

at this place I turned my face homewards, and arrived in time for the next Sunday's duty. I was con-
sidered in safety to my family and people, improved in
health, and thankful as I trust to a kind Providence, for
a fresh instance of his mercy and goodness.—Upon the

B I O G R A P H Y.

The next testimony to the talents of Mr. Phillpotts was his appointment, by Shute Barrington, Bishop of Durham, to the office of chaplain to his lordship. This was in 1806; and for twenty years the subject of our memoir continued to enjoy the friendship of that exemplary prelate. The selection of the Bishop of Durham was an honour to the church; Dr. Bur-

Mr. Phillpotts now filled a space in the public eye; he was made Prebendary of Durham in 1809, and held that preferment in conjunction with the cure of a populous parish in the city itself; a position to which those who systematically "speak against dignities" could not object. In 1820 he was removed to the wild district of Weardale, and became rector of the rich living of Stanhope. Here his zeal was not confined to the instruction of the district miners, but his literary reputation grew with his works, and the political writings of the Rector of Stanhope were regarded by statesmen with reverence, and with a feeling of dread by the enemies of the church—a dread which time has converted into hatred. Up to 1825 his opponents were men of no less mark than Charles Butler, Dr. Milner, Dr. Lingard, and Dr. Doyle;—he encountered, indeed, the strength of the Roman Catholic literary phalanx. While he exposed the frauds and shuffling of the Romish prelates in their evidence before the House of Commons—while he showed himself the master of his subject, not only in its theological, but also in its political department, there was no truckling to party, no courting power, in his appeals. He differed, indeed, from the Duke of Wellington and Sir Robert Peel as widely as from the Earl of Eldon and Sir C. Wetherall, and only less than from Earl Grey and Mr. Canning. He exposed the injustice of the disqualifying laws, while he showed the inadequacy of the securities offered in case of their repeal. Nay, more: he suggested securities which, if allowed, might have rendered harmless to the church the experiment of emancipation—to the neglect of those securities, and to over-confidence in the bad faith of one of the contracting parties, are traceable all the evils that have ensued from that unfortunately conducted concession. One test of the spirit in which the controversy was conducted, is found in the fact that Charles Butler, Esq., (whose "Book of the Catholic Church" was the foundation of the "Strictures" of Mr. Phillpotts) sought an introduction to, and gained the friendship of, his antagonist, of whose acquaintance he continued to be proud. It is honourable, also, to Bishop Barrington and Mr. Phillpotts, that in 1813, at a meeting of the clergy of the diocese, when the bishop proposed a petition against the emancipation of the catholics, the present Bishop of Exeter, after frankly explaining his views to his diocesan opposed the petition and moved amendments, which left open the question of securities. In these amendments he induced a majority of the clergy there assembled to agree, and the bishop in no way suffered the circumstance to affect his friendship for his chaplain. In 1827 Mr. (now Dr.) Phillpotts published his celebrated letter to Mr. Canning, exposing, in the most masterly manner, the inefficacy of the securities proposed in his bill of 1825. It was this letter which after it had attracted great attention and gone through several editions, was quoted by the margin of the rolls, (Mr. Sergeant Copley, now Lord Lyndhurst,) with so much effect as to rouse Mr. Canning to a direct personal attack on his opponent.

PARENTAL INFLUENCE—must be great, because God has said that it shall be so. The parent is not to stand reasoning and calculating. God has said that his character shall have influence. In the excess of this influence there are two leading dangers to be avoided—excess of SEVERITY is one—excess of LAXITY is the other.—Cecil.

*From the Churchman, England: