It is not so hard as your Correspondent imagines to tell what I mean, when I lack in Mr. Fry's writings "a little more scholar-like precision." Scholars are not wont to cite an edition or copy of any rare or important work without noting exactly where it is to be found. This Mr. Fry has not done, save in a very few instances, and has thus put it out of the power of others to verify his statements. Your Correspondent urges, "What use would it have been to have done so—to say that he had borrowed one here and one there, and that he had as many as fifty in his own house?" One might just as fairly ask, what use is accuracy in any matter, seeing that the rule of thumb will often do nearly as well?

Your Correspondent scarcely denies that Mr. Fry's lithograph reproduction of Boel's copper-plate title-page "gives but a poor idea of its refined beauty," yet he censures me for saying so, although the remark was pertinent to my argument. As to my use of the admirable Oxford reprint of 1833, it was convenient to consult it while working here in the country, but every proof-sheet was duly compared with the original Bibles in the British Museum. I had the five Museum copies of 1611 open before me when I compiled Appendix B, on whose contents my controversy with Mr. Fry mainly depends.

I thank your Correspondent for his information that Mr. Lenox, of New York, has one copy of the Bible of 1631 or 1632 which omits the word "not" in the seventh commandment, and that there is another in the British Museum, although, after the example of Mr. Fry, he deems it unnecessary to mention the class-mark of the latter.

I believe that I have now touched upon every part of your Correspondent's criticism, and, thanking you for your liberal indulgence, I remain, &c.,

F. H. Scrivener.

'ETRUSCAN RESEARCHES.'

Trieste, July 11, 1874.

Mr. Isaac Taylor, in the *Athenæum* of June 6, 1874, is kind enough to invert my words, and to lecture me upon the right reading of Etruscan inscriptions. In the *Athenæum* of May 30, 1874, I referred him to page 104 of his own book, in which the legend is written from left to right as well as from right to left. He gratefully declares "one would think that Capt. Burton had never seen an Etruscan inscription."

Concerning Mr. Taylor's views of Etruscan temples and palaces, allow me to collate the two following passages out of his 'Researches':—

"There are reasons to believe that there were temples in some of the Etruscan cities."	"There is not a vestige left of a single Etruscan temple or of a single Etruscan palace. Their constructive powers and the resources of their decorative arts were lavished on their tombs." P. 41.

Allow me to congratulate Mr. Taylor upon fighting more sturdily for his errors and hallucinations than most men do for the right cause.

Richard F. Burton.

*** This controversy must now close.

BISHOP THIRLWALL.

Bishop Thirlwall has resigned the See of St. David's, and his successor has been appointed. The first marks an epoch in the history of the English Church. It is not too much to say that a more distinguished prelate never adorned the bench. For upwards of thirty years he has been Bishop of St. David's, and his episcopacy has extended accordingly over one of the most critical periods of the history of the Church. During the whole of that time he, beyond all other churchmen, has spoken the words of wisdom and uttered the counsels of healing moderation, which were supremely needed in an age marked, no doubt, by much reality and much earnestness of thought; but also no less certainly, and perhaps almost as a necessary consequence, by much fiery partisanship and hasty assertion. It was an incalculable boon to the Church that she should have among her prelates one who, known throughout the civilized world for his vast and varied erudition, possessed the yet rarer quality—rarest of all, perhaps, amongst churchmen—of a judicial intellect, which weighed every question in the balances of truth and not of prejudice or of party. That such a voice should be silent would be a loss to be deplored at any time; least of all can it be spared now, when we already hear the clash and din of yet hotter conflict.

Dr. Thirlwall is eminent in no common degree both as a scholar and a churchman. His literary career is well known. We go back to the years spent at Trinity in intellectual fellowship with men like Julius Charles Hare and Whewell and Sedgwick. We think of him as the contributor to the *Philological Museum* and the author of the essay on the Irony of Sophocles. We see his first coasting along the shores of theology in the celebrated essay prefixed to his translation of Schleiermacher's 'Treatise on St. Luke.' We remember how, in conjunction with his friend Julius Hare, he introduced Niebuhr to the English public, and laid the foundation for a new History of Rome. At length, in 1835, he appears, not as the critic or the translator, but as the author of "the first history of Greece really worthy of the name in the literature of England." This appeared originally in Lardner's 'Popular Cyclopædia,' but was afterwards published separately in an enlarged and revised edition. In profound scholarship, as well as philosophic breadth of treatment, this history surpassed all that had then appeared; and, notwithstanding the brilliant labours of Mr. Grote, it has not been surpassed: it still remains a standard work with which no student can dispense. With the completion of his History Dr. Thirlwall's literary career may be said to have terminated. Hitherto he had shown himself, both in literature and in theology, to be in advance of his age. In 1840 he was offered the see of St. David's, by Lord Melbourne; and from that time, with the exception of his Charges, and a few occasional Sermons and Pamphlets, he has published nothing. But the Charges are of inestimable value. They traverse every question of importance which has affected the Church; and every question is touched with the hand of a master, and with that lofty serenity which refuses to be swayed by passion or biassed by prejudice.

His first Charge, delivered in 1842, when the Tractarian movement was at its height, is marked by the same calmness, the same judicial moderation, which distinguishes all his utterances. He refused to regard the conflict then agitating the Church as a subject of unmixed regret: the evil, he thought, was more than counterbalanced by the good. The mass of publications which the movement had called forth he considered as, "on the whole, a precious addition to our theological literature"; but he valued still more than the cultivation of theological learning "the warm earnestness, the piety bent upon high practical ends," which he discerned in many of the leading spirits of the time. Even on points where he differs from them he holds the balance with impartial hand. Nothing can be fairer than the spirit in which he discusses what were then the most prominent points in the controversy,—such as the relative value of Scripture and tradition, or the interpretation of the eleventh Article of the Church of England. He is careful to point out that Dr. Newman's theory of Justification, for instance, though denounced as contrary to that Article, does not differ materially from that of Bishop Bull. More than once in this, his first Charge, he throws the ample shield of his learning, and his great-hearted tolerance, and his calm wisdom, over those who, he felt, were misrepresented and misunderstood, and that, too, at a time when nearly every bishop on the bench had assumed a different attitude. And yet this is the man who very recently was denounced by an angry assailant as having joined in the outcry which had "hounded" Dr. Newman out of the Church. No charge was ever more entirely without foundation, or more recklessly made.

It is true that in his later Charges he takes up a position more decidedly antagonistic to that party which had grown out of the Oxford movement. But it is because they, not he, had changed ground. They had abandoned their original position; they had become as a party less learned and more noisy; and, unfortunately, instead of the secessions to Rome, which, at least, showed conviction and honesty of purpose, there was now the deliberate and frequent avowal that it was possible to hold all Romish doctrine by men who ministered within the pale of the Reformed Church. Such an avowal naturally excited his indignation. Yet even in the Charge delivered in 1869, while dissecting with merciless logic and grave irony the statement respecting the Eucharist made in a memorial presented to the late Archbishop, he, nevertheless, abstains from general and sweeping condemnation of the views he is opposing. Even then he can repeat what he had said twelve years before, that "to sustain a charge of unsound doctrine involving penal consequences, nothing ought to suffice but the most direct unequivocal statements, asserting that which the Church denies, or denying that which she asserts."

Such language was due neither to latitudinarianism nor to lack of courage. When the occasion demanded, he spoke out very clearly, not afraid, if need be, to take the unpopular side, and to stand almost alone, at least so far as the bishops and clergy were concerned. So it was in his advocacy of the Conscience Clause, and in his strenuous opposition, both in Convocation and in his writings, to the use of the Athanasian Creed in the service of the Church. So it was in his speeches in the House of Lords on the admission of Jews to Parliament, and on the dis-establishment of the Irish Church. He never committed himself to a party—he rarely took a side; but when he did, it was with a right of conviction and a fearlessness which could not be mistaken.

But there is another side of Dr. Thirlwall's history. He is known to the world at large by his great literary attainments and his wise and impartial judgment. Few comparatively are aware of the munificent liberality by means of which, in a very poor diocese, parsonages were built and livings augmented, and every good work encouraged. Still fewer know of the warm sympathy, the generous support, ever bestowed where he felt it was deserved. Those who did not know him have called him cold and severe, but it was because they did not know him. Certainly he was severe when meanness, duplicity, and falsehood crossed his path: to these he showed no mercy; but the beaming smile with which he met his friends or watched a group of children at play, the genial words addressed to a National School gathered round a Christmas tree, the kindly interest expressed in all that went on around him, however apparently trivial, can never be forgotten by those who have witnessed them, and are traits of a character which is as beautiful in its simplicity as it is great in its masculine power and splendid attainments. Bishop Thirlwall carries with him into his retirement the affectionate esteem of those who have loved and revered him, the regret of those who have been wont to look to him for guidance, and with these the memory of a life devoted, in no common degree, to the highest interests of his age, of which he has been one of the master-spirits, as well as of the Church, of which he has been so distinguished an ornament.

J. J. Stewart Perowne.

Literary Gossip.

Next week, possibly, we shall publish a revised plan of the Temple of Diana at Ephesus by Mr. Wood.

Dr. Muir is said to be the author of the book 'Supernatural Religion,' which we lately reviewed.

The first volume of the new issue of the 'Encyclopædia Britannica' is ready for the press, and may be expected to appear in the course of a few months. More than half

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