladly received, and from which it would be willingly communicated; by stimulating rural deans, and clergymen and laymen in general, to a more minute and jealous care of their churches; and by furnishing materials for the formation of a correct taste, it would prove of essential benefit to the Church."

GLOUCESTER AND BRISTOL.—*New Churches.*—On Tuesday, April 20, the Lord Bishop of Gloucester and Bristol consecrated St. James's church, at Barton Terrace, near Gloucester. The building is a very neat and substantial structure, well fitted up, and will accommodate 630 persons, half the sittings being free. The bishop, attended by his two chaplains, the Rev. T. Murray Browne and the Rev. Henry Bate, arrived at the church at eleven o'clock, where he was received by the Hon. and Very Rev. the Dean of Gloucester, the Rev. Canon Banks, and a large assembly of the clergy and principal inhabitants. His lordship went through the ceremony with the greatest devotion and solemnity. The Rev. T. A.

Hedley, who is appointed minister of the district church, read the prayers, and the Rev. S. Lysons preached an appropriate sermon from Genesis xxviii. 16, 17.

On Wednesday, the bishop consecrated St. Luke's church, High Orchard, near Gloucester, which has been built and endowed by the Rev. S. Lysons, who is appointed the minister. The sermon was preached by the Rev. T. A. Hedley from Luke x. 2. It was an admirable discourse, and was listened to with the deepest attention by the numerous auditors. The church was erected from a design by T. Fulljames, Esq., architect of Gloucester, and is a neat structure in the later style of "early English." It is calculated to accommodate 600 persons: there are 160 free sittings.

On Thursday, the bishop consecrated St. Paul's church, Whiteshill, near Stroud. This church, a beautiful structure of the Norman style of architecture, is capable of accommodating more than 600 persons, and 500 of the sittings are free.

For the above churches we are indebted to our Diocesan Church Building Association. The first was completed by it, the society having taken upon itself the liabilities of the contractors, which they were unable to meet to the extent of nearly 600*l*. That munificent benefactor, the Rev. Dr. Warneford, has contributed largely both to that and Whiteshill. The bishop, besides subscribing to the building of these churches, has given towards the endowment of the first 250*l*. towards that of St. Paul's, Whiteshill, 100*l*., and also 100*l*. towards the endowment of St. John's, King's Parade, Clifton, to be consecrated on April 27th. The dean and chapter of Gloucester have given 250*l*. towards the endowment of St. James's. St. Luke's church originated with the Diocesan Church Building Association; but it was afterwards taken up in the most liberal spirit by the Rev. Samuel Lysons, who built and endowed it entirely at his own expense. The building of St. Paul's church, Whiteshill, was promoted by the above Association to the extent of 500*l*.; and here again Dr. Warneford has contributed 700*l*. towards the endowment. Collections were made after each consecration, which were very liberal. At Whiteshill alone more than 150*l*. was collected at the door, and above forty of the clergy attended the bishop on the last occasion.

A chapel of ease has been erected at North Nibley, Gloucestershire, at the sole expense of George Bengough, Esq., of the Ridge, and of this city. Mr. Bengough has further evinced his generosity and attachment to the Church of England by endowing this chapel with 150*l*. per annum. We understand that the Rev. Mr. Weidman has been appointed the minister. We are happy also to hear that chapels of ease are about to be erected at Pill and Bishport, near this city; the first for the peculiar accommodation of the seafaring population in that densely populous and poor hamlet; the latter for the use of the poor colliers in the hamlet of Bedminster. Two sites are nearly prepared for the erection of new churches in Bedminster; the chapel to be built at Bishport is likely to be commenced shortly; and the preparations for building the new district church, to be called St. Luke's, are in a progressive state.

Schools.—We are happy to learn that the Rev. Dr. Warneford has given the sum of 50*l*. to the establishment of a school at Hucclecote, near this city, and to the improvement of the one at Churchdown.

HEREFORD.—*Clun, Salop.*—The first stone of a new church was laid at Chapel Lawn, parish of Clun, Salop, on March 31st, in the presence of the neighbouring freeholders, by the Rev. Edward Swainson, curate. The chapel is to cost about 730*l*. and will be built in the lancet-window style (13th century), and be capable of holding 220 persons, the sittings being nearly all free. The Earl of Powis has contributed 100*l*. to the undertaking, and has also promised a handsome set of communion plate. The Diocesan and Metropolitan Church Building Societies will both contribute liberally. The Rev. Chas. Swainson, the vicar, in addition to his subscription to the fund for building a third church in the parish, has given 100*l*. and the Rev. Edward Swainson 100*l*. Several of the freeholders have subscribed 20*l*. each, and others have engaged to carry the stone for the building.

LICHFIELD.—We hear it is proposed to build a new church in the poor and populous hamlet of Fradly, in the parish of Alrewas, near Lichfield, which contains a population of 600 souls, and is much resorted to by boatmen who trade on

the canals with which it is intersected. The sum of 500*l.* and a site have been already obtained; but it is much hoped that a sufficient sum may be collected to build a good and substantial edifice fit to be a parish church. [Amongst other means adopted in order to raise the necessary funds, Mr. Gresley, of Lichfield, has kindly offered to contribute the proceeds of a volume of parochial sermons, which he purposes to publish by subscription. Those who feel disposed to aid in this way are requested to send their names, with the number of copies desired, to our publisher, Mr. Burns.]

A meeting of the Lichfield Diocesan Church Extension Society was held March 26th, at the Guildhall, Lichfield, the lord bishop of the diocese in the chair, when the following liberal grants were made:—For building a church at Forebridge, near Stafford, 450*l.*; ditto, at Mow Cop, in the parish of Wolstanton, 350*l.*; for rebuilding the parish church of Boylstone, Derbyshire, 70*l.*; ditto of ditto of Betley, Staffordshire, 120*l.* The amount of additional church accommodation proposed in the above buildings and re-buildings is 1,378 seats, of which 677 are free.

† LINCOLN.—*Lenton*.—Some benevolent person has, within the last few days, sent anonymously the munificent sum of 500*l.* towards building a new church at Lenton.

Owston.—On Thursday, April 15th, was consecrated the new church of St. Mary, at Butterwick, in the parish of Owston, in the isle of Axholme, Lincoln. It is built of white brick, with a spire; is capable of containing 300 people; and in the chancel are three windows, excellently painted by Ward, of London, containing the coats of arms of the principal contributors (the gift of Mrs. Stonehouse):—the Lord Archbishop of York, the Lord Bishop of Lincoln, Sir Robert Sheffield, Bart., the Venerable Archdeacon Bayley, the Rev. J. B. Stonehouse, Captain and Mr. Collinson, Mrs. Sandars and Mrs. Steer. The sacramental plate was given by the archdeacon. This interesting ceremony was attended by a numerous assemblage of people. The lord bishop was met at the river side by many of the neighbouring gentry and clergy, and after crossing the Trent, was received by the Rev. J. B. Stonehouse, in his robes, and the principal parishioners.

A procession was then formed to the church, and the usual forms having been read by Robert Swan, Esq., the registrar, the service commenced, the prayers being read by the Rev. J. B. Stonehouse, the bishop officiating on the north side of the altar, assisted by the Rev. Charles Sheffield. The sermon was preached by Mr. Sheffield, after which the churchyard was consecrated. In the evening the sermon was preached by the lord bishop. The collections made after the two sermons amounted to upwards of 30*l.* The following is a list of most of the neighbouring gentry and clergy who attended:—Sir Robert Sheffield, Bart., and the Misses Sheffield, Lady Strickland, Marmaduke Constable, Esq., Sir Charles Anderson, Bart., Molyneux Shuldham, Esq., Charles Anderson, Esq., the Rev. J. B. Stonehouse, the Rev. Charles and Mrs. Sheffield, the Rev. Charles Lloyd, the Rev. Messrs. Bowstead, Peel, Hutton, Miller, Newmarsh, Cheeseborough, Atkinson, J. Atkinson, Pooley, Drake, Van Hemert, Skipworth, Wilson, Morier, Alderson, &c. Captain and Mr. Collinson, Mrs. Stonehouse, Mrs. Sandars, Mr. Peacock, besides almost all the respectable yeomanry of the district. The benefit of this church in a neighbourhood abounding in dissent will be great; and a spacious school is soon to be established on the plan of the National Society, by which it is hoped many of the rising generation will be educated in dutiful attachment to our catholic and apostolic church. The neighbouring church of Frodingham is about to be rebuilt, as is the church at Glandford Brigg. The foundation of a new church will be laid at Gainsborough in the course of the spring. A new church at Grantham is already in progress, and the church is gaining life and strength in almost every part of the county.

LONDON.—*Confirmation*.—On Thursday, April 8, his Grace the Archbishop of Canterbury held a confirmation at the parish church of St. Mary-le-Bow, Cheapside. Upwards of 300 young persons were confirmed.

St. George's, Hanover-square.—The Queen has been pleased to transmit, through Sir H. Wheatley, to the rector and churchwardens of St. George's, Hanover-square, the sum of 25*l.* in aid of the funds requisite for the completion of the beautiful ancient stained window recently purchased by subscription of the inhabitants for the parish church.

Westminster.—A new church is about to be erected in the parish of St. Margaret, Westminster, in which places of worship are very much needed. We learn that the cost for building the intended edifice is estimated at 7000*l.*, and that only about 2000*l.* have as yet been realized.

April 8th, the bishop received the recantation of and publicly admitted into communion with the Church of England, at the Chapel Royal, Whitehall, the following persons, who had been Romish priests :—The Rev. P. C. Mello, and Dr. Vincent Gomez, of Lisbon; and Giovanni Battista di Menna, of the kingdom of Naples, who had previously abjured his errors at Malta.

Harlow.—On Tuesday, April 20th, the church of Saint John Baptist, in the parish of Harlow, Essex, was consecrated by the Lord Bishop of London. The Holy Eucharist was administered to a very large number of communicants, and the collection at the Offertory amounted to upwards of 500*l.*

Oxford.—The Bishop of Oxford intends, if God permit, to hold confirmations throughout the county of Berks during the month of May, and has appointed the following places and made the following arrangements for that purpose :—Abingdon, Monday, May 10, at three o'clock; Wantage, Tuesday, May 11, at twelve; Shrivenham, Wednesday, May 12, at two; Hungerford, Thursday, May 13, at three; Newbury, Friday, May 14, at eleven; Reading, Saturday, May 15, at eleven; Bray, Windsor, Oakingham.

The Archdeacon of Oxford will receive the certificates and testimonials of candidates for holy orders on or before Saturday, May 15. The candidates for deacon's orders will be examined by the archdeacon, at Christ Church, on Tuesday, June 1; and the candidates for priest's orders will be examined on Thursday, June 3. The examinations will commence each day at ten o'clock.

The Lord Bishop of Oxford requires the candidates for deacon's orders to give to the archdeacon at least six months' notice previous to their being presented for ordination.

Thame.—The living of Thame, in the county of Oxford, has been purchased by Dr. Slater, a physician of Wycombe, who is about to advance the three large hamlets of Towersey, Sydenham, and

Tetsworth, which belong to it, to the dignity of separate incumbencies, and endow them accordingly.

Windsor.—*St. George's Chapel.*—It is the intention of the dean and canons to cause the interior of the chapel to undergo a thorough cleansing and repair in the course of the ensuing spring. It is now nearly forty years since any thing has been done in the way of beautifying or ornamenting the nave or choir. The whole of the interior will be thoroughly cleansed from the dust and dirt which have accumulated since that period. The windows of the south side of the chapel, near the altar, which are now composed of a very inferior description of stained glass, will be removed, and painted glass, executed under the immediate superintendence of Willement, substituted in its stead.

PETERBOROUGH.—The following is a copy of the Bishop of Peterborough's circular letter, addressed to the clergy within the counties of Northampton and Rutland :—

REV. SIR,—I purpose, with God's permission, to hold confirmations at the following places. You will be able to judge at which of them it will be most convenient for you and your young people to attend.

I feel assured that you will give such heed to the examination of your candidates, that they may not only be acquainted with those truths of which they are about to declare their belief; but that there may be good reason to hope that their profession is sincere, and that they are earnestly seeking for that divine grace which alone can enable them to live according to their baptismal vow,—which they now solemnly renew and confirm in their own persons.

The age of *sixteen* may be considered as the earliest period, at which young persons, in general, are in a state to engage in so sacred a dedication of themselves to God. But should there be circumstances which would induce you to wish to present any candidates at an earlier age, in such case you will use your own judgment and discretion.—I am, your affectionate brother,

G. PETERBOROUGH.

Peterborough, March 18th, 1841.

Places of Confirmation:—Peterborough, Thursday, May 13th; Castor, Friday, 14th; St. Martin's, Stamford, Monday, 17th; Exton, Tuesday, 18th; Oakham, Wednesday, 19th; Uppingham, Thurs-

day, 20th; King's Cliffe, Friday, 21st; Oundle, Monday, 24th; Cranford, Tuesday, 25th; Thrapstone, Wednesday, 26th; Finedon, Thursday, 27th; Higham Ferrers, Friday, 28th; Wellingborough, Saturday, 29th; Northampton, Tuesday, June 1st; Gayton and Towcester, Wednesday, 2d; Daventry, Thursday, 3d; Middleton Cheney, Friday, 4th; Brackley, Saturday, 5th; West Haddon, Tuesday, 8th; Welford, Wednesday, 9th; Market Harborough, Thursday, 10th; Weldon, Friday, 11th; Kettering, Saturday, 12th.—The service to begin each morning at 11 o'clock. The candidates should be in the church and take their places a short time before the service begins; and you will be good enough to give to each of them a ticket of approval, signed by yourself, specifying the name and the age.—The Bishop purposes to hold confirmations throughout Leicestershire in the months of July and August.

RIPON.—On Monday, March 29th, the beautiful new church of St. Thomas, recently erected at Stanningley, in the parish of Leeds, was consecrated by the Lord Bishop of Ripon. A very numerous and highly respectable congregation attended to witness the interesting ceremony.

SALISBURY.—*Diocesan Board of Education.*—A meeting was lately held, at which were present the Right Rev. the President, the Ven. Archdeacons Macdonald and Lear, Rev. Canon Fisher, Hon. and Rev. C. A. Harris, W. Curtis, Esq., G. E. Eyre, Esq., Rev. Messrs. N. Smart, &c. &c. Lord Weymouth's Foundation School, at Warmminster (of which the Rev. C. M. Arnold, of St. John's College, Cambridge, has recently been appointed master), was, at the request of the trustees, and of Mr. Arnold, admitted into union with the board. Two exhibitioners to the training school in the Close were elected. There were five candidates; and, after weighing the testimonials and the reports of the Examiners who had been appointed by the local boards to inquire into their qualifications, the choice fell on Elizabeth Imber, of Boyton, and Charlotte Smith, of Hindon. It was resolved, that two other exhibitioners, of 8*l.* per annum each, in the training school for mistresses at Salisbury, and two of 10*l.* per annum

each, in the training school for masters at Winchester, should be filled up at the quarterly meeting on the 13th of July, provided that sufficiently approved candidates shall then be presented to the board.

Churches.—The ancient parish church of Wilton, Wilts, is about to be taken down, and a new one has begun to be erected on another site near to that of the old church. The parish church of Hill Deverell, in that county, is also about to be rebuilt, the present church being old and dilapidated, and too small for the congregation; and the parish church of Great Bedwin is to be re-pewed in part, to afford better accommodation for the inhabitants of that extensive and populous parish.

WINCHESTER.—*Portsea.*—The Queen Dowager has subscribed 20*l.* towards the erection of the new parish church at Portsea. Her Majesty has also given 20*l.* towards the erection of a new church in Stokes Bay, near Gosport.

Lambeth.—An intimation has been made to the Rev. Dr. D'Oyley, rector of Lambeth, that her Majesty has been pleased to make a munificent donation from the revenue of the Duchy of Cornwall, of the sum of 300*l.* in aid of the fund now raising in that parish for the erection of three new churches.

YORK.—His Grace the Archbishop intends, in June, making a tour of confirmation throughout his diocese, and will then consecrate the new churches at Gleadless and Darnall.

The Visitation.—The long pending and painful investigation into charges of misappropriation of Minster funds and simony against the Very Rev. Dr. Cockburn, Dean of York, was brought to conclusion on the 2d inst. when the Archbishop of York, on full proof of guilt, passed sentence of deprivation and deposition in the following terms:—

“My Rev. Brethren,—Having now for nearly fifty years, as Bishop of Carlisle and Archbishop of this province, held a high and most responsible station in the church—a station to which duties no less important than solemn are inseparably attached—it might be expected that, in the course of so long a period, occasions would sometimes arise, when in the faithful

and conscientious discharge of my corrective authority, I should be required to incur the sacrifice of personal feelings of a very painful nature. Such, in fact, has before been the case, but in no former instance have those feelings been so painfully and so acutely excited as in the present truly afflicting one; and nothing but the strongest sense of the paramount duty I owe to the church in general, and to the church of York in particular, could induce me to sign the sentence, which has now been submitted to me by my learned commissary for my approbation. But after a very attentive and careful perusal of the evidence on which the sentence is grounded, I find it unhappily such as to leave no doubt that simony has been committed in its most aggravated form, and that the Dean of York has been guilty of one of the greatest ecclesiastical offences; that he has been in the practice of disposing of his clerical patronages, not for the purpose for which it was entrusted to him, but for lucre, putting out of question every consideration of the individual whom he has nominated as patron, and instituted as ordinary for the cure of souls. Criminality of this kind, than which the canon law scarcely knows any greater, established by legal and convincing proof, against so high a dignitary of the church, has appeared to me, after the maturest and most anxious consideration, to demand a sentence which shall prevent a repetition of such practices, mark in the strongest man-

ner the sense which the Church entertains of them, and remove the dangerous effect of so ill an example. The Dean has neither met the charge, nor shown the smallest compunction for the offence; but, on the contrary, in his letters to the Chapter Clerk, in October last, declared (and has recently repeated the declaration), 'that if he had a hundred livings he would sell them all.' In such a case I feel that leniency would be misplaced, or rather, indeed, that it has been rendered impossible; and therefore, under a deep sense of the responsibility of my episcopal office, I consider it to be my bounden duty to pronounce the sentence of deprivation upon him from the dignity and privileges of the deanery of York."

The following are the preferments which were held by the Dean of York, and which have become vacant in consequence of his deprivation, by the sentence of the Archbishop:—the Deanery, in the gift of the Crown; the rectory of Kelston, Somerset, in the diocese of Bath and Wells, in the patronage of J. Neeld, Esq.; and the vicarage of Thornton, in the county and diocese of York, in the gift of the Dean.

York Minster.—The Dean and Chapter of Durham have subscribed 200*l.* towards the restoration of York Minster. The total subscriptions announced to this time amount to something over 15,200*l.* being 9,000*l.* or 10,000*l.* short of the estimated repairs.

IRELAND.

Additional Curates Fund Society.—The second annual meeting of the above society took place lately, in the Rotunda, in Dublin. It appeared from the report that the committee have made grants to thirty-three districts, some of which, indeed nearly all, are very populous, to provide churches and clergymen for their inhabitants. The total receipts of the society for the year amounted to 1,364*l.* 19*s.* 7*d.* There was a balance of the receipts of last year amounting to 581*l.* 4*s.* 8½*d.*; so that the entire sum in possession of the society amounted to 1,946*l.* 4*s.* 3*d.*, from which sums were to be deducted the expenses, leaving the available sum 1,103*l.* The committee have entered

into arrangements for the support of additional clergymen, amounting to 1,404*l.* Upon the whole it appears that the society is flourishing.

DOWN AND CONNOR.—William Wilson, Esq., a member of the committee of the Down and Connor Church Accommodation Society, has given the sum of 4,000*l.* for the endowment and building of another church in Belfast; to which the committee have added 750*l.* to purchase a suitable site. Such munificence as this ought not to be allowed to pass unnoticed. When the servants of God make great sacrifices for his cause, they should be able to feel, that good men appreciate such

acts of self-denial, and honour the character of him that does them. The example is worthy of imitation; would that it were more generally followed.

A petition is in course of signature among the clergy in Ireland, praying for the restoration of the ten bishoprics abolished some few years since, without any State endowment or seat in parliament. The election to rest with the bishops and clergy.

DERRY AND RAPHOE.—It is proposed, with the sanction of the bishop, to build a church and schoolhouse, by subscription, in the mountainous part of the parish of Dunboe, (diocese of Derry,) adjoining the three parishes of Drumachose, Macosquin, and Aghanloo, where there are numerous families belonging to the church, and also to the Romish and dissenting bodies. Taking the proposed site of the church as the centre of a circle two miles in diameter, there are within these limits 254 families, or 1,872 individuals, the nearest of whom is at least three miles distant from any place of worship; and of these about 700 are children, in a great measure without education, and at present beyond the reach of the church. It is supposed that 1,000*l.* will be required to build both church and school-house in the plainest man-

ner. If this sum is raised, and if a district is formed, "the Additional Curates Fund Society" will give annual assistance towards paying the clergyman, and the remainder will be supplied by the liberality of individuals. But although this will afford a present provision, and therefore facilitate the erection of the proposed buildings, so soon as the above-mentioned sum is collected, it is, nevertheless, deemed expedient to make some arrangement for securing a permanent endowment, and subscriptions are therefore solicited for both objects.

ARMAGH.—*Episcopal Munificence.*—We have frequently to record the generosity of the lord primate, who is prepared to resign all claims to the rectorial tithes of the parish of Donaghadee, now falling into his possession, in order that he may add to the income of the vicar of the parish, and endow the new church at Carrowdore, which, together with the glebe-house, will be erected at his grace's expense; upwards of 350*l.* per annum will thus be relinquished by the lord primate, and bestowed on two deserving clergymen. The Rev. Henry Stewart, lately appointed to Carrowdore, was for many years a faithful and laborious clergyman in the archdiocese of Armagh.

SCOTLAND.

DIocese of EDINBURGH.—On Tuesday, March 30th, a special meeting of the clergy of the diocese of Edinburgh was held in St. Paul's Chapel, York Place, in obedience to a mandate issued by the Episcopal College. Prayers having been read by the Hon. and Rev. G. Yorke, one of the ministers of the chapel, they proceeded to the election of a bishop in room of the late Right Rev. James Walker, D.D. when the very Rev. Charles Hughes Terret, A.M. late Fellow of Trinity

College, Cambridge, Senior Minister of St. Paul's Chapel, and Dean of the Diocese of Edinburgh, was unanimously elected. The consecration is intended to take place at Aberdeen, on the 2d of June.

The annual confirmation was held in St. John's Chapel, Edinburgh, on Thursday, April 1st, by the Right Rev. Bishop Russell, LL.D. in room of the Right Rev. James Walker, deceased, when 150 persons were confirmed.

TO CORRESPONDENTS.

We beg leave to thank our Correspondent from Philadelphia for his kind and interesting present, as well as the good wishes expressed in his letter. Every thing like intercourse with the American Church is in our eyes a privilege.

We have also to acknowledge the receipt of the documents forwarded to us by "C. B. D.," and to express our obligations to him for doing so.

THE
CHRISTIAN REMEMBRANCER,

JUNE, 1841.

Library of the Fathers, translated by Members of the English Church. Vols. I. to VI. 8vo. Oxford: J. H. Parker. London: Rivingtons, 1840-41.

Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times, by the Author of "Spiritual Despotism." Vol. I. 8vo. London: Jackson and Walford. 1840.

The Church of the Fathers. 12mo. London: Rivingtons, 1840.

THE light in which we ought to regard the early Church seems to be the question which, more than any other, is dividing our own at present. In itself there can hardly be a less excusable ground of division; since neither the merits nor demerits of any particular age can ever be an article of faith or term of communion; and ought not, therefore,—to whatever extent they be brought in question,—to disturb those genial and uniting reflections and feelings that cluster round the thought of the "one Lord, one Faith, and one Baptism" of our profession. Accordingly, it is not, we apprehend, for the sake of the question in itself, but from a feeling that it is at the root of many others, that disputants are contesting it so warmly.

Into existing controversies connected with the Fathers and the early Church we have no mind, however, to enter at present. Those views of Church authority and communion which have hitherto been held orthodox among us, which this magazine has supported from its first establishment, and which, by God's help, we propose that it shall always support, will, however little men at present remember the circumstance, remain unaffected by those controversies. High Church principles may and will receive illustration from the true solution of existing difficulties; but they are, for all that, independent of them. As far as our churchmanship is concerned, Mr. Isaac Taylor is welcome to prove his worst against the Fathers. But still, though we trust that both our readers and ourselves would in that case continue to believe in the visible Unity of the Church, in the Apostolical Succession, and the Grace of the Sacraments, we are not inclined to dismiss the subject as unimportant. If we be catholic indeed in our feelings, it cannot be indifferent to us, in what light we are to regard those who have gone before us. The Church leaps over time no less than space; her children in the nineteenth century, therefore, cherish sentiments of relationship towards her children in the second, and feel themselves

wounded if the holiness, the self-denial, and the purity of those brethren, distant, yet dear, be unjustly denied. In truth, dismissing the thought of doctrinal results as irrelevant, the light in which we ought to regard the primitive Church is about the most interesting historical inquiry that can engage us. In viewing it as such, and not as a doctrinal one, we by no means banish it to the region of mere literature. To the earnest mind there is no such region; all connects itself with his principles and his faith,—history especially, as being the record of providence,—and Church history above all, as being the record not merely of providence, but of the kingdom of grace.

When, therefore, we propose to ourselves as an inquiry—the peculiar character of the primitive Church, we propose one pregnant with practical results; connecting itself with the most religious feelings. We are asking where we are to see God among the affairs of men, and where we are to see man marring the designs of God. We are asking where we are to be thankful for our position in a reformed Church of the latter days, and where to humble ourselves for our contrast to the glory of the earlier.

In a deep sense, that much error at present exists amongst very opposite parties in regard to this inquiry,—that men are needlessly choosing sides, as to whether they shall exalt or decry the Fathers,—we propose to throw out a few hints on the character of the early Church, in relation to, and in contrast with, our own. We wish to disclaim alike the tone of the detractor from, and the idolator of, the early ages; and in order to make our purpose clearer, we will previously say a word or two on each of these classes.

In regard to the former, we may remark that they are not the bold and original innovators they fancy themselves. Mr. Taylor's estimate of the primitive Church, as it was one which it required none of that very curious research for which his admirers have given him credit, to enable him to form, so was it one in which he was far from unprecedented. The example had been set him, and the very facts, or rather perversions of facts, which were regarded as the main instruments of his supposed triumph, adduced by a writer, hitherto supposed to be read by every person of common education,—we mean no less a person than Gibbon. In truth, where there is the will to run down the Fathers, we fully admit that there is also the way. Gibbon, though far from uniformly accurate, was not the blundering and superficial inquirer that Mr. Taylor has proved himself; and it is not by disputing facts with him that he is best answered. The Fathers were mortal men, enjoying no peculiar exemption from the sinfulness, any more than the infirmities of humanity. When, therefore, there is the mind to seek evil rather than good, they will supply it with gratification. No mortal's character can be above the reach of the sneering and scoffing spirit which undermines the foundations of all reverence, and generosity, and faith. Those who exercise such a spirit "have their reward." All that we ought to wish the means of contending for, in regard to the early ages, is what we are well able

to contend for—that he who “seeks in them for good shall find the good he seeks;” that the divine and redeeming principle of the Gospel was mighty in its operation upon them; and that, amid much mortal error and infirmity, their light has so shone forth unto all ages, that men, seeing the good works which they wrought, may well glorify that heavenly Father, through whom they wrought them.

But we cannot imagine that many of our readers are likely to follow Gibbon and Taylor in their ungenerous and heartless course. And therefore dismissing the thought of their estimate of the men to whose faithfulness, in many cases unto death, we, humanly speaking, owe the knowledge of salvation, as one with which we have no concern, we must address a few words to those who fall into an opposite, a much more attractive, but still we think a somewhat dangerous error. There has been, and there may be now, in the minds of some, an almost idolatrous value attached to the early ages of the Church. On the strength of the analogy of a stream which is clearest at its source—it has been taken for granted by many, that the first ages exhibit to us the perfection of the Christian community, and that Church history exhibits little else than a gradual declension from that standard.

We are not aware that this sentiment will be maintained by any one when embodied in a formal proposition. Indeed, as on the one hand, it is a great stronghold of error to content one's self with repudiating a distinct statement when compelled to do so, and yet cherish the sentiment of which such statement is the utterance; so on the other, it is a good way, too, of clearing ourselves from error, to drag our feelings as it were into daylight, by fairly stating them as a proposition; we then see how groundless and false they are, and accordingly abandon them. When, therefore, we pronounce it one of the theological idols of the present day, to give unqualified reverence to the primitive Church,—to speak of it as that, to deviate from the rules and sentiments of which, is *ipso facto* to condemn ourselves,—we are little moved by the repudiation of these propositions, with which many, who in our judgment more or less are cherishing the sentiment they embody, will be ready. Sometimes, indeed, we have fallen in with explicit statements almost amounting to what we have now said; but we rest nothing on that. The spirit of them, we are sure, is at work amongst us. Are there not many, who cannot bring themselves to admit that corruption, or even infirmity to any extent, existed among the Fathers; who torture their understandings to explain into something noble, and even divine, what to most minds appear plain indications of such corruption and infirmity; and who would shrink from the notion, that the men of subsequent, especially of modern times, can by possibility enjoy any spiritual advantages over those early believers, or possess clearer insight into any one feature of heavenly truth than they?

No doubt this is far from an ungenerous or irreverent error in itself. It is always better to think well than ill of any one. It is amiable to love the very foibles of a good man; but still what we

are speaking of is an error, an idolatry. It is therefore an evil root, and the growth from it cannot be truly wholesome. And though it be, as we have said, the error of generous and reverent minds, yet it is questionable how far its operation leads, in all cases, to generous and reverent results. The men who declaim most loudly against a spirit of detraction and of rash judgment when applied to the Fathers, are not always found to refrain from injustice and flippancy towards those of a different epoch, for whom "another race hath been," and by whom "other palms are won." On the ground of a real or seeming incongeniality between the Fathers and the Reformers, the latter have been sometimes defrauded of the reverence due to them, and little fear been manifested lest attacks upon them should turn out to be attacks upon Christ, and lest proceedings should be censured, which in their main tendency and character owed their birth to His Spirit.

Besides, we must protest against the notion of any period of the Church's earthly history being a golden age, as carnal and degrading. The great idea of which, in her visible manifestations, she is the phenomenon, is within the veil. To that idea, and not to one set or epoch of her own endeavours after its realization, is she to be always seeking to conform herself; and we think unworthily of her high and catholic calling,—we see not how comprehensive is her redeeming grasp of all possible susceptibilities of goodness and love, —if we allow ourselves in the notion that any one portion of her earthly history can adequately represent her, or give the law to all others.

We are very well aware that the light in which we are just now regarding Church history may appear to some minds not a little alarming. To speak of each age of the Church having its own function, and on supposition of its being in any good measure faithful, its own praise,—to talk of modern believers being in some respects in a higher state, and on some subjects enjoying clearer insight than the primitive,—carries with it at first sight an air of lawless license, seems as if it took away all permanency in the Church, as if it bound her by no unvarying rule, or held up to her no complete and unchanging faith. Now, we fully admit that there is a mode of asserting progression in the Church which does lie open to these objections, and which is incompatible with the notion either of a fixed faith, or unchangeable ordinances. But any such view we utterly disclaim. We trust grace may be given us so as that we may adhere to the faith *ἅπαξ once for all* delivered to the saints. And if definite channels of grace, and divinely authorized dispensers of them, were necessary once, we cannot see that it is otherwise now, especially as God's providence has continued to us them both.*

* This difficulty in the way of admitting any possible progression in the Church, was carefully considered in the first of four letters which appeared last year in the *British Magazine*, on "the Respect due to Antiquity." The one in question will be found in the number for April, 1840.

We propose, therefore, in a very brief and sketchy way, to compare the advantages enjoyed by the early Church of the Fathers, and by the reformed Church of England, each over the other respectively; to do which it will be necessary to view each in those features wherein it is distinguished from the other.

We will begin with the points of superiority in the primitive Church. And here we need not dwell long on any thing so very obvious as the communion enjoyed by its several branches with each other. It is true, indeed, that there are points of consolation connected with our loss of this blessing, which it would be wrong to forget,—that national character had no existence at the time when it was enjoyed,—that the comparing of notes between different churches is not necessary now, the catholic faith having been so long definitely settled,—and that, after all, the unity of the Church is distinct from the intercommunion of churches, the former being an essential and eternal reality to which every church in itself catholic, whether communicated with by others or not, conducts her members. Allowing, as we do, for all this, it surely remains a melancholy fact that the possessors of common privileges, and the heirs of a common hope, are often now-a-days debarred from the possibility of, under any juxtaposition of residence and daily life, encompassing the same altar; and that a devout Englishman, and a devout Italian or Spaniard, may be alike delighting in and extracting profit from the same Scriptures, or giving utterance to the same ancient and holy prayers, or cherishing the memory and studying the writings of the same illustrious doctor of the Church, whose friendship, were they to become acquainted, would never be knit together by a common participation in the one bread, and the one body, of life and salvation. Neither—though, as we have already said, churches require no mutual conference now for the establishment of any article of the catholic faith, nor by consequence, for the detection of hardly any possible heresy—can we doubt but that much practical wisdom and spiritual strength would accrue to each from intercommunion, from sympathy with, and prayers for one another. Here, then, we have one point of superiority in the early Church, not over our own in particular, but over any modern one, plain and palpable, affording distinct matter of humiliation and prayer to God, and a distinct result at the reproduction of which to aim, should His providence ever point out the way.

A less obvious advantage of the early Church, derived perhaps in no slight degree from the one of which we have been speaking, was that due balance of the divine treasure which she maintained. We mean that the different features of christian truth and worship were, speaking generally, kept each in its proper place and due proportion. We must all, we think, on reflection, be more or less conscious of our want of this blessing. Wherever we go, or whichever way we look, *one-sidedness* is the prospect which presents itself before us. Our own minds offer no more comfortable spectacle. We want confidence in our most-cherished opinions, because we know how we have idolized them,—because we know that they have

taken possession of us by the same lawless usurpation as did the predecessors whom they have displaced,—because we cannot but see that they are *ours*, just as our neighbours' are theirs, in each case being part of the individual character, and perhaps the least sound part. We distrust them, because we have reason to fear that our neighbour turns a deaf ear to all our eloquence on their behalf, for the very same reason that we refuse to listen to him, having detected in him that ill-balanced and disproportioned estimate of things, which there is small reason to doubt he observes in us.

Now, it is surely otherwise in proportion as thinkers are catholic. Not that a man's nature is changed in respect of all its intellectual limits and imperfections; not that individual views and reasoning can be carried out under any conditions which shall make their results other than relative and uncertain. But the catholic thinker is continually reminded of the line between his own speculations and the common faith. The one he pursues humbly, and, as far as may be, in the light of the other. But that other he does not *pursue* at all. He *receives* it—receives it in an appointed order and proportion,—an order and proportion which are the same for him as for all others. And therefore, whatever be his peculiar character as a thinker,—whether he be naturally given to weigh and to analyze, or prone to create or adopt with unsuspecting confidence and fond idolatry,—he is continually kept in order by external truth; he is preserved from the risk of imposing an individual's notion on the men around him; and last, not least, he obeys the working of an individual mind, under the guidance of a grand and general law.

This, as we have already said, is just the blessing men stand in need of now-a-days. What indeed is sectarianism, in its first and comparatively pious stage, but the want of this? What is it but a man's insisting on his peculiarity being made general; turning that which, by the cementing power of the Church, ought to be *united* to his fellows, into *the link that is to unite* him and them and all?

If our premises be granted, it will not, we think, be disputed that here the ancient Christians had a great advantage over us. We do not say that the blessing in question is out of any man's reach now. Undoubtedly the devout member of the English Church who retires from her worship with the ancient creeds sounding in his ears, has himself only to blame if he fail to live in constant remembrance of realities which, distinct from his own cloudy and evershifting speculations, are “the same yesterday, today, and for ever.” But it is manifest that there is much in his position and circumstances to perplex and discourage, and to endanger him too, in this respect, of which the ancients could have comparatively little experience.

For, first, the very effort to be catholic is in these days a peculiarity, and is spoken and thought of as such. Next, the studies to which such an effort naturally directs us, are of necessity peculiar and remote; and in proportion as they are so, is their pursuit considered

to stamp on us a particular character, and to separate us from others. Thirdly, these two circumstances combined, can hardly fail to engender a sympathy stronger than common between those to whom they attach. Here, then, we have at once the ingredients which produce an intellectual school. But a school has, in our imperfect state, a sad disposition to end in a party, especially when the hour of action arrives; and thus the pursuit of catholicism may be found to have brought us into danger of its very opposite. And without direct reference to this general result, we may observe that a school of thought, however innocent, nay, however excellent in itself, must have a tendency to propagate the particular evil of which we have been speaking, viz. a one-sided and ill-balanced habit of mind. The mere contagion is enough for this, were mutual admiration and affection, and the dependence of novices upon their seniors, excluded from among its members. These thoughts naturally suggest to us a moral, which we shall have occasion to enforce at the conclusion of this article,—the vanity of attempting to be catholic, by mere aspiration after the days, and cultivation of the customs, of the Fathers.

But if the case of the early believer was thus better than ours in regard to the balance of christian doctrine, still greater was his advantage over us in regard to the balance of christian worship. And here we will confine ourselves to one broad and well-known feature of the contrast, of great practical importance in itself, and because the remedy is within our own power,—we mean the frequent celebration of the Eucharist in the early Church, and its rarity in our own. In the early Church, as is well known, the holy Eucharist was solemnized, and every baptized Christian was expected to communicate, at least, every Lord's-day.* It was not regarded as an occasional service.† It was *the Liturgy*—the great appointed sacrifice of praise to the Majesty of heaven, to which all other services of religion and acts of devotion were subordinate. What primitive believer would have thought the services of the Sunday complete without it? To have dispensed with its observance on that day would have in his mind indicated some depth of penitence and humiliation on the part of the Church, such as she had never yet seen reason to impose on herself. In a word, the holy Eucharist was regarded in early times as, what in truth it is, the central christian act, whereby we fully and directly place ourselves in our redeemed position, and appropriate the

* In early times, a baptized man exposed himself to ecclesiastical censures, who was absent on two consecutive Sundays from the table of the Lord, without just and necessary cause. And even when lax practice as to reception commenced among the laity, the Church neither abated the frequency of her celebration of the Eucharist, nor altered her sentiment on the whole question.

† We confess we always see with pain the smaller print, which in many of our prayer-books begins at the offertory, and, so far as it goes, classes the really distinctive part of the communion office with our occasional services. Bad practice is an evil, but its formal recognition is a worse one. Our prayer-books, at least, should always keep up a witness to the right state of things; and testify against our deviation from it.

benefits of the economy of grace,—and from which flow forth the whole spiritual life, and all the strength which is to sustain us throughout the rest of our time, and our subordinate duties and observances.*

If this be the true view of the holy Eucharist, it must also be, what we think it will be found to be, the key to any practical difficulties which may be connected with it. Suppose, for example, we come to a pious Christian, one who owns and who feels that all spiritual life and health and strength are in Christ, and in Christ alone,—and that, consequently, without partaking of Him there can be none for himself; suppose we come to such an one, and tell him that this benefit is to be found in the sacrament of the Lord's Supper,—that this sacrament is the one great appointed channel for its communication,—the assured means of verily and indeed eating Christ's flesh and drinking his blood; we shall have told him a great and most important truth. At the same time, it seems very probable, that we shall have created no inconsiderable perplexity in his mind by confining a benefit, of which he feels that he stands in hourly need, to an ordinance, in which it may be his lot to participate not more than four times a year. Of course the difficulty can be removed by displaying that true view of the Eucharist, as the central christian act, which we have just taken. But the opportunity of doing this may not always be vouchsafed; whereas, did we return to primitive practice, did we celebrate, and as far as possible demand reception of, the Eucharist every Lord's-day,—did we thus exhibit it as the principal purpose of our assembling in church on Sunday, to which all other Sunday observances are but accessory,—such explanations would be no longer needful, for the difficulty in question would not then occur to any one, and the truth on this subject would make itself felt, which is better than being understood.

There are other important advantages which would accrue to us from returning to our first love, and meeting every first day of the week “for the breaking of bread,” on which we cannot pause at present. One is so obvious to a thinking mind that it can hardly require illustration; we mean the strength which would be imparted to Church sentiment, by frequent and regular contact with this holy sacrament. For is it not *communion*; and are not they who worthily partake of it made to feel that they, “being many, are one bread and one body?” Whatever error, therefore, of modern days may be referred to an undue prominence being given to the individual, and a forgetfulness of the body of Christ, would thus be weakened in most cases, and in many altogether removed. Finally, apart from all speculation, if the Lord's Supper convey to the faithful soul that hidden and heavenly nourishment, of which we believe it to be the channel, can it be received too often? And must not a Church, in

* Baptism and the Eucharist ought not to be regarded as parts of Christianity, but as Christianity itself.—*Coleridge's Table-Talk*. A most pregnant saying.

which it was administered at least weekly, have in so far better fulfilled its function, and dealt more lovingly by its members,—than one in which it is very often to be had not more than four times in the year, and seldom indeed much more than once a month?

The most superficial comparison between the early Church and our own will reveal another important advantage on the side of the former—its greater obtrusion of religion on the attention—its more constant summoning of men from their worldly pursuits to the recollection of things unseen—and, in connexion with this, the constant discipline and guidance under which it placed every faithful child of the Church. The stations, the fasts and festivals, the sign of the cross, the sacramental character with which all creation was invested, the manifold ranks and degrees in the Church, the constant communion, the penances, the incessant visible acting out of the christian principle,—all this (fruitful root of corruption, and rich material for carnality and idolatry, as it subsequently approved itself,) must surely, in its first freshness, have invested the whole christian society with a heavenly character—must have imparted a divine elevation to the daily life—must have been no trifling realization of the celestial citizenship. Whether or not there was, from the first, an excess towards the outward and formal, is a question which we need not stop to consider; for surely, on any reasonable principle, we must view the contrast as telling against ourselves. The ancients *may* have erred in having too much of the outward: we *most assuredly* have erred in having too little. This a member of the English Church need not fear to acknowledge, since general practice among us falls in this respect so sadly short of her rules and recommendations. Surely we have most of us contrived to reduce our religious services to the smallest possible amount. Surely, instead of placing Sunday at the head of all the days, we have established an entire and most fatal contrast between them. Surely there is something melancholy in the thought of six days of every week passing over the heads of so many Christians without the Church setting before them one visible sign of the faith they hold, or once authoritatively reminding them of the hope they cherish, and the living sacrifice they are bound to render; and all this in times of peace and prosperity, when no persecuting arm is lifted up to disperse the assemblies of the saints, or to take the daily sacrifice out of the way! And if we be sensible of any of the crowd of evils which result from this,—if, in weariness of spirit, we be apt to complain, with the poet, that “the world is too much with us, late and soon, getting and spending, we lay waste our powers,”—if the “importunate and heavy load” of our mortal life, the intolerable pressure of secularity, be weighing down our spirits to the dust,—if, looking away from ourselves to those around us, we discern a consuming avarice and worldliness devouring the national character, seizing not merely the gross and sensual, but laying hold, too, on spirits of higher birth,—if “all that cannot be exchanged for gold” seem in light estimation among

us,—if we see and mourn over such things, we have not far to seek for a remedy. Let us look to our prayer books; let us attend to the provisions they point out for mixing religion with our time and pursuits; let us summon before our minds the image of the christian year as it would be were every appointed service duly kept, and every regulation attended to; and then let us cease to repine at an evil which we have such obvious means of, in great measure, correcting.

Whether or not we might be better for more than our reformed Church has prescribed, is, of course, a different and difficult question. That we are not so dependent on the outward as southern nations,—that no appeal to the senses could ever be permanently a substitute with us for an appeal to our reflective powers, and that it is not desirable that it should,—these are truths which the admirers of the Teutonic character will readily admit. But whether any man, of whatever race, temperament, or character, is safe with so little visible religion as in this country falls to the lot of most men, is a very grave inquiry, and brings us to a principle deeply rooted in the foundations of our being,—a principle closely bound up with the whole of our human, possibly of our creaturely, condition. We mean this, that, to procure an inward grace, we must exercise ourselves in the outward actions which are appropriate to it. To acquire the spirit of love, charity, disinterestedness, we must do deeds of courtesy, kindness, and self-denial. To realize reverence, faith, godliness, we must perform religious actions. To rise to that consummate unity which is the subject of the intercessory prayer, we must visibly enact unity in an outward church and in definite acts of communion. To us an inward principle can have no existence, can in nowise be revealed either to ourselves or others, except there be provided for it the channel of distinct action. This principle, had we time to follow it, would carry us over all the truths of our individual and social constitution. As regards the subject before us, it is obvious that—however vain be the outward act, if permanently destitute of the inward and vital principle—we cannot count on the latter, if we neglect to procure the former; and that, along with scantiness of ritual, and rarity of directly religious observance, there is no reason to look for a spirit of prayer, zeal, and devotion. And, in reference to these, the very facts to which we may naturally turn for consolation furnish us with additional reasons for admiring the practice of past ages rather than our own; for, if it be true (as we shall by and by find reason to think) that our whole nature and all our powers have been enlarged since the first ages of the Church,—if we be altogether more complex and elaborate beings than the early believers,—if we read and think on a far greater scale than they did,—and if, after the long sway of the christian faith, and the great course of providential discipline, we may warrantably regard ourselves as in many things possessed of a keener intellectual vision, and a finer tact in apprehending truth,—if these things be so, then it is manifest that (if not by increased ceremonial, yet, by providing pro-

portionable observances of some sort) the Church should have laid claim to these additional materials for promoting the glory of God and the good of man, and should have connected a thus increased span of thought and of energy with the great end of our being—communion with God through Jesus Christ our Lord.

From what has been said we think it sufficiently appears that whatever advantages may be supposed to result from unity, harmony, and consistency, were enjoyed by the early Church to an extent unknown to the modern. Much more might have been said on this subject, and many particulars adduced illustrative of it. We must now hasten, however, to the other inquiry we proposed to ourselves, and search for gains that have come to us in the course of time, which may in some measure console us for our grievous losses.

We have already expressed our disapprobation of that spirit which attributes perfection to the Church of the first three or four centuries. What we have said is sufficient surely to prevent our being classed with its detractors, either the Jortins and Gibbons of last century, or the Taylors of this: and strong in the assurance that we cannot be confounded with them, we will now proceed to state a few reasons against making the early Church in all respects our rule, or considering every deviation observable in our own from its maxims or its sentiments as necessarily a corruption.

One of the first and most obvious differences between ourselves and the early Christians which ought to give us an advantage over them consists in their having come to the knowledge of the Gospel and been baptized for the most part in riper years,* and our being brought into the Church in our earliest infancy, and receiving christian knowledge along with the first dawn of our understanding. Now, it is obvious that, on supposition of a man's faithfully cherishing the gift of grace, to have partaken of it from his infancy is one of the greatest of privileges, and must give him a great advantage over the man who has grown up to manhood in ignorance of the Gospel, and after his regeneration must still have to contend with the habits acquired during a life of heathenism.

It would be impossible to maintain that we have been as faithful in our own use of the unspeakable gift, as were those who discovered it after a weary and long fruitless search, exclaiming "*Sero Te amavi, Pulchritudo tam antiqua et tam nova, sero Te amavi.*" Indeed, judging from analogy, if there were no other way, we should feel that our privilege being greater than that of the early Christians, there is a strong presumption that we have not,—the greatness of a blessing for the most part serving to manifest the unfaithfulness of the receiver. But still, it would be arriving at a most gloomy conclusion, did we persuade ourselves that not only we, but all the generations who have enjoyed infant baptism, have made no good use

* Though Infant Baptism was practised from the first, yet of course numbers in the Church were only converted in riper years, and even the children of Christian families, as is well known, were often, from a false feeling, allowed to remain unbaptized.

of it whatever. Some beautiful and blessed results it has assuredly produced, among which, in connexion with the other benefits of the Church, we may class the following:—

The rendering family life that holy and christian thing which in the appointment of God it was destined to become. How little comparatively the ancient Christians can have enjoyed this advantage is apparent the moment the subject is suggested to the mind. The whole of a household were not always converts to the Gospel. Those who were not, most probably shared in the immorality, not less than the darkness, of heathenism. Even if all were believers, it was often, at first, generally, in riper years that they became so; so that a holy family condition could not have been what it is with us—the instrument of early education. Even when both parents were christian, before the birth of their children there can hardly, we think, have been the power in family life, which there is with us, among whom it receives light from every neighbouring point, and casts it back in return. Its beauty and its holiness can hardly, at the best, have recommended themselves to habitual sentiment. St. Augustine may be taken as a specimen of a man enjoying greater advantages than most. His childhood was tended by a saintly mother. His father was a catechumen. Yet who can read carefully the early part of the confessions, and not feel that there are few families among the upper classes in England to which it would not be a privilege to belong, by comparison with that of the future Bishop of Hippo and great doctor of the Western Church? The very unconcern with which Augustine speaks of his father and his home, when it is remembered how noble and loving a heart he possessed, is significant.

We are at present compelled in great measure to content ourselves with throwing out hints, and indicating subjects which those who choose must follow out for themselves. We cannot help thinking that this one point of the difference between family life among the early believers and ourselves will be found pregnant with practical consequences.

A second effect of the influence of the Gospel upon generations who have enjoyed it from their childhood lies close to the root of the first—the exaltation of the married state. Few things are more obvious than the change of sentiment which has taken place regarding the comparative merits of celibacy and matrimony. Catholic Christians, indeed, in every age have turned away with horror from that heretical pravity which blasphemes the latter. But still, (without any great fault of their own,) the Fathers, and the believers of their day, were far from appreciating the married state. They revered it, indeed, as God's appointment. The words, moreover, of St. Paul, in his Epistle to the Ephesians, taught them to believe that it typified a transcendently holy mystery. The benediction of the church consecrated it from reproach or censure; and the blessing of a devout wife in every age, and under every varying condition of thought and feeling, is too great and unquestionable not to have made itself felt among them. Tertullian thus beautifully describes,

what the married state may, by God's grace, become. "Unde sufficimus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio; angeli renuntiant, Pater rato habet; nam nec in terris filii sine consensu patrum recte et jure nubunt. Quale jugum fidelium duorum unius spei, unius voti, unius disciplinæ, ejusdem servitutis. Ambo fratres, ambo conservi, nulla spiritus carnisve discretio, atquin vere duo in carne una. Ubi caro una, unus est spiritus. Simul orant, simul voluntantur, et simul jejunia transigunt, alterutro docentes, alterutro hortantes, alterutro sustinentes. In ecclesia Dei pariter utrique, pariter in convivio Dei, pariter in angustiis, in persecutionibus, in refrigeriis. Neuter alterum celat, neuter alterum vitat, neuter alteri gravis est. Sonant inter duos psalmi et hymni, et mutuo provocant quis melius Deo suo cantet. Talia Christus videns et audiens gaudet, his pacem suam mittit. Ubi duo, ibi et Ipse: ubi et Ipse, ibi et malus non est."—(*Ad Uxorem*, Lib. ii.) Still the early Christians lived under disadvantageous circumstances for seeing all the glory that was destined to be shed around holy matrimony. The marriage might have been contracted before the conversion of either party. One might remain to the last in heathenism. And, no more than in the case of family life, could admiration for marriage have been an habitual sentiment, brought into and kept in being as with us by the whole atmosphere, and all the customs, of surrounding society.

Accordingly, allowing for variations here and there, the sentiment of the early Church on the subject, seems to have been that marriage was a good thing, but celibacy a better,—so much better, that, after having resolved on it, it was sin to give way and descend to the former. So widely spread was this preference for celibacy, that the Nicene council was very nearly anticipating popery by imposing a single life on all the clergy, even such as were already married. It must be remembered too, that it was not celibacy merely in respect of its freedom from cares and distractions, as enabling a man to hold himself loose on society, and so fulfil a particular vocation in the Church with less impediment,—but as virginity, and in reference to physical considerations, that it was often so highly extolled. It was believed to be essentially higher and purer than matrimony: no one can read St. Augustine's strange book, "*De Bono Conjugali*," without feeling this; and surely no Englishman without thankfulness for being placed above a condition of society, in which some of the inquiries and speculations in the former could be deliberately entertained in one of the purest and most spiritual of minds, and then as deliberately written down and given to the world. Leaving the more offensively gross features of this book, let us look at the general rule it lays down,—a rule quite in keeping with the genius of the Church in the age in which it was written. It is as follows:—during the Old Testament dispensation, it was the duty of every man to marry, and help to people the world, so as to prepare a sufficient number for the Church; but now that we are under the New, it is the duty of every

one to keep single who possibly can, *i. e.* who has the gift of continency. Now, who will say that it would be well for us seriously to discuss with ourselves the question whether we possessed this gift, and marry or keep single accordingly? Who would tolerate the thought of it in the mind of a woman? Yet to the Fathers there was nothing shocking about it, and the question comes to this,—whether a delicacy in our days which we could not bear to see any one without, and a habit of looking at the married life without direct reference to physical considerations, be or be not an improvement in our characters.

Antiquity knew nothing of the modern passion of love, and christian antiquity did not supply the want. The gross uncleanness of the heathen could not be otherwise than gradually overcome, and till purity and the female character came to be habitually connected in men's minds,—till, not in occasional examples, but as the general rule, the healing, and harmonizing, and refining influence of woman came to be felt,—it was impossible that the passion of love, as it has prevailed in christendom, could have any sway. Not till generations had been successively moulded by the faith from their very childhood,—not till the Gospel was bound up with law and custom,—not till the effete and worn-out races of Southern Europe were swept away to make room for men, who even in darkness and in barbarism knew some higher feelings regarding the other sex, than had ever prevailed in Athens or in Rome,—not till all this had happened, were Christians made susceptible of the most pure and purifying of earthly influences, the surest of subordinate guides to generosity and virtue, and the most powerful ally which this lower world has ever furnished to the religion which exalts us to a higher. If this be so, if our spontaneous feelings towards woman be of an order so superior to those of the early Christians; it is manifest that the balance between celibacy and matrimony which obtained in their time, may well have undergone some material disturbance.

It may, however, be said, that granting all this, we yet place matrimony too high, and honour celibacy too little, not recognizing in it the honour God has placed upon it, nor looking with the eye of faith at its peculiar advantages for the service of God. Our Church, it may be urged, has forgotten to assign it its proper place and functions. Let us hear the admirable author of “the Church of the Fathers,” on this subject. The following words are from his interesting notice of Demetrias:—

“I know not any more distressing development of the spirit of ultra-Protestantism, than the determined, bitter, and scoffing spirit in which it has set itself against institutions which give dignity and independence to the position of women in society. As matters stand, marriage is almost the only shelter which a defenceless portion of the community has against the rude world;—a maiden life, that holy estate, is not only left in desolation, but oppressed with heartless ridicule and insult,—whereas, foundations for single females under proper precautions, at once hold out protection to those who avail themselves of them, and give consideration to the single state itself, thus saving numbers from the temptation of throwing

themselves rashly away upon unworthy objects, transgressing their sense of propriety, and embittering their future life."—*Church of the Fathers*, p. 253.

Then, after some remarks upon the private and solitary profession of virginity which was often made in the early Church, and of which Demetrias, his present subject, was an instance; this instructive author thus proceeds:—

“At present the only apparent remains among us, at least in the apprehension of the many, of these isolated persons, exist in what are commonly called old maids and single gentlemen; and it sometimes is seriously objected to the primitive doctrine of celibacy, that ‘bachelors are just the most selfish, unaccommodating, particular, and arbitrary persons in the community;’ while ‘ancient spinsters are the most disagreeable, cross, gossiping, and miserable of their sex.’ Dreariness unmitigated, a shivering and hungry spirit, a soul preying on itself, a heart without an object, affections unemployed, life wasted, self-indulgence in prosperous circumstances, envy and malice in straitened; deadness of feeling in the male specimen, and impotence of feeling in the female; such are the only attributes with which the imagination of modern times can invest St. Ambrose, bishop and confessor; or St. Macrina, sister of the great Basil.”—*Church of the Fathers*, p. 255.

Now, we are far from denying that there is much truth in these observations; neither do we mean to contest the point that our Church would be greatly the gainer for a more formal recognition of female ministrations than she makes at present, and, consequently, for assigning a definite position to certain women within her pale. Even here, however, when tempted to sigh after some portion of the provisions of the early Church, we ought to recollect how little she knew of many spheres of female usefulness with which we are familiar, and which, in speculations like the present, we are apt to forget, from our very familiarity with them. There was no such post for a woman then, as the modern country clergyman's wife, rich as it is in means of usefulness, and opportunities for showing love to God and man. Nay, there probably was very little answering to what the life of the English lady of every order who lives in the country very generally presents us with, and which, though difficult to dwell on in a comparison like the present, by reason of its indefinite character, is not the less truly a blessing to the land on that account.

It is, however, true, as Scripture teaches, that there are some of both sexes expressly called to a single life, capable of rendering God an homage and a service in that condition, which they could not in a married one, and whose marriage, therefore, would be to them a descent. In the early Church such persons announced their purpose of fulfilling their vocation, and spending their lives in a holy celibate, and became in consequence recognised as a distinct class in the Church. In our own branch of the catholic community, we have no longer the vow, nor the formal recognition; but are we altogether without the real essence of the thing itself? Do we not possess it, in those respects, in which it was truly valuable, though in an altered form? Do we not, every now and then, see persons on whom the stamp of a peculiar separation from the cares and interests of this world is impressed even

from youth,—persons, abounding in good-will and self-denying love to all around, but not apparently disposed to commit their whole earthly being to any one,—persons who “mind the things of the Lord” without distraction, and travel across their mortal journey with, as regards the earthly temperament and passions, a cold, but withal a calm, a steady, and a heavenly light? Have such persons not their place and their function in the Church, simply because it is not named, nor precisely defined? Nay, is it not higher and nobler and more spiritual (in some respects) that it should be so? Is it not more delicate, as regards either sex, but more especially the female, that this precious jewel should be secret, that its beauty should be “hid with Christ in God,” and only come out to mortal view occasionally and by glimpses? Is it not better, too, for the party himself, not to stand committed by an irrevocable vow, but to follow God’s guidance, to wait for the gathering indications of his purpose, to “go on from strength to strength?”

It is not true, that now-a-days “a maiden life—that holy estate—is not only left in desolateness, but oppressed with heartless ridicule and insult.” The mere worldling, indeed, will sneer at every thing which does not present him with the sight of that comfort which he worships; and this we may be sure he did in every age; of course, too, those who, with a great profession of religion, are yet ignorant “what manner of spirit they are of,” will sometimes echo his voice. But who, with a ray of something better within him, will refuse his meed of praise to the amiable, self-denying Christians all around us, whose holy celibate is no void, unpeopled by attachments and loves, but who grace daily life with their courtesies and charities, and make us feel as if breathing a heavenly air? It were morbid to take a few playful phrases about old bachelors and maids, called forth by subordinate circumstances, as real indications of the main current of our feelings. Let us hear another able writer’s counter-judgment upon existing sentiments on this very subject. Mr. Beaven, in his masterly reply to “Ancient Christianity,” thus appeals to what in this day we feel on the subject,—“I doubt, if most of us do not regard a young person of devotional habits, living not for herself, but for God and his Church, as more akin to heaven than to earth. And I doubt, if we should not regard such an one’s marriage as a weakness, and almost as a disappointment.”

What we have said on the subject of celibacy and matrimony comes to this. Without denying that, throughout all time, the former is designed to have its place and function in the Church,—a sufficient change has taken place in regard to the latter to warrant some change in our views and maxims on the subject. Marriage has become a more noble, pure, and purifying thing than it could have been in the primitive ages. The devil of heathen grossness and uncleanness has been in so far cast out from christian society, that we need not now the strong measures whereby he was cast out. We may fling far behind us and quite forget that impurity which was all around the early believers, and with which they were obliged to struggle.

Woman's position has been raised, and her being elevated, by the principles of the Church, and their long sway. Marriage, therefore, ought not to be spoken of as a mere allowance to the less ethereal natures among mankind. It has by gradual conquest, and in the lapse of ages, asserted its true position, and approached to its divine idea; while celibacy, with its accompanying spiritual advantages, is neither so wholly without place or without honour among us as some would have us to believe.

We have dwelt so long on this branch of our subject, that we have not left ourselves space for many others which have a claim to attention. We must content ourselves with merely naming them, and begging our readers, in some measure, to *think them out*. We mean, first, the re-production of independent national life; secondly, the existence of christian states, (for we cannot regard the empire, even after the conversion of Constantine, as answering to the true idea of a christian state;) and thirdly, the refining and purifying influence of christian art and christian literature,—helping, as it assuredly does, to bring the whole man into captivity to Christ, and make even the more subordinate parts of our being instrumental in promoting his glory.

There remain, however, two subjects on which we feel constrained to say a few words. The lack of ecclesiastical discipline in our Church does indeed present us with a broad and tangible disadvantage on her part as compared with the early,—a disadvantage, which, seeing that we every year deplore it before God, we have no wish to deny or explain away. At the same time, its extent is not so great as at first sight it seems. By a compensating process, analogous to those which we observe in the natural world, one of the ends of ecclesiastical discipline—the keeping the communion of the Church free from gross scandal—is gained by the general reluctance to receive the sacrament of the Lord's Supper. Few clergymen complain of being beset with applications for admission to communion; and accordingly comparatively few encompass the altar whom, in the exercise of strict discipline, we should feel justified in repelling from it. Where need is, the clergy can always, and we apprehend very frequently do, exercise the power of inflicting the minor excommunication, and are seldom in such cases exposed to the risk of having such excommunication nullified by ulterior proceedings.

The other subject, on which we propose to touch, is the necessary difference between a protestant, and any anterior church whatever. We do not mean to deny—for we glory in—our catholicity, and, by consequence, the unbroken continuity of the chain which connects us with the primitive Church and the Apostles; but we cannot conceal from ourselves that there is a great difference of temper and character, between our Church and the ancient; that there is a modern spirit in our Church sufficiently discriminated by the term Protestant. Now, here is the question—Is this diversity, this modern spirit among us, to be censured, or even to be deplored? It has been said, and the assertion is believed to come from one to whose words great

weight deservedly belongs, that, "generally speaking, the tone of the fourth century is so unlike that of the sixteenth on each and all of these topics, (fasting, celibacy, religious vows, voluntary retirement and contemplation, the memory of the saints, &c.) that it is absolutely impossible for the same mind to sympathize with both. You must choose between the two lines; they are not merely diverging, but contrary." We admit the dissimilarity between the tone and temper of the two epochs in question, but we deny the impossibility of sympathizing, in some measure, with both. Of course, no mind occupied with the subject will hold itself equi-distant from the two; one will gravitate a little towards the former, another towards the latter period. All this is as it should be; and accords with the good pleasure of Him, who has given many members to his Church, and to all not the same office, and, by consequence, not the same gifts, tempers, tastes, and tendencies. We say it is all as it should be, so long as on the one hand we idolize neither the earlier period nor the latter; nor on the other, shut our eyes to the power and glory of God, which in different ways were made manifest in both. The two differ indeed; but they differ as having had different parts to discharge, and a different vocation to fulfil. We have little mercy for that slight and shallow spirit which recognises true religion only when attired in the fashions of modern times; and which impels platform orators, and writers in self-styled religious newspapers, and the young ladies who listen to the one and read the other, to pity the ignorance and spiritual darkness of a Chrysostom, a Basil, or an Ambrose. But ought we not to show some severity towards that other spirit which ungratefully shuts its eyes to the signal display of God's power and goodness in the latter days, whereby our portion of the Church shook off corruption and the marks of decrepitude, and appeared in new youth and strength? For surely it was no slight display of the loving care of her Divine Head, and no trivial indication of the exceeding vitality He had breathed into her, that she should have cast off the formality which had encrusted her for ages,—that she should have awakened from the slumber of centuries,—that she should have overcome the long sway of benumbing habits, a work surely not easier for a community than an individual,—that she should have regained (what is always so hard) virtues which had well nigh departed,—that she should have emerged from the grave of earthliness and carnality she had dug for herself, and risen anew to a sense of the exceeding spirituality of God's law, and the length and breadth and height and depth of His righteousness in whom that law received its entire and eternal fulfilment.

If, then, a spirit awakened in the latter days be a spirit from God, there is nothing to repine at in its perpetuation. It is idle to ask the Church of England to be in all things like the Church of the Fathers; worse than idle to censure her for not being so. She *must* be protestant; *i. e.* she must *retain* that godly spirit of witnessing against gross ecclesiastical corruption which was called forth when

most needed,—which may have operated without the bounds of apostolical order, and therefore in irregular ways, but which it has been the peculiar privilege of the Anglican Church and her daughters to cherish and retain within the limits and in subordination to the rules of the yet greater apostolic and catholic system she has preserved. For the case stands thus. The early Christians received the divine constitution—the new creation—the Church. Their part was to develope it, and allow it to “break forth on the right hand and on the left.” In doing it, they unconsciously sowed poisonous and deadly seed. We, on our parts, have seen that man’s perversity can not only convert the outward world, the visible heavens and earth, but, alas! even the spiritual, God’s new creation, into an instrument of apostasy from Him.* Having seen this, can we forget what we have thus learned? Must we not carry about with us, of necessity, a severe caution,—a watching over both individual and social impulses,—a timidity in ritual development,—a jealousy over all that may be supposed to rest with the creature,—a dissatisfaction with all that does not mount up directly to the Creator, which those who have not learnt our stern lesson could not by any possibility have felt? Be it that in all this we lose (to turn to an obvious analogy) a few charms of childhood, or of fresh and fearless youth. Are we, therefore, (if the feelings we have been specifying be those which really animate us,) less acceptable to our heavenly Father? Let us not childishly quarrel with His will, in imposing on us different duties by placing us in a different position from what our fancies would have led us to select ourselves. Let us repose on the assurance, that He is with His Church always, and that He may be carrying on His great purpose, and manifesting His glory, in other ways than seem likely to us.

Our readers are now in possession of one or two hints, for which we have found the materials in no very difficult inquiries or obscure and doubtful facts. We have taken certain broad and obvious points of distinction between ourselves and the early Church, and we have thrown out certain suggestions concerning them, which we desire to be taken for what they profess to be, i. e. *suggestions*. Let our readers think the matter over for themselves. Let them not turn

* It surely is seeing but half of the question to look merely at the formal points of difference between ourselves and Rome, which, of course, confines us to formal statements on either side. Doubtless, in professed vindications of our peculiar position, we must do this; but in taking a practical view of our calling, we are not to confine ourselves merely to our position;—we are to look at religious phenomena of every sort,—to examine spirits and tempers, as well as logical propositions and decrees of councils; and, if we do this, we shall, as it seems to us, see more in popery than certain false statements, and certain unscriptural terms of communion imposed at certain precise periods. We shall see a vicious, carnal, and idolatrous temper; and the fact, that this temper is nearly quite as manifest (perhaps more) in all the oriental churches, which do not formally enter into our controversy with Romanism, will lead us to see in the whole matter a peculiar and very vast display of man’s disposition to apostasy, taking the Church, as of old the visible creation, for its instrument. This experience must surely, of necessity, and with great propriety, give a new character to any branch of the Church which has been made alive to it.

away from what we have said in all particulars, because we may have advanced some one or two opinions in which they are not disposed to coincide. They cannot fancy that we wish to discourage the study of the Fathers. If the translations from them now in progress be calculated to give an impulse to such study,—if, instead of satisfying young men *without*, they be found to send them *to*, the originals,—then we wish them all success. There is one result, however, which we deprecate—our youth being led to remain ignorant of, and in their ignorance to slight, the great protestant divines of their Church,—the Hookers, the Bulls, the Barrows, the Leightons, the Waterlands, and the Horsleys,—who adorn our modern theological literature. Such a result would be too closely connected with a slighting of the Church of England, and over occupation with the patristic, not to partake of its evil. Let us remember that the true road to catholicism, for us, is loyalty to the Church as she has immediately come to us; and, by consequence, the true road to our understanding our catholic position, is, in the first instance, to be well conversant with those great men who have vindicated and established our protestant one.*

1. *The Phenomena and Order of the Solar System*:—

2. *Views of the Architecture of the Heavens.* By J. P. NICHOL, L.L.D. F.R.S.E. Professor of Practical Astronomy in the University of Glasgow. 2 vols. small 8vo. Edinburgh: Tait. London: Simpkin and Marshall. 1838.

Practical Astronomy for the Unlearned. By the Rev. GEORGE JEANS, M.A. Pembroke College, Oxford. Small 8vo. London: Capes and Co. 1841.

THE title we have prefixed to the present article will sufficiently serve to show its general nature and design. It will be our object to put our readers into possession of a general acquaintance with the results of the recent discoveries which have been made in astronomical science, and more especially in that branch of it which relates to sidereal phenomena. In prosecuting this design, we shall freely avail ourselves of the assistance furnished by the works whose titles stand at the head of the present paper. They are both recent and popular; and, while they can lay no claims to originality, they have brought together, in a convenient compass, a variety of useful and interesting information. No one of them, however, nor indeed the three together, can be regarded as furnishing anything like a complete synopsis of the subject of which they treat. The first of them, namely, *The Phenomena and Order of the Solar System*, is a very

* We have to thank those who are most drawing our attention to the Fathers, for also doing what in them lies to prevent the evil we have deprecated. Let our young men make good use of "The Library of Anglo-Catholic Theology," and then betake themselves to the originals, as well as the translations, in the "Library of the Fathers," and so as they be humble and earnest, there is no fear of them.

unsatisfactory work. The sketch of the history of astronomy with which it opens, is vague and meagre in the extreme. The *Views of the Architecture of the Heavens* is a work of a different and higher order, and may be read with advantage, as supplementary to such a work as Sir John Herschell's admirable *Treatise on Astronomy* in the Cabinet Cyclopædia. We must, however, protest against the inflated style in which both the works of Professor Nichol are written. We cannot say of Dr. Nichol as he has said of Dr. Wilson, (*Architecture of the Heavens*, p. 178,) "He writes with the simplicity of genius." The reverse of this would be the truer judgment. But we have no pleasure in dwelling on blemishes and defects, and we pass on. Mr. Jean's work is written in a pleasant, gossiping style, and is calculated to afford much valuable assistance to any "unlearned" and unpractised amateur observers of the starry heavens.

These display many of their treasures to the unassisted eye;—such as the lenticular nebulae which surround the sun about the time of the equinoxes; the eclipses of the sun and moon; the rising and setting of the constellations; the various colours of many of the fixed stars; the Milky Way, consisting, as Sir William Herschell first discovered, of "stars scattered by millions, like golden dust, on the black ground of the general heavens." But it is to the TELESCOPE that we owe our richest knowledge of celestial objects.

"Even with an instrument of very moderate size and value," says Mr. Jeans, (*Practical Astronomy*, pp. 13, 14,) "the heavens, and many of its individual constituent orbs, will present altogether a new appearance to one who has previously viewed them only with the naked eye. Mercury at rare intervals, and Venus almost all the year round, exhibiting in succession all the phases of the Moon. Mars, with his ruddy colours, his broad zig-zag markings, his polar snows, and his contraction into a gibbous form, like the Moon a few days before the full. Jupiter, with his flattened poles, his belts, his shadows, and his four moons. Saturn, with his ring, his belts, and his satellites. The Moon, with her marsh-like plains, her conical mountains in the middle of circular, shallow, cup-shaped valleys, and the shadows of the mountains projected on the plains as distinctly and accurately as any on the earth's surface; long ridges of light (on the mountain chains) advancing far beyond the boundary line of the Sun's rays, on the general surface; and the illuminated peaks of isolated mountains, rising up, like islands of gold, from the darkness beneath. The Sun, its spots, and their umbrae, and its crests of fiery waves. The beautiful Pleiades, now resolved into more than half a hundred distinguishable stars. The luminous spot a little below the left, or eastern end, of the belt of Orion, on the sword-blade, around the star θ , expanded into an irregular curtain of nebulous light. The bright stars Castor, Mizar, Cor Caroli, β Scorpii, γ Leonis, γ Arietis, and others, divided each into *two* of nearly equal size; others, again, as γ Andromedæ, η Cassiopeiæ, ι Cancri, ι Trianguli, and others, into *two* individuals, vastly unequal in size, and yet more curiously diverse in colour: the first-named pair being crimson and bluish green; the second, white and purple; the third and fourth, yellow and blue: the larger star in such combinations being invariably of the most vivid colour, and commonly having the same relation to the one end of the prismatic spectrum that the companion star has to the other. Some of the brighter nebulae,—that, for instance, in the sword-handle of Perseus, rather more than half way between

α Persei and δ Cassiopeiæ,—resolved into such a countless multitude of distinct stars, as will give no bad idea of what Sir William Herschell saw when, with his twenty-feet reflector of eighteen inches aperture, he was enabled to resolve the Milky Way; the field of the telescope appearing literally as if thickly and irregularly sprinkled over with burnished and glowing gold dust.”

Supposing the young “practical” astronomer to have provided himself with a telescope, a set of celestial maps, and a planisphere, under the guidance of the instructions which he will find given with much clearness, and a somewhat amusing simplicity, in Mr. Jeans’s useful manual “for the unlearned,” he must proceed to make himself acquainted with the principal points in the heavens.

“His earliest efforts should be to find out the leading features of the heavens, every one of which will afterwards become an useful auxiliary, as a mark whereby to prosecute his researches on every side. He may begin, therefore, with the single conspicuous stars which strike his eye, the first magnitudes, and a few of the brighter and more detached of the second; not so much by looking in the maps first for the objects he is to search for, as by reversing the process, and examining, by the planisphere and maps, what any object is that strikes his eye out of doors. From the detached and principal stars, he may proceed to the more remarkable asterisms—in the winter half of the year, the Pleiades, the Dolphin, the Swan, the Twins; then Orion, the Lion, &c.; later in the spring, the Northern Crown, Hercules, the Virgin; and above all, and all the year round, the seven bright stars of the Great Bear, which form an asterism commonly called Charles’s Wain. This is, perhaps, the most conspicuous object in the heavens, hardly excepting the splendours of Orion, and, for a mark of reference to the learner, probably more useful than any other; the magnitude and symmetrical form of its leading stars, the fact that it is always above the horizon to England, and the sure and unerring guide it furnishes to distinguish the Pole-star, combine to give it the first place.”—*Practical Astronomy*, P. 139.

Mr. Jeans here inserts a passage taken from an astronomical work of the sixteenth century, assigning a reason why the tails of the Great and Little Bears are so long. As it may amuse our younger readers, we give it in a note.* Two other remarkable stars, easily found by means of Ursa Major, are Arcturus and Cor Caroli; the latter a fine double star of the second magnitude. Near Cor Caroli is the cluster Coma Berenices.

“Cassiopeia, or her Chair, is also readily recognised on the opposite side of the pole to the Great Bear, and at about the same distance from it Two of its stars are double; the smaller one, of the fourth magnitude, being one of the most beautiful objects of its class, when seen through a large telescope. When rising in the east, moreover, which it does at a convenient time, soon after the harvest, this constellation becomes a useful guide to other stars. Cygnus, a fine constellation, with five principal stars, spread out into a figure bearing a considerable resemblance to a flying swan, is a little to the south-west of the Chair. Near the Swan is the brilliant α Lyræ,

* “*Scholar*.—I marvell why, seeing she (Ursa Major) hath the forme of a beare, her taile should be so long.

“*Master*.—Imagine that Jupiter, fearing to come too nigh unto her teeth, layde holde on her taile, and thereby drew her up into the heaven; so that shee of herself being very weightie, and the distance from the earth to the heavens very great, there was great likelihood that her taile must stretch. Other reason know I none.”

or principal star of the Harp, the brightest of the northern hemisphere, and inferior in brilliance only to Sirius. Nearly south of it (a little to the east), and at some distance, is the conspicuous α Aquilæ, the chief star of the Eagle; and, in the midst of that singular and beautiful belt (our own nebula), the Milky Way. This Milky Way, too, on moonless nights, will help much to the localities of the heavens.

“But to return to the neighbourhood of Cassiopeia. In the autumn, soon after sun-set, to the left of it, and a little lower down, when it has just risen in the north-east, a first-magnitude star will be seen to rise, which is Capella, the principal star of Auriga. To the right of this star will be seen two of the second magnitude, one above another, α and β of Perseus, the lower being a variable star (also called Algol), which changes from the second to the fourth magnitude. These, with γ Andromedæ, farther on the right, form a triangle. γ Andromedæ is a fine double star, the companion of which is bluish green, and sometimes a vivid green: . . . The Dolphin, near the Eagle (in the autumn and winter), and the Northern Crown, near Hercules (in the spring), are elegant and conspicuous asterisms, resembling the objects from which they are named.

“The zodiacal constellations should also be learned early. Owing to a part of the same cause as that which produces the harvest moon, Aries and Taurus rise soon after dusk all through the autumn and first half of winter. Aries is not very conspicuous, but in a starry night its two horns catch the eye, being very like the Twins, but fainter. Close to the southern one is a fourth magnitude, γ Arietis, a beautiful double star, the individuals of which are exactly equal. Between these two stars in the Ram and γ Andromedæ, is the asterism called the Triangle, one star of which is a beautiful object. Taurus is easily known by the beautiful cluster called the Pleiades, and by the ruddy star of the first magnitude below it, Aldebaran, or Bull’s-eye, and by the angle of five stars, of which Aldebaran is one foot, like the Roman letter \triangleright . If the lines which form this angle be prolonged, they would include β Tauri, the second star in the Bull, and of the second magnitude. Next to the Bull, still progressing northwards as well as eastwards, are the Twins, containing a very conspicuous pair of stars, from which the constellation takes its name; the northerly and smaller one of which, Castor, is perhaps the most celebrated of all the double stars.

“We may now return to the zodiacal constellations, noticing, at the same time, some of the conspicuous ones near them, which may be distinguished by their means. Thus the Ram lies immediately between Andromeda on the north, and the Whale on the south, with both of which the student should be familiar; and they are so large that the three will reach nearly from his horizon to his zenith. The Bull does not afford us much assistance in this way. North from the Pleiades in it is Perseus; and north from the right horn, or the bright star β Tauri, is Auriga, with Capella, of the first magnitude. When the Twins have ascended tolerably high, the splendours of our northern latitudes begin to come into view. Procyon (or the fore-runner of the Dog-star) is up, and Sirius will not be far behind; between them is the faint and, in such company, indistinguishable constellation, Monoceros, having in it a beautiful triple star; the gorgeous Orion, with two of the first magnitude,—first magnitudes are then common things,—is slowly ascending out of the south-east, conspicuous for its singular belt of three stars. Those three stars are useful for other purposes; for instance, the northernmost of them is the equinoctial; and the distance between the two extremes is just five degrees; and the student ought to familiarize himself with distances, as it will prove a considerable help to him to accustom his eye to judge roughly with tolerable accuracy. So the distance between the Pointers is about six degrees; and from the nearest Pointer to the Pole-star, about twenty-eight.

“ After the Twins, a vacant space, apparently, follows, remarkable from its very dearth of stars. In a clear night, however, when there is no moon, a small star in the middle of the waste becomes very discernible, though it is only of the fifth magnitude, because there are no others near it to put it out of countenance; this is ι Cancri, a fine double and coloured star, in every respect closely resembling ι Trianguli: near it is also the nebulous spot called Præsepe, or the Bee-hive. The next zodiacal constellation is a very brilliant one, the Lion, having many large stars in it: Regulus, the chief, is of the first magnitude, and on the ecliptic; that of the second magnitude above it is γ Leonis, a fine double star. Next to Leo is Virgo, through which the equinoctial passes, and Spica, its principal star, is 10° below it. When that is in the south, Coma Berenices will be nearly overhead: and a little to the south and west of Spica will be the two pretty little conspicuous asterisms, Corvus and Crater. Libra follows, but is getting low down towards the horizon, and is by no means remarkable in itself, except for its pretty little pair of stars α^1 and α^2 Libræ. But when it is visible, the beautiful Northern Crown must be in full sight, lying about half-way between it and the North Pole; the brilliant Hercules and Ophiucus too are full in view, and the Harp and Eagle are climbing high again. Next follows an exceedingly beautiful but small constellation, the Scorpion, having one of the first magnitude and three of the second, disposed in such a figure as to remind me, when a boy, of a very fantastic drawing in Bewick’s British Birds, of an adventurer in a car in the act of being drawn up to the moon by a flock of geese. The upper one of the second magnitude is β Scorpii, a fine double star, but rather close. Next to the Scorpion is Sagittarius, the lowest of all, with some bright stars in it, but which, having no definite figure, are not easily remembered. The best mark for them is to draw a line from α Lyræ, or from α Aquilæ, when about south, quite down to the horizon, and the stars around the termination of the lines will be in Sagittarius. Capricornus succeeds, two stars of which, or rather four, by two and two, are conspicuous, though small, being near together. Aquarius has the disadvantage of coming on the meridian in the evening during the summer, and therefore, as it continues above the horizon but for a short time, is not much seen; but there is a star of the first magnitude in it, belonging to the Southern Fish, which may be seen a little above the horizon in the evenings in September and October, called Fomalhaut. Above Aquarius is Pegasus, a constellation of some note: following it, that is, on the eastern side, is the last of the zodiacal constellations, the Fishes, in which is the important first point of Aries, underneath Pegasus and Andromeda, an asterism ‘of no mark or likelihood’ in such a situation, its largest stars being of only the fourth magnitude, and then comes Aries again.”—*Practical Astronomy*, Pp. 139—152.

After this long extract, we must hasten to close our notice of the treatise of Mr. Jeans. To those who are desirous of observing the heavens for themselves, but who have only a “moderate” instrument at their command, the fifth chapter of *Practical Astronomy*, the most interesting in the book, will be useful. In this chapter Mr. Jeans has undertaken—

“ the task of describing some of the beautiful appearances presented by several of the heavenly bodies in our own system and beyond it, which may be seen through small telescopes; all of which have been observed with one of $3\frac{1}{2}$ feet in length, and $3\frac{1}{4}$ inches in aperture, and most of them with much smaller instruments.”—*Practical Astronomy*, p. 161.

Although we cannot approve of the somewhat violent transitions from scientific dissertation to religious reflection in which Mr. Jeans

indulges,—inasmuch as we firmly hold that to study faithfully the phenomena and laws of the material world, even under aspects exclusively scientific, is *itself* (as being a converse with eternal truth and the works of Him that maketh all), a worship of God in the firmament of His power,—we warmly commend our author's *intention*, and have much pleasure in giving, as our last extract, a portion of the concluding paragraph of the chapter above mentioned, and where the transition from science to religion is easy and appropriate.

“Throughout this volume I have been careful to admit no theories but what in my sober judgment I consider to be legitimate generalizations as facts accumulate and science advances. For my own part, I am content to suppose it probable that these countless worlds beyond worlds, farther than the widest stretch of my imagination can conceive (for truth is always stranger than fiction), are peopled with intelligent worshippers of Him who tends and cares for them all. The poor savage deems the habitable universe circumscribed within the narrow boundaries of his own geographical knowledge, and laughs at the fabulous existence of other countries beyond his own and across the seas;—and we smile at the simplicity of his conceptions. Neither then ought we to imitate him by resolutely concluding this our planet to be the solitary abode of life; it accords not with the profusion of it we see before us in the world we are conversant with, to the lowest depth of its sea that man has fathomed, and in the minutest atom of its substance the microscope has disclosed to him. The air, the earth, and the waters, teem with life, and the rigid exclusion of waste is powerfully exhibited, even now that the fall of man, to whom it was given in subjection, has laid the planet in desolation. I cannot, therefore, suppose this one little speck out of the vast whole gifted with the abode of animation and intelligence, and all the magnificent rest one vast and lifeless vacancy, beautiful at a distance, a hideous void when viewed more nearly. Nor am I afraid of being lost in my littleness under such a supposition. I must first deny the evidence of my senses as well as of my faith. I know that the Almighty cares for me. I experience it every day of my life, and all day long. I feel that in his patient forgiveness of my daily provocations He continues still to feed my body and soul with things convenient for both, and is present with me by His Spirit to teach and to guide me into all truth and all righteousness. And He who formed the little viewless insect in the drop that stagnates on a flower with as much elaborate workmanship as He has bestowed on the fearful and wondrous mechanism of man, will not forget any of the works of His hands. It is impossible that He should; and for my own part I love to take refuge in the manifold proofs of His GREATNESS, rather than in the reverse, to encourage myself that He will not.”—*Practical Astronomy*, pp. 243, 244.

We shall now endeavour to carry our readers forward into those higher regions of astronomical discovery which have been laid open by the bold and successful investigations of modern astronomers; more especially of the two Herschells, and Professor Struve of Dorpat. We shall assume their acquaintance with the general facts and laws of the science, as brought down to the “inductive epoch” (as Mr. Whewell designates it) of Newton, and the “period of verification,” extending thence to the days of Herschell; with whose discoveries the “prelude” to another epoch has commenced. We shall pass from that (now) older astronomy, the astronomy of our school-boy days, which was mainly occupied in investigating the phenomena

and laws of our own solar system, to that vast and profound astronomy, which, returning to the original import of its descriptive name, ranges through the countless worlds, and systems, and firmaments, which compose the STELLAR UNIVERSE.

One of the most important steps in the earlier astronomy was that which dislodged the earth from her imaginary foundations and her fancied position of rest, and launched her into the wide expanse of the solar heavens, and caused her to describe her annual and diurnal revolutions. From the first dawn of astronomy in the East and among the Greeks, until the time of Copernicus, the earth, as we all know, was regarded as the immovable centre of a system of which the sun, moon, planets, and stars, were the constituent bodies. The speculations of Thales and Pythagoras were, probably, the only exceptions; and these were dim, feeble, and totally forgotten, until revived by the Polish astronomer whose name marks one of the most pregnant epochs in science. We are accustomed to heap infinite contempt upon those who held the geocentric theories of the universe; yet what, upon a *primâ facie* view of the case, was more natural than to place "the great globe itself" in the quiescent centre of the restless heavens? What apparently could be more different than the EARTH, a body of seemingly unmeasurable extent, and the STARS, which appear but as points, dotting the concave surface of the sky? These, again, are pre-eminent for their brilliance and beauty, while the earth is dark and opaque, and though clothed with beauties, yet those beauties are of an essentially different class. In the earth we perceive no motion; whereas in the stars, as we behold them during the successive hours of a live-long night, or at different seasons of the rolling year, we observe a continual change of place. We must not then be surprised, even while we reject their error, that the ancients, with one or two bare exceptions, altogether failed to recognise any community of nature between the stars and the earth they trod upon; but placed the heavenly bodies and their various movements beyond the pale of terrestrial analogies. The first step to a sound acquaintance with the heavens, and the consequent construction of a science of astronomy, was to break down this wall of partition, and to admit the idea, strange and startling as at first it seemed to be, that the earth itself is, after all, nothing more than a star.

This we say was the first step to a correct theory of the heavens. The researches of Copernicus, Kepler, and Galileo, were directed principally to establishing the heliocentric theory of our system, and of bringing *formal* astronomy to that advanced stage in which Newton found it, and raised upon it his simple, comprehensive, *physical* theory of the universe.

Now as the establishment of the truth, that *the earth is a star*,—a lucid body in rapid daily and yearly motion, and presenting the same general aspect to distant celestial bodies as they present to us, was the primary point in the astronomy of Copernicus and Newton;

so the first grand step to understanding and entering into the discoveries of more modern days, is to fix in our minds, and clearly to realize, the truth, that *the sun is a star*.

Until the commencement of the present century, sidereal astronomy could scarcely be said to exist. The orbit of Uranus was, practically, the limit of systematic and exact inquiry. A few vague conjectures followed the comets into the unknown regions of unfathomed space; or such exacter knowledge only as had been amassed by studying them in their perihelion passage: while as to the farther stars, the astronomer, with the man of unscientific eye and mind, was content to admire the grandeur of their aspect, and confess the mystery of their configurations.

“It seems to have early occurred to Sir William Herschell, that the notions—still prevalent—concerning the relation of our firmament,* or whole heavens, to the universe, or rather to infinite space, rests on no better foundation than many long-discarded conceptions which found easy acceptance in less advanced epochs of astronomy. The usual inference from the aspects of the sky is, that *our skies are infinite*, or that stars, as we see them, stretch through all space; which, critically examined, appears only a repetition of the old fallacy, that what is great to us, must be great absolutely and to all beings,—that a system must be infinite, occupying and constituting creation, merely because *we* cannot descry its boundaries, or reckon up its magnitudes by the dimensions of our narrow abode. The firmament, with its countless and glorious orbs, is doubtless vast,—perhaps inconceivably so; but, calmly placing the utmost sphere within our possible sight, beside the idea of what is really infinite,—or comparing the vision of man with the reach of an Almighty eye,—it flashes instantly upon us that we neither have nor can have positive ground for the assertion that our stars are diffused through all existence. Herschell proceeded to refute systematically this common delusion, and to unfold the true scheme of the universe.

“The subject is very unusual, and exceedingly apt to bewilder and overwhelm; so that we shall most safely enter it by aid of illustration: and one occurs to me which exhibits with some precision the progress of our discoverer’s thoughts. Call up to your mind an Indian of that old America, when civilization had not yet disturbed the sombre twilight of its forests; suppose him of a tribe whose wanderings had been confined far within the interior of a range of primeval pines,—how natural for his untutored thought to conceive the wood of his nativity infinite, or, that space is all occupied with trees! His eye had never lighted upon one external object,—the forms of his infancy were the forms to which his manhood had been alone accustomed; trees had always environed him, and hemmed in his prospect; so that, on being informed by an instructed traveller, of the existence of free and wide savannahs, he must have seemed to hear of something unintelligible and against nature, and have gazed with that very incredulity which fills our minds at the idea of the great firmament being limited like a forest—of *our* infinite being comprehended within form. But lo! in his stray wanderings, the Indian arrives at a mountain, which rears its summit above the gigantic pines. He attempts it, overcomes its precipices, and

* “Once for all, and to prevent ambiguity, let me state, that in speaking of *our firmament*, I mean, not the solar system, but that entire mass of stars, of which, what we see in a clear night is the nearest portion. The proper name for this mass is, *our cluster*.”

descries—a new world! The forest of his dwelling is mighty, and stretches far; but America is mightier, and numbers of forests equal to his, luxuriate upon its plains. Seldom indeed is this mountain found. Men wander through centuries, in ancient ignorance, without reaching an elevation capable of showing them beyond it; but in a propitious hour, and after long preparation, genius and industry descry it, and straightway the scales fall from our sight. It was the TELESCOPE which in this case pierced the skies, and revealed the contents of outer regions hitherto unseen by man. And most splendid that perspective! Divided from our firmament and each other by measureless intervals, numerous FIRMAMENTS, glorious as ours, float through immensity, doubtless forming one stupendous system, bound together by fine relationships. These remarkable masses are located so deep in space, that to inferior telescopes they seem like faint streaks or spots of milky light upon the blue of the sky; but the instruments which had just been summoned into being, resolve their mystery, and disclose their myriads of stars.”—*Architecture of the Heavens*, pp. 6—9.

When we contrast this astronomy of our own days, thus engaged in sounding the depths of space, telling the number of vast and immeasurably distant firmaments, attempting to determine their magnitude, and to investigate the laws which group them into clusters of various form, with the astronomy of but a recent day, hemmed in by the narrow limits, as we now account them, of our own little system, we are led to feel something of the profound meaning of the memorable declaration of Newton:—“I am but as a child standing upon the shore of the vast undiscovered ocean, and playing with a little pebble which the waters have washed to my feet!”

We find, then, that there exist vast clusters of stars wholly distinct from that to which our sun, with his attendant orbs, belongs. The number of these clusters is very great. There are nearly two thousand in the northern hemisphere alone. The appearances of these clusters, as seen through the telescope, are very various. In many of them it is not difficult to distinguish individual stars. Those which are more remote present an appearance that has not unaptly been compared to that of a handful of golden sand, strewed upon the surface of the sky; or, as it were, of *star-dust*, sprinkling “the floor of heaven.” Still more remote exist, which the telescope has hitherto failed to resolve; these exhibit only a streak of milky light, like the unresolved portions of our own zone. In this state they are properly termed *nebulae*. The nebulae, commonly so called, have been distinguished by Sir William Herschell into six separate classes. The first class consists of “clusters;” in which the individual stars may be clearly distinguished. These clusters are either globular or irregular; the globular being regarded as the normal form. The constellation Hercules belongs to this class, and may be regarded as one of its most magnificent types.

“Notwithstanding the partial irregularity of its outline, it seems almost a spherical mass, in which, with a degree of greater compression probably towards the centre, the stars are pretty equally and regularly diffused, so that to the inhabitants of worlds near its central regions, its sky would

spangle uniformly all around, and present no phenomenon like the Milky Way in ours."—*Architecture of the Heavens*, p. 43.

The irregular clusters are, generally speaking, not so rich in stars as those of the spherical form; and exhibit less condensation towards their centres. Some of them present the appearance of ovals; a few are fan-shaped. In the constellation Lyra there occurs a fine example of the annular form; so that a spectator placed within and contemplating what would be his universe, would be engirdled with a zone of the most dazzling brightness. In some of the clusters the stars are nearly all of equal size, in others extremely different. It is not uncommon to find a very red star much brighter than the rest, occupying a conspicuous situation among the other stars which compose its cluster or group. But of all the irregular clusters, that in which our sun is placed, is, to us, the most interesting. Its form is peculiar and striking. And, first, it is *elongated*. Let the reader suppose himself the inhabitant of a world lying in the midst of an oblong stratum of stars, like, we may rudely say, the letter I, in a recumbent position, thus, — . Then it is evident that on looking in the direction of the *breadth* of this bed of stars, he might see through the cluster; so that the regions in that quarter would present a comparatively dark ground, studded with stars easily distinguishable. But on looking in the direction of the *length* of the stratum, he would be unable to distinguish individual stars. He would see only a shining cloud, formed by their aggregation: he would behold, we may say, a general *starriness*. In the next place; the Milky Way is not a regular belt; but, through one-third of its entire course, divides into two branches, which eventually re-unite and form a single stream, leaving between them a comparatively dark space of large extent. Instead, therefore, of our former figure, we would rather liken the configuration of the stars which compose our firmament to that of the letter Y, in a recumbent position, thus, Y . Such, accordingly, is the view of the construction of the starry firmament, unfolded by Sir William Herschell, whose powerful telescopes have completely analyzed this wonderful zone.

The foregoing figures represent our firmament in *section*. The following "rude and general" illustration, given by Dr. Nichol, may serve to convey some idea of its *solid* form.

"You know a common grindstone. Suppose, first, that the rim is split in the middle, along the line of the rim, and through about one-third of its circumference; which split, however, does not reach so far down as the centre of the grindstone: also let the divided parts be somewhat separated towards the middle of the division, and re-enter after a temporary separation. Suppose, secondly, that the sandstone is considerably more porous than stone is,—then let its minute atoms represent stars, the pores being the interstellar spaces; and observe what an inhabitant of a sun or world near the centre of a cluster of such configuration would perceive in his heavens. They would be precisely similar to our own celestial vault. Towards their sides the view would be comparatively unadorned—dark space looming from beyond the visible stars; while, in the direction of the

circumference, a countless mass of small remote stars would, although separately unseen, illumine our sky, forming a splendid zone, divided like our Milky Way through part of its shadowy course."—*Architecture of the Heavens*, pp. 16, 17.

The stars which compose the Milky Way are not distributed equally. Dr. Nichol observes—

"I find among Sir William Herschell's journals, notices of various kinds, indicating *breaks* in the regular progression of the stars—absolute vacuities—chiefly appearing to *detach* the Milky Way from the interior mass, and to present it more as a RING OF STARS, really separated from the rest of the stratum, but environing it. Sir John Herschell decidedly inclines to this opinion; and he thinks, moreover, that we are not placed in the centre of the included stratum, but in an eccentric position, *i. e.* nearer one-half of the ring than its opposite half—thus accounting for the vastly superior brilliancy of this magnificent girdle in southern latitudes.

"The following are Sir John's words:—'The general aspect of the southern circumpolar region, including in that expression 60° or 70° of S. P. D., is in a high degree rich and magnificent, owing to the superior brilliancy and larger development of the Milky Way: which, from the constellation Orion to that of Antinous, is in a blaze of light, strangely interrupted, however, with vacant and almost starless patches, especially in Scorpio, near α Centauri and the Cross; while to the north it fades away pale and dim, and is in comparison hardly traceable. I think it is impossible to view this splendid zone, with the astonishingly rich and evenly-distributed fringe of stars of the third and fourth magnitudes, which form a broad skirt to its southern border, like a vast curtain—without an impression, amounting to a conviction, that the Milky Way is not a mere stratum, but an annulus; or, at least, that our system is placed within one of the poorer and almost vacant parts of its general mass, and that eccentrically, so as to be much nearer to the parts about the cross, than to that diametrically opposed to it.'"—*Architecture of the Heavens*, pp. 21, 22.

The other classes are, Resolvable nebulae; Nebulae, properly so called, which present no appearance whatever of stars; Planetary nebulae; Stellar nebulae; and Nebular stars. Our readers will find a brief account of them in one of the concluding chapters of Sir John Herschell's *Treatise on Astronomy*. To this distinguished philosopher, astronomy, in common with almost every other physical science, is largely indebted. He worthily wears his father's mantle.

"Our knowledge on this engrossing subject, hitherto almost limited to the northern hemisphere, has recently received a grand extension, in the fruits of one of the most interesting scientific expeditions which could adorn any age. Prompted by zeal for that science, of which he has long been a distinguished ornament, and also, perhaps, by a pious desire to complete what his illustrious father began, Sir John Herschell, in the year 1833, quitted England for the Cape of Good Hope,—already famous as the seat of the observatory of La Caille,—and swept with his large telescope all the southern skies. After devoting five years to this vast and noble work, our astronomer has returned; and he exposed the chief results of his labours before the British Association at the Newcastle meeting. As was to be expected, the contents of these heavens are, *in kind*, wholly similar to our own. Clusters of all descriptions are found there, and of every degree of condensation and brightness,—chiefly round, or approximating to that normal globular form, but often also of other shapes. Among others, we have annuli, or rings; a circumstance indicating that the Law of Nature,

through which forms so majestic, and yet apparently so capricious, are evolved, is not of anomalous or unfrequent operation: and again, impressively revealing how little that is which we know, compared with what is still claimed for the sacred realm of the UNSEEN—the object, to us, of mute and reverential amazement. But if the southern hemisphere, in regard of the *nature* of the clusters it contains, presents no contrast to that with which we have been so long familiar, it is in one spot signally distinguished by the *close aggregation of great numbers* of such firmaments—presenting there, probably the most remarkable phenomenon in the whole heavens. Quite apart from the Milky Way, lie two bright specks noticed long by southern navigators, and named, in honour of an adventurous seaman, Magellan's Clouds. These, often celebrated by fame, and known otherwise by imperfect sketches, have now been thoroughly analyzed. Instead of simple milky spots, or permanent light flocculi of cloud, as they appear to the spectator, they shone through Herschell's telescopes as objects of inconceivable splendour. That most remarkable one, the Nubecula Major, is a congeries of clusters of stars,—clusters, says Sir John, of irregular form, globular clusters and nebulae of various magnitudes and degrees of condensation, among which is interspersed a large portion of irresolvable nebular matter, which may be, and probably is, star-dust, but which the power of the twenty-feet telescope shows only as a general illumination of the field of view, forming a bright ground, on which the other objects are scattered. Thus also, in a less striking degree indeed, is the Nubecula Minor: so that in these mysterious spots, there seems an instance of a *system of firmaments*, comparatively isolated or confined within a small space, and hanging before our view as a singular illustration of that grander system to which we and they also belong; just as Jupiter and his encircling moons represent the character of the whole planetary scheme!"—*Architecture of the Heavens*, pp. 46—49.

It is altogether a vain thing to forbid man to indulge in speculations respecting final causes. Lord Bacon has condemned such speculations as barren and unfruitful. He compares final causes to vestal virgins. "Like them," he says, "they are dedicated to God, and are barren." "If Bacon," replies Mr. Whewell, with exquisite beauty of illustration and deep philosophic truth, in his excellent *Treatise on Astronomy and General Physics*,—"if Bacon had had occasion to develop his simile, full of latent meaning as his similes so often are, he would probably have said, that to these FINAL CAUSES barrenness was no reproach, seeing they ought to be, not the mother, but the daughters, of our natural sciences; and that they were barren, not by imperfection of nature, but in order that they might be kept pure and undefiled, and so fit ministers in the temple of God." While it is in the physiological sciences, or, more generally, the sciences of organization, that the doctrine of final causes has its most direct and important applications, the question, *To what end?* is often a useful guide, even in inorganic sciences, like astronomy. Thus, after riding on the wings of the telescope (if such an expression may be allowed us), and traversing the profound and otherwise inaccessible regions of the stellar universe, we feel ourselves constrained to cry out, For what purpose, to what end, have these magnificent bodies, these rich clusters, this profusion of star-dust, these flocculent clouds of stellar light, these gorgeous firmaments,

been scattered, with such lavish hand, through the infinite abyss of unfathomed space? Is it only that they may give light to the midnight traveller on his darksome way, when our attendant satellite is

“ Hid in her vacant interlunar cave?”

A second moon, one thousandth part the size of that which burns for our use with calm reflected light, would have answered this purpose far better. Do they sparkle as an unmeaning pageant in the sky, serving only to furnish the inquiring mind of man with unsatisfying food for profitless speculation? Far be it from us to entertain a thought so utterly unworthy of the great Creator. They are indeed of high utility to the adventurous sailor, as he traverses the pathless wastes of the mighty ocean; and they shine with surpassing beauty, furnishing topics of unfailing interest to the lover and the poet; and they arouse the intelligent mind to exertions worthy of its origin and its destiny: but that man must have but mechanically spelled the mere outward letter of the unrolled volume of the universe, who deems the human race the exclusive object of THE CREATOR'S care, or fails to discern in the vast and elaborate “architecture of the heavens,” a varied and exquisite provision for other races of animated beings besides ourselves. The starry firmaments, of which we have been speaking, furnish numerous and remarkable evidences of high and unwearied *activity*. The “fixed stars” are no longer fixed.

First of all, we have

“Authentic records of the sudden appearance, and subsequent extinction of new and brilliant *fixed* stars—splendid orbs bursting from the bosom of infinity, and after blazing for a while, retiring slowly into their unknown remoteness. This phenomenon has once or twice been manifested so suddenly, as to strike the eye even of the multitude. One of the most remarkable instances occurred to Tycho, the illustrious Dane. On the 11th of November, 1572, as he was walking through the fields, he was astonished to observe a new star in the constellation Cassiopeia, beaming with a radiance quite unwonted in that part of the heavens. Suspecting some disease or delusion about his eyes, he went up to a group of peasants to ascertain if they saw it, and found them gazing at it with as much astonishment as himself. He went to his instruments, and fixed its place, from which it never afterwards appeared to deviate. For some time it increased in brightness, greatly surpassed Sirius in lustre, and even Jupiter; it was seen by good eyes even in the day time, a thing which happens only to Venus under favourable circumstances; and at night it pierced through clouds which obscured the rest of the stars. After reaching its greatest brightness it again diminished, passed through all degrees of visible magnitude, and finally disappeared. Some years afterwards a phenomenon equally imposing took place in another part of the heavens, manifesting precisely the same succession of appearances.”—*Architecture of the Heavens*, pp. 60, 61.

In the next place, we have *periodical stars*. These are stars which undergo a regular periodical increase and decrease of brightness. Such is the star Omicron in the constellation Cetus. This variable star, first noticed as such in 1596, has a period of 334 days. It remains at its maximum brightness for about a fortnight, during

which time it often shows as a star of the second magnitude: after gradually decreasing during about three months, it becomes wholly invisible for about five months, when it faintly reappears, and increases in brightness during the three remaining months of its period, when it once more regains its maximum splendour. Algol, or β Persei, is another very remarkable periodical star, varying from the second to the fourth magnitude, and back again from the fourth to the second, in less than three days. Altogether, there are about thirteen such stars, whose periods may be considered as known. Dr. Nichol gives a table of them, from Sir John Herschell's Treatise.

There are also the *double stars*.

“It has been observed, at least since the time of Galileo, that while the great majority of the stars in the heavens appear somewhat equally distributed, and therefore at medium or average distances from each other, there is a class which exhibits peculiarity of arrangement in this respect, evincing a greater degree of proximity than the hypothesis of equal scattering will account for. The more remarkable of these neighbouring stars are so close, that they cannot be separated by the naked eye, but appear as a *single star*, until analyzed and divided by good telescopes.”—*Architecture of the Heavens*, p. 67.

But when analyzed, these stars are found to be *double*, and some of them even *triple*; that is, an apparently single star consists of two, and in some cases of three, individual stars in close juxtaposition. Sir William Herschell was at first disposed to regard this proximity as involving nothing peculiar; but merely as indicating that the component stars lie in almost the same *visual line*, so that their nearness is optical only, and not real. But as he pursued his observations, he became satisfied that these stars are mutually connected, and that one has, in fact, an orbital motion around the other.

From these phenomena, astronomers have been led to conclude that many of the stars rotate upon axes, like our own sun; whence their varying brightness; and that they have attendant planets, describing regular periodical paths around them. These phenomena afford to us a positive insight into the laws which regulate the stars in their courses; and conduct us to the conclusion that the same law of gravitation prevails among them which pervades and governs our own system.

“The study of the changes of these conjunct bodies involving the wonderful phenomenon of one sun revolving around another, we next turn to the inquiry as to the *nature of the paths* in which they move, and the *periods* their revolutions occupy. The complete courses of only a few of these revolving suns have been hitherto followed; but, in the nature of their orbits there is no irregularity—they correspond minutely with those described by the planets of our own system around the sun. This nature of the paths in which the bodies move, establishes an important general truth. As Sir William Herschell predicted, they are *elliptical*; . . . which is precisely the curve described by the earth and other planets around the sun. The law of the velocities is likewise the same in both cases. Uniformity of this sort obviously points to some common cause; in other words, to the LAW OF GRAVITATION, which the nature of this curve enabled Newton to detect as

the first principle of planetary order. Gravity has been often surmised to be universal; at all events we have now stretched it beyond the limits of the most eccentric comet into the distant intervals of space. Every extension of its known efficacy manifestly increases, in accelerating ratio, the probability that it is a fundamental law or principle of matter; but although it should somewhere fail, it is still a type of the *mode* of the constitution of things;—it will lose its universality only through the preponderating efficacy of still profounder powers. Judged in this true light, the vastness of creation is comprised within a mighty plan: and we, standing on this little world, can gaze around on its majesty, and note its stupendous changes, in peace; knowing that there is no hazard or caprice in Mutability, but only the stern and steadfast power of LAW; through which events roll onward to their destiny.

“The periods of revolution are, as might be expected, extremely various. The following four having completed their courses since observation began, present epochs regarding which there can be no mistake—

η CORONÆ	revolves in 43 years.
ζ CANCRI	57 ”
ξ URSÆ MAJORIS	61 ”
φ OPHIUCHI	80 ”

—*Architecture of the Heavens*, pp. 91—93.

And to other stars astronomers have ventured, on grounds partly conjectural, to assign periods ranging from 200 to upwards of 500 years. Others again, as ζ Herculis, τ Ophiuchi, have very short periods; so that we have evidence of the existence of a vast range of activities among bodies, which, comparatively a few years ago, were supposed to exist in a state of absolute and unbroken rest. But this is not all.

“Great numbers of the stars, as we have seen, enjoy proper motions—motions whose rates are fixed in many cases, and which affect bodies lying on all sides of the sun. It is a question of the utmost delicacy and importance, whether the sun himself partakes of any such motion—whether he is sweeping through space, along with all his planets, towards some point, or around some centre; a question evidently resolvable only in one way. The sun’s real motion would cause *apparent* motions in the stars around him, just as the rotation of the earth upon its axis causes the apparent daily revolutions of the heavens; and it is clear that these apparent motions ought to be *harmonious*, or to agree with the supposed direction of the sun’s grand path. But as these motions are exceedingly small,—almost evanescent,—not only was the lapse of years required to establish their true character, but the lapse of years since the creation of our best astronomical instruments. At the close of many critical examinations, and some discordant opinions, M. Argelander, one of those many astronomers on the continent who unite fine powers of generalizing with patience and exactness in observing, seems to have settled the question that the sun is moving in some grand path towards a point in the constellation Hercules. This fact brings us into contact with periods, beside which those of the grandest schemes of double stars sink into utter insignificance, seeming liker to the evanescent years of earth; and how many other ideas does it originate in one’s mind! If we belong to a subordinate group merely, can that group have a *central body*, similar in comparative magnitude to our sun in reference to his planets? If so, it surely must be invisible—a majestic body giving forth no light; but rather, are we not a co-important part of a cluster nicely balanced, whose centre of motion is only a point, around which all its constituents are finely poised? How varied, too, and momentous may be the

effects even upon us—upon our small world; for in this exquisitely related universe, where the great and the small are interlaced and form one whole, even such boundless and immeasurable phenomena may not pass, without affecting and assisting through their allotted destinies the small planets encircling our sun. The recent conjecture of a continental analyst is not to be summarily rejected or overlooked in a philosophical induction—that a degree of those changes of temperature which the earth has undergone since life appeared in it, and because of which our northern climes were once capable of harbouring the palms and gigantic ferns of the tropics, may have supervened in consequence of our gradual translation into chiller regions of space.”—*Architecture of the Heavens*, pp. 119—122.

We are now approaching the utmost limit to which the higher astronomy has at present attained. Astronomers have recently been compelled to recognise the existence of a singular substance, wholly distinct from the stars, spreading through immense regions, and of a nebulous nature.

“The wonderful nebula in Orion, is in this respect a most instructive phenomenon. On directing the unaided eye to the middle part of the sword in that beautiful constellation, the spectator fancies on the first impulse that he sees a small star; but closer observation shows him that it is something indefinite—hazy—having none of the distinctness of the minute stars. When he looks at the spot through a small telescope, these suspicions are confirmed; and as the power of the telescope is increased, the more diffuse and strange the object. . . . Now, observe two facts,—the nebula is *visible to the naked eye*, and distinctly visible through glasses of small powers; and the whole light and efficacy of the forty-foot telescope could not resolve it into distinct stars. But, to be irresolvable by the largest telescope, the stars in the nebula—supposing it to be a cluster—must be placed at a distance from us which we cannot express in language; and to enable them to send us even a milky light through so vast an interval, they would require a *most improbable compression*,—improbable, because unknown in degree even in any explored portion of the universe. The hypothesis of a filmy or nebulous fluid shining of itself, is thus forced upon us; and this hypothesis is very strikingly supported by the ascertained peculiarities of the mass. When telescopes are not sufficiently powerful to resolve a cluster, it still commonly takes on a succession of appearances, which distinctly indicate, to the experienced observer, its resolvability, or stellar constitution. In the nebula in Orion, however, no such change appears. It grows brighter, in one sense, the larger the telescope, but only to become more mysterious. As we then see it, the illumination is extremely unequal and irregular. ‘I know not,’ says Sir John Herschell, ‘how to describe it better, than by comparing it to a curdling liquid, or a surface strewed over with flocks of wool, or to the breaking up of a mackarel sky, when the clouds of which it consists begin to assume a cirrous appearance. It is not very unlike the mottling of the sun’s disc, only, if I may so express myself, the grain is much coarser, and the intervals are darker; and the flocculi, instead of being generally round, are drawn into little wisps. They present, however, no appearance of being composed of stars, and their aspect is altogether different from that of resolvable nebulae. In the latter we fancy by glimpses that we see stars, or that, could we strain our sight a little more, we should see them. But the former suggests no idea of stars, but rather of something quite distinct from them.’ This great nebula seems to occupy in depth the vast interval between stars of the second or third, and others of the seventh or eighth magnitudes, and its superficial extent is probably corresponding. Its absolute size is thus utterly inconceivable; for the space filled by a nebula of only 10’ in diameter, at the distance of a star of

the eighth magnitude, would exceed the vast dimensions of our sun at least 2,208,600,000,000,000 times!"—*Architecture of the Heavens*, pp. 134—137.

Dr. Nichol now proceeds to examine whether these nebulæ can be arranged under "characteristic peculiarities of *structure*, indicative of the operation of *LAW*." We cannot follow him along this part of his work, as it requires continual illustration from diagrams, with which it is profusely furnished. One of these diagrams represents a nebula, (and this not an individual, but the representative of an extensive class,) passing, by a series of slowly graduating changes, from a state of absolute vagueness to that of distinct structure, and then on to the formation of a defined central nucleus, until at length "a *STAR* is found thoroughly organized, with a mere *bur* around it."

This view of the stellar firmaments,—this nebular cosmogony,—will probably startle those of our readers to whom it is now presented for the first time. And yet, says Dr. Nichol, it is sustained by terrestrial analogies.

"Supposing these phenomena do unfold the long growth of worlds, where is the intrinsic difference between that growth and the progress of the humblest leaf, from its seed to its intricate and most beautiful organization? The thought that one grand and single law of attraction operating upon diffused matter, may have produced all those stars which gild the heavens, and, in fact, that the spangling material universe is, as we see it, nothing other than one phase of a mighty progress, is indeed truly surprising; but I appeal to you again, in what essential is it different from the growth of the evanescent plant? There, too, rude matter puts on new forms, in outward shape most beauteous, and in mechanism most admirable; and there *CANNOT* be a more astonishing process or a mightier power even in the growth of a world! The thing which bewilders us is not any intrinsic difficulty or disparity, but a consideration springing from our own fleeting condition. We are not rendered incredulous by the *nature*, but are overwhelmed by the *magnitude*, of the works; our minds will not stretch out to embrace the periods of this stupendous change. But time, as we conceive it, has nothing to do with the question: we are speaking of the operations and tracing the footsteps of *ONE* who is above all time;—we are speaking of the energies of that *ALMIGHTY MIND*, with regard to whose infinite capacity a day is as a thousand years."—*Architecture of the Heavens*, pp. 153, 154.

The nebular hypothesis was first broached by Laplace. He proposed it with extreme diffidence, as a mere conjecture, which only a lengthened course of numerous, minute, and faithful observations could confirm or explode. In this respect there is a marked difference, both in substance and tone, between the expositions of this hypothesis as given by the great French analyst and by Dr. Nichol. Dr. Nichol, writing, as he states in his preface, at second-hand, adopts a positive and peremptory tone, and ventures upon direct and unqualified assertions, of which we cannot too strongly disapprove. Nothing can be more unphilosophical than the wild speculations in which he has rashly indulged in this part of his work; while the language in which they are expressed is, as might be expected, bombastic and unreal.

The hypothesis, briefly stated, is this :—that “ in the original condition of the solar system, the sun revolved upon his axis, surrounded by an atmosphere which, in virtue of an excessive heat, extended far beyond the orbits of all the planets ; the planets as yet having no existence. The heat gradually diminished, and as the solar atmosphere contracted by cooling, the rapidity of its rotation increased ; by the laws of rotatory motion, and an exterior zone of vapour was detached from the rest, the central attraction being no longer able to overcome the increased centrifugal force. This zone of vapour might in some cases retain its form, as we see it in Saturn’s ring ; but more usually the ring of vapour would break into several masses, and these would generally coalesce into one mass, which would revolve about the sun. Such portions of the solar atmosphere, abandoned successively at different distances, would form ‘ planets in the state of vapour.’ These masses of vapour, it appears from mechanical considerations, would have each its rotatory motion, and as the cooling of the vapour still went on, would each produce a planet, which might have satellites and rings, formed from the planet in the same manner as the planets were formed from the atmosphere of the sun.” — *Whewell’s Astronomy and General Physics*, Book II. chapter 7.

The principal physical ground upon which this hypothesis rests, is that it accounts for the most remarkable circumstances in the structure of the solar system. The mechanical consequences of such a constitution of things would be, that all the primary motions of the resulting system would deviate by very small eccentricities from circular orbits ; these orbits would lie in nearly the same plane, and that the plane in which the sun’s original equator had rotated ; the planets would revolve in those orbits in one common direction ; the great source of light and heat would be in the centre of the system, and the system in the main would possess stability. But these are the actual circumstances of the existing solar system, with but few exceptions ; whence the truth of the hypothesis is inferred. We shall not attempt any discussion of its merits as a physical speculation. But this and kindred theories have sometimes given great uneasiness to men of religious minds, as being of atheistic character and tendency. The controversies which have arisen on this subject have been of a very painful nature. While bad men, on the one hand, have endeavoured to press the physical sciences into the cause of infidelity, good men, on the other hand, have too often condemned the physical sciences, as being of themselves unfriendly, and even directly opposed, to the truths and authority of divine revelation. With regard to the particular hypothesis before us, its author, Laplace, proposed it as proving, among other things, first, that “ a PRIMITIVE CAUSE has directed the planetary motions ;” and secondly, that that cause is not *intelligent*, but *mechanical*. Newton had been led to the conclusion that “ the admirable arrangement of the solar system cannot but be the work of an intelligent and most powerful Being.” This conclusion Laplace denies, and asserts that

the circumstances of the solar and stellar systems are sufficiently accounted for by the above hypothesis of the rotation of the sun upon his axis, and the gradual cooling and coagulation of the solar atmosphere. But even if we grant the physical truth of this hypothesis, we are as far as ever from getting rid of the necessity for the intervention of intelligence and design in the formation of the solar system. How came this parent vapour to possess such a constitution,—to be governed by such laws of motion, cooling, attraction, and the like,—that its mere natural changes should transform it, in the lapse of ages, into an orderly system? Will this hypothesis account for *all* the circumstances of the case? Can we with any show of reason imagine that all the phenomena of the material universe,—its vegetation, its animal life,—result from this single physical cause? “Was man, with his thought and feeling, his powers and hopes, his will and conscience, also produced as an ultimate result of the condensation of the solar atmosphere?”* But let us push the nebular hypothesis to its utmost limits. We then pass, as we have seen, through a succession of anterior states, beginning with the solar system as it now is, and ascending the stream of time, in which the nebulous matter is more and more diffuse, while the nucleus becomes proportionably less luminous and less consistent and solid. “We thus arrive,” says Laplace himself, “at a nebulosity so diffuse, that its existence could scarcely be suspected.” Now suppose all this to be physically true, and what then? The farthest glimpse of the material universe we obtain by our apparatus of telescopes and our elaborate reasonings upon the results of observation, shows us that it is filled by an infinite expanse of luminous matter. And what is the very first account we have of the creation of the heavens and the earth?—**GOD SAID, LET THERE BE LIGHT!—AND THERE WAS LIGHT.** There is no inconsistency, therefore, between the boldest physical hypothesis of modern days, and the simple letter of the Divine Word. And if we confine ourselves to general reasoning, we are still constrained to ask, when our natural faculties have enabled us to reach the farthest link in the chain of physical causation,—to what is that link attached? from what is that whole chain suspended? Nor can our minds find rest, until we behold, by faith—faith ministered to by our purest and strongest reason—the chain fastened by adamantine bond to the throne of an Intelligent and Eternal Person. “**HE spake, and it was done; HE commanded, and it stood fast.**”

It does not come within the compass of our present intention, to prosecute to greater length these the usual arguments from natural causes for the existence of the Deity. We confess that we regard such arguments in general as superfluous. They have little or no fitness of time, and place, and circumstance to recommend them. We have seen them produce a doubting and rationalistic temper in

* Whewell.

minds that would otherwise have been obedient and believing. They tend to create a taste for sceptical disputation. The more honest the young inquirer, the greater his danger. Difficulties and embarrassments spring up and multiply upon him, as he pursues his perilous way. He is in imminent danger, if of bold and inquiring mind, of "making shipwreck of the faith;" if of acquiescent disposition, of lying like a log upon the waters, "tossed about" by every wave of controversy and every "wind of teaching."

We shall confine ourselves to stating what we believe to be the true course to pursue with regard to the mutual relations of religion and science; the investigation of the one and the reception of the other. At some future time we may perhaps take occasion to prosecute this interesting and important subject at length, and with reference to the prevalent and conflicting opinions upon it. For the present, we shall content ourselves with a simple statement of the principle; one which, we believe, at once secures to the Catholic Church the fulness of her authoritative teaching, and allows to physical science the widest range of investigation and discovery. It is simply the principle of *starting* with the truth taught in the very first article of our Creed, and attested by the witness of the Universal Church,—“I believe in GOD the Father Almighty, maker of heaven and earth:” instead of making the proof of the existence of a God the ultimate aim and result of our physical discoveries. This principle is admirably laid down by Lord Bacon; and with his enunciation of it, (reserving the comparison of it with other and popular theories on this subject to some future opportunity,) we shall bring this article to a conclusion.

“As concerning divine philosophy or natural theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of His creatures; which knowledge may be truly termed divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion; and therefore there was never miracle wrought by God to convert an atheist, because the light of nature might have led him to confess a God: but miracles have been wrought to convert idolaters and the superstitious, because no light of nature extendeth to declare the will and true worship of God. For as all works do show forth the power and skill of the workman, and not his image, so it is of the works of God, which do show the omnipotency and wisdom of the Maker, but not His image; and therefore therein the heathen opinion differeth from the sacred truth; for they supposed the world to be the image of God, and man to be an extract or compendious image of the world; but the Scriptures never vouchsafe to attribute to the world that honour, as to be the image of God, but only the works of His hands; neither do they speak of any other image of God but man: wherefore by the contemplation of nature to induce and enforce the acknowledgment of God, and to demonstrate His power, providence, and good-

ness, is an excellent argument, and hath been excellently handled by divers.

“ But on the other side, out of the contemplation of nature, or ground of human knowledge, to induce any verity or persuasion concerning the points of faith, is in my judgment not safe. *Da fidei quæ fidei sunt.* For the heathens themselves conclude as much in that excellent and divine fable of the golden chain :—‘ That men and gods were not able to draw Jupiter down to the earth ; but, contrariwise, Jupiter was able to draw them up to heaven.’

“ So as we ought not to attempt to draw down or submit the mysteries of God to our reason, but contrariwise, to raise and advance our reason to the divine truth. So as in this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, as I rather note an excess, whereunto I have digressed, because of *the extreme prejudice which both religion and philosophy have received, and may receive, by being commixed together ; as that which undoubtedly will make an heretical religion and an imaginary and fabulous philosophy.*”

The London Catalogue of Books. London : Robert Bent. 1839.

8vo. Pp. 412.

Supplement to the Same. 8vo. 1840. Pp. 28.

To be born to the expectation of an independency is proverbially allowed to be one of the greatest misfortunes that can happen to man ; and when the expectation is not so large as to bring with it a feeling of responsibility, but yet large enough to supersede the necessity of labouring for a livelihood, we justly consider it an aggravation of the misfortune. But there is one case still more lamentable—when the expectation is not realized, and the looked for inheritance fails. For, added to the feeling of disappointment which under such circumstances too often irritates and sours the disposition, there is usually an absence of all habits of industry and enterprise. It is like the case of the man put out of his stewardship : he cannot work, to beg he is ashamed. Now, start not, reader, if we presume to insinuate that there may be some resemblance between the sketch just made and your own happy and privileged country. We do not, indeed, anticipate a national bankruptcy, nor do we by any means despair of the activity and energy of Englishmen : our present concern is solely with the literature of our country. But even here we apprehend our suspicions will not be better received. Englishmen have been wont to plume themselves on the richness of the national literature. We have been taught to lisp the name of Shakspeare from our infancy, and to boast of him as the first of uninspired writers ; or looking at theology, where, it may triumphantly be asked, can names be found to match with our Stuart

divines? All this is indisputable, and we can afford to throw in many more names, as Hooker, and Clarendon, and Bacon, and Milton, and Raleigh, and Burke, and Wordsworth, and Scott, &c. But if, after having made all due allowance for these splendid names, the very brightness of whose glory has, as it were, dazzled our sight, we have courage and patience to examine those which remain, we shall find that there are singularly few that can be used with confidence in directing the inquiries and forming the minds of the young; and this is perhaps the best test of an author's principles and abilities.

Our attention has been devoted for some time to this subject; and we have already pointed out in this magazine the very unsatisfactory character of some few books which general use has stamped with her sanction and approval: but it appears to us that a wider scope and a more general review is needed, in order to put our readers in possession of the whole state of the case. Such a review we now purpose to attempt, in so far as it may be done in a very brief and cursory manner. It will perhaps be most convenient to divide what we have to say into the various branches of history, poetry, theology, and general literature.

I. In history our poverty appears the most evident. One would almost think that there was a natural inaptitude in the English character for that patience of research which is needed in historical inquiries. Gibbon is indeed almost the only exception. But incredible as was the extent of his reading, he wanted both the impartiality and the comprehensiveness of mind that we look for in the historian. Hume is very deficient in his references. Of all English historians, Mitford appears to us to have made the most diligent use of his materials; but, unfortunately, he was not a first-rate scholar, and he has a habit of protruding his own individual opinion more than is desirable. It is probable that Mitford will be in great measure supplanted by the learned work of the Bishop of St. David's—a change, as regards *political* sentiments, not to be desired. Beyond these one hardly knows where to look. Sir Walter Raleigh's History of the World proves him to have been both an able writer and an original thinker; but we have only a fragment, though a lengthy one, of his intended work, and that the least interesting. The easy and polished style of Robertson has made him popular in default of better writers; but his statements are not to be depended upon, and he was unable to throw himself into the habits and temper of the times concerning which he wrote. In ecclesiastical history, excepting Mr. Palmer's little compendious sketch, we have not so much as a single writer worth naming. Mr. Newman's and the Bishop of Lincoln's works should rather be called essays than histories—and though we possess one or two other works connected with the times of the early Church of some value, yet they do not supply the *desideratum* we speak of. And if we regard the *principles* of our chief writers in the department of history, the case is

even yet more hopeless. Gibbon and Hume avowed infidels; Robertson and Ferguson strangers to the catholic faith; Hooke, the historian of Rome, a politician of the extreme school, only to be surpassed by his successor, Dr. Arnold; Rapin, who after all perhaps has written the best history of England, a foreigner and dependent upon the prince of the revolution of 1688; while the standard Ecclesiastical History used by our students is that of a liberal Lutheran, translated and commented upon by the still more unfriendly hand of Dr. Maclaine.*

2. Let us look now at our poets. And first, it is remarkable that not a single ecclesiastical poet can be named. Ken and Herbert, indeed, are not forgotten; but we question if the works of either are included in any edition of the "British Poets." Wordsworth is of more modern date than to affect the present assertion; the Fletchers, and Crashaw, and Vaughan, are almost necessarily obsolete. But if there is no English poet obeying an ecclesiastical influence, there are not wanting those who possessed a contrary bias. The names of Milton, and Pope, and Dryden, will occur to every one; though, strange to say, the poems of the former, republican and independent as he was, do contain more generosity of feeling, more of simplicity and nature, yea, and more of reverence for ancestral associations, than any other poet in the language after Shakspeare. It has always appeared to us a most unaccountable phenomenon, how the author of *L'Allegro*, *Il Penseroso*, the sonnet on his blindness, and the first part of *Lycidas*, could have ever yielded even a formal and intellectual assent to the chilling dogmas of Independency. We feel sure, in fact, that there must have been some external cause operating to have produced such a result, and we have long desired to see the matter investigated. Of the rest of our poets, excepting Young, who certainly does not occupy a very high station on Parnassus, and perhaps Thomson, Parnell, and Akenside, the great majority were the victims of untoward circumstances, which corrupted their minds and soured their dispositions. Gray, besides having no particle of christian feeling, was a disappointed whig expectant, till at length, after one defeat, he was nominated by the minister of the day to the chair of Modern History in the University of Cambridge. Collins died of intoxication, produced by disappointed ambition. The sufferings and troubles of the gentle Goldsmith are known to every one. Cowper's melancholy was the result of unkind and injudicious treatment. Gay was probably thinking of himself when he wrote his fable of "The Hare and many Friends;" for though his *Beggars' Opera* was among the most successful literary speculations on record, and

* Tytler and Mr. Turner should be mentioned as honourable exceptions. A new translation of Mosheim has just appeared, annotated by the Rev. H. Soames. We presume (for we have not seen it) it is a great improvement on Maclaine's, and will present the student with a work which, with all its faults, is at present indispensable as a book of reference, in a much more unexceptionable English form than heretofore.

though he was fortunate in the patronage of more than one individual of eminence, he did not escape the influence of that unprincipled literary cabal, who under Swift and Pope sold themselves to political or other patrons. Pope and Gay were both born in the year 1688, and they exemplify all the ill effects of that period which ensued. We are wont to refer, with some degree of national pride, to "the wits of Queen Anne's days;" but surely it is a subject to be contemplated with much more of pain than of pride. It is the spectacle certainly of a galaxy of wit, but withal not a ray of religion or of principle to hallow it. Addison alone is an exception, and he had perhaps as much both of one and of the other as the age would bear. In later times we have Crabbe, and Burns, and Byron, revenging themselves upon an ungrateful world by offences against charity or morality, or both. In religious poetry there has indeed arisen a noble school, in Wordsworth, Mant, Keble, and others; but it will be long ere they expel the anti-catholic influence of Watts, and Barbauld, and Wesley, and James Montgomery, from the public mind.

3. We are to regard next the state of theology; and here a crowd of illustrious names will press for precedence. Hooker, and Taylor, and Pearson, and Bull, and South, and Waterland, and Atterbury, and the Sherlocks, and Patrick, and Beveridge, and Bingham, and Collier, to add no more, are men of whom the English Church may well be proud. But an indolent generation has lived upon the credit of their names, without acquainting themselves with their works, still less emulating their spirit. Meanwhile new adversaries have arisen to be met, and new wants to be supplied. The great divines above mentioned were almost exclusively occupied in defining and defending the position of the Church against her assailants; and their successors, when they entered upon their labours, failed most lamentably in the part which rightly belonged to them. It should have been theirs to supply a practical, as their predecessors had a controversial, theology, and to have shown their gratitude to Him who seemed to make even their very enemies to be at peace with them by serving him "without fear in holiness and righteousness all the days of their life." Instead of doing this, they resigned themselves to indolence and indifference, and ceased even to honour the memories of the great men who had lived before them. The consequence has been, that almost the whole of the practical theology of the country for the last century has been supplied from the lean pastures of dissent. The Commentaries of Matthew Henry, Doddridge, and Adam Clarke, have been found in the study of the parochial minister, as well as on the tables of his parishioners; and he has been wont unscrupulously to distribute amongst them the works of Baxter, and Doddridge, and Howe, and Bunyan, and Watts. Nor are they a few only, who while they continued in the Church undermined her faith, as Whitby and Hoadley. The whole of the eighteenth century gave birth but to three or four theologians of even respectable attainments. Jones of Nayland, Bishops Butler, Horsley, and Horne, and Arch-

bishop Magee, are almost alone entitled to this appellation. Even the volcano which burst forth in France at the latter end of that period, failed to call forth more than a few female pens, as Mrs. Hannah More, Mrs. Trimmer, and others of that stamp. We have now begun to look anxiously to earlier and better sources; but we shall be mistaken if we expect to find a complete body of divinity either in the writers of the sixteenth or the seventeenth century. We have no Anglo-catholic practical theology, nor ever had. The "Holy Living and Dying," the "Whole Duty of Man," and Nelson's, "Fasts and Festivals," are not enough to prove an exception. There is no comment on the Scriptures, nor any book of devotions, nor any devotional poetry, which has ever gained general acceptance. Meanwhile our very books of reference, concordances, and theological dictionaries,—all works, in fact, which are got up by the booksellers,—have been tainted with the stain of heresy; the countless sects of America have been called in to make "confusion worse confounded;" and the "Religious Tract Society,"—that impersonation of every thing that is false in doctrine and subversive of discipline,—literally besieges the door of every one who does not resolutely exclude its publications.

4. The condition of our "*general* literature" would naturally be influenced by that of the higher branches. The class of writers who came in with the Revolution were themselves enough to corrupt our entire literature; for not only were their principles bad, but they were all brought directly under the influence of the court and the government. They were employed as newspapers are now, and there was no prospect of promotion either in Church or State for the whole of the next century, save for those who would toast the "glorious Revolution,"

"The illustrious House of Hanover
And Protestant succession."

The influence and example of Burnet was of all, perhaps, the most fatal; and next to him came Locke; and what aggravated the evil most materially was the separation of the non-jurors. In them the Church lost the only men who were competent to oppose the prevailing corruption of principle. They continued, indeed, to write and to witness against it; but they were henceforth regarded as a sect; and their advocacy brought even discredit, in the minds of the majority of men, upon views and systems which would otherwise have met with many supporters. Moreover, their writings, as might be expected, almost without exception, received a colouring from the peculiarity of their circumstances, which has materially detracted from their catholic utility. Take, for example, the works of Kettlewell. No man wrote more or better; and yet, if we except a few prayers, they are now almost a dead letter; and it is a most remarkable illustration of this fact, that among the numerous reprints which have taken place within these few last years,—emanating, too, as most of them have done, from persons favourable, in the main, to his views,—not a single piece of this author's is to be

found. We are not concerned, at this time, to pronounce upon the abstract merits of the question in dispute in 1688; but we cannot but see that the effect of the separation was altogether injurious to the best interests of the Church.

In no department is the degradation of our literature more apparent than in our cyclopædias and biographical dictionaries. Rees and Kippis were both unitarians. More lately the influence of Scotland has been predominant; and even in those which have had an ostensibly better management, the principle has been admitted, that no writer should be excluded on the score of opinion; and we shall find clergymen and unitarians complacently yoked together in the same work. Thus it has happened, that we have never had a christian, still less a catholic literature of undisputed sway in this country; and so long as churchmen do not resolutely exclude the writings, as they would eschew the society, of all who oppose themselves to the catholic faith, we never shall have. For how does the case now stand? A bookseller has to cater for that omnipotent, though not incorporated, body—the public. He knows that a book containing Church principles is absolutely unsaleable to that portion of his customers who are without her communion; while daily experience tells him that no religious scruples prevent the most orthodox of his patrons from freely purchasing Barbauld and Abbot, and James and Combe, Penny Cyclopædias and Pictorial Bibles. Thus it happens that an inconsiderable fraction of the community (certainly not one-twentieth of those who buy books) have, in point of fact, gained the entire control over our popular literature; and we quietly submit. It is often represented, that to keep out of sight all differences of opinion is an amiable and praiseworthy instance of mutual concession. But this is a mistake: the concession is not mutual; but all on one side; for if we merely suppress Church principles, we lay the seed of all heresy and schism. The precise nature of the fruit which may be produced will depend on circumstances; but the seed is assuredly sown, and in due time will appear, “first the blade, then the ear, after that the full corn in the ear.”

It is scarcely necessary to advert to the degraded condition of the stage, which might be a director, and certainly is an index, of public taste and feeling; nor yet to the tone of modern novels and romances, than which, confessedly, nothing can be worse. It may be worth while, however, to say a word in reference to the newspaper press. Virulence, disregard of truth, and party feeling, may be considered inseparable from mere political advocates; but it is surely a singular phenomenon, that churchmen, who constitute the overwhelming majority among the educated classes, should allow this enormous influence to be exercised against them without remonstrance. It is matter of notoriety, that the leading whig morning journal is edited by a Roman Catholic, with whom is associated a unitarian preacher, for the express purpose of *writing down* Church principles. The evening organ of the same party, it is also well known, is directed by

dissenters. Nor are matters much better on the other side. The *Standard*, which would fain call itself the advocate of the Church, obeys an influence which fraternizes much more nearly with dissent, and daily applauds Doddridge, and Wesley, and Rowland Hill, while its bitterest invectives are reserved for Laud and Ken, and other prelates and worthies of the Church. The *Times*, we believe, till quite lately, confided the department of religious controversy to a presbyterian minister, as Blackwood and Fraser, and other periodicals of the same side in politics—newspapers and magazines—are almost invariably in the hands of Irishmen or Scotchmen.

But it may be asked—To what practical point do all these remarks tend? Is it supposed that any one with the degree of M.A. may set to work, at his leisure, and write a poem which shall supersede the “Paradise Lost” in public estimation? or will a good churchman be necessarily a good historian? This is, indeed, not our meaning. But there are many departments of literature besides poetry and history, and many degrees of literary excellence between Milton or Gibbon and the popular writers of the day. But chiefly we may look to the establishing of some few maxims in men’s minds, which in time will lead to the correction of much that is amiss. In the first place, it will be something if we can dislodge the fond imagination, which possesses the minds of so many, that everything we can desire is to be already found in our old writers. Rich as we are in some points, it is plain to demonstration, that in history, in the higher class of poetry, in works of reference, in practical and expository theology, we are lamentably deficient. Again, may we not hope to see the day when the profession of authorship shall enjoy better repute than it has hitherto done? It is not too much to say, that it has been thought to be to a man’s discredit that he should have written for publication; the effect of which has been the utter degradation of our literature. It is a lamentable fact, that our Universities, of late years, have produced no writers: we do not mean, of course, that *individuals* educated at the Universities have been more idle than others; but that the Universities have not maintained *within themselves* a body of men devoted to literature (apart from tuition) as a profession; nor is there any class of men to be found in them whose profession is study. A first-class degree is the highest notion which the academic mind has been wont to entertain. A republic of letters cannot be said to exist in England; and the only branch of authorship which seems to have thriven is that of sermon writing. For this evil (and an evil it is of very great magnitude) the Universities appear to us to have the remedy in their own hands. They must expel the idea of academic honours being the end of study; they must place in their professional chairs men who will consider the branch of literature they profess to be under their peculiar patronage and direction; who will be looking out for young minds to train in the pursuit of it; and who will exercise a vigilant surveillance of all publications connected

with their peculiar department. Till the Universities re-assert their claim to guide the literature of the country, we shall despair of any practical amendment. We would advise every young man who has attained the degree of B.A. to select some definite branch of study, be it history or divinity, or science or philology, or whatever may best suit his taste, and to direct all the energies of his mind to success therein. Moderate abilities, if devoted consistently to one subject, cannot fail, in the present state of literature, to do good service. It is our belief that much of the mischief which is propagated by the press is the result of sheer ignorance. The editor of a country newspaper, for example, has to communicate some ecclesiastical information; but he knows no more of the history, principles, or practice of the Church, than he does of the seventh heaven. The consequence is, that he makes all sorts of blunders; he cannot do otherwise; but he would gladly receive instruction from any neighbouring clergymen, or would be still more rejoiced if they would furnish him with authentic information. It is hopeless, however, to expect it. To write for a newspaper is thought to be beneath the dignity of a person in a certain station of life; and so the poor editor goes blundering on,—giving a good word one day to the Wesleyans, and another day to the Church, and endeavouring to hold the balance impartially between episcopacy and eldership.

We mention this case, both because it is one of frequent occurrence, and because it is within the reach of any decently-educated person to correct. It is not too much to say, that all clergymen should directly train themselves to authorship; and if they were once to take care of the lower departments of literature, the higher would, as one may say, take care of themselves. Authors would be found, who, having succeeded in their first attempts, would gradually take higher flights; or would men possessed of solid learning but furnish facts and principles, it might well be left to commoner writers to work them up into popular forms.

The character of the publications of the Society for Promoting Christian Knowledge is a subject, however painful, on which we may not avoid saying a few words in conclusion. At one time the "Society" was the great bulwark of orthodoxy, and we owe to it a very large debt of gratitude, for having maintained that standard in an ignorant and careless age; but it appears to us as evident, that of late years it has been exerting an influence the reverse of beneficial. As regards orthodoxy, the directors of that Society have ceased to hold up the standard they once held; and they have eminently failed in supplying a sound christian literature to the public. Meanwhile they have continued to possess the confidence of the Church long after they have ceased to deserve it. We hope, indeed, for better days; but if some salutary amendment cannot be introduced into the constitution or working of the Society, the best course will be, that they should cease to print any books beside Bibles and Prayer Books.

It is in the department of education, however, that the failure of the Society to discharge the work with which it was entrusted by the Church, is most injuriously felt. A great effort has been lately made to extend and to improve education upon the principles of the Church. But an unexpected difficulty occurs. No books are to be met with suited for that purpose. Churchmen had long since rested their faith upon the publications of the Society for Promoting Christian Knowledge; but it has proved a broken reed; and we are firmly persuaded, that unless an entirely new class of educational books is forthwith published, the various commercial schools which have been established by diocesan boards throughout the country will sink down to the level of the old private academies. In the present posture of affairs, it is hopeless to expect that the Society could furnish what is required. All that they have attempted in this way, of late, have been most signal failures. We do not state this for the purpose of finding fault with the Society; for every allowance should be made for the difficulties of their position; but we merely desire to open persons' eyes to the fact, that none of their educational books contain a distinct enunciation of Church principles; and we will then leave it to common sense to decide what chance there is of the child of the farmer or the tradesman carrying away from a diocesan commercial school any knowledge of those principles on which it was professed to found the school. It appears to us that the Church has just gone far enough to arouse the hatred of its enemies in the matter, without satisfying its friends. It is true, indeed, that a good master may do much by *vivâ voce* teaching; but what, meanwhile, is to become of those schools which must continue for the next twenty or thirty years under masters who dare not go beyond the text of their books?

CHURCH MUSIC.

No. III.

“Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam.”—PAUL DIAC. Lib. II. c. 9.

WE now proceed to give some account of the Music of the Church, such as it has actually been at the different eras of her history; and, first, concerning the music of the primitive Church.

It is with St. Gregory that the practical history of sacred music properly commences; nevertheless, the records of times anterior to his, though scanty, and, in many particulars, generally overlooked, possess, we conceive, very great interest to those who desire some insight into the feelings and intentions of the best ages of Christianity, in regard to sacred music, or to trace the causes of the peculiar kind of song,

of which, it appears, the use had been established in the Church before St. Gregory put his hand to its arrangement and regulation.

Of the most primitive times, all that can be said is, that there *was* a music of the Church. This it is easy to prove; and we cannot understand how, in the face of the most direct testimony, Hawkins should have asserted, that “the era whence we may reasonably date the introduction of music into the Church, is that period during which Leontius governed the church of Antioch; that is to say, between the years of Christ 347 and 356, when Flavianus and Diodorus, afterwards bishops, the one of Antioch and the other of Tarsus, divided the choristers into two parts, and made them sing the Psalms of David alternately.” But he evidently confounds the introduction of the particular mode of singing termed *Antiphonal* with the use of singing any how. There is certainly some doubt as to the date of the former; but with respect to the latter, there is none. It was coeval with Christianity itself, as may be largely proved, not only by the direct testimonies of Pliny the Younger, Justin Martyr, Origen, Clemens Alexandrinus, and others, but by the universal consent of later fathers, who trace the use of music to apostolical authority.

The music of pagan worship, in those countries where idolatry was superseded by the faith of Christ, furnished, in the first instance, it is reasonable to suppose, the sounds that were applied to a better use. The earliest christian temples were constructed of the fragments of those that had formerly served for the worship of demons; their ornaments were the spoils of the demolished fabric of paganism; and, indeed, the first followers of the Cross seem to have had a peculiar gratification in thus restoring to the service of the true God the creations of art, whose powers had been vilely prostituted; supposing, as we have somewhere read, that they were antitypically fulfilling that which was foreshown by the conduct of the Israelitish women, who spoiled the Egyptians of their ornaments of gold and silver, to make vessels and plates of gold, and sockets of silver, for the furniture, the covering, and the stability of the tabernacle in the wilderness. But, as in the case of architecture, the churches, even those erected or reconstructed by Constantine, though built of old materials, presented an aspect, and expressed a sentiment, if not altogether, at least in germ, new and distinct from the character of not only heathen temples, but of basilicas (which some of the churches originally were)—so, as we shall show, in music, something of an analogous selection or adaptation to the new purpose gradually took place, and the “leaven” of Christianity working as rapidly in the one art as in the other, it is evident, that in the days of St. Gregory the music of the Church had undergone a change, and assumed a character differing as much from the ancient Greek or Roman, as the ecclesiastical architecture did from the classical, in the next great church-building era under Charlemagne.

The fathers of the fourth and fifth centuries rested, as we have

said, the use of music on divine authority. "Without doubt," says St. Augustine, "we are chiefly to do that which may be defended by the Scriptures; as, for instance, the singing of hymns and psalms, for which we have the authority, the example, and the precepts of our Lord himself, and the apostles."* St. James, in his Epistle, † distinguishes between prayer and psalmody:—"Is any afflicted among you, let him pray. Is any merry, let him sing psalms." So St. Paul: ‡—"I will pray with the Spirit; I will sing with the understanding also. I will sing with the Spirit; I will sing with the understanding also." And again, "But be ye filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord."§ And to the Colossians, iii. 16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." These are the sentences from apostolical writings, to which St. Austin refers as preceptive of church music; and they are generally believed to sanction, under the three heads of *psalms*, *hymns*, and *spiritual songs*, the singing *first* of the book of Psalms; *secondly*, of the inspired extempore hymns of saints recorded in the Old and New Testament,—such as of Deborah, Anna, Zacharias, the blessed Virgin, and that of the apostles, given in Acts iv. and xxiv., &c.; and, *thirdly*, of the compositions of devout churchmen, like those with which the Roman breviary abounds.||

The example of our Lord himself, adduced by St. Austin and other fathers, is recorded in St. Matthew, xxvi. 30, and St. Mark, xiv. 26, where it is related, that after the institution of the blessed Eucharist, Christ and the company of apostles sang an hymn, and went out into the Mount of Olives.

Can we wonder that men have been curious to discover, if it were possible, what that hymn was? "We are surprised not a little," writes Charlemagne to Alcuinus, ¶ "that so sweet a hymn, whether it were sung by our Lord himself, or by the disciples in his presence, should have been omitted by all the Evangelists." Alcuinus, however, would not allow that the omission had been made; and affirmed that St. John has given us the very words in the 17th chapter, commencing, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee;" and ending, "that the love wherewith thou hast loved me, may be in them, and I in them." "This," says Alcuin, "is that most sacred and exquisite hymn, which, the banquet being ended, he sang in presence of his disciples with so great sweetness and admirable tenderness." To this opinion, though it must be thought a little extravagant, Grotius has assented. There is, how-

* Ep. 55, ad Januar. n. 34.

† James v. 13.

‡ 1 Cor. xiv. 15.

§ Eph. v. 19.

¶ Gerbert (De Cantu et Mus. Sacr. lib. i. c. 1.) supposes that St. Paul may have termed the third species (*the spiritual songs*) *ὠδὰς πνευματικὰς*, to distinguish them from the profane and carnal (*σαρκικαῖς*) odes of the Gentiles, to which the Ephesians and Colossians had been accustomed.

¶ Ep. 106.

ever, no certainty or agreement on the point; for, doubtless, the most distant claim of any known hymn to the honour of having been sung at the institution of the holy Sacrament, would have obtained for it insertion into every ancient communion office.*

Now, let us consider for a little, what were the characteristics of the music of the primitive Church. When we say that it was distinguished by its simplicity,—this will readily be conceded: but in what did its simplicity consist? We shall show, that it consisted in the *absence of chromatic modulations*, and the *exclusion of all instrumental accompaniment*:—important characteristics, if we desire to conform the practice of these days to the ancient model.

St. Austin tells us in his Confessions, (lib. x.) that he had often heard tell of St. Athanasius, that he made his chanter of the Psalms sing them with so little inflection of the voice, that it appeared more akin to reading than to singing: and this practice, St. Isidore† attributes generally to the primitive Church. “The ancient Church,” says he, “used so slight an inflection of the voice, that the chant was pronounced rather than sung.” It is certain, however, as we learn from other sources, that the practice of St. Athanasius was not universal:—we gather this, indeed, from the self-accusations of Augustine himself, whose musical susceptibilities were so affected by the florid‡ compositions of his master and friend St. Ambrose, performed in the cathedral of Milan, that he was inclined to condemn all church music, as a thing tending to the carnal, rather than the spiritual; and who thereupon commends the example of the Alexandrian bishop as safe to follow.

Nor was the fear of this tendency peculiar to St. Austin;—it is apparent in nearly every notice we possess of the use of music in the early Church; and we conceive that at a very early period it gave rise to a disposition, to exclude from christian worship any music that could be identified with the performances that then tickled the ears of the frequenters of the theatre, or of the worshippers of false gods. Those who, like ourselves, trace the corruption of ecclesiastical music in modern times to the influence of the opera, must, we are persuaded, receive it as a remarkable fact, that nearly all we know of the music of the earlier ages of Christianity, is derived from expressions, signifying the abhorrence in which the fathers held that of the theatre, and their fears lest it should find its admirers among the faithful. It is by the contrast which they draw between

* Some have thought that the hymn sung by Christ and the apostles was the psalmody termed by the Jews “the great Alleluia,” which was taken from the psalms commencing “Praise ye the Lord,” and which they were wont to sing after eating the Paschal lamb; others, that it was the Eucharistic Antiphonal Hymn, used by the Jews after eating and drinking, which was after the following fashion—“Let us give thanks to God, for all his benefits;” to which the bystanders replied, “Praise be to God, who hath fed us with his good things,” &c.

† De Off. Eccl. c. 7.

‡ If the “Te Deum” of St. Ambrose be a specimen of his *florid* composition, how plain must have been the chant of those days which was not reckoned florid!

church music and that of the theatre, that we learn the identity of the kind of music they sanctioned with that which we have received from St. Gregory.

Many of the violent objurgations in St. Basil, St. Augustine, and others, were addressed, it is true, to those Christians, who, at the festivals of martyrs had reintroduced the profane and immoral singing and dancing of the pagan theatres and worship. But as these fathers uniformly attribute a moral effect to music, and especially stigmatize as pernicious that kind of it which was popular in the theatres, the passages alluded to must be received as genuine evidences of their desire for the abolition not only of the immoral practices of the pagans, but of the species of music which they believed to foster licentiousness. There is evidence, however, both of a contemporary and of an earlier date, in which the same desire is expressed without reference to any lapse on the part of the Christians themselves. The author of the Apostolical Constitutions says, "Nor on the Lord's days, which are days of joy, do we permit you to speak or to do any thing uncomely: for the Scripture says in a certain place, 'Serve the Lord in fear, and rejoice in him with trembling.' Your rejoicing, therefore, must be mixed with fear; for a christian and faithful man ought not to sing heathen songs, nor meretricious canticles; or, it may happen to him, that while he recalls in the song the diabolical names of idols, the devil may take in him the place of the Holy Spirit."* The words here are, doubtless, referred to as well as the music: not so in the following passage of Clemens Alexandrinus: "Modest," says he, "and grave melodies are to be admitted; on the contrary, soft and enervating music is to be banished as far as possible from our firm and nervous thoughts; music, which, by a wicked and artificial flection of the voice inclines to a depraved and effeminate life. The grave modulations, however, which belong to temperance, dismiss the messenger of drunkenness and wantonness. *Chromatic* melodies, therefore and meretricious music, are to be abandoned.† And again, in the 6th book of his *Stromata*, he says to the same effect, "That vain music is to be rejected, which unbends the mind with various affections, and which is sometimes lugubrious, sometimes immodest and exciting to lust, sometimes distracting and insane." To understand these passages, and their bearing on the question of the music of the early Church, it must be borne in mind that the ancient Greeks, and their imitators and followers, the Romans, used in music no fewer than six or eight different scales of notes, one of which was termed enharmonic, three chromatic, and two, or as some say, four, diatonic.

We shall not trouble our readers with any attempt to throw light on the perplexed subject of the differences between these scales;‡ suffice it to say, that in rejecting *chromatic* modulations,

* Lib. v. c. 9.

† Lib. ii. *Pædagog.* c. 4.

‡ Without entering into particulars, we may state that one of the diatonic scales proceeded as now by a tone, a tone, and a semitone; the enharmonic by an interval of

Clemens Alexandrinus excluded from christian use the chromatic scales. There were left, therefore, the enharmonic and the diatonic. The former being, as we are informed by Aristides Quintilian,* so difficult to sing, that none but the most practised performer attempted it, there was little likelihood of its being employed in christian assemblies. The diatonic, therefore, was the scale he sanctioned; and this, though he does not name it, is farther proved by the fact, that the character of gravity, sobriety and modesty, for which he wished the music of christian assemblies to be distinguished, is *totidem verbis*, that which, by ancient writers on the art, was attributed to music in the diatonic scale. The same description, also, that Clemens has given us of the effects of chromatic music, may be found in several ancient profane authors; and indeed Macrobius† tells us, that “this genus being of an effeminate nature, and having a tendency to enervate the mind, was seldom employed by the more ancient Greeks or Romans;” and it may be added, that the love of this effeminate and luxurious style was, by pagans themselves, reckoned a proof of the degeneracy of taste and morals.‡

“We wish,” says canon 75 of the synod in *Trullo*, “that those who sing in the churches, should neither use inordinate vociferation, nor any of those practices which are not suitable to the church.” On which Zonaras thus observes: “Such are those frittered sounds of the *modes*, gay melodies, and the effeminate modulations of the theatre and immoral rites of the pagans, to which, at that period, the singers in churches gave attention.”

It would seem, indeed, that the music of the theatres was considered by the fathers to be the very antithesis of that of the Church. In all their strictures on the subject, reference is made to the one to show what the other ought to be. Sometimes they allude to its frittered and chromatic character; sometimes to the vociferous mode of its performance; sometimes to its moral influence; sometimes to the vanity and desire of praise of the performers; but always for the purpose of declaring the enmity which the Church must feel towards it. “How?” says St. Chrysostom, “is it not madness, after hearing that mystical voice from heaven (the *Tersanctus* of the communion), the voice, I say, of the cherubim, is it not madness to pollute the ears with the frittered melodies of the theatre?”§ “They (Christians),” says St. Ambrose,|| “take delight, not in the deadly (mortiferis) songs of the theatre, that enervate the mind and excite to lust, but in the *concert* of the church, the consonous voice of the people in the praises of God.” “Hear ye this, young men,” says Jerome, commenting on Eph. v.; “listen to this, ye whose office it is to sing in the church;

two tones and a quarter-tone, and quarter-tone; and the chromatic (the first species will serve as a sample) by a semitone, semitone, and trihemitone.

* *De Musica*, lib. i.

† “*Amisit musica gravitatem et virtutis modum, ac pene in turpitudinem prolapsa minimum antiquam speciem servat.*”—*Boet. de Musica*, lib. i. c. 1.

‡ *In Som. Scipionis*, lib. ii. c. 4.

§ *Hom. xxi. ad Pop. Antioch.*

|| *Lib. iii. Hexam.*

God is to be praised, not with the mouth, but with the heart: the throat and the mouth are not to be anointed with sweet medicaments, after the manner of actors, that the modes and songs of the theatre may be heard in the church; but with fear, with good works, and knowledge of the Scripture." So Nicetius:* "The sounds or melody agreeable to religion are not such as tragedy employs, but which express true Christianity; not such as are redolent of the theatre, but such as make sinners feel compunction. Your voices ought to be consonous, not dissonous. Let not one protract the notes, another sing softly, or another loudly; but each one humbly conform his voice to that of the choir, not raising it higher or protracting it, for indecent or foolish ostentation, or to please men." We may observe in passing, that this and the following sentences of St. Nicetius, from the same book, show that the psalms were then sung in unison. "And we all," says he, "as from one mouth, with the same sound and modulation of voice, sing together the same psalm. Let, then, him who is unable to equal the rest, be silent, or sing with a low voice, that he disturb not others." "The first lesson in singing," says St. Ambrose, † "is reverence and modesty;" and, indeed, the sober and quiet manner of the Church in chanting, provoked the displeasure of the Donatists, as we learn from St. Austin, ‡ who tells us that this sect reprehended the Catholics, because the divine canticles of the prophets were sung by them with sobriety, while they themselves, as to the sound of a trumpet of exhortation, inflamed their zeal with songs adapted to psalms of human composition. He notices, however, an opposite defect in the churches of Africa, who made too sparing a use of music, which he says is "a thing greatly useful in moving the mind to piety, and in kindling the flame of divine love." The same fear of theatrical music and its accessories, led to its banishment from the private entertainments of Christians. "Let not," are the words of Gaudentius of Brescia, "the chorus of the devil be found in the house of a baptized man and a Christian; let him not be found where the lyre sounds, and the flute, —where all kinds of instruments jingle among the cymbals of the dancers. Unhappy is that house that differs nothing from the theatre."§

Perhaps we may attribute also, to a certain extent, the exclusion of instrumental accompaniment from christian worship in early times, to the same dread of the theatre that led to the banishment of its chromatic vocal trickeries. There are many authorities, however, for believing that a less external cause gave rise to this rule, which, whatever were the cause, was a rule undoubtedly adopted by the primitive church. Clemens Alexandrinus || distinctly condemns the use of musical instruments, even at the private feasts of Christians; and though in another place he seems more indulgent, his words must be

* De Bono Psal. c. 3.

† De Offic. c. 18.

‡ Ep. 55, n. 3f.

§ Serm. viii.

|| Pædagog. lib. ii. cap. 4.

taken allegorically. The passage alluded to, is, we believe, the only one in the early fathers which has been thought to countenance the use of instruments of music; and, for ourselves, we cannot for a moment suppose that it does so. The words are as follows:—"One instrument, therefore, we employ, viz.—the peaceful word with which we honour God; not any more using the ancient psaltery, the trumpet, the drum, or the flute, which those who exercised themselves in war made use of, and who despised the fear of God. . . ." And after a little,—“This is our gracious and joyful feast. And if you can sing to the lyre, you will incur no blame, for you imitate the righteous Hebrew king, accepted of God, who said . . . ‘Sing to the Lord with the harp and with a psaltery of ten strings. For does not Jesus signify the ten-stringed psaltery . . .?’” In another place he severally mentions all the instruments used in the Jewish worship, and assigns to them a mystical signification: referring, for instance, the psaltery to the tongue; “for,” says he, “the tongue is the psaltery of the Lord,” and so on. In the same strain Eusebius,* who leaves no doubt on the question, expressly telling us the difference between the Jewish and the Christian singing of the Psalms. “Formerly,” says he, “when the people of the circumcision worshipped God by symbols and figures, it was not incongruous that the praises of God should have been sounded by psalteries and harps . . . But we, who are the Jews in the inner man, according to the saying of the apostle, ‘He is not a Jew who is one outwardly,’ &c. pour forth our praises from a living psaltery, and an animate harp, and by spiritual songs.” So also St. Chrysostom, commenting on the final psalms, takes notice of the various instruments mentioned, saying that the use of them was conceded to the Jews, because of their infirmity; but with respect to Christians, he gives the same interpretation as Eusebius. “David once sung with Psalms,” † says he, “and we now sing with him: he had a harp of inanimate strings; the church has a harp strung with living nerves. Our tongues are the harp-strings, emitting diversity of sound, but concord of piety. Women, men, old men, and youths, differ in their age; but they differ not in the modulation of the hymns.” And on Psalm cl. “Here there is no need of a harp, of stretched strings, nor of a plectrum, nor any art or instrument; but if you wish it, you may make of yourself a harp.” St. Ambrose also expressly opposes the profane use of instruments to the singing of hymns in the church. “Hymni dicuntur et tu cytharam tenes? Psalmi canuntur et tu psalterium sonas aut tympanum? Merito vae qui salutem negligis, mortem eligis.” ‡ So the author of the epistle to Dardanus, among the letters of St. Jerome, enumerates the musical instruments alluded to in the Psalms, but says nothing of the use of any among Christians, summing up his discourse: “Hoc totum figuratiter ac spiritu-

* In Psalm xci.

† On Psalm cxlv.

‡ De Elia.

aliter significat evangelium Christi," &c. Still more apposite is a passage in the author of the Questions and Answers to the Orthodox, among the works of St. Justin Martyr, referred by the monks of St. Maur to the fourth or fifth century. "If," he asks, "verses were invented by the heathen for seduction, and were conceded to those who were under the law, because of their imbecility, how is it that we, who are under grace and perfect, use the songs of children, like those who were under the law?" To which the reply is: "It is not childish to sing, but to sing with instruments, dances, &c. wherefore in the churches the use of instruments is abolished, along with such practices as are proper to children, and there remains the simple chant."

We might have extended our quotations on these points to much greater length; but enough, perhaps, has been said to show that in times anterior to St. Gregory, there were feelings and principles operating in the Church that led to the tacit adoption of the kind of music which in his hands assumed a canonical and recognised form. In the animadversions of Clemens Alexandrinus on chromatic music, we may perceive the existence, or at least the commencement, of the sentiment that terminated in the established use of the diatonic scale, as that proper to the service of the Church, and led, in the earlier times, even to a sparing use of the two semitones of that scale: nor is there any one acquainted with Gregorian music who can help being sensible that it possesses the grave, sober, masculine, and, if we may use the term, abstemious character, which is pointed at in several of the quotations we have made.

In our next we hope to consider more specifically the Gregorian music, and in doing so, to have occasion again to refer to the writings of the earlier fathers for information with respect to the particular portions of the communion office or daily service that were chanted.

NOTICES OF BOOKS.

Verses by a Poor Man. Parts I. and II. Durham: Andrews, 1841.

Who knows not how Wordsworth has sung,—

"Oh! many are the poets that are sown
By Nature; men endowed with highest gifts,
The vision and the faculty divine,
Yet wanting the accomplishment of verse?"

It is not perhaps quite so well known that Coleridge, in his "*Biographia Literaria*," has gainsayed the doctrine thus beautifully enunciated; and, indeed, has in our judgment very satisfactorily disposed of it. According to him there is no reason to fear that the world has lost many poets for lack of the accomplishment of verse. We quite agree

with him. We suspect that whenever the poetical gift resides in any considerable degree of fulness and strength, it will find for itself the natural vent of verse; that, accordingly, all, or nearly all, true poets, of whatever class, have contrived to sing their song, and that those from among the lower orders who are known to fame, are in truth all whom those orders have produced.

Here, at all events, is one who has contrived to gain the necessary accomplishment in question,—to gain it, at least, in such measure and degree as were needful for the utterance of the feelings that stirred him. We must commend his modesty. Most men who take to giving their metrical compositions to the world, unhesitatingly entitle them *Poems*. It never seems to occur to them that their being so is the very point to be proved, or to wait till a valid sentence has given them full right to the appellation. Our Poor Man is more diffident,—he gives his effusions to the world, under no more pretending name than his Verses; but, as far as our humble suffrage can avail him, he is authorized hereafter to call them his Poems. In truth, they are most delightful compositions—fresh from Nature and truth. Our poor friend has, happily for himself and for us, strong faith in his own impulses, and therefore he imitates no one, and aims after no particular grace of style, but expresses the thoughts and feelings called forth by the objects and incidents around him, in the best language he can,—accordingly in pure genuine English, homely no doubt, and sometimes ungainly, but seldom so much so as to mar our pleasure in listening to his strain. “The bonnie North Countrie” seems to be his native one; and the freshness of its hills and mountain streams pervades his singular verses.

We must not omit to mention that this poor man, though a child of genius, and therefore an heir to all its keen relishes and sharp pains, is no quarreller with his lot, or with the appointments of Providence, and the social arrangements which result from those appointments. We will be bound for him he is not to be found at political meetings. The demagogue we are sure has never succeeded in making a prey of him; the socialist, if he has ever aimed his fiery darts at him, has aimed them in vain. His strains are delightful effusions of gratitude to God, and good-will to man. May his contented, devout spirit spread among those with whom he lives! May he be enabled by his pious example to reconcile them to the hardships of their lot, and to gladden their hearts by unfolding to them the rich provision that God has made for the very poorest in this world, and the glorious inheritance He has promised them in the next!

We have some difficulty as to proving the truth of what we have said by extracts; a bad way of enabling the reader to judge of any poetry, and particularly ineligible in the present case, because while our extracts would probably contain all the necessary faults of our poor friend’s manner,—his occasional uncouthness, his shifts in versification, and the like,—they could not exhibit that general character of his publication which puts us in such good humour with him. Nay, for want of seeing that general character, we suspect that some things which have pleased us greatly, might only provoke the laughter of our readers.

However, take the following as specimens of our friend's powers: he thus expresses his delight in music:—

“How sweetly fall the dying tones of music on the ear,
 And bring back many lovely thoughts and recollections dear!
 The Jew's-harp and the oaten pipe, the penny trumpet small,
 The happy faces beaming bright of boyhood's time recall:
 While whistles made of sycamore, cut in the hour of spring,
 Seem even now their music shrill upon the ear to fling.
 And when the bare-legged Highlandman, with bagpipes sounding loud,
 Came wandering thro' poor villages, we followed in a crowd:
 And when upon our listening ear the faint notes died away,
 We scampered back, and sung with joy some ancient roundelay.
 Yes! sweetly fall the dying tones of music on the ear:
 They bring back many lovely thoughts and recollections dear.
*For music flows for rich and poor, in many a gushing sound,
 And spreads the majesty of God and nature all around.*
 The pealing organ in the church, the voice of singing men,
 I love them now, and when I was a boy I loved them then.
 O! think not that poor country-men, who work and till the land,
 The feeling of delightful music do not understand!
 The warblings of a thousand birds, the murmurings of streams,
 With every voice of earth and sky that haunts the poet's dreams:
 Such is the precious music which the poor delight to hear,
 And they love the music nature gives in the opening of the year.
 While I myself have often sat, and listened to the breeze,
 That, like some ancient fairy harp, was moaning in the trees:
 And when on some lone mountain top, where nothing could be heard,
 Save when at times there came the scream of the wild mountain bird:
 O! then the very silence there, was music to my mind,
 And I listened to such melody with head on hand reclined.”

Part II. pp. 10, 11.

“THE POOR MAN TELLETH A TALE.

“A tale is told by the peasants old
 In the North of England free,
 Where streamlets glide down the moun-
 tain side,
 And birds sing merrily.

They tell how once, in the village dance,
 In the festive times of yore,
 There came a sprite in a robe of white,
 And a rose in her breast she wore.

Yet she mingled not, on that lovely spot,
 With the light hearts tripping there;
 But sat silent by, while each wondering
 eye
 Gazed on the stranger fair.

The zephyr breeze, thro' the leafy trees,
 Her tresses just did move,
 And the young moon threw, 'mid a sky
 of blue,
 Its gleam on her from above.

O! yes—she seemed, as each faint ray
 beamed
 On her face and lily hand,
 To have come from afar, from some
 dewy star,
 Or else from a fairy land.

They lingered till the cock-crow shrill
 Declared the morn was near,
 And all save one, had homeward gone,
 And the heavens were bright and clear.

The one that staid with the fairy maid,
 He saw her rise and go;
 She sought a lone fountain in his native
 mountain,
 And mixed with its murmuring flow.

And to this day, the peasants say,
 When the heavens are bright and clear,
 At the fountain's head, like some hymn
 for the dead,
 Wild notes are floating near.”

Part I. pp. 17, 18.

We really cannot resist, whatever be the danger of provoking the satire of some, presenting our readers with the following set of verses, wherein

“THE POOR MAN HANDLETH THE SUBJECT OF WALKING-STICKS.

“A walking-stick is a common thing,
And many people use them,
And I have known some young men go
Above a mile to choose them.

Some kinds are smooth and polished well,
And some have silver heads,
With a little hole bored through, and tied
With dangling silken threads.

This is the sort that gentlemen
Oft flourish in the air,
Making a thrust at vacancy,
While country people stare.

Some other sticks, of heavier sort,
With carving-knives are furnished,
Which spring out, when you shake the
stick,

All sharp, and brightly burnished.

This kind is used by gentlemen,
When night is dark as pitch,
For sticking into men or trees,
You cannot well tell which.

Others are most unwieldy clubs,
But useful in their way :
Being such as were employed in Jack
The Giant-killer's day.

And I have heard of other sticks,
That held both ink and pen ;
And formed a curious writing-case
For literary men.

An air-gun other walking-sticks
Contain, for shooting soft,
Making but little noise, and not
Requiring charges oft.

While others have a telescope,
To look at things afar ;
Being used by sentimental youths
To view the evening star.

A lion or a donkey's head
Graces the top of some,
While many have a human hand,
With fingers and a thumb.

And once I knew a curious man,
Who had a large collection
Of every kind of walking-sticks,
And all in great perfection.

Say, are there not some pleasing thoughts,
Which walking-sticks afford ?
I do not mean those dangerous ones,
With a dagger or a sword :

But stout old staffs of crab-tree,
Or hazel ones, or oaken,
Worn smooth by faithful services,
Nor easy to be broken.

I mean such sticks as ancient men,
In favourable weather,
Make use of when, on sunny noons,
They meet and talk together.

Yes! when the long warm summer days
Bring aged people out,
I love to see the household sticks
With which they walk about.

While others, on the old rough bench,
Beneath some sycamore,
With staff in hand, delight to tell
Their youthful actions o'er.

And oft, in lowly cottages,
Where aged people live,
They would not sell the household stick
For all that you might give ;

Because its simple history,
Familiar to their mind,
With by-gone days and faces fled,
Around their heart is twined.

Above the blackened chimney-piece,
You may see it hanging there ;
Or else 'tis in the corner, close
Beside the elbow-chair.

Or it may be, in childish glee,
Their little grandson, Dick,
Before the cottage, down the lane,
Is riding on the stick.

Say are not many pleasing thoughts
In these plain objects found ?
For simple unpolluted hearts
With simple things abound.

Hurrah ! then, for the walking-stick,
The staff both stout and strong,
Which little boys do ride upon,
Which helps old men along.”

Part II. pp. 6—9.

We must now take leave of our friend, thanking him for his two little books, trusting that his allegiance, in their several spheres, to nature, to love, to duty, to religion, and to God, will never falter, and that should greater practice and increased confidence in his powers improve his execution, there will be no accompanying abatement in the sincerity and truthfulness of his strain.

Letter to the Right Reverend the Lord Bishop of Ripon, on the State of Parties in the Church of England. By WALTER FARQUHAR HOOK, D.D. *Vicar of Leeds.* London: Rivingtons, and Burns. 1841. 8vo. Pp. 16.

DR. HOOK'S Letter to the Bishop of Ripon, on the State of Parties in the Church of England, is one of the most interesting of the publications that demand our notice this month. As its interest depends in a great degree on the circumstances which called for it, we shall relate them from somewhat better authority than the statements of newspapers, from which we may fairly presume that most of the readers of Dr. Hook's Letter have gathered their intelligence.

The facts, then, are these. The Pastoral Aid Society, which was first instituted (apparently, at least) for party purposes, and which has certainly been carried on since with a party spirit,—whose party, and whose spirit too, have ever been (as at their first manifestation the Church was led to fear they would be) opposed to authority,—held a meeting in Leeds, not only without the sanction of the Vicar, but, as was generally supposed, and as it is clear enough that the abettors of that society, and the promoters of the meeting, were aware, contrary to his wishes. This meeting was held under the very name of the LEEDS Association of the Pastoral Aid Society. Now, as in all *religious* matters, *Leeds* signifies the *Parish of Leeds*, just as in *municipal* matters it signifies the *Borough of Leeds*, and as the Vicar certainly, under the Bishop, represents the church in Leeds,—or Leeds, in the sense of the word with which religious societies are concerned,—this was certainly a most unprincipled aggression.

The speeches at the meeting of the (so-called) *Church Pastoral Aid Society* were as transparent and as violent attacks upon the Vicar personally, as insinuations without the mention of a name possibly can be. There was not a child of twelve years old in the room, who knew the state of feeling on such subjects in Leeds, who did not perceive that the most bitter personal allusions were conveyed in almost every speech made on that evening, from the chairman's opening speech to the last that was uttered. Thus did the *Church (?) Pastoral Aid Society* afford another example of its spirit; but, as might be expected, to the confusion of its abettors in Leeds. For, what was the consequence? The next public meeting at which Dr. Hook appeared was the meeting of the Society for Promoting Christian Knowledge; the Bishop of Ripon was in the chair, and the room, as usual, was crowded. The moment Dr. Hook appeared he was greeted with such cheers as even he never before received, from his attached parishioners. The thought that was evidently struggling for utterance within them was this—"Here is our beloved vicar who, but a very short time past, was most slanderously attacked in this very room: we will, at least, show that he has our sympathies; we will thus far, at least, express our adherence to him and to his principles, and our reprobation of the course which has been pursued by the self-constituted opponents of his authority."

Thus it was that the marked party conduct and party speeches of the Pastoral Aid Society elicited an antagonist feeling at the next *real*

church meeting. It was impossible not to perceive this, and not to refer it to its true source. Dr. Hook himself was evidently much moved; and when, at his rising to speak, he was received with a reiteration of the same hearty plaudits, he was greatly excited, and commenced a noble-minded speech, full of heart and energy, in which he avowed his determination to adhere, in spite of whatever opposition might be offered by faction, to the principles which he had hitherto avowed and acted upon.

The Bishop of Ripon, who was in the chair, is well known to make it his great endeavour to moderate between parties, without declaring himself for either; and fearing that a polemical statement of high church principles was about to follow (a suspicion in which, perhaps, he was not singular—the Doctor's Letter before us shows that it was from not knowing the speaker's intention), he requested Dr. Hook to adhere to matters of a less disputed character. He would have done the same, as every one who knows him may be certain, if he had expected a polemical speech from any person, of any party, when he was the chairman: and this we the more carefully note, because, by some, the Bishop's interference has been industriously perverted into an expression of disapproval of Dr. Hook's principles. The real truth is, that he expressed neither approval nor disapproval of any principles at all, nor wished to throw the weight of his authority into either scale; but he did wish to put a stop to what seemed the beginning of strife. The Letter before us contains what was to have been the remainder of Dr. Hook's speech.

As a speech, then, rather than as a carefully-elaborated letter, and with reference to the circumstances above stated, Dr. Hook's pamphlet should be read; and then, we are sure, it will be thought remarkably temperate, and, however startling in some of its propositions, worthy of careful and candid consideration. There is nothing more true than the fact on which the whole turns, "that the Church of England is now a divided body;" and yet, as we shall presently observe, neither is anything more true than that it is *an united, a wonderfully united body*. To proclaim the fact in Leeds was not necessary, *for the sake of conveying information*; but it was necessary *to point out the consequent line of duty*; and had been rendered so by the violent conduct of those who had long opposed themselves to authority, and compacted themselves into a faction. To use the expression of the Letter itself,

"It is a fact, an undeniable fact, that there are two parties in the Church of England; the high church party, and the low church party. . . . The meeting of the Pastoral Aid Society, in Leeds, which was regarded as a demonstration against me, the vicar of the parish—a 'rally,' as it has been called—declared it to my parishioners. It would indeed be worse than affectation, and a want of moral courage, to deny what is evident to all."—P. 5.

Whether it be equally certain, that every man must therefore become a party man (which is, perhaps, the impression of Dr. Hook's meaning which will be conveyed by his Letter), is another question, and which certainly we should answer in the negative, unless the word *party* be understood in a somewhat restricted sense. But, certainly, this state of affairs does justify a more zealous adherence to the school to which each person may be attached; not to its particular fancies

and dogmas, but, at least, to the broad principles by which it is characterised; not to the bitterness of party, but to its generous sacrifice of self to a common cause; not to the suppression or undervaluing of any truth, but to the more zealous expression of that which is attacked. In a word, that attachment to a principle which is sometimes harshly, but unjustly, called party, which Dr. Hook himself exemplified in the following passage, and which his parishioners exemplified on the late occasion. This kind of warm attachment to principle is justified by the present state of things. Dr. Hook says of himself:—

“On the publication of the 90th Tract for the Times, I determined to point out, in a pamphlet, what I considered to be its errors; but the moment I heard that the writer was to be silenced, not by argument, but by a usurped authority, that moment I determined to renounce my intention,” &c.—P. 5.

That is, admitting, as Dr. Hook is known to do, the general principle which runs through the series, he would not, for the sake of that general principle, for the sake of the school, attack even a particular opinion, at the very time when the school was suffering from misconstruction, and the principle itself seemed in danger. If this is party, and this is what Dr. Hook means by it, surely it is not wrong. Again, the people of Leeds see their Vicar attacked, and take the opportunity to range themselves the more zealously under the authority of one whom they love and revere;—this is the way they have learned to be party men, from his teaching and example; and surely in this sense, the circumstances of the times forced them to “take their side.”

But if we were without these examples, the whole tenor of Dr. Hook's writings would prove that such is his meaning. We would only refer to his “*Call to Union, on the Principles of the English Reformation,*” to prove this.

We said just now, that the Church of England is *wonderfully united*; and when we consider to how great a blessing, and how high a principle of unity, her apparent divisions may, in one sense, be referred, we shall, we are sure, be thankful for the good, rather than disheartened by the apparent evil. It is because of the mystical union which, as a church, we possess, that we can so differ as we do, and yet remain one. Look at the Dissenters: they pretend to exult over our divisions: but why does not every community, every “interest,” appear just as much divided? Just because they do actually divide, and make schisms day by day, having no divine principle of unity to keep them together; and so being absolutely and confessedly split up into as many factions as the peace of each community requires, their very divisions make them seem at peace. But will they be so kind as to give us authentic accounts of the number of sects into which Methodism, for instance, has divided itself, that it may be at peace? And have they absolutely separated upon graver subjects than we differ upon, yet remain united? We have not room to follow up this subject, important as it is, but we will conclude with an extract from Dr. Hook's Letter, which may serve to reconcile us on other grounds, even to that appearance of disunion, which we confess to be, in itself, evil.

"Doubtless, our divisions are permitted as the punishment of our sins. They are our affliction. But every punishment, and every affliction, if borne in piety, may become eventually a blessing. Our present division may have this salutary effect. It may place a barrier on either side. While both parties are narrowly watched by their opponents, neither will be permitted to deviate in the extreme. Both parties continuing in the Church of England, will receive her for their guide; and to her articles and formularies an appeal will be continually made. The accusing party will not, indeed, be permitted to interpret those articles and formularies in his own sense, and then, begging the whole question, to accuse his opponent of heterodoxy; but the accused party will always find it necessary to make good his cause, by showing that he does not in reality depart from the common standard."—P. 12.

The School Miscellany. Nos. I. II. III. Hackney: Turner.
London: Houlston & Stoneman. Price 1*d.* each.

WE have looked carefully over the three numbers of this little monthly publication, which is as miscellaneous as its title implies; and have found nothing to object to. And this is no mean praise for a book of this class; for children's books have long since been the spoil of brainless experimentalists and sentimental ladies, (Charlotte Elizabeths, Mrs. Sherwoods, &c. &c.) It is not easy to say how the infant mind may be most successfully interested; but we are disposed to think that the plan of continuing subjects from number to number is, in this instance, rather too extensively adopted.

We may here also note a fault common to almost all modern books written for children: they do not exercise the imagination. In our younger days, Fairy and Eastern Tales formed the staple of our literary amusement. Many of the books were quite worthless; but still we maintain that this is the best sort of fiction for children. Archdeacon Wilberforce has given a specimen of what might be done, in his "Rocky Island." "Fables for Children" from the same hand would be invaluable.

We have great pleasure in calling the attention of our readers to "St. Anthonin's, &c. a Tale for the Times," by F. E. Paget, M.A. Rector of Elford, &c. Burns, 1840. It is most admirable, and deserves a large circulation wherever church building or church repairs are being talked of.

In connexion with this, we recommend a little Tract put forth by the Cambridge Camden Society, entitled, "A few words to Churchwardens on Churches and their Ornaments," &c. Second edition. Stevenson, Cambridge. Rivingtons, London. 1841. It is very cheap, and is sold at a gradual reduction of price, according to the number of copies ordered, 25, 50, or 100.

Mr. Champneys, the active rector of Whitechapel, has just published a little volume of Scripture stories ("Images" he calls them) in imitation of Archdeacon Wilberforce. And we can only say, that he is one instance, out of many, how an excellent parish priest makes a very indifferent author. In the hortatory discourses of the pulpit great accuracy of definition is happily not often required; but in writing for the press it is very different. The simplest child's book should not be published without a full acquaintance with all doctrinal theology. The first story (which is all that we shall notice) is founded on the parable of the Wedding Garment, and has for its title, "The White Dress." For fear, we presume, of some supposed consequence, Mr. Champneys, it appears, cannot admit that all baptized persons receive "remission of sins

and the gift of the Holy Ghost;" and he is thus led (no doubt unwillingly) so far to falsify the Scripture narrative, as not only not to represent all the guests as enjoying the offer of a wedding garment, but absolutely states that their application is rejected. To what inconsistencies are men "of little faith" driven! We wish Mr. Champneys would try to imitate Archdeacon Wilberforce a little more closely, so as, if not to be equally lively and powerful, at all events to be as fearlessly orthodox.

"The Art of Contentment," by Lady Pakington, a new edition, edited by the Rev. W. Pridden, M.A. Vicar of Broxton, Essex, Burns, 1841, is the most recent publication in the series entitled "The Englishman's Library," in which it seems well to deserve its place. It is a reprint of a treatise to be found among the works of the author of the *Whole Duty of Man*, and is ascribed, seemingly on incontrovertible grounds, by Mr. Pridden, along with that work and others, to Dorothy Lady Pakington—a noble lady whose house was the refuge, and whose confidence was fully imparted to, the great Hammond. The question is one of great interest, but we can do no more than refer our readers to Mr. Pridden's very able preface.

"The Gospel Narrative of our Lord's Passion harmonized," &c. by the Rev. F. Williams, B.D. Fellow of Trin. Coll. Oxon. Rivingtons, 1841, seems a beautiful book, on a most admirable plan. It is delightful to find so many of our more learned divines of so devotional a spirit, and so occupied with practical religion.

"The Biblical Cabinet," Vol. XXXI. "Gess on the Revelation of God in His Word," translated by W. Brown, A.M. Edinburgh, Clark, 1841. The German author of this book seems a man of piety and spirituality of sentiment. His work, too, is somewhat of a desideratum in our language; at least we are not aware of any good English account of Holy Scripture, presenting the reader with the leading circumstances connected with each book, and its place in, and bearing on, the sacred whole, such as might help the young learner to a living apprehension of his Bible. Before this work, however, be employed in education, its contents should be carefully investigated. We say this, not as having observed (in the mere peep into it which we have taken) any thing to censure; but from a recollection of the country whence it comes, and the fact that translators, in their admiration of the general spirit of a pious and believing German author, are apt to be indulgent to occasional aberrations from orthodoxy. Another remark we must make. Such a work as the present cannot be really well done, in our judgment, except by a Churchman. We have glanced over Dr. Gess's account of the Epistle to the Ephesians. He nowhere speaks of it, and probably never thought of it, as, what in truth it is, a magnificent essay on the Church. Probably the parables in St. Matthew's Gospel are similarly handled, with a total absence of allusion to what we consider to be their real bearing.

"The Living and the Dead: a Letter to the People of England on the State of their Churchyards," &c. by a Philanthropist, Whittaker & Co. &c. 1841, is, to say the least, a very interesting pamphlet. The horrors of our Churchyards in large towns are powerfully exhibited. Some of them are doubtless difficult to avoid without a legislative remedy; but many of those brought forward in this little work seem the fault of individuals. Our author, in his title-page, announces, "Practicable suggestions for their (the Churchyards') improvement." How far his scheme of having "a Minister of public health" invested "with extensive powers necessary to enable him to carry into effect such regulations as he may deem expedient, or such as may be delegated to him by parliament or other competent authorities"—a minister to whom it will often be necessary, "notwithstanding the utmost vigilance and circumspection, to infringe upon individual rights and customs," and who, therefore, "must be invested with

competent powers to enforce his alterations effectually," and "placed out of the reach of popular control"—be entitled to the appellation of *practicable*, we leave to others to determine. We most cordially concur with our author in thinking that burial in churches ought by all means to be forbidden.

"A Letter on the Education of the Middle Classes," by Thomas Littlehales, M.A. Student of Christ Church, Oxon, &c. Third Edition, (Ward, Stratford-upon-Avon, 1840), is very sound and important. The author's plan of a school for the middling classes deserves great attention.

We cannot give similar praise to "A Series of Letters on National Education," by Philanthropos, (Palmer and Son, 1841.) The author seems an honest, but, we suspect, he is a very ignorant man.

While on the subject of Education, we must express our regret that we have allowed the important "Letters of Catholicus, on Sir R. Peel's address at Tamworth," to remain so long unnoticed. They are, however, we believe, so well known, that no injustice is done them by our inadvertence.

"Erasmii Roterodami ad Gregorium XVI. Epistola Singularis," Oxonii, (Baxter, 1841,) may be a very good piece of playfulness in other respects, but subjects are touched on in it, too solemn for such a performance.

Those who conceive it their duty to have an opinion on the recent Oxford controversy, must read Mr. Newman's "Letter to Dr. Jelf, and to the Bishop of Oxford," Mr. Perceval's "Vindication of the Principles contained in the Tracts for the Times," and the two pamphlets of the Rev. W. G. Ward, Balliol College, (all published by Rivingtons), on one side. On the other, there are Mr. Wilson's Letter, (Rivingtons), Dr. Wiseman's "Letter to Mr. Newman," (Dolman), and Mr. Phillips's pamphlet, (ditto,) soliciting their attention. We do not recommend those who are pursuing a quiet path of domestic duty, who feel assured of the great principles of the Church to which they belong, and on whose judgment no call whatever is made, to enter on the controversy at all. Let the fair sex take warning from "A Peep into Tract No. XC." by Charlotte Elizabeth, (Seeley and Burnside, 1841.) Its frightfully unfeminine character must shock every really delicate mind. What male combatant, at least of those who have given their names, even among the ranks of those most opposed to Tract No. XC., has applied to its excellent author the language of this most painful pamphlet? Women, even the most gifted, are out of their element in controversy. It is no loss to them that they are so, provided they keep mindful of the circumstance.

Out of Dr. Wiseman's share in this pamphlet-war has arisen a new branch of it, in the shape of Three Letters to him from the Rev. William Palmer, M.A. Worcester College, Oxon, (Parker, Oxford, and Rivingtons, 1841), which have produced another from himself.

In connexion with this subject, too, Mr. Maurice's Letter to Archdeacon Wilberforce, containing some remarks on a particular statement in Dr. Hook's Letter to the Bishop of Ripon, has great claims on their attention.

Passing from No. XC. to the Tracts for the Times in general, we find that Dr. McIlvaine, the Bishop of Ohio, has attacked them in a voluminous work, entitled, "Oxford Divinity, compared with that of the Romish and Anglican Churches," (Seeley and Burnside, 1841.)

Still looking in the same direction, but once again contracting our view to a subordinate feature, we must call attention to "A Letter on the Tract for the Times, No. LXXXIX." by the Rev. S. R. Maitland, (Rivingtons, 1841.) This has nothing to do, either with the recent controversy, or with the general questions connected with the Tracts. Its subject, however,—that of mystical interpretations of Holy Writ,—is so important, and Mr. Maitland is so competent to its investigation, that (not meaning to arbitrate between him and his antagonist) we cannot but wish that he had handled it at greater length, and produced a counter view, equally elaborately brought out with that he opposes.

The Rev. R. Montgomery has issued, in compliance with prevailing practice, a *people's edition* of his poem, "Satan." It is published by Murray, Glasgow.

Mr. Burns has published, in a neat and attractive form, "Three Discourses of the Rev. Joseph Mede, B. D. : the Church, the Offertory ; edited C. E. Harle." Those who are aware of the great importance of Mede's works in the internal history of the Church, can want no recommendation of ours in favour of this reprint.

We have been favoured with two sermons from a very high quarter,—from an author, whose every word is weighty—Bishop Doane, of New Jersey. They are entitled, "The Bush that burned with Fire," and "The Faith once delivered to the Saints," (Burlington, 1841.) They seem in every way worthy of their Right Rev. author's previous reputation.

Among single sermons, we would notice one by Mr. Hussey, preached before the Society of Christ Church, in Oxford, on Easter-day last. It is entitled, "The Great Contest," and is a very powerful appeal to young men on the nature and consequences of sin,—and one by W. J. Cheshyre, M.A. entitled, "The Messenger of Christ," preached at the Ordination held by the Lord Bishop of Worcester, December, 1840, and published by his Lordship's desire. (Rivingtons, 1841.)

The Lord Bishop of Nova Scotia has printed an important Circular, addressed to the Clergy of his diocese, giving his reasons for withholding his support from "the Colonial Church Society."

RETROSPECT OF AFFAIRS.

THE parliamentary history of the last month is clear and full in every one's recollection. It is one, too, on which comment would be quite superfluous. At present, the whole world is waiting for the issue of Sir R. Peel's startling and decisive motion, involving as it does constitutional principles, which throw all ordinary parliamentary contests into the shade. There is, of course, no manner of doubt that an appeal to the country is about to be made forthwith. A more solemn and awful one than it should be regarded, we scarcely remember.

In Spain, the Duke of Vittoria has been appointed sole Regent, and has thus reached what, we suppose there is no want of charity in believing, has been for some time the great aim of his ambition. He seems to find serious difficulties in procuring a ministry.

What is usually styled the Eastern Question is, we believe, generally considered settled, with the concurrence of France, who therefore returns to her former relations with the European family. The Turkish empire, however, gives indications of the most rickety condition, having at present the task of putting down a very serious insurrection in Candia; and although that in Bulgaria seems to have been suppressed without much difficulty, it is obvious that so alien a race, with so alien a religion, as the Turkish will hardly, in the decrepitude of its power, maintain an assured ascendancy over that and the neighbouring provinces. Any contingency may be enough to wrest them from the Porte.

We rejoice to observe, that there are still hopes, seemingly not ill-grounded, of the missing "President."

ECCLESIASTICAL INTELLIGENCE.

ORDINATION.

Bishop of Ely, at St. George's, Hanover Square..... May 23.

DEACONS.

Name & Degree.	Coll.	Univ.	Name & Degree.	Coll.	Univ.
Andrew, T. B.A.	Pem.	Cam.	Oliver, W. H. B.A. (<i>l. d. Exet.</i>)	Trin.	Cam.
Blackall, S. M.A.	Joh.	Cam.	Reynolds, E. B.A. (<i>l. d. Exet.</i>)	Wad.	Oxf.
Colson, C. B.A.	Joh.	Cam.	Reyner, G. F. B.A.	Joh.	Cam.
Davis, J. LIT. (<i>l. d. Llan.</i>)			Rugeley, J. W. S. B.A.	Joh.	Cam.
Frost, P. B.A.	Joh.	Cam.	Sharpe, W. R. B.A.	Cath.	Cam.
Hemery, J. M.A.	Trin.	Cam.	Thompson, E. B.A.	Chr.	Cam.
Main, T. J. B.A.	Joh.	Cam.	Williams, J. J. LIT. (<i>l. d. Llan.</i>)		
Martyn, J. B.A. (<i>l. d. Exet.</i>)	Joh.	Cam.	Wilkinson, C. A. M.A.	King's	Cam.

PRIESTS.

Elwyn, W. M. H. M.A.	Pem.	Cam.	Marsh, W. M.A.	Tr. H.	Cam.
Jones, S. LIT. (<i>l. d. Llan.</i>)			Peck, E. A. B.A.	Trin.	Cam.
Mallinson, W. B.A.	Mag.	Cam.	Townson, J. M.A.	Qu.	Cam.

ORDINATIONS APPOINTED.

Archbp. of York, at Bishopthorpe	} June 6.	
Bishop of Bath and Wells, at Wells		
" Chichester, at Chichester		
" Gloucester and Bristol, at St. Margaret's, Westminster ...		
" Lincoln, at Lincoln		
" London, at St. Paul's Cathedral.....		
" Lichfield, at Eccleshall.....	} June 27.	
" Peterborough, at Peterborough		
" Hereford, at Hereford		July 4.
" Winchester, at Farnham		July 11.
" Ripon, at Ripon.....		July 25.
" Salisbury, at Salisbury		Sept. 19.

PREFERMENTS.

Right Rev. HENRY PEPYS, D.D. Bishop of Sodor and Man, to be Bishop of Worcester.
 Rev. THOMAS VOWLER SHORT, D.D. to be Bishop of Sodor and Man.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Allen, H.	St. Paul's, Bury, P.C.	Suffolk	Norwich			
Baker, R.	Friston, v. c. Snape	Suffolk	Norwich	980	R. W. H. H. Vyse, Esq.	£194
Barry, C. U.	{ St. Edward's, Cam- bridge, P.C.	Cambridge	Ely		Trinity Hall, Cam. ...	66
Baugh, F.	Great Ilford, v.	Essex	London	3512	All Souls Coll. Oxf....	156
Bayley, W. H. R.	Stapleton, P.C.	Gloucester	G. & B.	2175	Sir J. Smyth, Bart....	112
Blackwell, R. E.	Amberley	Gloucester	G. & B.		D. Ricardo, Esq.	
Bloom, J. H.	Newton, v.	Norfolk	Norwich	70	Bishop of Ely	103
Bond, R.	Briston, v.	Norfolk	Norwich	1037		174
Brown, R.	North Aston, v.	Oxford	Oxford	305	C. P. Bowles.....	133
Burnaby, T.	{ Market Bosworth, r.	Leicester	Peterboro'		Rev. C. Wright, &c....	
Carew, G. P.	Shevlock, r.	Cornwall	Exeter	453	W. H. P. Carew, Esq.	*412
Caulfield, W.	{ St. Mary's, Kil- keny	Ossory			Bishop of Ossory.....	
Comyn, H. N. W.	Brumstead, r.	Norfolk	Norwich	107	Earl of Abergavenny	170
Dannett, W.	{ Naunton Beau- champ, r.	Worcester	Worcester	149	Lord Chancellor	*96
Darwell, J. C.	{ St. Mary Magdalen, Peckham, P.C.	Surrey	Winchester			
Evans, E.	Garthell, P.C.	Cardigan	St. David's	216	Rev. S. Evans	

PREFERMENTS,—continued.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Evans, R. D.....	Kingsland, r.	Hereford	Hereford	1074	Rev. W. Evans.....	*£800
Fayrer, r.	{ Scissett, P. C. in High Hoyland.	York	Ripon	1118	J. W. Beaumont, Esq.	455
George, W.....	Cherington, r.	Gloucester	G & B.	251	W. George, Esq.	*176
Glazebrook, J. K. {	{ St. James's, P. C. Lower Darwen.	Lancash.	Cheshire	2667	Rev. Dr. Whittaker....	43
Hedley, T. A.....	{ St. James, P. C. nr. Gloucester	Gloucester	G. & B.		{ Bishop of Gloucester and Bristol	
Herning, H.	St. Giles, v. Oxf.	Oxford	Oxford	2855	St. John's College	160
Humfrey, R. P. {	{ Thorpe Mandeville, r.	Northamp.	Peterboro'	175	R. P. Humfrey.....	*281
Jenkins, O.....	Longworth, r.	Berks	Oxford	1034	Jesus Coll. Oxford....	*682
Legg, H. J.....	Brimscombe, P. C.	Gloucester	G. & B.		D. Ricardo, Esq.	
Lysons, S.	{ St. Luke, P. C. Gloucester	Gloucester	G. & B.		Rev. S. Lysons.....	
Macauley, J.....	Bovey Tracey, v.	Devon	Exeter	1697	Queen.....	*223
Macdonald, W.M	Calstone, r.	Wilts	Sarum	32	Marq. of Lansdowne.	*192
M'Cornick, J.	Coalville, P. C.	Northton	Peterboro'			
Oldknow, J.	Bordesley, P. C.	Warwick	Worcester		Vicar of Aston.....	*300
Pashley, W.	{ Aston Somerville, r.	Gloucester	G. & B.	103	Lord Somerville	*272
Randolph, E. J. .	Tring, P. C.	Herts	Lincoln	3488	Ch. Ch. Oxford	*157
Rice, H. M.	{ Southhill, r. cum Callington	Cornwall	Exeter	1918	Lord Ashburton	*748
Roughton, W. C.	Stopham, r.	Sussex	Chichester	129	G. Bartelot, Esq.....	*150
Simpson, F.	{ Carnaby, v. and Boynton, v.	York	York	{155 114}	Sir W. Strickland....	{44 *141}
Sleath, J. Dr.	Thornby, r.	Northamp.	Peterboro'	198	{ B. Colton & N. Powell, Esqs.	*364
Snelgar, J. B.....	Royston, v.	Herts	London	1757	Lord Dacre	107
Sowden, S.....	{ Mytholm, P. C. in Halifax	York	Ripon			
Stone, S.	{ St. John Sepulchre, Norwich, P. C.	Norfolk	Norwich	1832	Dean and Chapter	185
Stubbs, J. H.....	Dromiskin, r.	Louth	Armagh		Lord Primate	
Sutcliffe, H.	Keele, P. C.	Stafford	Lichfield	1130	R. Sneyd, Esq.....	171
Thomas, J. N. H.	Milbrook, P. C.	Devon	Exeter		{ Earl of Mount Edge- combe.....	50
Tiddeman, R. P. G.	{ North Hinksey, P. C.	Berks	Oxford	187	105
Upjohn, F.....	{ Gorleston, v. cum Southtown, r	Suffolk	Norwich	3420	Rev. F. Upjohn	381
Walsh, H. G.....	{ St. John, Clifton, P. C.	Gloucester	G. & B.			
Wilkinson, A.	Downside, P. C.	Somerset				
Young, J. C.	Minty, v.	Gloucester	G. & B.	585	Archdn. of Wilts.....	*166

* * The Asterisk denotes a Residence House.

APPOINTMENTS.

Abbott, J.....	{ Curate of Aughavilly, in the Diocese of Armagh	Edwards, J.....	{ Professor of Greek in the Uni- versity and Canon in the
Adams, J.....	{ Chaplain to the Convict Ship at Devonport	Ellison, N. T....	{ Cathedral of Durham Rural Dean of Pawlet
Ashley, J.....	Preb. of Ely Cathedral	Falkner, W. N. {	{ Prebendary of Newchapel, Co. of Tipperary
Bennett, Rev. Mr. {	{ Head Master of Diocesan School at Cowley, Oxfordsh.	Fitzgerald, J.	{ Curate of Staplestown, in the Diocese of Leighlin
Boyes, W.....	Cur. of Dunaghy, Co. Antrim	Hamilton, W. K. {	{ Can. of Salisbury Cathedral Vicar-General of Ardfernt and
Carpenter, C.	Curate of Buckland Filleigh, Devon.	Hurly, R. C.....	{ Aghadoe, in the Diocese of Limerick
Collier, Mr. C. J. {	{ Head Master of Royal Gram- mar School at Henley	Knock, Rev. R..	{ To Treasurership of Limerick Langmead, G. W. Chpl. at Citadel, Plymouth
Crotch, W. R.....	Chaplain to the Taunton and Somerset Hospital	Lloyd, R.....	{ Assistant Minist. of St. Jude's, Glasgow
Cumming, Rev. J. G. {	{ Vice-Princip. of King Wil- liam's Coll. Isle of Man	Maltby, R. B....	{ Curate of Kirkby Woodhouse, Notts.
Daniell, R.	Dean of Flegg and Great Yar- mouth	Massie, Rev. E. {	{ Tutor in University College of Durham
Disney, H. P....	Cur. to the District of Kildar- ton, Diocese of Armagh	Mules, J.....	{ Cur. of Binegar, near Wells
Drake, W.	Second Master of the Free School, and Lecturer in St. John's Church, Coventry	Mungeam, W. M. {	{ Minister of the Episcopal Chpl. White's Row, Spitalfields

APPOINTMENTS,—continued.

Perry, A. B.....	{ Vicar-Choral in the Cathedral of Kilkenny	Thompson, R....	{ Cur. of West Wittering, near Chichester, to be Chaplain of H. M. S. Impregnable
Portman, F. B....	{ Rect. of Orchard Portman, to be Rural Dean of Taunton	Thornton, I. ...	{ Chapl. of the Infirmary and Lunatic Asylum, Northampton.
Ridding, C. H....	{ Rect. of Rolleston, Wilts, and Vicar of Andover, to be Fellow of St. Mary's College, Winton	Wade, I.	{ Cur. to the District of Altady- sart, Diocese of Armagh
Smith, G.....	{ Minist. of the Episcopal Chpl. at Goole, Yorkshire	Wilson, W.	{ Surrogate of the Dioceses of Cork, Cloyne, and Ross

CLERGYMEN DECEASED.

VENERABLE ARCHDEACON CAMBRIDGE, Prebendary of Ely, and Rect. of Elme, Cambridgeshire.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Bardin, C.	Derryloran, R.	Tyrone.				
Cooper, J.	{ Newton Broms- wold, R.	Northampton.	Peterbro'	122	Major T. Penrice.....	*£119
Dyke, H. T.	Pelynt, v.	Cornwall	Exeter	804	J. W. Buller, Esq. ...	*240
Evans, J.	Scalford, v.	Leicester	Peterbro'	467	Duke of Rutland ...	255
Gavin, J.	Wallstown, R.	Cork				
Gould, Geo.	Fleet, v.	Dorset	Sarum	122		66
Handasyde, R. ...	Stillington, v.	York		717	D. & C. of York	*178
Kinleside, O.	Poling, v.	Sussex	Chichester	202	Eton College	*158
Messenger, G. ...	{ Barton, St. David, P.C.	Somerset	B. & W.	410	Preb. of Barton	38
Shute, H.	{ Frampton Cotterell, R. & Stapleton, P.C.	Gloucester	G. and B.	1816	{ Duke of Beaufort and others	*520
	{ St. James's, P. C. Toxeth Park, Liverpool	Gloucester	G. and B.	2175	Sir J. Smyth, Bart. ...	112
Smith, J.		Lancaster	Chester		J. Cragge and others.	188
Thomas, Sir J. G.	Bodiam, v.	Sussex	Chichester	439		*280
Whicher, J. C. ...	Stopham, R.	Sussex	Chichester	129	W. Smith, Esq.	*150

Watson, W T..... Curate of Hunstonworth, Durham.

UNIVERSITIES.

OXFORD.

In a convocation holden on April 29, the appointment of the following gentlemen to the office of Public Examiners was unanimously approved:—The Rev. Edw. Arthur Dayman, M.A. Fellow of Exeter College, *In Literis Humanioribus*; the Rev. Robt. Walker, M.A. of Wadham College, Reader in Experimental Philosophy, *In Disciplinis Mathematicis et Physicis*.

The following degrees were conferred:—

B.C.L.

Nicholl, H. Iltid, St. John's Coll.

M.A.

Barney, Rev. J. Magdalen Hall.
Carey, Chas. Oriol Coll.
Champneys, M. H. S. Brasenose Coll.
Cornish, T. B. Fellow of Oriol Coll.
Emeris, Wm. R. Fell. of Magdalen Coll.

Fagan, G. H. Urquhart, Oriol Coll.
Hall, Rev. Wm. R. Balliol Coll.
Martelli, C. H. A. Trinity Coll.
Mount, E. S. Demy of Magdalen Coll.
Nixon, Rev. F. R. late Fell. of St. John's Coll.
Talbot, Rev. G. St. Mary's Hall.
Walker, C. H. Worcester Coll.
Williams, Robt. Jesus Coll.

B.A.

Blayney, R. Exeter Coll. Grand Comp.
Carey, C. P. Wadham Coll.
Charteris, Hon. F. Christ Church
Mitchell, H. Lincoln Coll.
Ker, D. Stewart, Christ Church.

The Heads of Colleges have appointed the Rev. James Garbett, M.A., late Fell. of Brasenose Coll., now Rector of Clayton, near Brighton, to preach the Bampton Lecture for the year 1842.

In a convocation, holden on May 6, it was unanimously resolved to contribute the sum of 1,000*l.* to the fund for the endowment of Colonial Bishoprics.

In the same convocation an election was holden for a Vinerian Scholarship, in the room of Mr. Thomas, of Trinity College, now one of the Tutors and Proctor of the University of Durham. At the close of the scrutiny the numbers were as follows:—John Gordon, B.A. Brasenose College, 85; S. H. Northcote, B.A. Scholar of Balliol College, 34; George L. Browne, B.A. St. John's College, 22.

In a convocation, holden on May 13, the Rev. John Russell Shurlock, M.A. of Queen's College, Cambridge, was admitted *ad eundem*.

At the same time the following degrees were conferred:—

D.C.L.

Nicholl, H. I. St. John's Coll. Grand Compounder.

B.D.

Crouch, J. F. Fell. of Corpus Christi Coll.
Dayman, E. A. Fellow of Exeter Coll.
Hatherell, J. W. Brasenose Coll. Grand Compounder.

B.C.L. BY COMMUTATION.

Surtees, Wm. E. University Coll.

M.A.

Andrews, T. D. Scholar of Corpus Christi Coll.
Brown, G. R. Student of Christ Church.
Cosser, Rev. W. M. Trinity Coll.
Freeland, H. W. Christ Church.
Parry, Robt. L. Jones, Jesus Coll.
Southouse, Rev. G. W. Oriol Coll.

B.A.

Buckmaster, R. N. Christ Church.
Churchill, H. Trinity Coll.
Donovan, Alex. Trinity Coll.
Eldridge, J. A. Worcester Coll.
Green, T. Scholar of Brasenose Coll.
Griffith, T. C. Wadham Coll.
Jenkins, J. D. Edw. Jesus Coll.
Lowth, A. J. Scholar of Exeter Coll.
Mason, Joseph, Queen's Coll.
Northcote, G. Barons, Exeter Coll.
Pack, L. Balliol Coll. Grand Comp.
Penrice, John, Brasenose Coll.
Pigot, Edw. Brasenose Coll.
Pitt, Joseph, Oriol Coll.
Smith, Offley, Oriol Coll.
Thompson, C. E. Trinity Coll.
Tufnell, Thos. P. Wadham Coll.
Tuttielt, Edw. Christ Church.
Underwood, R. St. John's Coll.
Watt, Frederic, University Coll.
Woolward, A. Gott, Magdalen Coll.
Wynne, J. H. Christ Church.

On Thursday, May 6, the Rev. Chas. Ridding, B.C.L. late Fellow of New Coll. and Vicar of Andover, was elected a Fellow of Winchester College, in the room of the late Ven. Archdn. Clarke.

In a congregation, held May 21, the following degrees were conferred:—

M.A.

Cockin, Rev. Wm. Brasenose Coll.
Coley, Rev. J. Christ Church.
Pughe, Rev. Richard, Jesus Coll.
Topham, Rev. John, Worcester Coll.
Wright, Rev. T. B. Wadham Coll.

B.A.

Archer, C. H. Balliol Coll.
Bellamy, J. Fellow of St. John's Coll.
Carden, Jas. Postmaster of Merton Coll.
Carter, J. Edw. Exeter Coll.
Chase, T. H. Michel Schol. of Qu.'s Coll.
Chepmell, W. H. Lusby Schol. of Magd. Hall.
Clough, A. H. Scholar of Balliol Coll.
Compton, B. Postmaster of Merton Coll.
Coulthard, Thos. Queen's Coll.
Garbett, Edw. Schol. of Brasenose Coll.
Groom, John, Wadham Coll.
Hedley, W. Michel Schol. of Qu.'s Coll.
Lyne, Chas. F. D. Pembroke Coll.
M'Gill, G. H. Brasenose Coll.
Martelli, T. C. Brasenose Coll. Grand Compounder.
Mason, H. B. New Inn Hall.
Moorsom, Richard, University Coll.
Wray, W. H. Magdalen Hall, Grand Compounder.

CORPUS CHRISTI COLLEGE.

An election will be held in the above College, on Friday, June 18, for a Scholar for the diocese of Durham. Any persons are eligible who are natives of the above diocese, and who may not have exceeded their 19th year on the day of election.

All candidates must appear before the President on June 12, and must produce certificates of the marriage of their parents, and of their own baptism, and affidavit of their parents, or some other competent person, stating the day and place of their birth, and a testimonial of their previous good conduct from the Tutor of their college, or Head Master of their school.

EXETER COLLEGE.

There will be an election to four Fellowships in this College on the 30th day of June; two for natives of the following counties, viz. Devon, Somerset, Dorset, Oxford, Essex, Norfolk, Suffolk, Middlesex, Herts, Kent, and Cheshire:

one for natives of the Archdeaconries of Exeter, Totnes, and Barnstaple; and one for natives of the ancient Diocese of Salisbury, including Wiltshire, Berkshire, and Dorsetshire.

Candidates are required to deliver to the Rector certificates by affidavit of their birth within the counties, Archdeaconries, or Diocese above-mentioned, together with certificates of baptism, and testimonials from the College or Hall of which they may be a member, on or before the 23d of June.

It is necessary that they should be at least of the standing of *Generalis Sophista* in the university.

WADHAM COLLEGE.

An election of two Scholars will take place on Wednesday, June 30. Natives of Great Britain, under 19 years of age, are eligible; but for *one* of the Scholarships natives of Somersetshire, *duly qualified*, are entitled to a preference.

Certificates of the candidates' baptism and of their parents' marriage, with testimonials of good conduct, must be delivered to the Warden, on or before Thursday, June 24: and the examination will begin at nine o'clock on Friday morning, June 25.

CAMBRIDGE.

April 28.

At a congregation, holden this day, a grace passed the senate to confer the degree of Doctor in Divinity upon the Very Rev. C. H. Terrot, M.A. of Trinity College, by Royal mandate.

At the same congregation the following degrees were conferred:—

D.P.

Snowball, J. C. St. John's Coll.

B.D.

Pullen, J. Corpus Christi Coll.

M.A.

Currey, G. St. John's Coll.

Drake, C. S. Jesus Coll.

Fulton, J. W. Trinity Coll.

Havart, W. J. St. John's Coll.

Hodgson, H. J. Trinity Coll.

Hooper, G. H. Trinity Coll.

Laing, C. Queen's Coll.

Pooley, David, St. John's Coll.

Prowett, C. G. Caius Coll.

Venables, J. G. Jesus Coll.

Walker, J. T. Caius Coll.

Wilkinson, C. A. King's Coll.

B.C.L.

Bartlett, S. T. Clare Hall.

B.A.

Bagshawe, A. A. Corpus Christi Coll.

Booth, M. Corpus Christi Coll.

Broughton, H. V. St. Peter's Coll.

Distin, H. L. Caius Coll.

Gordon, G. C. Corpus Christi Coll.

Ick, W. R. Sidney Coll.

Maddock, B. Corpus Christi Coll.

Neat, J. W. Corpus Christi Coll.

Ragland, T. G. Corpus Christi Coll.

Symonds, W. S. Christ's Coll.

Ware, M. Trinity Coll.

Weideman, G. F. R. Catherine Hall.

Wright, B. W. Clare Hall.

At the same congregation the Rev. J. M. Chapman, of Balliol Coll. Oxford, was admitted *ad eundem* of this university.

May 12.

At a congregation the following degrees were conferred:—

D.C.L.

Wyatt, H. P. Fell. of Trinity Hall.

M.A.

Nicholson, W. N. Trinity Coll.

Smith, W. A. St. John's Coll.

Waring, G. Trinity Coll.

Wilmer, T. G. Trinity Coll.

B.A.

Cockle, J. Trinity Coll.

Headley, W. Corpus Christi Coll.

Phillips, C. Trinity Coll.

Tucker, J. K. St. Peter's Coll.

Witts, W. F. King's Coll.

At the same congregation the following graces passed the senate:—

To Petition the Commons House of Parliament in favour of Church Extension in England and Wales.

To sanction the payment to the late Vice-Chancellor of the sum of £130 16s. 2½d. being the balance due to him

upon the Botanic Garden account for the year ending at Michaelmas, 1840.

To appoint the Vice-Chancellor, the Master of Jesus College, Mr. Shaw, of Christ's College, Mr. Power, of Trinity Hall, Mr. Martin, of Trinity College, Mr. Hopkins, of St. Peter's College, and Mr. Howlett, of St. John's College, a syndicate to superintend the fitting up of the Senate-House at the ensuing Commencement, and to provide for the performance of the Installation Ode.

To allow the Senate-House to be used for Concerts at the ensuing Commencement, subject to the approval of the above mentioned Syndicate.

DURHAM.

April 29.

At a congregation holden on Saturday, J. Thomas, M.A. was nominated by the Warden, on behalf of the Dean and Chapter, to the office of Proctor for the current academical year, in the room of the Rev. T. W. Peile, and made the requisite declaration.

The Rev. R. Jenkins, D.D. Master of Balliol, Oxford, was presented and admitted *ad eundem*.

At a convocation holden this day, the following persons were admitted *ad eundem*

GONVILLE AND CAIUS COLLEGE.

The Chemical Examination for the Mickleburgh Scholarship was held on May 13: the first on the list was Wm. Davies, one of the Tancred Students.

The Chancellor's gold medal for the best English Poem has been adjudged to J. C. Conybeare, of St. Peter's College. Subject—"The Death of the Marquess Camden." The author of the exercise with the motto "*Non legendam esse mortem quam immortalitas consequatur*" is requested to call upon the Vice-Chancellor.

by vote of the house:—H. Vicars, M.A. Trinity Coll. Cambridge; the Rev. H. W. Bellairs, M.A. New Inn Hall, Oxford.

The following degrees were conferred:—

M.A.

W. H. Elliot, L. L. Campbell, the Rev. J. Blair.

B.A.

J. Brooksbank.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MISSIONARY APPOINTMENTS.

Newfoundland.—The following gentlemen having been approved by the Bishop of Newfoundland's examining chaplain, have recently sailed to place themselves under his lordship's directions,—Mr. G. B. Cowan, Mr. J. M. Martine, Mr. B. Smith, Mr. J. C. Harvey. When these gentlemen shall have been ordained, no fewer than thirteen clergymen will have been added to the missionary body since the bishop's consecration in August 1839; and the charge upon the Society for Newfoundland alone will have been increased by the annual sum of 2000*l*.

Prince Edward's Island.—The Rev. Frederick Downes Panter, of Trinity College, Oxford, has been appointed to a mission in Prince Edward's Island.

Mr. R. Avery has sailed for the diocese of Nova Scotia, and Mr. W. B. Heath for Upper Canada.

The following grants have lately been made by the Society:—

NOVA SCOTIA.—Church at New Bandon, 50*l*.; ditto at Greenwich, 50*l*.; ditto at Loch Lomond, 25*l*., with a stipend of 50*l*. to the Rev. Mr. Harrison, who is to officiate there.

Diocese of Montreal.—Church at Sorel, 100*l*.; at Lennoxville, 50*l*.; at Sherbrooke, 50*l*.

Diocese of Toronto.—Church at Peterboro, 100*l*.

MADRAS.—The Society lament to announce the death of the Rev. C. Calthrop, superintendent of the seminary at Madras, and the resignation, in consequence of ill-health, of the Rev. S. C. Malan, one of the professors of Bishop's College, Calcutta. The Society propose to fill up these vacant situations as soon as possible.

The Society has lately received the munificent donation of 100*l.*, sent anonymously.

Colonial Bishorpics.—A very numerous meeting was held at Willis's Rooms, April 27th, upon the summons of his Grace the Archbishop of Canterbury, to take into consideration the best means of creating a fund to enable the sending out bishops to the colonies. The rooms were more crowded than upon any former occasion for many years. Amongst those present were, the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh; the Bishops of London, Durham, Winchester, Lichfield, Salisbury, Chichester, Hereford, Bangor, and Llandaff. The Archbishop of Canterbury having opened the business of the meeting, the various resolutions were moved and seconded by the Bishop of London, the Bishop of Winchester, the Earl of Ilchester, Mr. Justice Coleridge, Mr. J. Labouchere, Archdeacon Manning, Mr. W. E. Gladstone, M.P., and Archdeacon Robinson. The resolutions were these:—“That the Church of England, in endeavouring to discharge her unquestionable duty of providing for the religious wants of her members in foreign lands, is bound to proceed upon her own principles of apostolical order and discipline.”—“That the want of episcopal superintendence is a great and acknowledged defect in the religious provisions made for many of the colonies and dependencies of the British Crown.”—“That the acquisition of new colonies, and the formation of British communities in various parts of the world, render it necessary that an immediate effort should be made to impart to them the full benefit of the Church in all the completeness of her ministry, ordinances, and government.”—“That a fund be raised towards providing for

the endowment of bishoprics in such of the foreign possessions of Great Britain as shall be determined upon by the Archbishops and Bishops of the United Church of England and Ireland; that their lordships be requested to undertake the charge and application of the fund, and to name a treasurer and such other officers as may be required for conducting the necessary details.” The Rev. Mr. Hawkins read a list of the subscriptions which had been received during the meeting, amounting to nearly 28,000*l.*, amongst which are the following; viz.—Her Majesty the Queen Dowager, 2,000*l.*; Society for Promoting Christian Knowledge, 10,000*l.*; Society for the Propagation of the Gospel, 5,000*l.*; Church Missionary Society, 600*l.* a-year, to continue until they should be enabled to make a grant of land, which it was their intention to make as soon as possible; Colonial Church Society, 412*l.*; Archbishop of Canterbury, 1000*l.*; Archbishop of Armagh, 500*l.*; Bishop of London, 1000*l.*; Bishop of Winchester, 300*l.*; Bishop of Durham, 315*l.*; Bishop of Calcutta, 25*l.*; Bishop of Bangor, 200*l.*; Bishop of St. Asaph, 200*l.*; Bishop of Llandaff, 200*l.*; Bishop of Salisbury, 100*l.*; Bishop of Chichester, 50*l.*; Dean of Chichester, 200*l.*; Dean of Westminster, 200*l.*; Dean of Leighlin, 500*l.*; Sir Thomas Dyke Acland and Mr. Acland, 500*l.*; Lord Bexley, 100*l.*; Marquis of Cholmondeley, 500*l.*; Col. Austin, 100*l.*; John Gladstone and Sons, 1000*l.*; Mr. George Frere, 100*l.*; Mr. John Hardy, 250*l.*; Mr. Benj. Harrison, 100*l.*; Mr. Justice Patteson, 50*l.*; Mr. John Labouchere, 100*l.*; Messrs. Manning and Anderdon, 100*l.*; Rev. T. Rauldolph, 100*l.*; Rev. H. Randolph, 100*l.*; Mr. H. Sykes Thornton, 100*l.*; Sir H. Dukenfield, 100*l.*; Mr. Joshua Watson, 100*l.*, &c. The subscriptions hitherto received exceed 40,000*l.*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 17th May, 1841. There were present his Grace the Archbishop of York in the chair, the Bishops of London, Winchester, Hereford, Bangor, St. Asaph, Norwich, Salisbury, Lichfield, and Chester; the Earl of Dartmouth; the Rev. Dr. D'Oyly and J. Lonsdale; N.

Connop, jun., J. S. Salt, W. Davis, Edw. Badeley, Jas. Cocks, T. G. Estcourt. M.P., Joshua Watson, Arthur Powell, and William Cotton, Esqs.

Grants were voted towards building a chapel at Keighley, Yorkshire; fitting up a building to be used as a chapel at Blackwood, in the parish of Bedwelly, Monmouth; building a chapel at Witham, Essex; building a

chapel at Highwood, in the parish of Writtle, Essex; building a chapel at Mowcop, in the parish of Wolstanton, Stafford; building a chapel-of-ease at Anglesey, in the parish of Alverstoke, Southampton; building a chapel at Bisterne, in the parish of Ringwood, Southampton; building a chapel at Castle Church, Stafford; building a church at Norbiton, in the parish of Kingston-upon-Thames, Surrey; enlarging by rebuilding the chapel at Unsworth, in the parish of Prestwich, Lancashire; building a chapel at Whitby, Yorkshire; enlarging by rebuilding the church at Hill

Deverill, Wilts; rebuilding part, extending walls, and repewing the church of Redwick and Northwick, in the parish of Henbury, Gloster; enlarging the church at Kelvedon, Essex; enlarging the chapel at Llangarren, Herefordshire; repewing the chapel at Petersfield, in the parish of Buriton, Southampton; enlarging the chapel at Markyate Street, Hertford; repewing and erecting a gallery in the church at Wythycombe Rawleigh, Devon; repewing the church at Munslow, Salop; rebuilding the church at Stillington, Yorkshire; and other business was transacted.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

A meeting of this Society was held at 4, St. Martin's Place, on Saturday, the 8th of May, 1841. There were present, his Grace the Archbishop of Canterbury in the chair, the Bishops of London, Durham, Winchester, St. Asaph, Salisbury, Bangor, Hereford, and Chester; the Revs. Dr. Spry, B. Harrison, and J. Jennings; Joshua Watson, N. Connop, jun., Dr. Nicholl, A. A. Park, S. Wood, Esqs., &c.

The following Report of the Sub-Committee was read and adopted.

The Sub-Committee regret to be obliged to report that, upon a comparison of the present income of the Society with the amount of grants renewable this Easter, it appears that the Committee are not in a condition to make regular annual grants to new cases.

Under these circumstances they have turned their attention to the applications for endowment now before the Society, and would recommend the following cases to the consideration of the Committee.

Halifax, St. James, for a grant of 200*l.* to meet 800*l.* locally raised.

Middleton, in Wirksworth, for a grant of 100*l.* to meet 900*l.* raised.

Redcar, par. Marske, for a grant of 50*l.* to meet 350*l.*

Eastover, par. Bridgwater, for a grant of 500*l.* to meet not less than 3886*l.* to be raised by local exertions.

The Ville of Dunkirk, for a grant of 300*l.* to meet 974*l.*

Batley Carr, par. Dewsbury, for a grant of 300*l.* to meet 700*l.* promised by local exertions, in addition to pew rents.

Carmarthen, St. David, (additional,) for a grant of 100*l.* to 400*l.* already voted, 1000*l.* being now raised instead of 800*l.*, as at first proposed.

Dalton, par. Kirkby Ravensworth, for a grant of 100*l.* to meet 300*l.* raised.

The Sub-Committee have further to report that the Society have in hand a sum of money arising from savings of annual income, together with an annual grant of 40*l.*, which will be set at liberty by the grant above referred to of 100*l.* towards the endowment of a church at Middleton in Wirksworth; this sum they would recommend the Committee to apportion in grants for a limited period, in the same manner as was adopted in 1839 with reference to a sum of 2600*l.* which was then granted for three years to eleven places. The cases which the Sub-Committee have selected to submit to the notice of the Board are as follows:—

PARISH OR DISTRICT.	Diocese.	Population.		Grant.	Local Contributions.
		Parish.	District.	£.	£.
<i>For three years.</i>					
Folkestone	Canterbury	4,500	—	80	20
Birmingham, St. Bartholomews	Worcester	120,000	14,000	80	20
Stockport, St. Thomas	Chester . .	66,616	—	80	—
Sheeps-car, par. Leeds	Ripon . . .	123,393	7,000	80	20
Spitalfields	London . .	—	—	80	—
Manchester, St. Andrew	Chester . .	—	—	80	—
St. Clement Danes	London . .	16,500	—	80	40

The Sub-Committee report, that applications for the renewal of grants have been received from nearly all the parishes or districts to which annual grants have been voted, and after an examination thereof, it appears that in

no case would it be desirable to recommend a discontinuance of the grant.

The Sub-Committee, therefore, take leave to recommend that the grants be continued for the year ending Easter 1842.

W. J. RODBER, Sec.

4, St. Martin's Place, 6th May, 1841.

ARCHES COURT.

On Saturday, May 8th, Sir H. Jenner gave judgment in the important case of *MARTYN v. ESCOTT*; which involved, as is well known, the validity or invalidity of Dissenting Baptisms. The learned judge pronounced for the former issue, supposing the proper matter

and words to be used; and decided therefore in favour of the plaintiff. Sentence of three months' suspension was passed against Mr. Escott, who has appealed to the Judicial Committee of the Privy Council.

MISCELLANEOUS INTELLIGENCE.

ELY.—*Cambridge Camden Society.*—The second anniversary meeting of this society was held on May 11, at the rooms of the Philosophical Society.

The report of the retiring committee was read, from which it appeared that 250 churches had been visited and described; that grants had been made during the year in aid of the restoration of the York Minster—Old Shoreham, Sussex—Busworth, Northamptonshire—Fenstanton, Hunts—Lolworth, Camb.—Denton, Sussex; that the Society had published several tracts in support of its designs; and that the balance in the Treasurer's hands amounted to 170*l.*

The following gentlemen were elected to fill the office of Committee for 1841-2:—I. M. Neale, Esq. B.A. Downing, chairman; A. S. Eddis, Esq. B.A. Fellow of Trinity, Treasurer; B. Webb, Esq. Trinity, and J. G. Young, Esq. B.A. Trinity, Joint Honorary Secretaries; and C. Colson, Esq. B.A. Fellow of St. John's; and F. A. Paley, Esq. St. John's.

The President then delivered an address on the objects, principles, and nature of the Society; considering it not only as an architectural, but as an ecclesiastical body. He argued from what it had done to what it might be expected to do; and concluded by showing how ample was the field for its exertions.

A paper was then read by F. A. Paley, Esq. B.A. on Busworth church, Northamptonshire, the oldest church in the kingdom; which he illustrated by several sketches.

A paper by the Rev. E. T. Codd, B.A. St. John's, on Daglongworth church, Gloucestershire, was, from want of

time, necessarily deferred till the next meeting.

Upwards of seventy brasses from various parts of the kingdom were exhibited. The Society's large model of the font in Winchester Cathedral was placed on the table.

The next meeting was to be held at the Philosophical Rooms, on Tuesday, the 25th instant, at half-past 7 o'clock.

The Bishop of Ely will this year hold Visitations in his diocese, at the times and places following: viz. Dunstable, June 22d; Bedford, 25th; Stilton, 30th; Huntingdon, July 2d; Sudbury, 13th; Bury St. Edmunds, 15th; Cambridge, August 2d; Ditto, 4th; Ely, 5th; Newmarket 6th. His lordship will also hold Confirmations at the times and places following: namely, Luton, Monday, June 21st; Dunstable, 22d; Toddington, Woburn, and Amphill, 23d; Shillingstone and Biggleswade, 24th; St. Paul's, Bedford, 25th; Blunham and Sharnbrook, 28th; St. Neot's, Kimbolton, and Alconbury, 29th; Stilton, 30th; Ramsey, Somersham, and St. Ives, July 1st; Huntingdon, 2d; Caxton and Melbourn, 3d; Sudbury, 13th; Boxford, Bildeston, and Lavenham, 14th; Bury St. Edmund's, 15th; Woolpit and Ixworth, 16th; Wickhambrook and Stoke-by-Nayland, 17th; St. Michael's Church, Cambridge, Aug. 2d; Luton, 3d; Holy Trinity Church, Cambridge, 4th; Ely, 9th; Holy Trinity Church, Cambridge, 10th; Soham, 11th; Sutton and Whittlesea, 12th; March and Wisbech, 16th; Mildenhall, Elvedon, and Brandon, 18th. His lordship purposes to consecrate the new church at Luton, on Monday, June 21; and the new church at Bedford on Saturday, June 26.

GLoucester and Bristol.—*Bishop's College*.—At the general meeting of the proprietors, held on May 1, at the Diocesan Rooms, Henry Bush, Esq. in the chair, the deed of settlement was agreed to and confirmed, and the following gentlemen were appointed members of the Council:—Rev. Dr. Goodenough, Rev. J. Hall, Rev. H. Richards, Rev. G. N. Barrow, J. N. Franklyn, Esq. John Kerle Haberfield, Esq. John Harding, Esq. and Loudon McAdam, Esq. The Rev. W. Milner, and Francis Wood, Esq. were appointed Honorary Secretaries. It affords us much pleasure to add that Bishop's College is progressing in a highly satisfactory manner.

We understand that W. P. Brigstock, Esq. has presented the Church Building Society with a site for a new church in the out parish of St. Paul, Bristol, and the building will be immediately commenced.

LICHFIELD.—*Derby*.—Mr. W. Evans, M.P. has given 400*l.* towards defraying the expenses of rebuilding St. Alkmund Church, Derby. Mr. E. Strutt, M.P. has subscribed the sum of 200*l.*

Bakewell.—The Earl of Burlington has given 50*l.* towards the fund now in the course of being raised for the restoration of Bakewell Church.

LINCOLN.—The Lord Bishop of Lincoln intends to hold Confirmations in Hertfordshire and Buckinghamshire, at the places and on the days hereunder specified:—

Wednesday, June 9th, Baldock, at ten o'clock; Hitchin, at two.

Thursday, June 10th, Cottered, at ten; Stevenage, at two.

Friday, June 11th, Welwyn, at ten; Hertford, at two.

Saturday, June 12th, Hatfield, at eleven.

Tuesday, June 15th, Hemel Hempstead, at eleven.

Wednesday, June 16th, Berkhamstead, at ten; Tring, at two.

Thursday, June 17th, Amersham, at ten; Wycomb, at two.

Friday, June 18th, Great Marlow, at ten; Burnham, at two.

Saturday, June 19th, Beaconsfield, at ten; Iver, at two.

Wednesday, June 23d, Shenley, at twelve.

Tuesday, July 13th, Aylesbury, at eleven.

Wednesday, July 14th, Wendover, at ten; Prince's Risborough, at two.

Thursday, July 15, Chilton, at eleven.

Friday, July 16th, Grendon Underwood, at ten; Winslow, at two.

Saturday, July 17th, Buckingham, at eleven.

Monday, July 19th, Stony Stratford, at ten; Olney, at two.

Tuesday, July 20th, Newport Pagnel, at ten; Fenny Stratford, at two.

LONDON.—*King's College*.—On April 30, a general court of the governors and proprietors was held at the college, which was attended by the Archbishop of Canterbury, the Bishops of London, Winchester, and Llandaff; Sirs R. H. Inglis, B. C. Brodie, Charles Price, and other friends of the college. The Archbishop of Canterbury having taken the chair, the Secretary read the Report, congratulating the proprietors on the increasing prosperity of the institution, and the continued good conduct of the several classes.

The numbers of the students, in which the accession during the last year has been thirty-four, were as follows:

Departments of general literature and civil engineering . . .	145
Medical department . . .	160
Occasional students in literature and science . . .	44
In the school	462

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The students of the college have greatly distinguished themselves at the universities of Oxford and Cambridge; for in the latter university, four in the last year appeared in the list of wranglers; besides three who obtained fellowships, and seven who gained scholarships, at Trinity and St. John's colleges. One had also gained a scholarship at Oxford. Some of the civil engineering students have also obtained responsible appointments in their profession. In the medical school there has been a considerable increase in the number of the students; and, as an encouragement to them, three scholarships of the value of 40*l.* each have been founded.

The Report referred in terms of gratification to the success which has marked the first year's progress of the hospital, into which 1,109 in-patients had been admitted, besides attendance and relief afforded to 6,576 out-patients; and the charity was earnestly commended to the benevolent support of the more affluent classes.

The increase in the number of pupils

in the school has determined the council to appoint an additional classical master.

The vacancy in the list of governors, occasioned by the decease of the patriotic Earl Camden, has been filled up by the appointment of Earl Howe.

The Report concluded by adverting in terms of deep regret to the deaths of Lord Henley, Sir A. P. Cooper, and Sir J. Richardson, who have been members of the council since its first establishment; and especially to the decease of the lamented Dr. Otter, the first principal of the college, who held the bishopric of Chichester during the last three years of his useful life.

A statement of the accounts for the past year was also read; from which we collect, that the receipts of the college amounted during the year to the sum of 20,988*l.* 15*s.* 10*d.*, and the expenditure, including the re-payment of 1,600*l.* on account of a loan of 3,200*l.* to 20,670*l.* 3*s.* 4*d.* The money assets left at the close of the year consisted of a cash balance of 318*l.* 10*s.* 6*d.* and a sum of 4,000*l.* in Exchequer-bills.

Resolutions, approving the Report and statement of the accounts, and nominating a treasurer and auditors, as well as a vote of thanks to the council for the able and zealous manner in which they had conducted the affairs of the college, having been passed, the meeting proceeded to ballot for three new members of the council; Lord Francis Egerton, Sir John Taylor Cole-ridge, and Mr. G. Frere, were the three members elected.

National Schools.—The children of the National Schools of London assembled in the Egyptian Hall of the Mansion-house, on Thursday, the 6th May, for the purpose of undergoing the annual examination before the Lord Mayor, the Bishop of London, and several clergymen and other friends of the institution. The hall was fitted up for the occasion with seats, which were filled by families of the first respectability in the City of London. The Bishop of London expressed the highest gratification at the progress of the children, and declared that the proofs they gave of attention and capacity exceeded those of any former meeting at which he had presided. The friends of the National Schools afterwards dined at the London Tavern, Alderman and Sheriff Gibbs in the chair. The chairman was supported by his brother sheriff (Mr. Farncomb), the Bishop of London, Mr. Pownall, Sir C. S. Hunter,

Dr. Russell, the Rev. George Croly, &c. Several speeches were made in favour of the National Schools; and it was suggested by some of the committee that great advantage might arise from appealing to the parochial clergy to solicit contributions to forward the noble objects of the friends of the rising generation.

New Church at Hanwell.—On May 4, the ceremony of laying the first stone of a new church in the parish of Hanwell, Middlesex, took place upon nearly the site of the former edifice. The ceremony of laying the first stone was performed by the venerable vicar, the Rev. Dr. Walmesley, assisted by the Rev. Mr. Emerton, and other clergymen of the neighbourhood, in the presence of Colonel Clitherow, G. Baillie, Esq., C. Turner, Esq., and a large body of the inhabitants. The new church will contain seats for about 700 persons, of which about 300 will be free.

The Archbishop of Canterbury, and the Bishop of London, have respectively presented 100*l.* towards the establishment of a school to provide the sons of clergymen with the best possible education at a moderate expense. Mr. W. Gladstone, M.P. has given 50*l.*, and the Bishop of Ripon 25*l.*, in furtherance of the establishment.

Sir Henry Mildmay, Bart., and Lady Mildmay, have given a piece of land for the site of the new church at Springfield, Essex. Sir J. T. Tyrell, Bart. M.P. and Sir Wm. Beauchamp and Lady Procter, have respectively given 20*l.* towards defraying the expenses of the erection of the building; and Mrs. and Miss Bramston have contributed the sum of 75*l.* in furtherance of that object.

Limehouse National Schools.—On May 20, the ceremony took place of opening these schools, in the presence of a most respectable and numerous audience, the greater portion of whom were ladies. The structure, which is situated to the east of Salomons-lane, is a very neat edifice, having a lengthened front, with projecting wings; and spacious playgrounds are attached.

The new Gothic church recently completed in Watney-street, Commercial-road, was consecrated, May 3, by the Bishop of London. The church provides accommodation for upwards of 1,400 persons, and was built by voluntary subscriptions, aided by a grant from the Church Building Fund.

Clerical Colleges.—Our readers are probably aware that a suggestion was made, some two years ago, in a very striking work, entitled, "The Parochial System, by the Rev. H. Wilberforce," respecting the propriety of providing for the spiritual wants and the pastoral superintendence of our overgrown parishes, by the establishment of houses in a central position to serve as a common residence for a body of clergy proportioned to the wants of the district. We are glad to see that this most desirable means of evangelizing a neglected population is now being set on foot in some of the large metropolitan parishes. The clergy of the important parish of St. Marylebone are about to receive the cooperation of four deacons to share in their pastoral duties; and the Ecclesiastical Gazette for the current month contains a notice of a similar provision being intended for the yet more destitute parish of St. Matthew, Bethnal Green. It appears from the statement there made, that the Bishop of the diocese has sanctioned a plan for fitting up two or three adjoining houses as a clerical college, where each clergyman is to be provided with a set of furnished apartments, in addition to a proportionate salary; and although in the above statement this arrangement would seem to form merely a *provisional measure* until the ten new districts of the parish, with their respective churches and parsonage-houses, be complete, still it is conceived that the above institution would even then form a most desirable part of the *permanent* arrangements for the religious organization of that parish, as a residence for one, or even more, additional curates for each church and district.

OXFORD.—On Thursday, April 15, a Confirmation was held in the parish church of St. Peter's-in-the-East, in this city, by the Lord Bishop of the diocese, when 684 persons were confirmed. At the conclusion of the service the reverend prelate addressed the congregation in a most impressive manner, urging on them the importance of the duties they had undertaken to perform.

Oxford Architectural Society.—At a meeting held on Wednesday, May 12th, at the Society's rooms, the Rev. the Master of University College in the chair, the following new members were admitted:—Rev. George Mawson Nelson, Boddicot Grange, Banbury; John

Duke Coleridge, Esq., Balliol College; William Charles Howell, Esq., Brasenose College; Rev. Thomas Jackson, St. Mary Hall; Rev. Thomas Dand, Queen's College.

The following presents were received:—Preart's Parallel of Architecture; Haggitt on Gothic Architecture; Milner on Ecclesiastical Architecture. Presented by Henry Mitchell, Esq., Lincoln College. Drawings of details in the old Church at Cheltenham; a collection of Engravings of Gothic Churches, some ancient and some modern, including the new church at Cheltenham. Presented by the Rev. Edgar E. Estcourt. Impression of the Brass of St. Etheldred, from Winborne Minster, Dorsetshire. Presented by W. Grey, Esq., Magdalen Hall. The Chairman stated, that the designs and working drawings for Gothic Churches in the diocese of Madras, for which an application was made by the Rev. Mr. Tucker some months since, have now been supplied, together with a small collection of such books and engravings as appeared most likely to be useful.

That an application has been received from the Bishop of Newfoundland for designs for a Cathedral in that diocese.

That the Cambridge Camden Society have agreed to admit the members of the Oxford Society to the privilege of attending their meetings, and of purchasing their publications on the same terms as their own members.

A paper was read by Mr. Grey, of Magdalen Hall, on Cunner Church, Berks, illustrated by general views, and a number of careful sketches of various parts and details of that very interesting church. The tower is a good specimen of early English, very early in the style, with a slight mixture of Norman work, probably about the year 1200. There is a Norman corbel table on the south side of the church, and some other parts of the original structure remain, but the greater part of the church is good decorated work of about 1320, corresponding with the south aisles of St. Mary Magdalen and St. Adate's churches in Oxford, the windows having flowing tracery. Some of the old wood-work, both of the roof and of the open seats, with their poppies, is particularly worthy of attention. One of the poppies in the chancel has all the emblems of the crucifixion carved upon it. There is one of the usual odious singing galleries at the west end, which almost entirely conceals the western arch, one of the most beautiful features of the

church; and on the exterior an ugly modern porch, which ought to be removed; the walls should also be stripped of the rough cast which now conceals the masonry, and gives a bad modern look in passing through the village, these *Churchwardens' improvements* being the most conspicuous parts of the building.

Ifley Church.—We are glad to hear that additions are daily made to the subscription list in aid of the restoration of this venerable church. One of the most eminent architects will be engaged in the work of its restoration, as soon as a sufficient sum of money has been raised to defray the necessary expenses; and we are sure that our readers who are interested in Ecclesiastical Architecture will not delay furthering an object so worthy of support from members of the University.

Windsor and Eton Church Union Society.—A special general meeting of the members of this association was held on Tuesday, the 4th May, in the council chamber at the Town Hall, which was most numerously attended. Amongst those present were the Rev. Isaac Gosset (Windsor), Rev. G. A. Selwyn (Eton), Rev. Mr. Gould (Clewer), Rev. W. C. Cotton (Windsor), Rev. Mr. Coleridge (Eton), Rev. Mr. Dyson (Wexham), Rev. Mr. Carter (Eton), Charles Smith, Esq., Captain Eaton, Rev. E. Neale (Taplin), &c. It was resolved, upon the motion of the Rev. Isaac Gosset, seconded by the Rev. Mr. Neale, that a petition be presented to the House of Commons in support of Sir R. H. Inglis's motion for church extension; and that an address of congratulation be presented to the Archbishop of Canterbury, on the establishment of a fund for the endowment of additional colonial bishoprics, and that his Grace be requested to prepare such a plan for the complete organization of the missionary system of the Church of England as may promote union among the clergy, and secure the cordial cooperation of the Society for the Propagation of the Gospel and the Church Missionary Society. The draft of a petition to the House of Commons and of an address to the Archbishop of Canterbury were unanimously agreed to, and ordered to be engrossed for presentation. After the transaction of some routine business the meeting broke up.

Kerr Hamilton, of Merton College, Oxford, and Examining Chaplain to his lordship, to the canonry in the diocese of Salisbury, vacant by the decease of the Rev. L. Clarke. By the new act, the Rev. Mr. Hamilton will enjoy a settled income of 500*l.* a-year from the canonry, in lieu of all emoluments, fines, &c., heretofore attached to it. He will also be appointed Prebend of Calne; but the valuable tithe rental of that parish, amounting to about 4,000*l.* per annum, will fall to the Ecclesiastical Commissioners; and the patronage of the livings of Calne and Alderbury, attached to the late office of Treasurer to the Cathedral, is now vested in the Bishop. The next vacancy of a Canonry which may occur will not be filled up, but will also fall into the hands of the Ecclesiastical Commissioners.

Chardstock.—Her Majesty's Commissioners for building and promoting the building of additional churches in populous parishes have assigned an ecclesiastical district to the new church recently erected on South Common, in the parish of Chardstock, Dorset.

WINCHESTER. — *Diocesan Board of Education.*—A meeting, held at St. John's Rooms, on Thursday, April 23, was very fully attended by the clergy of the neighbourhood, a great number of ladies, and others connected with the welfare of this society. The Lord Bishop of Winchester presided; and on the platform and in the room we noticed the Lord Bishop of Salisbury, the Right Hon. Lord Calthorpe, Sir W. Heathcote, Bart., S. Wall, Esq., W. C. Yonge, Esq., J. M. Elwes, Esq., the Very Rev. the Dean of Winchester, the Rev. Drs. Dealtry, Wilson, Barter, and Moberly, &c. &c. &c. The Report having been read by the Secretary, the meeting was addressed by the Bishops of Winchester and Salisbury, Lord Calthorpe, Philip Williams, Esq., and others, in favour of the objects of the society, and a collection was made.

On May 7, the new church, called St. Mary Magdalen, at East Peckham, in the parish of Camberwell, was consecrated by the Bishop of Winchester. This church has been erected by the Commissioners for Building New Churches, at a cost of upwards of 5,000*l.* It will contain upwards of 1,100 persons. The Rev. J. S. Darwell is to be the minister.

SALISBURY.—The Lord Bishop of Salisbury has appointed the Rev. Walter

Ryde, Isle of Wight.—The subscriptions to the proposed new church

amount to nearly 3,000*l.*, which sum has been obtained in less than nine months. The new burial-ground is also soon to be enclosed and consecrated.

Hursley.—On April 25, the new church, recently erected at Amptfield, near Hursley, on the estate of Sir W. Heathcote, Bart., M.P., was consecrated by the Lord Bishop of Winchester, attended by most of the clergy and gentry of the surrounding neighbourhood.

WORCESTER.—*Funeral of the late Lord Bishop of Worcester.*—This mournful ceremony took place on the 3d of May; it was conducted throughout with as little display of ostentation and pageantry as possible. About ten o'clock the procession left the Palace in this city for Hartlebury. At the church gates the body was met by the Revds. John Peel, H. Hasting, and — Wharton. The usual funeral service was read by the Rev. T. Taylor, of Winchlinge; and the body having been consigned to the family vault by the side of the late Mrs. Carr, and the mournful obsequies concluded, the procession left the church in the same order.

YORK.—*Sentence on the Dean of York.*—In the Court of Queen's Bench on May 6, Sir W. Follett applied for a rule calling upon the Archbishop of York, and his Commissary, Dr. Phillimore, to show cause why a writ should not issue to prohibit the effectuation of the sentence of deprivation delivered by the Commissary against the Dean of York, in consequence of some proceedings which had recently taken place in that Cathedral. After stating the whole of the circumstances, the learned counsel contended that the sentence of deprivation passed on the

Very Reverend Dean was beyond the jurisdiction of the Archbishop, the visitatorial power of his Grace over the Dean and Chapter being limited, by the peculiar constitutions of that particular Cathedral, contained in the instrument called "Composition," entered into between the Dean and Chapter with the Archbishop under the immediate sanction of the Pope, and through the arbitration and mediation of the Bishop of Norwich, which constituted the Ecclesiastical Law upon that subject in that place at this day. But, even supposing that no such particular composition existed, and that the Archbishop of York possessed the same power of Visitation as all other Ordinaries, the whole of these and similar proceedings had been abolished by the late Act of the 3d and 4th of Victoria, c. 86, which, after reciting the necessity of amending the manner of proceeding in the correction of Clergymen, marked out a particular course for the purpose, and then provided that no criminal suit or proceeding against any Clergyman for any offence against the Laws Ecclesiastical should be instituted in any Ecclesiastical Court, otherwise than had been therein before enacted. Upon these grounds, as the proceedings appeared not to have a shadow of foundation, either according to the Common Law, or the Statute Law, or the general Ecclesiastical Law, or the particular law of the Cathedral of York, he hoped that the Court would grant the rule for which he applied.—After a few words from the Attorney-General, requesting the Court would appoint as early a day as possible for hearing the case, for the peace of the Diocese and the honour of the Church, the Court granted the rule, directing that it should come on for argument in the course of next term.

SCOTLAND.

DIOCESE OF EDINBURGH.—The annual meeting of the Diocesan Synod of Edinburgh was held in St. Paul's Chapel, York-place, on the 28th of April; a sermon was preached by the Rev. J. W. Ferguson, A.M., Minister of St. Peter's Chapel, Edinburgh, after which a collection was made to assist in opening a School in the old town of Edinburgh, in connexion with the Church. The clergy having previously agreed to erect a monumental tablet in honour of their late

Bishop, desired that this should be recorded, as the best form in which they could express their respect for him and their sense of his virtues.

The Rev. R. Q. Shannon, A.B., Minister of St. George's Chapel, Edinburgh, has been appointed one of the Canons of St. Patrick's, Dublin, by the Archbishop of Dublin.

The Rev. T. G. Terry Anderson has resigned the pastoral charge of St. Paul's Chapel, Curuther's-close, Edinburgh.

TO OUR READERS.

A great deal of interesting matter is unavoidably postponed. The second paper on the "Divine Right of Tithes," and a Sermon by PHILARET, the present Archbishop of Moscow, are in type, and shall appear in our next.

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