

our prohibitions, we multiply the opportunities of temptation, and prevent the enjoyment of any seeming advantage, not evil in itself, in the same proportion we extend and increase the power of the enemy of mankind."—Speech of Bishop of Cork.

"He had never risen from an examination of the religious arguments but with a firm conviction that these marriages were sanctioned by the Word of God. As to the social grounds he could not conceive any reason for which the law should prohibit those very marriages which seemed most likely to secure the happiness of the deceased wife's children."—Speech of Edward Ball, Esq., M.P.

"He thought that those who disapproved these marriages should be content to obey their own consciences themselves, but that they had no ground for enforcing on others scruples which were not really based on the Word of God."—Speech of Charles Buxton, Esq., M.P.

"He did not think the measure proposed was any infringement on scriptural precepts or commands. It was a remarkable fact that from the time when the scriptural law was given to the present day, so far as could be ascertained, the Jewish people themselves had never interpreted that law as a law of prohibition. Referring to marriage with a brother's widow, the bishop said it was inconceivable that on a subject of moral purity and moral principle the author of a scriptural law should in one place permit that which in another place was prohibited. He felt bound to say that he did not perceive in the Scriptures any direct prohibition, or any inferential prohibition against such marriages."—Speech of Ex-Bishop of Norwich.

"So far as the poor are concerned, I believe that an alteration of the present law is much to be desired."—Lord Auckland, Bishop of Bath and Wells.

"I know of no objection to such marriages. I never met with a person who had an objection to them. I never met a person out of Parliament who joined with the law, and