It is not so hard as your Correspondent imagines to tell what I mean, when I ask in Mr. Fry's writings a "little more than a wish to be admired" in matters of scholarship, he does not want 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. 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 or copied from such a scholar 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 lithographic reproduction of Boer's copper-plate title-page "gives but a poor idea of its reality and beauty," but he cannot help remarking that, although the remark was pertinent to my argument. As to my use of the Oxford Reprint of 1835, it was convenient to consult it while working in the country, but every proof-sheets closely compared with the original Bibles in the British Museum. I had the five Museum copies of 1811 open before me when I compiled Appendix B, and I am sure you will not condemn my criticism on Mr. Fry mainly depends.

I thank your Correspondent for his information that Mr. Lecox, of New York, has one copy of the Bible of 1831 or 1832 in his seventeen commandments, and that there is another in the British Museum, although, after the example of Mr. Fry, he deems it unnecessary to mention this fact in connexion with his 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 accessible to the English readers of the age. This appeared in the year 1834, Lardner's 'Popular Cyclopaedia,' but was afterwards published separately in an enlarged and revised edition. In the former scholarship, as well as philosophy, of Englishmen, and all that had then appeared; and, notwithstanding the brilliant labours of Mr. Grote, it has not been surpassed: a standard work, in which every student can dispense. With the completion of his History Dr. Thirlwall's literary career may be said to have terminated. Hisiberto he shown himself, both in literature and in theology, 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 published nothing of any set of inestimable value. They traverse every question of importance which has affected the Church; and every question of novelty with the hand of a master, and wish that, at least, a number which refused to be swayed by passion or by prejudice.

To the first Charge, delivered in 1846, when the Tractarian movement was at its height, is marked by Dr. Thirlwall's own confession, which distinguishes all his utterances. He refused to regard the conflict then agitating the Church as a subject of unqualified regret: the evil, he thought, was not in the names which each party bore, but in the mass of publications which the movement had called forth; he considered that, as, "on the whole, a precious addition to our theological literature"; but he found in the Church 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 pointed points in the controversy—its origin, extent, 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, is 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, cool judgment, over those who, he felt, were misrep­resented and misunderstood, and that, too, at a time when nearly every bishop on the bench had seized this paper, he 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 made without foundation, or more recklessly made.

It is true that in his later Charges he takes up a position more definitely antagonistic to that party which had grown out of the Oxford movement. But it is because they, not he, had changed ground. Still the great-hearted tolerance, and the calm, cool judgment, over those who, he felt, were misrepresented and misunderstood, and that, too, at a time when nearly every bishop on the bench had seized this paper, he 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 made without foundation, or more recklessly made.