

**SEQUEL TO THE INQUIRY,  
WHAT IS  
REVELATION? IN A SERIES  
OF LETTERS TO A FRIEND**

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Sequel to the Inquiry, What Is Revelation? In a Series of Letters to a Friend by Frederick Denison Maurice

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SEQUEL TO THE INQUIRY,  
WHAT IS REVELATION?

“Now what great and high objects are these, for a rational contemplation to busy itself upon! Heights that scorn the reach of our prospect; and depths in which the tallest reason will never touch the bottom: yet surely the pleasure arising from thence is great and noble; forasmuch as they afford perpetual matter and employment to the inquisitiveness of human reason, and so are large enough for it to take its full scope and range in; which, when it has sucked and drained the utmost of an object, naturally lays it aside, and neglects it as a dry and an empty thing.”—*South's Sermons*, vol. i. p. 16.

SEQUEL TO THE INQUIRY,  
 WHAT IS REVELATION?

IN A

Series of Letters to a Friend;

CONTAINING

*Kenny Longueville*  
 A REPLY TO MR. MANSEL'S

"EXAMINATION OF THE REV. F. D. MAURICE'S STRICTURES  
 ON THE BAMPTON LECTURES OF 1868."

BY THE REV.

*(John)*  
 FREDERICK DENISON MAURICE, M.A.,

CHAPLAIN OF LINCOLN'S INN.

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1860.

## PREFACE.

I TRUST that these Letters will meet the wants of 'Theological Students preparing for Orders' in some respects better than the work to which they are a Sequel. They enter more fully into many topics in which clergymen are directly interested, for their own sakes and for the sake of their flocks. But I address them to a Layman for these reasons. First, because I am maintaining that the highest truths are for all men, and not only for professional men,—that it is only necessary to separate speculative truths from regulative truths when the first are reduced into dogmas and the last into dry and powerless maxims of conduct. Secondly, because I desire that those who are interested in no theological conclusions, but are used to the weighing of evidence, should consider whether I have committed the crimes which Mr. Mansel imputes to me. I would especially call upon any friend of Sir W. Hamilton to say whether the charge of having uttered words which are injurious to



his character or his piety has any, even the slightest, foundation to rest upon (see seventh Letter). And I would call upon any friend of Mr. Mansel to say whether the charge of having told a wilful lie for the purpose of convicting him of a heresy (see the thirteenth Letter) is supported by evidence upon which he would convict the worst man in England of that or even any less tremendous enormity. Righteous Laymen regard this class of offences with peculiar disgust. They suspect clergymen of an especial tendency to commit them. Knowing that they will be severe and intolerant judges, I wish them to be judges in my case.

The friend to whom these Letters are written was willing that I should publish his name, which would have conferred honour on my book and on me. I have not accepted his kind permission, because I do not wish to make him in the least degree responsible for the opinions which I have expressed, from many of which he may dissent.

*London, January, 1860.*

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—♦—  
LETTER I.

PURPOSE AND PLAN OF THESE LETTERS.—MR. MANSEL'S AND MR. CHRETIEN'S PAMPHLETS.

MY DEAR SIR,

Few persons I think can have studied the controversy between Mr. Mansel and me as carefully as you have done. You have looked at our books with the eyes of a critic and of a layman. In many important points of opinion you differ from me. You have often said that you regretted the vehemence of my language. You have told me very recently that you trusted a grand debate concerning morals and theology would not be degraded into a personal altercation. For all these reasons I have asked that I might address to you any observations which I might wish to make on Mr. Mansel's *Examination of my statements*. You are aware that he has said in that examination that I have "produced a book which

“ for gross misrepresentation, insulting sneers, coarse  
“ invective, and calumnious imputations, has, as far  
“ as he is aware, no parallel in the literature of the  
“ present generation.” (*Examination*, p. 100.) He  
has said also, you will recollect, that I have uttered  
“ an accusation which is utterly void of truth,  
“ and which I must have known to be void of truth  
“ at the moment when I wrote it down.” (*Examina-  
tion*, p. 79.) If these charges are established by suf-  
ficient evidence, they must of course exclude me from  
all respectable society, and prevent me for ever from  
opening my lips as a clergyman. In the effort to  
confute them, I might easily be tempted into foolish  
and violent protestations; I might forget how very  
insignificant a thing my character is in comparison  
with the cause in which I am engaged. The recol-  
lection that you are my correspondent may, I hope,  
save me from this danger. I shall be sure that I am  
addressing one who will not start with assuming me  
guilty of such enormities; who will at least wish that  
I may be able to clear myself of them. And know-  
ing that however friendly you may be, you would  
rather believe me the weakest of advocates than sus-  
pect the principle for which I am struggling of weak-  
ness, I shall try to make every word I say on my  
own behalf subordinate to the illustration and vindica-  
tion of that principle.

I propose to throw my remarks into a series of  
Letters, each of which will refer to some subject