

expose the faults of my brethren, I must own there is some truth in the conjecture. My intention, at present, is to point out errors to be corrected; but this will be done, I hope, in a kind way, with a view to their correction, and not with a desire to irritate or offend. It is difficult to know one's self, but yet I think I can say—indeed, I know I can—that I have no consciousness of any malignant feeling, in thus attempting to call the attention of your readers to what should be avoided or amended. I may often need the reproof I give; and I hope I shall be disposed to take it. Do not suppose I hate my brother, because I see a spot upon him which I am desirous of removing; besides, as I do not mean to be personal, nobody need wear the cap if it does not fit him.

After all, some may gravely admonish me that I had better “look at home.” My gentle friend, I have done so; I do so every day; and mean to do so as long as I live. I often find things out of order there—much sweeping, and cleaning, and putting to rights is necessary, as surely as the day comes. But, you know, Sir, I cannot always be keeping in the house. One must go abroad sometimes, and see others as well as one's-self; and the habit of which I have told you will set me upon making observations, whether I look out of my own window, or walk by the way, or join my friends and neighbours in social intercourse or religious worship.

But where shall I begin? I have a pretty long list of “Errata,” noted down as I happened to be looking at one part or another of the Volume of human life, and therefore without much order or method of arrangement, I shall commence with an error which is by far too common, and which perhaps may be committed by some of the readers of this paper—that of *forming hasty judgments*, both

of persons and things. We hear some partial statement, and without examining the whole question, draw our inference at once, as though we had all the data to form a sound judgment, whereas when we come to know more of the matter we find the case very different from what we supposed. We are thus led into many mistakes, both as to characters and facts. Our neighbours on the other side of “the Line,” seem to have fallen into this error, and for the very reason I have stated. Had they taken the trouble to enquire into the plain truth of the case, and made themselves masters of the subject, they never could have judged as they have done, and could not, we may suppose, have acted as they have done. This hasty judgment of theirs, drawn from partial views, is likely to bring upon themselves, and perhaps upon us, troubles which might have been avoided by a little more consideration, and by looking at “both sides” of the question. In religion, too, many errors arise from this partial dealing, in our examination of the Scriptures. Instead of looking at the Bible as a whole, and endeavouring to harmonize its several parts, your hasty men often fix upon detached passages, and set them in array against others, and thus imbibe errors, or shut themselves up in narrow nooks of truth, instead of expatiating with delight upon the wide field of God's rich revelation to man. The human mind is naturally averse to suspense, and amazingly fond of coming to a rapid conclusion on almost every point; but on a subject so important as religious truth, in which not the interests of time only, but those of eternity are concerned, we cannot be too cautious, too humble, or too deliberate. Your's respectfully,

CRITO.

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Tasso, being told he had a fair opportunity of taking advantage of his bitter enemy,—“I wish”—said he—“not to plunder or deprive him of his honour, his wealth, or his life; but his ill-will!”