

[Accueil](#)[Revenir à l'accueil](#)[Collection](#)[Les correspondances de François Guizot : 1806-1874](#)[Collection](#)[182_Correspondances : 1831-1861](#)[Item](#)[London, Oct. 15 1857, Travers Twiss à François Guizot](#)

London, Oct. 15 1857, Travers Twiss à François Guizot

Auteurs : Twiss, Travers (1809-1897)

Les folios

En passant la souris sur une vignette, le titre de l'image apparaît.

4 Fichier(s)

Les mots clés

[Amis et relations](#), [France \(1852-1870, Second Empire\)](#), [histoire](#), [Religion](#)

Relations entre les lettres

Ce document n'a pas de relation indiquée avec un autre document du projet.□

Présentation

Date1857-10-15

GenreCorrespondance

Editeur de la ficheMarie Dupond & Association François Guizot, projet EMAN
(Thalim, CNRS-ENS-Sorbonne nouvelle)

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Marie Dupond & Association François Guizot, projet EMAN (Thalim, CNRS-ENS-

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Lieu de destinationParis (France)

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Lieu de rédactionLondres (Angleterre)

Notice créée par [Richard Walter](#) Notice créée le 19/02/2025 Dernière modification le 02/04/2025

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14 Park Lane

Oct 15. 1857.

My dear Sir

With great regret that
 I find myself greatly obliged in
 consequence of the necessity to give you
 my address in Paris. That some misgiving
 when I did not find an address for you at
 Pearson's Hotel, and if there had been
 my own name, I should have probably written
 to you on the Tuesday. I regret that I was in
 Paris, but being obliged to meet the Cambridge
 Association, I am sorry to be
 prevented from visiting you, as the Vice
 President, that is of the Association, and that now
 only I regret my regret, as the Association is not
 the only reason, but that it is the most
 important of all that I should have
 written to you. I am a letter to you from
 I saw the letter from the Cambridge Association

He arrived here from St Petersburg the
morning of the Visitation - and had to preach
the sermon in the Cathedral. He was for
the presence of our way of steamboats.
He reached St. Petersburg and had to preach
his great sermon. He begged me to tell
you that he had made a great success in
the presence of the Emperor as the most
of the Emperor's book. He had been described
in the history of the English
Church as a theologian in Scotland, and
you will know what with the allusion to
and the reply on that the book was
not much concerned. I am not
familiar with the class of authors who
have written on subjects in England or
Scotland as I used to be before from
his country, but I have now other
to describe the nature of your person
when the B. of Scotland was looking out
of the (Church) in Scotland and can tell
you what

for "principles" - it is only
count in the political
Interest - the English
and such like an act
the scale - looking at
interest, a smaller body
by itself. Personal ch
figured a better, part
scale in form of toleration
that toleration has been
this country from a feeling
for more liberty or the
and it might be curious
of those who have given
in hand, and the country
have enforced it. The
curious instance of the
repression without any
with premature meaning
intent as the object of
the English has always
significantly. Fortunately.

looking the
 and had to preach
 ! so much for
 a steamboat.
 enjoyed but know
 he begged me to take
 passengers from me
 as to the merit
 of the book I do not
 know but I have
 seen it in
 the hands of
 many who
 are in England as
 before now
 I have now & then
 of some person
 was looking out
 in 1882. can little

for "principles" - it is only "interests" which
count in the political scale - & the Jewish
Interest - the wife's sister's marriage interest
and such like are at least as strong as the
scale - Hooking it up in to some other
interest, a smaller body sometimes benefited
by it all - Personal characters also have
figured a little, particularly in turning the
scale in favor of toleration - I do not think
that toleration has ever been granted even in
this country from a feeling of respect either
for sacred liberty or the claims of conscience
and it might be curious to trace the history
of those who have granted toleration in the
past, and the combination of causes which
have enforced it. The word presumption is a
curious instance of the popular use of an
expression without any distinct apprehension
of its precise meaning, it gives the impression
of a thing being presumed to be true, but not
as the best thing, and not definitely
the best thing, therefore it is not
satisfactory. Intention is presumed to be
the best thing, therefore it is not
satisfactory.

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