

THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. LXIX.]

SEPTEMBER.

[Vol. VI.]

HISTORY AND BIOGRAPHY.

History of the Congregation of Protestant Dissenters, Hanover Square, Newcastle.

[From "A Short Sketch, &c." By the Rev. W. Turner, 12mo. Newcastle. 1811. pp. 42.]

FROM the elaborate History of Newcastle, published by Mr. Brand, it appears, that the principles of the Puritans were very early and widely spread in this town and neighbourhood. The intrepid instrument of the Scottish Reformation, John Knox, was a lecturer in the church of St. Nicholas, from 1550 to 1553*. His successor, Udale, experienced a severe persecution†. Besides these, several other preachers are mentioned by Brand, who are conceived by him to have been Nonconformists. The eminent Dr. Thomas Jackson was reckoned to be inclined to the principles of the Puritans: his works, in three volumes folio, are considered as among the most useful practical writings of that age. Dr. Ralph Jennison, who had been suspend-

ed for Nonconformity in 1639, was recalled from Dantzick in 1645, and died vicar of Newcastle in 1652. His successor till the Restoration was Mr. Samuel Hammond, who, on his ejection, settled at Hackney, and laid the foundation of the Society there, which has been served by so many able ministers. At the same time Mr. William Durant was ejected from All Saints', and Mr. Henry Leaver from St. John's. The former of these was a man of some property: he married a sister of Sir James Clavering, and after his ejection continued to live in his own house; which probably was in Pilgrim Street, forming part of the northern range from the gate leading into Anderson's Place; for in this place Mr. Brand shewed me, before the late alterations, a grave-stone with the following inscription*. He preached occasionally in the night to

* Parentis venerandi
Gulielmi Durant A. M.
Ecclesiae Christi
D. V. in hac Urbe
Pastoris vigilantissimi
Officii pietatis ergo
Funeri subjacenti
Sepulchrale hoc marmor
Lū. Mæ. posuit
Johannes Durant F.

Joshuæ cap. ult. ver. 29, 30, 32, 33. 1681.

* Brand, Vol. I. p. 303—4.—"He was offered a Bishoprick by Edward VI. probably the new founded one at Newcastle, which he refused." On which Mr. B. remarks, *revera noluit episcopari!*

† See Neal's Hist. Pur. I. 444, &c.; and Biog. Brit. Art. Davidson.

some of his former hearers, till the indulgence in 1672; after which he preached publicly in a licensed house to a numerous auditory. He is represented as having been a man of peace, seldom meddling with controversy in his Sermons*. This was the foundation of the first society of Protestant Dissenters in Newcastle; but whether this house was the Old Meeting-house in the Close, and whether *Dr. Gilpin* was his colleague or successor, cannot be completely ascertained. *Dr. Gilpin* however occurs very early as the pastor of this congregation, which, on the Act of Toleration, was formed into a regular society, under the protection of the law; as the cups still used in the communion-service testify, which are marked "Church Plate, *Dr. Richard Gilpin, Pastor, 1693.*"

This *Dr. Gilpin* had, on the Restoration, been offered the Bishopric of Carlisle, being at that time rector of Greystock in Cumberland; but not being satisfied as to the authority of episcopal government, he, with great integrity and contempt of the world, declined this high preferment; and on the Act of Uniformity being ejected from his living, he settled in Newcastle; where he practised physic with such reputation and success, that his biographer says, "all necessary means were scarcely thought to have been used, if he had not been consulted." In his ministerial capacity he is

* Calamy, Vol. II. p. 500, who says, "He died in the latter end of King Charles's reign, and was buried in his own garden; not being allowed to be interred in what was called holyground." This explains the scripture reference at the end of the epitaph.

said to "have been an excellent preacher, both as to the preparation and delivery of his sermons; of a serious temper, but cheerful and affable; and of great prudence in keeping together a numerous congregation of very different opinions and tempers." He published a large quarto volume on Satan's Temptations, which is full of the quaint divinity of the time; and a Funeral Sermon for a Mr. Timothy Manlove, a promising young minister, who was his assistant for a few years, but died in 1699. Also a Preface to a Treatise of this young man's on the Immortality of the Soul, published by the Doctor after his young friend's death; which was afterwards admirably adverted upon by Henry Layton, Esq. an Essex gentleman, as laying such a stress upon the natural arguments as might seem to make it needless for life and immortality to have been brought to light by the gospel*.

Whether *Dr. Gilpin* had, either before or after, any other assistants, cannot now be ascertained, but it appears probable that he had; as there still exists a manuscript entitled "A Speech delivered at Madam Partis' in the year 1706, by Mr. Thos. Bradbury," afterwards a famous preacher in London; in which he bitterly inveighs against the majority and the minister who would not admit him as a co-pastor, and, with great professions of a desire to preserve peace, says every thing calculated effectually to break it. This indeed he seems to have done, as a separation appears to have taken place, and

* See Archdeacon Blackburne's Historical Survey of the Soul-controversy, Works, Vol. III. p. 125,

a new congregation to have been established at the Scotch arms, from which it is believed they afterwards removed to the meeting-house in the Castle-Garth.

But this misunderstanding might happen on the death of Dr. Gilpin, the time of which is not recorded*, nor of course the settlement of Mr. Benjamin Bennett; who is expressly said in his Funeral Sermon to have removed to Newcastle on the Doctor's death. Under the pastoral care of this excellent man the congregation continued more than twenty years. It is matter of regret that so little is known of his parentage and education: he is stated to have been born at Willsborough, near Bosworth, in Leicestershire, where the remarkable discoveries of his early piety and zeal were long remembered. He was first designed for trade; but shewing a mind devoted to other objects, was allowed to follow his natural inclination, and applied himself to study (under whose direction is not recorded) with uncommon diligence and success. He exercised the ministry at Temple-Hall, in his native county, till his removal to Newcastle; where his excellence as a preacher, his diligence, fidelity and prudence as a minister, and his great respectability in the general intercourses of life, greatly contributed to the prosperity, per-

manence and credit of this religious society, as well as, no doubt, to the attainment of the more important purposes of its association, those of religious and moral improvement. To this must be added his eminence in the religious world at large as a learned, judicious and pious writer. His "Discourses on Popery," published 1714, contain a good general view of the "Human Doctrines, Idolatrous Worship, Practical Immorality, Persecution and Cruelty, Policy and Arts, of the Church of Rome." His "Memorial of the Reformation," published in 1720, contains a brief history of the Reformation in England,—of the endeavours which have been made from time to time for a further reformation,—and of British Nonconformity, down to the year 1719*; and, together with the "Defence of it," printed in 1723, is still worthy of the perusal of those who wish to obtain an accurate idea of many important transactions in the English history. In 1722 he published an excellent piece, entitled "Irenicum, or a Review of some late controversies about the Trinity, Private Judgment, Church Authority, &c.; where the right of Christians to judge for themselves is vindicated, and objections to the contrary are answered; some remarks concerning fundamentals are offered, and the certain and only terms of peace and union are laid down."

* In Mr. Thompson of Stockton's Register is the following entry:—"Dr. Gilpin, that eminent servant of God, died, much lamented by all, on Tuesday, Feb. 13, 1699." But this must either be a mistake, or it must refer to some other Dr. Gilpin; for the same Register afterwards mentions a child of his being baptized by Dr. Gilpin.

* Dedicated, in a handsome but manly address, to the late Lord Barrington, father of the present Bishop of Durham. Lord B. was then one of the representatives of Berwick, and considered as the leading member of the House of Commons in the dissenting interest.

In this work he ably supports the following propositions :—“ 1. Every man pretending to religion, and having rational powers, is bound to inquire into its principal doctrines and rules.—2. It is impossible, from men’s different talents, opportunities and influences, that all men should think alike.—3. It is the undoubted right of Christians, not only to think for themselves (which they cannot help), but also to believe, profess and practise, according to their own convictions.—4. Christians, notwithstanding the variety of their opinions, are bound to avoid animosities, and to maintain unity and peace.—5. The only possible way of doing this is by charity and mutual forbearance.” This piece is not mentioned by Mr. Worthington ; and the only copy of it which I have met with is in Sands’ library, No. 6929. The whole of it is well worthy of perusal ; but particularly from the 18th to the 26th page, where the impossibility of believing without ideas is clearly proved. (M. R. 155—159.) But the work by which he is best and most usefully known to practical Christians of all denominations, is his “ Christian Oratory ; by which title is not meant, as it has often been understood to do, the art of illustrating and publicly enforcing the principles, duties, and hopes of the gospel : but it is grounded upon a custom in our Saviour’s time, as is shewn by Mede, Prideaux, and others, of building *προσευχαί*, or oratories, in remote and desert places, to which the shepherds, and other solitary persons, might retire, for private prayer and meditation. This book, therefore, is intended as a Companion and Directory to the Christian in his “ Oratory ;” and accordingly consists of devout meditations on various subjects, prayers, &c. for the use of pious persons in their hours of retirement. It has passed through many editions ; and is, upon the whole, a very excellent and useful book ; though it is sometimes tedious, and some fanciful subjects are occasionally treated of in it.

About the year 1720 a considerable number of Mr. Bennett’s principal hearers purchased a large field within the walls, which had formerly belonged to the convent of the White Friars ; and, having laid out a plot of ground in the middle for the scite of a new chapel, they presented it to the congregation, intending to build round it a square of houses for their several places of residence, to be called, in testimony of their attachment to the reigning family, and the principles of the Revolution, Hanover-Square. The new chapel was built by voluntary subscription ; and a commencement was made of dwelling-houses upon the plan originally proposed : Mr. Bennett himself built that which now belongs to Mr. Anderson ; and Mr. Bernardeau (a French Refugee) that which was lately purchased by Mr. Sanderson. But a part of the property requisite to complete the scheme having got into the hands of persons who chose to apply their shares to purposes entirely different, the design was no further proceeded in ; and the name remains, though the Square which it was intended to denominate had never any existence. And so liable to disappointment are all the purposes of man, that the very day before the new chapel was to have been opened, their

revered pastor was seized with a violent fever, and died on the Thursday following, Sept. 1, 1726, at the comparatively early age of fifty-two. His Funeral Sermon was preached by Mr. Worthington, of Durham; but, though it appears from the Sermon itself that he had a daughter married to a physician who attended him in his illness, and a son, who had nearly completed his medical education (who afterwards settled as a physician in Norwich), yet the particulars of his life which are given are few and unsatisfactory*. After his death a volume of "Sermons on the Truth, Inspiration, and Usefulness of the Holy Scriptures," was published from his manuscript by Dr. Latham, of Sunderland; who also gave to the world some other Discourses of his, under the title of "A Second Volume of the Christian Oratory." And Mr. Cookson has lately presented to our Vestry Library six quarto volumes of MSS. Notes of his Sermons, taken down and fairly written out by his father while apprentice to Mr. Joseph Airey.

It appears that Mr. Bennett, as well as his predecessor, Dr. Gilpin, had occasional, if not constant assistants. I have a MS. book of Notes of Sermons, preached alternately by him and a Mr. Nathaniel Fancourt, from the year 1713 to 1716. When this Gentleman's connection with the congregation began or ceased, I have not been able to make out. At

* A Memoir of him, by Dr. Toulmin, of Birmingham, is inserted in the Monthly Repository (Vol ii. p. 341) for July, 1807, which contains some particulars not mentioned above.

the time of Mr. Bennett's death it appears, from a curious Diary lent me by Mr. Cookson, that Mr. William Wilson was in Newcastle; and he is not mentioned as a stranger. Where this gentleman was educated I have not been able to discover; but he is uniformly spoken of as a man of great learning: he kept a private academy, at which many of the neighbouring gentry received their education. Among others he had a share in the education of Dr. Akenside, whose parents were members of this congregation. We may judge from his two Sermons published, that his pulpit-discourses were highly creditable to his abilities, learning and truly catholic spirit; but he is represented as having been very deficient in popular talents; which, together with some scruples, as I think I have heard, about baptism, might prevent his accepting the pastoral office.

List of Mr. Frankland's Pupils.

[Continued from p. 326.]

(1680)

71. *Alexander Rokeby*, June 28.

72. *Nicholas Kershaw*. ———

73. *John Bell*. ———

(1681)

74. *Edward Sedgwick* Feb. 12.

Qu. of the family of the famous Obadiah Sedgwick. See Cal.

75. *William Tong*, March 2. [He died minister of Salters' Hall, London. He was the intimate friend of Mr. Matthew Henry, and wrote his Life.]

76. *John Hardware*, Ap. 1. [He is mentioned in Tong's Life of Henry, p. 78, but not as his fellow student.]

77. *Thomas Thompson*, 27. [Born

- July 13, 1661: settled at Stockton, July 11, 1688: died Mar. 24, 1729.]
78. *Ebenezer Younge*. ———
79. *James Leptrott*, June 2.
80. *Jabez Cay*, 18. [Afterwards a physician of eminence, and a great naturalist, at Newcastle.]
81. *John Cay*, [A very considerable lawyer, author of the *Abridgment of the Statutes*.]
82. *John Dickenson*, June 23. Qu. late Mr. D. of Sheffield related?
83. *Thomas Kinaston*, Sept. 12. [He died minister of Manchester, May, 16, 1705.]
84. *Nathaniel Priestley*, Feb. 2. [He died minister of Halifax, Sept. 5, 1728.]
85. *William Rollinson*, March 10. (1682)
86. *Nathaniel Scholes*, Apl. 4. [He died minister of Macclesfield, Oct. 2, 1702, aged 37.]
87. *John Chorlton*, Apl. 4. [He died minister of Manchester, May 16, 1705.]
88. *Adam Mort*, Apl. 8. [Probably father of Mr. John Mort, whose Life was written by Mr. H. Toulmin.]
89. *Richard Frankland*, Apl. 13. [He died of the small-pox.]
90. *John Addison*, Oct. 4.
91. *John Rout*, 24. [Of this young man, who died at 19. See Cal. Cont. 959.]
92. *Edward Brogden*, 24. A minister of this name was settled at Narborough and Wigston, near Leicester: probably his son. [Probably father to Mr. Brogden of Clapham, who was a pupil of Dr. Doddridge, 1739; and grandfather of the present Mr. James Brogden.]
- AT CALTON.
93. *Jos. Sagar*, June 9.
94. *Edward Shirley*, ———
95. *Jonathan Songar*, 20.
96. *Henry Lever*, July 18.
- AT DAWSON AND HARTLEBOROUGH.
97. *James Naylor*, May 4, son of Peter Naylor, of Wakefield. Cal. Cont. 564. [Assistant to Mr. Nesbie, of London.] He died 1710.
98. *Roger Anderton*, June 3.
99. *John Sidebottom*, 7. Settled at Ashford-in-the-Water, Derbyshire. He died June 30, 1693, a very pious young man. See the Life of John Ash.
100. *Michael Gargrave*, June 18.
101. *Thomas Colthurst*, 20.
102. *Adam Davenport*, 26.
103. *Mathew Birket*, Oct. 28.
104. *Thomas Taylor*, ——— (1686)
105. *Peter Collier*, Feb. 6,

EXTRACTS FROM NEW PUBLICATIONS.

Dr. Johnson's Dispute with Mrs. Knowles.

[From *Miss Seward's Letters*. Let. xxii. vol. I. p. 97—103.]

The following memorable conversation is interesting and instructive, and to some of our readers may be new. As Miss Seward's account differs from that formerly printed by Mrs. Knowles, we subjoin her report, leaving the reader to determine which bears more internal evidence of correctness.

EDITOR.

MISS JENNY HARRY that was, for she afterwards married, and died ere the first nuptial year expired, was the daughter of a rich planter in the East Indies. He sent her over to England to receive her education, in the house of his friend, Mr. Spry, where Mrs. Knowles, the celebrated quaker, was frequently a visitor. Mr. Spry affected wit, and was perpetually rallying Mrs. Knowles on the subject of her quakerism, in the presence of this young, gentle and ingenuous girl; who, at the age of eighteen had received what is called a proper education, one of modern accomplishments, without having been much instructed in the nature and grounds of her religious belief. Upon these visits Mrs. Knowles was often led into a serious defence of Quaker-principles. She speaks with clear and graceful eloquence on every subject. Her antagonists were shallow theologians, and opposed only idle and pointless raillery to deep and long-studied reasoning on the precepts of Scriptures, uttered in persuasive accents, and clothed

with all the beauty of language. Without any *design* of making a proselyte she gained one.

Miss Harry grew pensively serious, and meditated perpetually on all which had dropt from the lips of Mrs. Knowles, on a theme, the infinite importance of which she then, perhaps, first began to feel. At length, her imagination pursuing this, its primal religious bias, she believed Quakerism the only true Christianity. Beneath such conviction, she thought it her duty to join, at every hazard of worldly interest, that class of worshippers. On declaring these sentiments, several ingenious clergymen were commissioned to reason with her; but we all know the force of first impressions in theology. This young lady was argued with by the divines, and threatened by her guardian in vain. She persisted in resigning her splendid expectations for what appeared to her the path of duty.

Her father, on being made acquainted with her changed faith, informed her that she might choose between an hundred thousand pounds and his favour, or two thousand pounds and his renunciation, as she continued a church-woman or commenced a Quaker.

Miss Harry lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes as to fortune.

Soon after she left her guardian's house, and boarded in that of Mrs. Knowles; to her she often observed, that Dr. Johnson's displeasure, whom she had seen frequently at her guardian's and

who had always appeared fond of her, was amongst the greatest mortifications of her then situation. Once she came home in tears, and told her friend she had met Dr. Johnson in the street, and had ventured to ask him how he did ; but that he would not deign to answer her, and walked scornfully on. She added, "you are to meet him soon at Mr. Dilly's—plead for me."

Thus far as prefatory to those requested minutes which I made at the time of the ensuing conversation.—It commenced with Mrs. Knowles saying,—“I am to ask thy indulgence, Doctor, towards a gentle female to whom thou usedst to be kind, and who is uneasy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her.”

“Madam, I hate the odious wench, and desire you will not talk to me about her.”

“Yet what is her crime, Doctor?”

“Apostacy, Madam ; apostacy from the community in which she was educated.”

“Surely, the quitting one community for another cannot be a crime, if it is done from motives of conscience. Hadst thou been educated in the Romish Church, I must suppose thou wouldst have abjured its errors, and that there would have been merit in the abjuration.”

“Madam, if I had been educated in the Roman Catholic faith, I believe I should have questioned my right to quit the religion of my fathers ; therefore, well may I hate the arrogance of a young wench who sets herself up for a judge on theological points,

and deserts the religion in whose bosom she was nurtured.”

“She has not done so ; the name and the faith of Christians are not denied to the sectaries.”

“If the name is not, the common sense is.”

“I will not dispute this point with thee, Doctor, at least at present, it would carry us too far. Suppose it granted, that, in the mind of a young girl, the weaker arguments appeared the strongest, her want of better judgment should excite thy pity not thy resentment.”

“Madam, it has my anger and my contempt, and always will have them.”

“Consider, Doctor, she must be *sincere*.—Consider what a noble fortune she has sacrificed.”

“Madam, Madam, I have never taught myself to consider that the association of folly can extenuate guilt.”

“Ah ! Doctor, we cannot rationally suppose that the Deity will not pardon a defect in judgment (supposing it should prove one) in that breast where the consideration of serving him, according to its idea, in spirit and truth, has been a preferable inducement to that of worldly interest.”

“Madam, I pretend not to set bounds to the mercy of the Deity ; but I hate the wench, and shall ever hate her. I hate all impudence ; but the impudence of a chit's apostacy I *nauseate*.”

“Jenny is a very gentle creature.—She trembles to have offended her parent, though far removed from his presence ; she grieves to have offended her guardian, and she is sorry to have offended Dr. Johnson, whom she loved, admired and honoured.”

“Why then, Madam, did she not consult the man whom she pretends to have loved, admired and honoured, upon her new-fangled scruples? If she had looked up to that man with any degree of the respect she professes, she would have supposed his ability to judge of fit and right, at least equal to that of a raw wench just out of her primmer.”

“Ah! Doctor, remember it was not from amongst the witty and the learned that Christ selected his disciples, and constituted the teachers of his precepts. Jenny thinks Dr. Johnson great and good; but she also thinks the gospel demands and enjoins a simpler form of worship than that of the established church; and that it is not in wit and eloquence to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies, as fruitless and even idolatrous; and asks only obedience to its injunctions, and the ingenuous homage of a devout heart.”

“The homage of a fool’s head, Madam, you should say, if you will pester me about the ridiculous wench.”

“If thou choosest to suppose her ridiculous, thou canst not deny that she has been religious, sincere, disinterested. Canst thou believe that the gate of heaven will be shut to the tender and pious mind, whose *first* consideration has been that of apprehended duty?”

“Pho, pho, Madam, who says it will?”

“Then if heaven shuts not its gate, shall man shut his heart?—If the Deity accept the homage of such as sincerely serve him un-
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der every form of worship, Dr. Johnson and this humble girl will, it is to be hoped, meet in a blessed eternity, whither human animosity must *not* be carried.”

“Madam, I am not fond of meeting fools any where; they are detestable company, and while it is in my power to avoid conversing with them, I certainly shall exert that power; and so you may tell the odious wench, whom you have persuaded to think herself a saint, and of whom you will, I suppose, make a preacher; but I shall take care she does not preach to *me*.”

The loud and angry tone in which he thundered out these replies to his calm and able antagonist, frightened us all except Mrs. Knowles, who gently, not sarcastically, smiled at his injustice. Mr. Boswell whispered me, “I never saw this mighty lion so chafed before.”

Mrs. Knowles's Report of the same Dispute.

Mrs. K. “Thy friend Jenny H——, desires her kind respects to thee, Doctor.”

Dr. J. “To *me*!—Tell me not of her! I hate the odious wench for her apostacy: and it is you, Madam, who have seduced her from the Christian religion.”

Mrs. K. “This is a heavy charge, indeed. I must beg leave to be heard in my own defence: and I entreat the attention of the present learned and candid company, desiring they will judge how far I am able to clear myself of so cruel an accusation.”

Dr. J. (*much disturbed at this unexpected challenge*) said, “You are a woman, and I give you quarter.”

Mrs. K. “I will not take

quarter. There is no sex in souls ; and in the present cause I fear not even Dr. Johnson himself."

("Bravo!" was repeated by the company, and silence ensued.)

Dr. J. "Well then, Madam, I persist in my charge, that you have seduced Miss H—— from the Christian religion."

Mrs. K. "If thou really knewest what were the principles of the Friends, thou wouldst not say she had departed from Christianity. But waving that discussion for the present, I will take the liberty to observe, that she had undoubted right to examine and to change her educational tenets, whenever she supposed she had found them erroneous: as an accountable creature it was her *duty* so to do."

Dr. J. "Pshaw! Pshaw!—An accountable creature!—Girls accountable creatures! It was her duty to remain with the church wherein she was educated; she had no business to leave it."

Mrs. K. "What! not for that which she apprehended to be better? According to this rule, Doctor, hadst thou been born in Turkey, it had been thy duty to have remained a Mahometan, notwithstanding Christian *evidence* might have wrought in thy mind the clearest conviction! and, if so, then let me ask, how would thy *conscience* have answered for such obstinacy at the great and last tribunal?"

Dr. J. "My conscience would not have been answerable."

Mrs. K. "Whose then would?"

Dr. J. "Why the *state* to be sure. In adhering to the religion of the state as by law established, our implicit obedience therein becomes our *duty*."

Mrs. K. "A nation, or state, having a conscience, is a doctrine entirely new to me, and, indeed, a very curious piece of intelligence; for I have always understood that a government, or state, is a creature of time only; beyond which it dissolves, and becomes a non-entity. Now, gentlemen, *can* your imagination body forth this monstrous individual, or being, called a state, composed of millions of people? Can you behold it stalking forth into the next world, loaded with its mighty conscience, there to be rewarded or punished, for the faith, opinions and conduct of its constituent *machines* called men? Surely the teeming brain of poetry never held up to the fancy so wondrous a personage!"

(When the laugh occasioned by the personification was subsided, the Doctor very angrily replied,) "I regard not what you say as to that matter. I hate the arrogance of the wench, in supposing herself a more competent judge of religion than those who educated her. She imitated you, no doubt; but she ought not to have presumed to determine for herself in so important an affair."

Mrs. K. "True, Doctor, I grant it, if, as thou seemest to imply, a wench of twenty years be not a moral agent."

Dr. J. "I doubt it would be difficult to prove those deserve that character who turn Quakers."

Mrs. K. "This severe retort, Doctor, induces me charitably to hope thou must be totally unacquainted with the principles of the people against whom thou art so exceedingly prejudiced, and that thou supposest us a set of Infidels or Deists."

Dr. J. "Certainly, I do think you little better than Deists."

Mrs. K. "This is indeed strange; 'tis passing strange, that a man of such universal reading and research, has not thought it at least *expedient* to look into the cause of dissent of a society so long established, and so conspicuously singular!"

Dr. J. "Not I, indeed! I have not read your Barclay's Apology; and for this plain reason—I never thought it worth my while. You are upstart sectaries, perhaps the best subdued by a silent contempt."

Mrs. K. "This reminds me of the language of the rabbis of old, when their hierarchy was alarmed by the increasing influence, force and simplicity of dawning truth, in their high day of worldly dominion. We meekly trust our principles stand on the same solid foundation of simple truth; and we invite the acutest investigation. The reason thou givest for not having read Barclay's Apology, is surely a very improper one for a man whom the world looks up to as a moral philosopher of the first rank; a teacher, from whom they think they have a right to expect much information. To this expecting inquiring world, how can Dr. Johnson acquit himself, for remaining unacquainted with a book translated into five or six different languages, and which has been admitted into the libraries of almost every court and university in Christendom!"

(Here the Doctor grew very angry, still more so at the space of time the gentlemen allowed his antagonist wherein to make her defence, and his impatience excited Mr. Boswell himself in a whisper

to say, "I never saw this mighty lion so chafed before!")

The Doctor again repeated, that he did not think the Quakers deserved the name of Christians.

Mrs. K. "Give me leave then to endeavour to convince thee of thy error, which I will do by making before thee, and this respectable company, a confession of our faith. Creeds or confessions of faith are admitted by all to be the standard whereby we judge of every denomination of professors."

(To this every one present agreed, and even the Doctor grumbled out his assent.)

Mrs. K. "Well then, I take upon me to declare, that the people called Quakers do verily believe in the Holy Scriptures, and rejoice with the most full and reverential acceptance of the divine history of facts as recorded in the New Testament. That we, consequently, fully believe those historical articles summed up in what is called the Apostles' Creed, with these two exceptions only, to wit, our Saviour's descent into hell, and the resurrection of the body. These mysteries we humbly leave just as they stand in the holy text; there being, from that ground, no authority for such assertion as is drawn up in the creed! And now, Doctor, canst thou still deny to us the honourable title of Christians?"

Dr. J. "Well!—I must own I did not at all suppose you had so much to say for yourselves. However, I cannot forgive that little slut, for presuming to take upon herself as she has done."

Mrs. K. "I hope, Doctor, thou wilt not remain unforgiving; and that you will renew your friend-

ship, and joyfully meet at last in those bright regions where pride and prejudice can never enter?"

Dr. J. "Meet her! I never desire to meet fools any where."—
(This sarcastic turn of wit was

so pleasantly received, that the Doctor joined in the laugh; his spleen was dissipated; he took his coffee, and became, for the remainder of the evening, very cheerful and entertaining.)

MISCELLANEOUS COMMUNICATIONS.

Sketch of English Protestant Persecution.—Letter I.

SIR, May 27, 1811.

I congratulate the friends of religious liberty of every persuasion, Jew or Gentile, Christian or Infidel, on the sudden defeat of the late attempt by Lord Sidmouth. Yet I rejoice that the attempt has been made, though at the expense of that noble Lord's reputation for judgment and foresight, such as may be fairly demanded from one who comes forward, uncalled, to agitate a large portion of the public, on a question of the highest interest.

Approving the maxim, *de mortuis nil nisi VERUM*, I scruple not to add that, the late Bill, in connection with the circumstances of its introduction, looks more like the work of a monk than a statesman, and as if the author of it had paid his early *devoirs* in any chapel rather than that of St. Stephen. That a quondam *premier* should project such a measure, without securing the support of the treasury and episcopal benches is "passing strange." This Peer, however, in violation of sagacious Walpole's maxim, *not to disturb what is at rest*, has thus adventured. The result, though, per-

haps, with some individual suffering much to be regretted, will I doubt not, be favourable to an eventual legal acknowledgment of the civil right to religious liberty. Concerning this right, yet unknown to our Statute Book, we have as much reason to say, contemplating the *letter* of the law, as Locke had 120 years ago, that "absolute liberty, just and true liberty, equal and impartial liberty, is the thing that we stand in need of." Much of this liberty has, however, been practically enjoyed, during the past century, through the gradual illumination of the public mind, as to the rights of conscience, while the Toleration Act has been falsely, though conveniently, supposed to secure such religious freedom, and thus has verified the proverb *ignotum pro magnifico*.

Statesmen, in our times, have occasionally discovered their ill-liberality, or perhaps weakness, by opposing the repeal of penal statutes, concerning religion, so absurd and oppressive that even they had been ashamed to enforce them. Lord Sidmouth is the first, during nearly a hundred years, who has attempted to restrain, by statute, that liberal spirit which had gone forth so far

beyond the existing laws as to regard the religious or irreligious profession of a peaceable citizen, as no concern of the civil magistrate.

On this point, if I understand the late debate, the noble author of the Bill was at issue with the Lords Stanhope, Holland and Erskine. The first appeared to speak of the Toleration Act, plainly, but not unjustly; Lord H. treated the Act, as better things are too often treated, according to the poet, *probitas laudatur et alget*; but Lord E. was surely ironical if he named it the palladium of religious liberty. The three noble Lords, however, agreed in ably maintaining, after Locke, claims, as Lord S. justly remarked, "utterly inconsistent with the meaning of the Toleration Act." His Lordship, on the contrary, declared his object "to bring up the principle of the Toleration Laws," which certainly never designed to take the profession of religion from under the controul of the civil magistrate. In this connection, I was surprised to find Lord S. offended by one of the resolutions of the Deputies from the Protestant Dissenters in and about London, in which he is very justly charged with having designed to abridge such religious liberty as I have described, and which he himself opposed in the debate; such a liberty as Locke asserted in the work, which he might have strictly called, Letters AGAINST Toleration.

I lately examined the Familiar Letters of Locke, to discover his sentiments concerning the Act of Toleration, and found a reference to the subject only in two of his Latin letters to Limborch. In the

first, dated 12 March 1689, he communicates to his friend the proposed measures then discussing in Parliament for *comprehension* and *indulgence*, explaining the terms, and adding that the episcopal clergy were not friendly to either. *Quam laxa vel stricta hæc futura sint, vix dum scio, hoc saltem sentio, clerum episcopalem his aliisque rebus quæ hîc aguntur non multum favere.* The Act of Toleration passed the 24th May, and the second letter of Locke to Limborch upon this subject is dated 6 June, 1689. It enclosed an authentic copy of the Act for their common friend Le Clerc, to whom Limborch is referred, to understand how far its provisions for religious liberty extended. *Legem de tolerantia sancitam ad Dm. Le Clerc misi. quo interprete intelliges quousque extenditur hæc libertas,* for Limborch appears not to have acquired the English language. This is highly probable from a letter much later in the correspondence, which Locke having written in French, excuses himself in a *Latin* postscript for not having used *that* language because he had occasion to write in haste. You will, I hope, acquit me of a wish to encumber your pages with a language not generally read, if I now quote a large part of this second letter, especially as some passages appear to me open to such a fair animadversion as Locke would have been among the first to encourage.

"Tolerantiam apud nos jam tandem lege stabilitam te ante hæc audisse, nullus dubito. Non eâ forsan latitudine quâ tu et tui similes, veri et sine ambitione vel invidia Christiani, optarent. Sed aliquid est prode tenuis. His

initiis jacta spero sunt libertatis et pacis fundamenta, quibus stabilenda olim erit Christi ecclesia. Nulli à cultu suo penitus excluduntur, nec pœnis objiciuntur, nisi Romani; si modo juramentum fidelitatis præstare velint, et renuntiare transubstantioni et quibusdam dogmatibus ecclesiæ Romanæ. De juramento autem Quakeris dispensatum est; nec illis obtrusa fuisset malo exemplo, illa quam in lege videbis confessio fidei, si aliqui eorum istam fidei confessionem non obtulissent, quod imprudens factum multi inter illos et cordatiores valde dolent."

The confession of faith, the imposition of which upon the *Quakers* Mr. Locke here regrets, is in these words,—“ I ———— profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.” It is added by Mr. L. that this Declaration would not have been imposed upon the *Quakers* but for an interference by some of their own society, which others, eminent among them, highly disapproved. Some of your correspondents, connected with the *Friends*, can probably explain this circumstance.

That Mr. L. should consider the provisions of this Act as falling short of what sincere, unambitious and truly Catholic Christians might desire, is not extraordinary; but how he could regard the Act of Toleration as laying a proper foundation of Christian liberty I cannot understand, while it established the magistrate's right of interference, which

in his own Letters he had ably opposed. Yet the most extraordinary passage in the letter is that, where he declares, that this Act secures freedom of worship and exemption from penalties to *nearly* all but the *Romanists*. Besides the obligation to subscribe thirty-six and a half of the thirty-nine Articles, which was even then felt as a grievance by Baxter and many of his brethren, “any person who shall deny in his preaching or writing the doctrine of the blessed Trinity,” is expressly excluded from “any ease, benefit or advantage.”

However Mr. Locke might thus pass over these glaring defects in this Act, his “Letters concerning Toleration,” had proved, that in civil policy, like Milton in poetry, he surpassed his contemporaries by, at least, a century. The purblind politicians of his time, had just made the wonderful discovery, that it might “unite their majesties’ Protestant subjects in interest and affection, to afford some ease to scrupulous consciences in the exercise of religion.” At the same time, this real statesman and true philosopher, had *demonstrated* by a chain of reasoning, strictly infrangible, that “the commonwealth” is “a society of men, constituted only for the procuring, preserving and advancing their own civil interests;” that “it is the duty of the civil magistrate by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of the things belonging to this life;” and “that the whole jurisdiction of the magistrate reaches only to these civil concerns;”

and that all civil power, right and dominion, is bounded and confined to the only care of promoting these things; and that it neither can, nor ought, in any manner to be extended to the care of souls.”

It would be highly gratifying to pursue this subject, as the “*Letters concerning Toleration*,” would supply ample materials. Yet it may be more immediately useful, especially to the younger part of your readers, if you allow me to occupy a few of your pages in attempting to deduce, from the æra of the Reformation, the condition of the people in this country, as to the exercise of the rights of conscience; or rather to describe some remarkable violations of those rights. From that summary statement, which alone I can venture to propose, it will, I am persuaded, appear, that Mr. Locke expressed himself with his usual accuracy, when he said that “our Government has not only been partial in matters of religion, but those also who have suffered under that partiality, and have, therefore, endeavoured, by their writings, to vindicate their own rights and liberties, have for the most part done it upon narrow principles, suited only to the interests of their own sects.”

Should you accept this letter, as introductory to a rapid Sketch of English Protestant Persecution, I may be encouraged to pursue the subject.

R. G. S.

“*Toleration in Danger.*”

SIR,

I observe, with much concern, that Mr. Belsham, in his “*Letter to Lord Sidmouth*,” recently published, endeavours to throw con-

tempt on the late proceedings of the Dissenters, which, whether right or wrong, cannot with any propriety be pronounced, by friends or foes, contemptible. He puts into the mouths of the Dissenters the cry of “*Toleration in Danger*,” which he classes with the cry of “*The Church is in Danger*,” of “*Great is Diana of the Ephesians*,” and of “*No Popery*,” and seems to consider that cry equally unreasonable and mischievous as these. Now this view of the matter is unfair by Mr. Belsham’s own shewing, for in one part of his letter he allows that Lord Sidmouth’s Bill contained such clauses, as if enacted by the Legislature, would have harassed and oppressed the Dissenters and entailed disgrace upon their author: his argument in behalf of his Lordship, if I rightly understand it, is that he would have altered his measure in favour of the Dissenters if they had waited with more patience and wisdom; but how were they to know that he would thus act? how could they judge of the noble Viscount’s design but by his Bill? how could they conclude that he spoke the language of intolerance, but meant an extension of religious liberty? If the Bill were originally bad, the opposition to it was good; for the *Toleration* was really *in danger*, and was rescued from its perils by the petitioners.

But I mean to confine myself to the cry of the “*Toleration in Danger*,” which I hope to be able to shew was wholly unlike the disgraceful cries with which it is here associated, and ought not to have been classed with them.

All popular cries are not necessarily foolish. The cry of the

"Constitution in Danger" at the latter end of the reign of James the Second, the cry of the "Toleration in Danger" at the close of Queen Anne's reign, the cry of "Protestantism in Danger" in the years 1735 and 1745, the cry of "Liberty in Danger" during Mr. Pitt's frequent suspension of the Habeas Corpus Act, —each of these cries will be surely allowed to have not been fanatical, but to have bespoken a just sense of liberty. If the late cry were not as well-founded as these, it is at least easy to shew that it was not as unreasonable or wicked, as the foregoing cries, to which it is so uncandidly likened.

1. It was not a *political* cry, like that of "No Popery," raised by one faction in the state, for the purpose of ousting another from their lucrative places. No Parliamentary or courtly demagogue set up the cry to engage a party in his own ambitious views; it was raised at once by a whole people, without instigator or leader: a divided denomination were instantaneously impelled to united action by a common sense of danger. —In Lord Sidmouth's eye, however, the Dissenters' late cry would seem to be applauded by a comparison of it with the cry that brought the present ministers into office, which cry his Lordship did not discountenance.

2. It was not an *interested* cry, as far as interest relates to gain, like that of "Great is Diana of the Ephesians." Nonconformity is an unprofitable profession. This craft is a poor one for this world. The Dissenting laity can rarely get, but are generally sure to lose by their religion, and the ministry have no other art or mys-

tery than that of living contentedly upon an income on which others would starve. The cry complained of was raised equally by both classes of Dissenters, and demanded not the acquisition of new, nor the retention of old profits and emoluments, but simply the liberty of speaking what and where and when conscience dictates.

3. It was not an *intolerant* cry, like that of the "Church is in Danger," which has always been the war-whoop of persecution, and has ended consistently with the pulling down of meeting-houses and the burning of Presbyterian parsons in effigy. The Dissenters cried out for religious liberty only, and for that liberty which had been guaranteed to them by the most solemn sanctions; and no one set of resolutions was published by them, which did not commence with asserting, what the Wesleyan Methodists, in their correspondence with Lord Sidmouth, so significantly call "THE HIGH NATURAL RIGHTS OF CONSCIENCE." What they claimed for themselves, they claimed for others; and this it was that made the good old Lord Stanhope cry out, upon seeing and handling the petitions, *Eureka! I have found an enlightened, a spirited public.*

In truth, therefore, no comparison could be more unjust than this which I am considering; and my respect for the author of it, induces me to hope that the error into which I think he has fallen, was only one of those lapses to which the most trusty pens are liable.

Even had the Dissenters been over-hasty and extravagant, in the late affair, their fault was on the side of a love of liberty, and

must, one should think, extort something more than forgiveness from a generous adversary.

I am, Sir,
BARTHOLOMEW NONCON.

August 24, 1811.

On Lay Preachers.

SIR, Sept. 8, 1811.

The "alliance between church and state," which has now subsisted for 1500 years, has produced two descriptions of eminent characters—Ecclesiastics, *faring sumptuously every day*, on the emoluments of a clerical profession, and statesmen, whose policy has been interwoven with the magnificence of the church. These too often agree to assail with ridicule, if not with a deadlier weapon, the Christian who leaves his *awl*, as it has been ludicrously expressed, to preach the gospel, and returns to his awl to gain a livelihood, or, according to apostolic precept, to provide for them of his own household. Yet the world is, surely, wide enough for these very differently accommodated travellers to pass along, without jostling, to that "bourn from which no traveller returns."

A well-disciplined mind, one who, like Wakefield, has been "musing with the men of Galilee," cannot escape very painful feelings, when he observes those who *ride upon the high places of the earth*, affecting to despise the labourers below. These feelings will be peculiarly excited, should but a line calculated to gratify that evil propensity escape a pen from which, by experience, much better things may be expected. I congratulate you, Mr. Editor, on your freedom from this imputation. In the "Reflections on

Lord Sidmouth's Bill," (p. 495—501.) you have done justice to Christian teachers

Of mother-wit, and learn'd without the schools,
and even if a *sincere* Christian *extravagant* came in your way, you have been, as we all ought to be,

——to his faults a little blind,
But to his virtues very kind.

Yet, as I dare say you wish your record of the late important transactions to be *verbally* exact, give me leave to point out an inaccuracy into which you appear to have fallen. "The noble legislator," (p. 497) if fairly *reported*, did not mention *tinkers*, perhaps, from reverence for genius in the person of that ever-famous mechanic of Bedford. The *Goths* and *Vandals* pouring in upon the empire of the church, appeared to his Lordship's imagination in the forms of *pig-drovers*, *chimney-sweepers* and *taylors*.

Here I cannot help remarking, how ill the last-mentioned ingenious and useful class of citizens have been treated, and indeed with peculiar ingratitude, by churchmen. Lord Clarendon, (i. 348) speaking of *Williams*, that versatile state-churchman, says that "it being his turn, as Dean of Westminster to preach before the king, he took occasion to speak of the factions in religion, and mentioning the Presbyterian discipline, he said, *it was a government only fit for taylors and shoemakers and the like, not for noblemen and gentlemen.*" And in later times, when a dignitary, who had composed himself "to take a nap in the stall of a Cathedral," as Blackburne expresses it, has been suddenly aroused by the stentorian strains of some zealous

itinerant, who had gone out "into the highways and hedges," his first exclamation has been, *the Church is in danger*, but almost in the same breath, *tinkers and taylor*s have been described as the assailants.

Now who, Mr. Editor, would suppose that the *taylor* has always been an important office in the established Protestant, as well as in the Papal Church? yet this has certainly been the case. For proof, I need only refer to a passage in the *Life of Mr. George Herbert*, the once highly admired devotional poet, by his friend Isaac Walton. (P. 29.) Mr. Herbert had been ordained deacon, but, on being presented to a living by his relation the Earl of Pembroke, had some pious scruples, to be ordained a priest. He, however, soon came into company likely enough to remove scruples. He "took a journey to Wilton, the famous seat of the Earls of Pembroke, at which time the King, the Earl and the whole court were there. The Earl acquainted Dr. Laud, the Archbishop of Canterbury, with his kinsman's irresolution. And the Bishop did the next day so convince Mr. Herbert, that the refusal of it was a sin, that a *taylor* was sent for to come speedily from Salisbury, to Wilton, to take measure and make him canonical cloaths against the next day, which the *Taylor* did, and Mr. Herbert being so habited, went with his presentation to the learned Dr. Davenant, who was then Bishop of Salisbury and he gave him institution immediately."

I fear that very few if any high-churchmen read the *Repository*. I should otherwise promise myself

that my brother-tradesmen might be benefited by this discovery and be regarded in future with due respect, since it now appears that the *Host* may as soon be made, in the church of Rome, without a priest, as, in the Church of England, a priest without a *taylor*.

MERCATOR.

Quakers' Non-resistance to Lord Sidmouth's Bill.

Sept. 2, 1811.

SIR,

I beg leave to thank you, in common with all your readers, for registering the various Documents in relation to the opposition to Lord Sidmouth's well-intended Bill, in a form which will be likely to preserve them for the instruction and admonition of posterity; but allow me to express my regret at not perceiving in the various proceedings of the Dissenters any account of the exertions of that truly respectable body of men, the Quakers. Did they really serve the cause of liberty on this occasion, as they worship the God that has called us to liberty, by silence?—Perhaps there was nothing in Lord Sidmouth's Bill, immediately affecting the peculiar interests of *Friends*; but they are, surely, too much of philanthropists to measure their duty by their interests. They have, I would hope, sensibility enough to feel any blow struck at conscience, in any point of the circumference of society. They are, I am ready to believe, Christians of apostolic sentiments: as such, the care of all the churches must come upon them daily, and the motto of every one of them must be, *Who is weak, and I am*

not weak? who is offended and I burn not?

Knowing that you have Quaker readers and correspondents, I submit this matter to them, through your favour, and remain with yourself,

**AN OPPOSER OF
INTOLERANT BILLS.**

Address of the Deputies 1793.

At a meeting of the Deputies and Delegates from the Protestant Dissenters of England and Wales, appointed to obtain the Repeal of the Test-Laws; at the King's-Head Tavern in the Poultry, London, on the 29th of May, 1793:

WILLIAM SMITH, Esq. M. P.
in the Chair.

Resolved unanimously,

That the chairman be desired to sign the following Address, and that the same be printed.

**ADDRESS TO THE PROTESTANT
DISSENTERS OF ENGLAND
AND WALES.**

We, the Deputies and Delegates from the Protestant Dissenters of England and Wales, appointed to obtain the repeal of the Test Laws, embrace the opportunity of the adjournment of our meetings for this year, again to address our constituents on the great objects which so intimately concern them.

Though convinced that every good subject is equally entitled to the countenance of Government and the protection of the law, and that offences, not opinions, are the proper objects of disqualification and punishment, we have foreborne to renew our application for the repeal of the Test

Laws, in the course of the present session; because while the attention of the nation was fixed on the late momentous crisis of public affairs, and the time of the Legislature ingrossed by considerations of the highest and most immediate importance, we were unwilling, even by claiming our just rights, to give our enemies an occasion to propagate the foul calumny which has been raised, that the Dissenters are hostile to the constitution of their country.

It is with the greatest satisfaction that we reflect on the conduct observed by the Dissenters, at a time when a multitude of circumstances combined to oppress them. In those parts of the country where the storm has raged with such violence, as almost to compel many of our brethren to make a public declaration of their political principles, they have not sought peace and safety by any cowardly abandonment of their just claims, or by any base submission; but, on the contrary, have publicly avowed their constitutional opinions, in language becoming, free and enlightened citizens.

It is, perhaps, here, important to observe, that the liberty of the press is peculiarly interesting to the Dissenting body; for, unless the press be free, vain will it be for us to expect even the continuance of the civil rights which we now possess, much less the attainment of those of which we have so long been unjustly deprived. It is by discussion alone that we can hope to produce that general conviction of the propriety of our claims, which will insure their success.

We have, with pleasure, recently

witnessed a more extensive diffusion of liberality in the emancipation of our Catholic brethren, in this country and in Ireland, from various sanguinary laws which were so long a terror to conscience, and a disgrace to both countries. The Legislature of Ireland having also removed ineligibility to military offices, as well with respect to Catholic as to Protestant Dissenters, we did hope that the absurdity of one law existing for the army in this country, and another for the same army when quartered in Ireland, would have induced the British Parliament to have paid some attention to the subject. We still trust that it cannot remain long unnoticed, and we shall avail ourselves either of that, or any other favourable opportunity which may occur, to present our just and reasonable claim to the reconsideration of the House of Commons.

We cannot but repeat our fervent wishes for the most strict and cordial union of every denomination of dissenters. We are extremely happy to perceive an increasing spirit of concord, and congratulate them on being more closely united than at any former period. Religious prejudices are rapidly decaying; the rancorous spirit of bigotry is giving place to the mild and complacent genius of Christianity; and, with the utmost satisfaction, we anticipate the day when the distinctions of sects and parties shall be annihilated, and Christians shall know each other only by the name of their common master.

WILLIAM SMITH,

Chairman.

*On Early Religious Education,
No. III.—Formation of the
Religious Affections.*

It will throw considerable light on the means of forming and cultivating the religious affections, if we consider how other affections are formed and strengthened; and for this purpose we may select the *filial affection*, which in many respects resembles the affections which we owe to God, and is, indeed, the best foundation for them.

A child receives almost all his earliest pleasures from his parents, or in connection with them. These all leave behind them feelings which the ever-active principle of association unites and blends together, and connects with the appearance, and idea, and name of the parents, and thus renders it pleasant to a child to see them, and to hear and think of them. By degrees he learns to distinguish them as the cause of many things that give him pleasure: he perceives them endeavouring to do what will make him feel happy: he is the object of a thousand tender endearments and kind offices; and every thing of the sort which at all affects his mind, leaves some impression behind it, which unites and blends with the feelings before produced by other similar circumstances. Thus gradually rises up in the mind, that part of the filial affection which we term *love*. If children have little intercourse with their parents; or that be little productive of pleasing feelings, it will be weak; in other cases it often early proves very powerful.—It cannot advance far, without exciting the

disposition in the mind of a child to do what he finds will please his parents. He is early incited to this, by the promise of some gratification, by the expectation of some endearment: and such is the wise structure of our mental frame, that what is often done with a view to some good, gradually becomes itself pleasant, and is done without any direct view to that good. Thus a child forms the desire to please his parents, which constitutes another part of filial affection.—Again, in a wise education, it will often be found necessary to check the gratifications of a child, to use the language and tones of displeasure, and sometimes even to inflict pain. Every circumstance of this kind, leaves behind it an impression, which uniting and blending with others of the same kind, produces the feeling of *fear*. If this, owing to any cause is excessive, it gives to the filial affection a character which makes it rather the source of pain than of pleasure, and sometimes even overcomes the love. On the other hand, where it is moderate, (arising only from that degree of privation or pain which is necessary for the future welfare of the child,) so far from lessening the happiness of the filial affection, it increases it,—blending with the love so as to lose its own painful influence,—and, at the same time, giving firmness, and even vigour to filial love, by heightening the disposition to obedience, and thereby increasing the pleasing consequences of obedience, by heightening the fear to offend, and consequently preventing the ill consequences of disobedience.

Thus by pleasures derived from the care and tenderness of parents,

and by the privations and pains, which their care and tenderness may alike cause, a vast number and variety of impressions are produced, which all uniting and blending together, constitute the filial affection, consisting principally of fear and love, the desire to please and the fear to offend.

As the child advances in knowledge, and as the conscience acquires its power, the sense of obligation, the perception of the virtues of his parents, the feelings which he is led to entertain towards God, and a great variety of other sources, contribute impressions of *duty*, of *gratitude*, of *respect*, &c. towards the general affection, uniting and blending with it, and increasing its strength and vigour; so that it often becomes a leading affection through the whole of life.

I have taken one case, but the reader may easily pursue the same plan in other cases. Perhaps it may be truly said that in no two instances is the filial affection in every respect the same. It is formed from impressions so numerous, so various, and often so peculiar; and depends so much upon peculiarities in the disposition and conduct of the parent, and in the disposition of the child. What I wished to illustrate is, the manner in which it is formed; and though I have principally in view the formation of the religious affections, yet what I have said may lead parents to some obvious and useful reflections with respect to their conduct towards their children.

I spoke of the filial affection, as the best foundation for the religious affections. Where love and gratitude and submissiveness

have been formed towards the earthly parent, they will easily be transferred to our Heavenly Father. Where these from any cause are wanting, they can only be gradually supplied, as the understanding and conscience open, by the same impressions with respect to God, by which they are produced with respect to the parent. The religious affections will often be found to bear a great resemblance, in their peculiarities, to those of the filial affection; and this is particularly the case with respect to the disposition to obedience. I have no hesitation in pronouncing submissiveness to parents to be, very generally, almost an indispensable requisite to the early formation of that disposition to obey God, which is the object of all religious culture, and without which the most lively affections are worthless. If a child love his parents, if he even fear them, it does not necessarily follow, and the contrary too often happens, that he has the habitual disposition to obey them: and if love and fear exist towards his parents, without that disposition, they will not, in all probability, early produce it towards God: and if they do not early do it, they too seldom will at any future period.

If parents sufficiently considered how much their influence over the minds of their children, and consequently their power to do them good,—how much their own happiness in the parental relation, and the happiness and welfare of their children, depend upon their habitual submissiveness, and how difficult that is to acquire, when not cultivated early, they would not so often barter the

future for the present gratification of parental tenderness, they would not, by false indulgence, cultivate that self-willedness, which will hereafter be corrected, if corrected at all, only by great degrees of bodily and mental suffering. I wish not to see slavish submission in a child; I wish not that the period of childhood should be made the period of privation or of pain: but surely it is earnestly to be desired, that parents should habitually look beyond the present moment, though their children cannot; and never turn their pleasures into pains by excessive gratification, or lose that power over their conduct, which mild firmness will usually obtain, but which otherwise must be obtained by making bodily or mental pain the consequence of disobedience.

Where filial love has been produced in the mind of a child, *love towards God* will go hand in hand with an acquaintance with his goodness in its various forms. Before the understanding of a child is sufficiently unfolded, to form some notion of the inspection and agency of an unseen being, (which appears to be the proper period for the commencement of religious instruction,) there will be feelings in his mind, connected with the expressions *good, kind, doing good, taking care of, &c.* Suppose a mother, when first communicating some knowledge of God, speaks to her child of the *good God*, who is very *kind* and *good* to us, is always *doing us good* and *taking care of us, &c.* it is obvious that the feelings already connected with those words, will become connected with the word *God*, and with whatever no-

tion the child may form of God ; and thus the beginning is made of love to God. We tell our children that God loves us, and is our Heavenly Father ; and the love which they have towards us, begins to unite itself with the idea of God. Where we have ourselves right feelings towards God, they will often influence our tones and manner of speaking ; and these, by the influence of our associated nature, call up and exercise similar feelings in *their* minds, and thus unite them more firmly, with the idea of God.

If we are sufficiently in earnest in cultivating the religious affections of our children, we shall find various opportunities of giving them proofs of the goodness of God, suited to the state of their understandings, in the works of nature around us, in the formation of our own frame, in the events of life, &c. ; and while seeking for these proofs, for the cultivation of their affections, we shall cultivate our own. We shall lead them to think of God, as the giver of every good thing. And we shall often speak of him as having sent our Lord Jesus Christ to teach us how to be good and happy. We shall tell them that he loves those who try to please him by being and doing good. We shall shew how much good it does to us to do what God has commanded us :—and we shall often speak to them of that world where God will for ever make the good happy, happy beyond any thing we can now think of. As opportunity offers, and the understanding will bear it, we should explain, as far as we are able, those things which at first sight appear inconsistent with the goodness of God ; and especially

we should lead them to feel complete confidence in the divine goodness, though they cannot perceive that all things are for good. Filial confidence should be early and carefully cultivated towards the parent, and then it will be easily transferred towards God.

Though we should frequently introduce thoughts of the divine goodness, we must be careful to take opportunities, when the minds of our children are favourably disposed to the reception of them, when the attention will be excited by them, and thus some impression be produced. And, considering how short the time must be, during which the attention of a child can be given to thoughts of an unseen being, we should rather aim at *frequency* of impressions, than at the *long continuance* of any one.

I have only spoken of the cultivation of the religious affections, by *conversation* respecting the divine goodness ; but it is obvious that this is only one means. The delightful representations of God, which are given in the scriptures, —and all that children read in other books, respecting his goodness and mercy and paternal care,—and all that they hear to the same purpose, in the house of religious instruction, will, if sufficiently attended to, contribute their share towards the love of God, by calling into exercise the affection which is already formed, and by leaving new impressions which will contribute to its liveness and vigour. And there are two other most important means, the one is, leading them to express their feelings in prayer to God ; and the other, so guiding their conduct and dispositions by precept, discipline and example, that

they may think of God with pleasure, because their own hearts tell them that he views them with approbation.

It will not be necessary for me to be equally minute in shewing the formation of the fear of God. Nearly the same means of culture must be adopted; but our success will be more sure. Pain affects the mind more powerfully than pleasure; and fear, which springs from pain, is, therefore, more active and easily formed than love, which springs from pleasure. It is, perhaps, impossible that the fear of God should not spring up in the mind, where tolerably correct ideas respecting him have been communicated. Every thing which is attentively heard or read, respecting the greatness, majesty, power and justice of God, tends to produce the awe and fear of him; and this is heightened by the declarations of the scriptures respecting the dreadful consequences of disobedience to the will of God. While we endeavour early to cultivate reverence and awe of the Supreme Being in the minds of our children, we must, however, be careful not to heighten it into terror. A due proportion of the fear of God*, is, in general, necessary to render the love of God a steady actuating principle of the conduct; and when duly blended with it, and moderated by frequent recurrence, (as all feelings are, unless otherwise enlivened,) it in reality increases it; but often has the excessive culti-

tivation of fear been the fertile source of superstition, and of degrading ideas respecting the God of love; and still more frequently has it contributed to destroy the influence of religion, by making the thoughts of God painful to the minds of the young, and thereby destroying all disposition to cherish them. I remember hearing a person of great piety, benevolence and amiableness of disposition, express the idea, that in all her endeavours to cultivate the love of God, she continually felt the ill-effects of the terrific views of the Supreme Being, which had been early impressed upon her mind, almost to the exclusion of those representations which would have excited love. She was fully convinced of the goodness of God, but fear seemed to overpower her convictions, at least to prevent their exciting their due proportion of love; and the lovely and paternal attributes of the Supreme Being, were seldom a source of delight and consolation to her mind. On a heart less pure, and a judgment less enlightened, either superstition or practical atheism, would, probably, have exercised absolute sway.

I have more than once stated, that the religious *affections* may exist, even with a considerable degree of vividness, without having much power in regulating the heart and life, without becoming religious *principles*, i. e. *habitually actuating motives*. Our object throughout, in the endeavour to bring up our children in the nurture of the Lord, must be to give the affections which we cultivate in their minds towards God, as much power as possible as actuating motives; to give them as

* Hartley's Observations, vol. ii. p. 321. In this invaluable work is contained a fund of information respecting the formation and cultivation of the affections, which cannot be too much studied by those parents who possess the requisite mental culture.

much influence as possible over the other dispositions and the conduct. We are not to leave this till the affections, by frequent impressions, acquire great firmness and vividness; but to aim to give them their proportional influence in every stage of their progress. A child who is capable of understanding something of the inspection and agency of the unseen God, who has at all learnt to desire his love, and to fear his displeasure, is capable of being influenced by religious motives.

That the religious affections may exist without properly influencing the conduct, may be understood from what happens in the case where submission has not been cultivated in a child through the false indulgence of a parent. Such a child is often found to be very affectionate, and often manifests a warmth and strength of love, which justly delight the parent's heart, and yet excite regard to a parent's feelings and dispositions, only where its own little selfish gratification prompts to such regard. In like manner, lively compassion to the distressed may exist, and often does exist, even in young persons, without exciting one active endeavour to relieve. And thus religious affections may exist, and even with considerable liveliness, (especially the feelings of love and gratitude,) without acquiring any influence over the heart and life.

Our aim must then be, to give them this influence; and in proportion as they acquire it, will the affections themselves acquire activity and vigour. The Apostle John says, "This is the love of God, that we keep his commandments;" and, though he obviously

means, not that it is the love itself, but that it will always be the effect of the love of God, where it has acquired its due strength and influence, yet no one can doubt, that religious *obedience* is the best means of cultivating, supporting and confirming the religious *affections*; that habitual regard to the will of God, where ideas respecting God are tolerably correct, will always cherish the love of God where it exists, and will gradually produce it where, before, it did not exist. He who is brought up in the fear of God, (I do not mean terror, but reverential awe,) and under its influence has acquired an habitual regard to his will, will not be long destitute of those feelings with respect to him, which the contemplation of the scripture declarations is calculated to excite in every heart unpolluted by vice, or not filled with the cares and pleasures of the world.

In my next paper, I shall offer some thoughts respecting the early cultivation of *religious principle*; and I hope then to conclude with a few general remarks.

A Thirtieth of January Sermon.

SIR, Aug. 20, 1811.

I promise myself you will judge the following passage to be not unworthy of a place in your miscellaneous department. I copy it from Salmon's Chronological Historian, Ed. 3d. i. 299, under the date of January 30, 1699 (1700).

"Mr. William Stevens, Rector of Sutton in Surrey, preached before the *Commons* and asserted that all power was originally derived from the people and excused the murder of King Charles the

3 z

First. Whereupon the House was so far from returning him thanks that they resolved, that, for the future no person be recommended to preach before this House who is under the dignity of a Dean of the Church, or hath not taken his degree of Doctor of Divinity."

I wish any of your readers could give some further account of this magnanimous parish-priest, who certainly never became either Dean or Doctor. In the judgment of that sagacious House of Commons, a clergyman could not arrive at either of those dignities without having forgotten, if he had ever learned, that "all power was originally derived from the people." It is remarkable that such a sentiment should have been deemed a political heresy under a government created by a *Revolution*.

POPULARIS.

Unitarians at Watering-places.

SIR, August 20, 1811.

There has always appeared to me a want of propriety in one particular of the conduct of opulent Unitarians, which I beg leave to point out in your work; I allude to their choice of Watering-Places for summer visits. More in proportion of this sect than any other are accustomed, owing to their good circumstances, to travel to the coast, in quest of the salutary breezes and waters of the sea; and yet I believe there is scarcely a single Unitarian congregation on the whole line of the British coast, which is signally benefited by the visits of their wealthy brethren. Many convenient and eligible watering-places

have, I am aware, no place of Unitarian worship; but would it not be worthy of the zeal of your friends and fellow-professors to select those places where the True God is adored, and to sacrifice some little of the pleasure of walks or rides, to the pleasure of devotion? Other places which have Unitarian meeting-houses may not have very refined or very popular preachers; but is not the humblest true worship preferable to the proudest pomps conducted on false principles?

I shall say nothing of the danger to a family of disusing for weeks or months public worship; or of the inconsistency of those Christians who, if they be worthy of the name, must, from their sentiments be *a peculiar people*, leaving their religion at home, whenever they travel: I will only state, further, that the countenance of opulent Unitarians, from the metropolis and elsewhere, would revive our congregations on the coast, and perhaps lead many intelligent and worthy persons to devote a little of the leisure of a country retreat to that enquiry into the Unitarian system, which they would never think of amidst the anxieties of commercial pursuits and the tumult of a town residence. Would but a dozen wealthy families of the Unitarian persuasion agree to visit one particular watering-place, they might with ease establish, if they did not find, their own worship; and were it kept up only for the summer season it would be of great advantage to the cause,—and this it might be by procuring the visits of about half a dozen ministers in succession, some of whom would probably freely give their

services, and none of whom would require more than the reimbursement of their necessary expenses.

I am, Sir,

A COUNTRY UNITARIAN.

Use of the Improved Version in Public Worship.

SIR, July 4, 1811.

Having occasion to spend a Sunday lately in a country town, I enquired at my inn after the places of worship which were open. Several were enumerated, but my informant omitted one which I had heard of as Unitarian. I inquired if there were not such a chapel, and was answered, "Oh yes, Sir, there is, in ——— street; but the people there are not Christians; they don't believe the Bible; Mr. ——— their minister has made a Bible of his own for them."

Wondering what this absurd report could mean, I went, as directed, to the chapel, and attended the morning service. I found a neat building and a few genteel worshippers. The devotional services were conducted with great propriety, and the preacher delivered an elegant and interesting discourse.—I was pleased and edified; but I very soon discovered the origin of the story which I had heard at the inn; one of the lessons of the day was read from the *Improved Version*, so named before being used by the preacher.

I fell afterwards into meditation upon opposition to popular prejudices, and could not help lamenting that we do not oftener endeavour to soften them down than to irritate and alarm them. In the present case, I could see no possible advantage in the use of the *New Testament* adopted by this congregation, which could not

have been obtained by the use of the common version, with such corrections and comments, in the reading of it, as were really necessary, which the minister was fully able to make.

It is not pretended that the errors of the English version by authority are very numerous or very material, or such as to obscure the Unitarian doctrine; why then should we fly in the face of the world, fill them with terrors, and put into the hands of our adversaries the reproach that we have made a new Bible, because we found the old one untractable and irreconcilable to our creed?

I submit these hints with deference to your Unitarian readers, and am,

Your's

VIATOR.

On the Letters "Against Materialism."

SIR, August 8, 1811.

As a Christian materialist, I shall feel it my duty to consider the arguments of your correspondent (p. 407) "Against Materialism," for the sake of my own conversion or confirmation; without attempting to do justice, in a public discussion, to those arguments which have produced my present conviction. Yet give me leave to submit to J. P. whether some passages in his second paragraph are quite worthy of the liberal sentiments which he had just expressed; whether, indeed, they are not more worthy of "a doughty champion," who *putteth off the harness* than of one, like himself, who *putteth it on*, to contend for truth rather than for victory.

When your correspondent repre-

sents "the doctrine of materialism" as *obliging* "its advocates to prove a negative," he too easily adopts the common place language of the reputed orthodox. Because modern Christendom has decided that the Deity consists of three persons, and man of two parts, it is *demanded* of the Unitarian and the materialist, with equal impropriety, "to prove a negative." The Unitarian maintains that God is one, and may fairly wait, if he please, till the Trinitarian has proved that God is "somehow three." The materialist believes man to be one, as he certainly appears, rising from the mere animal infant to intellectual eminence, declining to second childhood and dropping into the grave. May not, then, the materialist fairly lay upon his opponent the *onus probandi*, as to his theory of a soul?

Your correspondent adds that "the doctrine of materialism is a cheerless doctrine." In an important sense, I quite agree with him, and consider it a strong presumption in favour of its truth, as exalting the value of the Christian hope. Without this hope, the final state of man is uniformly represented by the writers of the New Testament as *cheerless* indeed. Dr. Price, I recollect, has somewhere the following sentiment, and nearly in these words, *the death of the body can no more affect the soul, than the destruction of a telescope can injure the eye that looked through it*. Those who advance this fine thought of that great and good man into an article of faith, cannot need the Christian doctrine of a resurrection, though they may gratefully accept it. The materialist on the

contrary, when sinking in the voyage of life, has no other refuge, nor does he need any other, for

Here is firm footing, here is solid rock,

This can support us, all is sea beside.

As for that *cheerless* prospect, "the terror of the living, not the dead," an unconscious interval between death and the resurrection, it must be admitted that to such a prospect we are reconciled only when we regard it as the rest appointed for his children by an all-benevolent father, who hath put the times and seasons in his own disposal.

To this subject we may apply the words of Arnobius, on another occasion, as quoted by Lardner, (iv. 15.) "*Homo animal cæcum, et ipsum se nesciens; nullis potest rationibus consequi, quid oporteat fieri, quando, vel quo genere. Ipse rerum cunctarum pater, moderator et dominus, scit id solus.*" "Man a blind self-ignorant being, cannot by all his reasonings, ascertain what is best to be done, when, and in what manner. He only knows, who is the Father, the Governor and Lord of all."

I shall wait for J. P's. proofs from the New Testament that man has a soul which can exist without the body, its frail instrument or lowly dwelling-place, if not, as often described, its dreary prison-house: "The soul's dark cottage," according to Waller, while our theological poet sings,

Shortly this prison of my clay
Shall be dissolved and fall,
and again,

How should we scorn these clothes
of flesh,

These fetters and this load!

Your correspondent will also probably explain what he designs

by "a supposed resurrection at the last day." Perhaps, he adopts the scheme defended, with some variety of argument, by Dr. Fleming, Mr. Cappe and a writer in *Theol. Repos.* 1770 (ii. 346). In the mean time, I regret that your correspondent, N. L. T., by his long silence, appears to have abandoned his purpose of communicating some account of the writings of two Christian materialists.

HOMOGENEUS.

Salters' Hall Fifth of November Sermon.

London, Sept. 1, 1811.

SIR,

I have been for several years concerned, as a Dissenter, on reading the advertisement of the annual sermon at Salters' Hall in commemoration of the 5th of November; not because I have any reason to believe that the sermons that have been preached, have been in any way improper, but because there seems no good but much evil in keeping alive the memory of a conspiracy which no religious denomination now justifies, and which no religious principles now professed can be alleged to countenance. Popery is a different system from what bore that name in the reign of the first James; and Papists are no longer persecutors. They did resort to persecution, and so did the Reformed, so did the Puritans; but we have all grown wiser and better, and it is unjust and foolish to reproach one another with the misdeeds of our forefathers. All sects are approaching each other in the spirit of charity, and it is high time that customs built on prejudices should cease to be maintained, when the

prejudices themselves are fast falling away.

The Church of England has a Form of Prayer for the Fifth of November, but it is not generally used, and the clergy, I believe, rarely preach about the meaning of it: the Dissenters, it is to be hoped, will not be singular in perpetuating religious animosity.

At the present moment, when Roman Catholics come before us as people oppressed for conscience' sake, and when we see them opposed by none but such as would oppose any extension of religious liberty, it becomes Protestant Dissenters to exercise a generous forbearance towards them, and not to hoist in their sight the flag of defiance and to proclaim their alliance with the advocates of intolerance.

In Roman Catholic countries abroad, Protestant Dissenters are for the most part treated with indulgence; will the Dissenters here be backward to imitate the charitable example, and to return good for good, blessing for blessing? The English and Irish Roman Catholics are their fellow Dissenters, having, in regard of the rights of conscience, a common cause with them; and if ever Protestant Dissenters gain their full liberty, it will be in consequence of the emancipation of the Roman Catholic Dissenters, who are better united, more powerful and more of a political body. Whatever retards the emancipation of the latter, hinders the enfranchisement of the former. Shall the Dissenters, then, any longer put a bar in their own way, and a stumbling-block in the way of their brethren?

Some gentlemen whose names

occasionally adorn your pages, are, I believe, Salters' Hall Lecturers; to them I commit these suggestions, begging leave further to remind them that Salters' Hall, in the beginning of the last century, set the first example of a clerical assembly renouncing the right to prescribe terms to conscience, and that it will be in character if, in the beginning of this century, it should be signalized by the determination of its ministers to *bury the hatchet* of "No Popery," and to offer to the Roman Catholics the *Calumet* and the *belt of Wampum*, assurances of peace and charity.

I am, Sir, I trust without inconsistency,

A CATHOLIC PROTESTANT.

Use of the Lord's Prayer in Public Worship.

SIR,

The Lord's Prayer is a composition reflecting highest honour upon the author of Christianity, but, in the history of its treatment, serving for the reproach of Christians.

Nothing can be plainer than that this formulary of worship was intended for the use of the first disciples alone, and is adapted to the incipient dispensation of our religion under which they stood—the use of it, therefore, cannot be binding upon Christians; if they use it, it must be by an *accommodation* of it to their own circumstances, but this will be wholly arbitrary; and thus the practice becomes entirely optional. Yet how absurdly has one party contended that worship is imperfect without this form, and another that the form stints the

spirit of prayer and is the cause of dulness and deadness!

This prayer of our Lord's is introduced by some admirable directions concerning praying; among which the disciples are cautioned against "vain repetitions" and "much speaking." The prayer itself is intended as a specimen of useful and acceptable addresses to God. Will it be credited, notwithstanding, that this very form, designed to guard against tautology and to exemplify a modest conciseness, is, in the Liturgy of the Church of England, repeated several times in one service—really, as if in defiance of our great master's plain commandment!

But it is not in the Church of England alone that the directions of the Christian lawgiver are disobeyed in the matter of prayer. "Long prayers" are the badge and the opprobrium of the Dissenters. I have known all the common-places of theology pursued through a prayer of an hour in length; the people mean-time falling into a weary, listless posture. This comes of extemporary praying, which I am far from condemning, but which I would recommend to none but such as are conscious of possessing presence of mind, ardour of spirit, fluency of language, a certain solemnity of manner, and an habitual perception of the passage of time: nothing can be more light, more disgusting, more inconsistent with true devotion than the familiar and pert, the languid and drawling, the broken and unconnected talk towards heaven of a thoughtless, a valetudinary, or a stammering spokesman, who has erred into a pulpit.

There is one custom amongst the Presbyterians which has always appeared to me peculiarly offensive to the spirit of Christian prayer;—after you have had in what is properly called *the long prayer*, every topic of praise and confession and supplication, the minister concludes with the *Lord's Prayer*! which does not perhaps contain a thought or a wish that has not been before exhausted, but which omits somethings that every Christian would introduce into his devotions. This practice is certainly not adopted to avoid repetition, but originated, perhaps, with extempore speakers, who were fearful of having forgotten something important and therefore called to their aid a summary of praying got by rote; or, it might be taken up by such as imagined that the words of our Lord would operate as a charm in heaven; or it might grow up from a desire of avoiding Trinitarian Doxologies, which by this form of conclusion were quietly and unsuspectingly dispensed with.

However this be, the custom is, I must think, very unwise, unedifying and repulsive to the genius of Christianity; I should be glad, therefore, to accelerate its abolition.

EIKONOCLASTES.

Question to Unitarian Missionaries.

Paternoster Row,

SIR,

Aug. 9, 1811.

Professing Christians of all denominations hope for final salvation through the mercy of God, but their views of obtaining it are

various. It will be very satisfactory to myself, and others of your readers, with whom I have conversed, to have the question (usually put by persons who have been taught and profess to believe in the creeds of the established Churches of England and Scotland,) put to the Missionaries of the Unitarian Society;—“If you take away the doctrine of the atonement, tell me what you substitute in its stead?”

If any of the missionaries will give the most concise and usual reply, it will oblige

A NON-CON. OF THE
OLD SCHOOL.

Definition of a “Hereticke.”

SIR, Aug. 9, 1811.

The following remarkably civil definition of a heretic, for the time when it was written, I copy from an 18mo. vol. dated 1639 and entitled “The English Dictionarie, or an Interpreter of hard *English* words. 6th ed. By H. C. Gent.”

“HERETICKE, he which maketh choyse of himself, what points of religion he will beleeve and what he will not.”

I should have guessed H. C. to have been some heretic, if he had not just before defined “*Hereticall*, In a false beleeve, obstinate.” He could not, however, have been any very zealous Episcopalian or Puritan, to have suffered the heretics to escape so easily. From his dedication to the Earle of Corke, it appears that the author's name was *Henry Cockeram*.

BEREUS.

POETRY.

ESSAY ON MODERN LATIN POETRY : WITH TRANSLATIONS FROM
COWPER.

Sep. 3, 1811.

OF persons who relish the beauties of the Roman poets, none, it may be presumed, are wholly indifferent to the successful productions of the moderns in the metres of the same language. There are men, I am aware, of no mean reputation for knowledge and abilities, who frown upon these attempts, and consider them as laborious trifling. Not being convinced by their arguments, I cannot acquiesce in their decision.

It will surely be acknowledged that whatever is of importance to be done at all, is of importance to be done correctly. Now the habit of writing Latin verses, in our places of education, facilitates and improves the pupil's acquaintance with the laws of prosody and with the treasures and ornaments of poetical expression : in other words, its tendency and usual effect are to render his knowledge of the Roman tongue more accurate and extensive. Assuredly, therefore, his happy efforts of the kind, should be looked upon as something more than *nugæ canoræ*. If it be a just recommendation of classical studies, as it is of most other studies, that they quicken our powers, form the taste and assist the judgment, this advantage will, of course, be proportioned to the care and exactness with which they are pursued.

In maturer life Latin versification will seldom or ever be undertaken except as a relaxation from more serious employments. Those works of taste, the perusal and the imitation of which are fitly prescribed as the exercises of *the boy*, can only be the amusement of *the man*. At the season when a person of liberal education unbends from graver avocations, it is no small and no irrational pleasure which he will receive from the Latin poetry of a Buchanan, a Jortin, a Bourne and a Cowper ; not to mention, at present, that of other authors, of equal or, it may be, superiour merit.

The principal sources of this gratification, will, I believe, be found in the success with which a signal difficulty is observed to be overcome, in the agreeable trains of thought which the Latin poetry of a scholar excites particularly with regard to the objects and the scenes of our early studies, and, not least of all, in a perception of the conciseness and comprehension with which the Roman language and versification can express thoughts that are of necessity exhibited with diffuseness in vernacular compositions.

Between the versifier and the poet there will always be a visible distinction. The remark holds good of those who write in Latin as of those who write in English numbers. It is an error to imagine that the employment is entirely mechanical. Whatever may be effected by discipline and habit, nothing which is excellent can here be accomplished without a high degree of taste and genius.

These qualities belonged in no ordinary measure to the first, in point of time, of the modern Latin poets, whose names I have selected, to *George Buchanan*. "Thoughts which breathe and words which burn" will be found in many of his poems. The grandeur, in particular, of his *Calendæ Maiæ* has been eloquently represented by Mr. Alison*, and is deserving of all the praise bestowed upon it by that accomplished writer. From his *Psalms*, the only blemish in which is perhaps the introduction of purely classical images and allusions, a selection might be made with advantage for the Sunday reading of schools: and wit and elegance adorn many of his smaller and lighter poems, which, however, are not uniformly free from sentiments that justly incur the censure of an age of more refinement than his own.

Correctness and harmony of numbers, delicacy of expression, beauty and propriety of imagery distinguish the poems of *Jortin*, which sometimes, as in his lines on a future state, aspire to a yet higher character. The manner in which his own thoughts are interwoven with references to heathen mythology, is one of the circumstances by which his poetry may be discriminated from that of his contemporaries: and there are those of his Latin compositions in verse, which have an air so truly classical that a stranger might well assign them to a remote antiquity.

What person at all conversant with the Latin poetry of our countrymen, is unacquainted with that of *Vincent Bourne*? And who can read it without admiring its simplicity, elegance, purity and wit? Nothing is more observable in this author than the happiness with which, in his translations, he occasionally supplies the defects or heightens the beauties of his originals. In his descriptive and epigrammatic pieces he is seldom equalled and never perhaps surpassed.

Under this excellent scholar and amiable man *Cowper*, who has honoured his memory*, received part of his education: and in the very few Latin verses of the scholar with which the public has been favoured we perceive, if I mistake not, something of the manner of the master, the same ease of construction, delicacy of thought and simplicity of phrase. One of them I beg to lay before my readers, accompanied with a paraphrastic translation of it by a friend, who with the qualifications requisite for active life unites that taste for elegant reading and composition which serves to relax the brow of care and to beguile the hours of affliction. Competent judges will, I believe, agree that in his version of the poem to which I allude, as well as in the trifle which follows it, he has attained to a degree of success which should encourage him to multiply these attempts at relieving his own anxieties and gratifying some congenial mind.

N.

VOTUM.

O matutini rores, auræque salubres,

O nemora, et lætæ rivis felicibus herbæ,

* In his *Essays on Taste*. † See the *Letters of Cowper*, published by Hayley.

Graminei colles, et amænæ in vallibus umbræ !
 Fata modo dederint quas olim, in rure paterno,
 Delicias, procul arte, procul formidine, novi,
 Quam vellem ignotus, quod mens mea semper avebat,
 Ante larem proprium placidam expectare senectam :
 Tum demum, exactis non infeliciter annis,
 Sortiri tacitum lapidem, aut sub cespite condi !

The WISH.

Ye verdant hills, ye soft umbrageous vales,
 Fann'd by light Zephyr's health-inspiring gales,
 Ye woods, whose boughs in rich luxuriance wave,
 Ye sparkling rivulets, whose waters lave
 Those meads, where erst, at morning's dewy prime,
 (Reckless of shoals beneath the stream of Time)
 My vagrant feet your flowery margin press'd
 Whilst Heaven gave back the sunshine in my breast ;
 O would the powers that rule my wayward lot
 Restore me to the lone paternal cot !—
 There, far from folly, Fraud's ensnaring wiles,
 The world's dark frown, or still more dangerous smiles,
 Let peaceful duties peaceful hours engage,
 Till, winding gently down the slope of age,
 Tranquil I mark life's swift declining ray
 Fling deeper shades athwart my lessening way,
 And pleas'd, at last, shake off this ' mortal coil'
 Again to mingle with its kindred soil,
 Beneath the grassy turf, or silent stone,
 Unseen the path I *trod*—my *resting*-place unknown!

CONCLUSION OF THE EPITAPH BY COWPER ON HIS TAME HARES.

Hic etiam jacet,
 Qui totum novennium vixit,
 Puss—
 Siste paulisper,
 Qui præteriturus es,
 Et tecum sic reputa—
 ' Hunc neque canis venaticus
 Nec plumbum missile,
 Nec laqueus,
 Nec imbres nimii,
 Consecrê.
 Tamen mortuus est,
 Et moriar ego.'

And here, his nine lives spent, poor Puss,
 Old Tiney's comrade, lies ;
 Stop, gentle passenger, and thus,
 One moment moralize.

No faithless snare his steps betray'd,
 No dog, or gunner pass'd ;
 Nor was life's genial current stay'd
 By Winter's piercing blast ;—

And yet he's gone —nor Puss alone
 Resigns his fleeting breath ;
 The eye that reads this humble stone,
 Will soon be closed in death!

EPITAPH ON KING THEODORE, BARON NEUHOF, IN ST. ANN'S
 CHURCH-YARD, WESTMINSTER.

Near this place is interred
 Theodore, King of Corsica,
 Who died in this Parish, Dec. 11, 1756.
 Immediately after
 Leaving the King's Bench Prison,
 By the benefit of the act of insolvency :
 In consequence of which,
 He resigned his kingdom of Corsica,
 For the use of his creditors.

The Grave, great Teacher, to a level brings
 Heroes and Beggars, Galley Slaves and Kings ;
 But Theodore this moral learn'd, ere dead ;
 Fate pour'd its lessons on his living head,
 Bestow'd a kingdom but denied him bread. }

THE INVITATION.

Come, come, bonnie lassie, the spring-time is here,
 The trees they are sugling, the gowans are clear ;
 The time is a'joy, and the sâul is a'love,
 And if thou'lt wed wi' me their blessings we'll prove.
 O ! think thee, my Katie, what rapture to see
 Our dawted dear weans at play round thy knee,
 To kiss their gay dimples ; ah ! wha could ask more ?
 Then glance at each other wi' hearts rinnin' o'er !
 Sae busk thyself brawly, and fash not for wealth,
 Thy Jockey is rich in affection and health ;
 And soon as at kirk thy saft hand he has ta'en,
 His labour shall keep thee a warm ingle stane.

M.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.” POPE.

ART. I. *Discourses on Evangelical Subjects; both Doctrinal and Practical.* By Richard Wright. 12mo. pp. 314. 6s. Liverpool, printed; sold by D. Eaton, London. 1811.

MR. WRIGHT is distinguished in the novel character of an *Unitarian Missionary*, and these *Discourses*, as we learn from a Dedication, “ To the Committee and Members of the Unitarian Fund Society,” are “ a specimen of his labours,” a sample in writing of the addresses he delivers *extempore*. From them, therefore, the public will be able to judge of his fitness as an instructor of the multitude, and also of the utility of the Society, under whose patronage he acts. We think that their judgment must be favourable both to the preacher and to the Society.

The “ *Discourses*” bear internal marks of being such as the author, preaching without notes, would deliver. They have not the correctness and the polish which commonly characterize the sermons of preachers of his denomination; but they amply compensate these defects by their simplicity, solid sense, clear exposition of the scriptures, earnestness, devotional spirit and practical tendency. They are the workmanship of a thinking man, and are the more interesting for being cast in an “ *Evangelical*” mould; they are a pleasing specimen of *gospel preaching* on Unitarian principles, so different from that style of preaching which is only not contrary to the *gospel*; and if

such be, as we have reason to believe they are, the sermons which Mr. Wright usually delivers in his missionary tours, we wonder not that *the common people hear him gladly*.

The “ *Discourses*” are Fifteen in number, and the subjects are of the highest importance.

D. I. from Ephes. iv. 15, “ *Speaking the truth in love,*” is entitled “ *Truth and Charity united.*” This is far from being the best sermon in the volume; but various considerations are successfully adduced, to shew that “ *Truth and love are both of heavenly origin; they flow from the same source, the fountain of infinite wisdom and goodness; and each is favourable to the interest of the other.*” p. 32.

In D. II. on “ *The Unity and Paternal Character of God,*” from 1 Cor. viii. 6. “ *To us there is but one God, the Father,*” the preacher seems to be more in his character, as a missionary. The argument is ably sustained and forcibly applied. Within so short a compass we have scarcely ever seen so full and striking an exhibition of Unitarian Christianity.—The following preliminary observations on the subject of the Divine Unity are ingenious and just:—

“ It may be proper in the outset to anticipate an objection which will be made to the arguing of this point. It will be said, all christians admit the unity of God, and consequently it is superfluous to enter on a formal proof of it. To this it is replied, though all christians profess to believe there is but one God, many contend for a plurality in the divine essence, and assert there are three

persons, each of whom is properly God; but that though each person is truly God, yet there is but one God; because the divine nature or essence is perfectly the same in each. This however seems to set aside the unity of God, as the term unity is used to express individual existence, or to designate one single intelligent being, reducing it to a mere unity of nature in several individuals. In the same way it might be said that, though there are millions of human beings there is but one man existing in so many persons, for humanity, or the human essence, in all its essential properties, is the same in all human persons, and each person possesses the whole human nature or essence, nor does the plurality of persons destroy the unity of the essence, which is common to them all. If this were said, would not the absurdity of it strike every man? But why should it be thought more absurd to say a plurality of human persons is compatible with the idea that one man only exists, than to say that a plurality of divine persons is compatible with the belief that there is only one God.

“One being, possessed of infinite wisdom, power and goodness, must be capable of producing every thing we behold in creation: only one such being need be supposed, to enable us to account for the existence of the universe, and all that it contains: one such being must be equal to the conservation and government of all things: and it is irrational to suppose more causes than are necessary to enable us to account for all the effects we perceive. The supposition of more than one infinite person, possessed of all possible perfection, is as useless as it is unnecessary; for a multitude of such persons could effect no more than one, as every that thing is possible can be done by one infinite being. It is as absurd as it is useless to suppose the existence of more than one being or person who is absolutely infinite; for infinity must comprehend every divine attribute in the utmost perfection; consequently, a plurality of infinite persons could possess no perfection, but what is as fully possessed by one such person; could perform no operation, nor produce any effect, but what one could perform and produce: a plurality of such persons would be no greater, nor any thing more, than one such person is: for as there can be no degrees in in-

finity, that which is infinite can admit of no addition by an increase of persons.” pp. 38—41.

In the conclusion of the Discourse occurs the following animated exhortation, which approves itself at once to the reason and the feelings:—

Placed as we are in the midst of the spectacle of the Creator's works, where so many glories open to our view; favoured as we are with such a rich variety and constant succession of blessings; living as we do under the paternal government of the Almighty; and having such a glorious prospect of a future inheritance in the kingdom of our father; let us not indulge gloomy thoughts, nor view things as veiled by superstition in dismal shades. Superstition paints the human frame as a prison-house of clay, the world as a dreary wilderness, mankind as a race of culprits born under the curse of God, as wretched fugitives, and the present life as a scene of misery! Our heavenly father it describes in a light the most awful and alarming, as destitute of what constitutes the paternal character. Can such representations be just? Are they either honourable to God, or beneficial to men? Do they not tarnish the divine glory, and corrode human happiness? Is not the human frame rather a palace than a prison? Is it not the most beautiful form our eyes have seen? Is not the earth rather a garden than a wilderness? What unnumbered forms of beauty, the production of inimitable skill, and inexhaustible riches it contains? Are not mankind, instead of a race of culprits born under the curse of God, his rational offspring, his family, born under his blessing and continually surrounded with his goodness? Instead of being wretched fugitives, do not the human race possess the earth, as the rich domain, the family estate, which their heavenly father hath provided for them? Is not the present life, instead of a scene of misery, a scene of varied enjoyment; and though a portion of suffering is allotted to man, would it be right to say it is greater than is necessary to render life a state of wholesome discipline?” pp. 60, 61.

“The true worshippers” are described in D. III. from John iv. 23. “But the hour cometh,

and now is, when the true worshippers shall worship the Father in spirit and in truth." We have here some useful remarks on the word *worship* in the scriptures; and the true object of worship, the character in which He wills himself to be worshipped, and the nature of acceptable worship are clearly defined.

D. IV. "Jesus the Beloved Son of God," from Matt. xvii. 5. "This is my beloved Son in whom I am well pleased, hear ye him," is on the person of Christ, and in proof that the Man of Nazareth was the same as the Son of God, and that this title belongs to his *character* and not to his *nature*, and may therefore be acquired by all such as will imitate that righteousness on account of which Jesus is highly exalted. "The practical use of the subject" is excellent,—we shall quote one short paragraph from it:—

"How are we to hear Jesus Christ? It cannot be by any secret whispers, nor by attending to sudden impulses, the effect of imagination or agitated feelings, nor in dreams or visions, nor by any immediate revelation from him, nor by any inward teaching of the spirit. These things are always uncertain, illusory, and have often greatly misled men. Jesus hath answered the above question. He said to his apostles, He that heareth you, heareth me: what they taught was by command and direction from him; they had the mind of Christ and declared it. There is no way in which we can hear him but as we hear his apostles, and we can hear them only so far as we attend to the things contained in the New Testament, where their doctrine is recorded. By hearing the New Testament we hear the Apostles, we hear Christ, we hear God who spoke by his son. Every other way of pretending to hear Christ is altogether imaginary and deceptive." pp. 101, 102.

D. V. "The preaching of Christ crucified," from 1 Cor. i.

23, "We preach Christ crucified," is an admirable specimen of the true missionary style of preaching, argumentative yet persuasive, plain but not trite. A few extracts will justify our encomium.

"Though all christians admit that Christ was crucified, notions have prevailed, and still prevail, incompatible with this fact in its full latitude and simple import. What the apostles testified was not merely, that something which belonged to Christ, which constituted a part of him while on earth, was crucified; but that he, himself, the very Christ, in his real and proper person, was crucified.

The fact we are contemplating could not be real if in the nature of things impossible. Unless Christ, in his proper person, was capable of suffering and dying, it cannot be true that he actually suffered and died. If only a part of him could die, and if that part was extremely diminutive, in comparison of his real person, it follows that it was not the real Christ that died for us, but only such diminutive part of him. Had Christ been the self-existent God, it would have been impossible for the Jews to have crucified and slain him. It is in the nature of things impossible that God should suffer and die. Who can suppose that the Jews either did, or could, crucify the Almighty? that the Being, whom the heaven of heavens cannot contain, was hanged on a tree, laid in a tomb, and raised from the dead? that the only living and true God gave up the ghost? Tremendous thought! if God died who then could live? for in him all live, and move, and have their being. Had God died, the whole creation must have sunk in ruins, the universe have become a vast tomb! Had he died, who is the life of all, where could life have remained for a single moment? Had God died, who could have raised him up? It is not a shadow I am combating; many good men have used such unguarded language as conveys the idea that God died; have talked of a dying and rising God, and multitudes of christians imagine that Christ, who was crucified, was truly God. Had the apostles taught that the Messiah was truly God, they could not without manifest self-contradiction have taught

that he died, they could not consistently, have preached a crucified Christ.

"I shall be told that though Christ is truly God, he is also man, and that it was the human nature simply that suffered and died. I ask, was the human nature, simply, the Christ, the Son of the living God? If this question be answered in the affirmative, it follows that he was simply a man; if it be answered in the negative, it is a consequence equally unavoidable, that what died and rose was not the Christ, the son of the living God. While it is admitted that a divine person could not die, that it was man only that died, and that the same person who died is the Christ, I see not how the conclusion can be avoided, that Christ is simply a man.

"As the New Testament proves that Christ was truly a man, and all the facts recorded suppose him to be simply such, he was capable of being crucified and slain. He was susceptible of pain, assailable by death, his enemies had power to afflict and distress him. He could experience the deepest anguish of mind, feel the bitterness of reproach, the horrors of crucifixion, the agonies of the most cruel death, aggravated as it was by a thousand painful circumstances. I repeat, the true Christ was capable of all these things, and did actually endure them. To transform him into a God is to diminish, not to say destroy, the reality of his sufferings, and the love he manifested in sacrificing himself for the salvation of men.

"The apostles preached a crucified man as the Christ. Had human nature been merely what he assumed, merely an appendage, without which he had existed from eternity, and not what was essential to his being, what constituted his real person, the crucifixion of his human nature would not have been the crucifixion of Christ, but merely of what he assumed, of the flesh which veiled his person. Had he been the infinite Jehovah, there would have been no more proportion between that which was crucified and his real person, than between a grain of sand and the universe, between finite and infinite. There is more proportion between a single hair on the head of a man and his complete person, than between a created nature and absolute

deity; yet who would say, because a single hair had been plucked from the head of a man and broken to pieces, the man had been slain and torn in pieces? But would not this be as proper as to say, that Christ is the eternal God, and that he was crucified, merely because the human nature which he assumed, between which and his person there is an infinite disproportion, was crucified." pp. 108—112.

"Lastly. Let the remembrance, my fellow christians, that Christ was crucified, and that the gospel comes to you sealed with his blood, render him the more lovely in your eyes, and his words the more precious to your souls. How difficult was the obedience he had to perform! How painful the sufferings he had to endure! Will you not imitate his steadfastness in the paths of duty? his patience under all his sufferings? Think what it cost him to bring you the glad tidings of salvation and eternal life, to assure to you all the blessings of the gospel! Can you lightly esteem what cost him so much to reveal and confirm? Can you trifle with blessings which cost him so much shame and suffering and even his own most precious life? O! prize the gospel, prize it the more because it was communicated by your crucified master.

"Think of the love which Jesus manifested to a guilty world! He thought no sufferings too great to endure, not even the death of the cross, that he might effect the salvation of men. Ought you not to love him? and if you love him shew it by your obedience to his commands. Do you profess to be his disciples? Can you then live to yourselves? No: imitate his love.

"See the man who died on the cross, crowned with glory and honor, appointed heir of all things! Behold what Jesus hath attained, and what his followers are encouraged to expect! Follow this glorious leader, serve this beloved master, and you too shall triumph over death, and be for ever with him." pp. 124, 125.

(To be continued.)

ART. II. *The National Religion the Foundation of National Education: A Sermon preached in the Cathedral Church of*

St. Paul, London, on Thursday, June 13, 1811: being the Time of the yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster. To which is added, a Collection of Notes, containing Proofs and Illustrations. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge. Second Ed. London, printed for Rivingtons. 8vo. pp. 33.

WE allow that it is the right of the members of the church of England to lead their offspring into an early acquaintance with doctrines and ceremonies which are objects of their own attachment: and we perceive with pleasure, yet without surprise, that Dr. Marsh abstains from personal invective, and disclaims any thing like intolerance, in urging the pretensions of the national religion to be the foundation of national education. At the same time, we are of opinion that he does not exhibit a just view of the comparative merits of Dr. Bell and Mr. Lancaster, as the respective inventors and conductors of systems for communicating elementary knowledge to the children of the poor: we cannot always subscribe to his statements or acquiesce in his reasonings; we think that occasionally, though undesignedly, he has advanced or insinuated charges which he cannot sustain against those who differ from him—and to his sermon we still more strongly object that it is calculated to keep alive and extend needless suspicions and injurious alarms.

It will be necessary that we support these objections, for which

purpose we shall animadvert upon what we deem the most exceptionable passages of the discourse.

P. 5. “—the religion by law established must always be regarded as the national religion.”

Here Dr. M. removes the ambiguity of his title-page.

What, however, is the fact? To say nothing of Great Britain, let us survey the state of things in Ireland, and ask, whether the religion established *there* by law be in any other sense the national religion than as it is exclusively invested by the civil government with wealth and honour? Certainly *the religion of the bulk of the nation* is not in that country the religion which is established by the laws.

Ib. note (3). “In all countries, both ancient and modern, the religion of the state has been the basis of education for the citizens of that state.”

But what if, as in the instance just produced, the religion of the state and the religion of the bulk of the nation happen to be different? Dr. M., moreover, has not forgotten to inform us that at least our own country furnishes one exception. (p. 8, note 4.) Besides, national education is not necessarily education prescribed by law: it usually means *general education*, whether conducted under the official or the private patronage of men in power.

P. 6. “The good effects of this system [parochial education] in Scotland on the religion there established is (are) known to every man who is acquainted with that part of our island.”

Its good effects on *the general habits of the people* are known not merely to every man who is acquainted with that part of our island, but further to every man who has met with any of the na-

gives. Of its beneficial influence on the Scottish kirk we are not quite so confident. We speak from inquiries made by us on the spot: as large or a larger proportion of the inhabitants secede from the church establishment as of the inhabitants of South Britain from our hierarchy. That our readers may judge of the effects of placing the *whole* system of education under the superintendence of a parochial clergy, we copy the following paragraph from the Glasgow Courier of May 31, 1811.

“ General Assembly.

“ The committee appointed upon the reference from the presbytery of Glasgow respecting Sunday Schools reported that the presbytery acted properly in bringing the subject before the assembly; that the jurisdiction of presbyteries, by acts of Parliament, extends not only to parochial, but to all teachers and schoolmasters; that the school taught by Mr. Moor in Glasgow ought to be suppressed by the presbytery, as he entertains most erroneous religious opinions, and if their efforts are ineffectual, that they should apply to the civil magistrate, to enforce their authority, &c. The assembly agreed to the report.”

P. 7. “ Do the members of the establishment shew the same wisdom with the dissenters in promoting plans of education where no provision is made for the national religion—or where it is a matter of indifference whether the children, on a Sunday, frequent the conventicle or the church?”

Is Dr. M.'s use of the word *conventicle* strictly accurate? Is it liberal and handsome? Is it worthy of a fair reasoner and of a man so gifted and accomplished? Must we suppose him still ignorant of the import of the term?*

P. 10. note (5). “ It is obvious from the general tenor of this Introduction,

[Mr. Lancaster's to his work entitled *Improvements in Education*] that the word *sect* is there applied as well to the established as to the tolerated religions in this country.”

We shall not justify the selection of incorrect and offensive words either by Mr. Lancaster or Dr. Marsh. But, really, when the Margaret professor calls a dissenting place of worship a *conventicle*, he is much more inaccurate than the author of *Improvements in Education* who styles the established religion a *sect*. In the eyes of the see of Rome it is as much a sect and sectarian as those whom some members of our Protestant hierarchy delight to stigmatize as such. Henceforth let Dr. M. be more cautious and impartial:

Respicere ignoto *disceat* pendentia tergo.

P. 10. “ This system he conducts,” &c.

And this system is, in truth, a mechanical plan of teaching children to read, write and cypher with ease and expedition. Consequently, being simply a mechanical invention, it neither has nor can have a relation to any one class of religious tenets more than to another. It stands, in this respect, on exactly the same ground with Braidwood's ingenious method of instructing the deaf and dumb, which received the warm approbation of Dr. Samuel Johnson, and to which he never objected that it did not comprehend the church catechism and the thirty-nine articles.

P. 11. “ Even neutrality, however strictly observed, is in *this* case a kind of hostility.”

Neutrality must, surely, be alike favourable or unfavourable to the churchman and the dis-

* Mon. Rep. Vol. V. 406.

senter. Or if there be any difference, the advantage must be on the side of the establishment; supposing its claims to be founded on Scripture, and granting, as Dr. M. has elsewhere assumed, that we have no reasons for dissent!

Let him not lightly infer that, if dissenters countenance a judicious plan for the instruction of the children of the poor, hostility is meditated to church and state. This is alarm, and, as fear awakens other painful and some unkind feelings, it is a pernicious as well as false alarm. The general adoption of the Lancastrian system by the dissenters, has been owing first to their conviction of its superior excellence, in point of mechanism and economy, secondly to its being submitted to public and general use before Dr. Bell's was employed within the united kingdoms.

P. 12. "Instead therefore of *advantage* from that neutrality, we may certainly expect the reverse."

A learned member of the university of Cambridge and zealous minister of the establishment, regards this neutrality with more correctness as convertible to the purposes of any religious denomination, to those, of course, of his own communion: and he has therefore avowed himself a friend of the Lancastrian system of instruction.* It is not that Mr. Dealtry surpasses Dr. Marsh in talents or attainments: but, happily, he does not write under the influence of the same alarm; nor does he suppose that the church is endangered when bibles are circulated without liturgies, and

children taught to read the volume of salvation.

P. 14. "The mechanical part has advantages which no other system possesses."

We must remind Dr. M. and our readers that *the whole* of Lancaster's system is mechanical. He *reasons* as though this mechanism were either defective or injurious, as though it is not and cannot be directed to any specific religious object. We have heard indeed of the recent surprise of certain church dignitaries on learning that in all the Lancastrian schools the children read the bible, and that in some of them the collects and catechism of the establishment are regularly used.

P. 15. "It was invented more than twenty years ago by a clergyman of our own church, who also first practised it, and practised it with great success, in a public institution at Madrass."

The question is, by whom and at what time was it first practiced and applied to general instruction in England. We think very highly of Dr. Bell: we acknowledge Mr. Lancaster's obligations to him. But we also know that this "intelligent and active man" so much improved on the plan as to be well entitled to all the patronage which he has received. If Dr. M. is desirous of making himself acquainted with the facts of the case, we refer him to the pamphlet of Mr. Joseph Fox.

Some considerable persons, who at present are strenuous advocates for the exclusive use of the system of Dr. Bell, requested Mr. Lancaster to undertake the organization of their schools, when those schools were either formed or newly modelled. The application was successful: and a few

* Dealtry's Reply to Wordsworth.

years elapsed before the imagined hostility of the Lancastrian system to the church of England was attempted to be shewn. It is highly probable that when Dr. Bell readily gave Mr. Lancaster, whom he knew to be of the society of Friends, every advice and assistance in his power, this hostility was unperceived by him: it is more than probable that our venerable sovereign, the members of his family and the great personages who have aided and protected Mr Lancaster, were rationally insensible to the danger. They have seen, as we see, that this system, more effective and economical than Dr. Bell's, may be and has been converted with equal ease to the immediate service or wants of the establishment. On this principle, and with this view, it has been encouraged, if we are rightly informed, by the university which Dr. Marsh adorns.

P. 23. "In the one form it is a church of England education: in the other form it is not so."

Dr. M. should have added, as truth and candour demanded, "but is equally capable of being made so."

Ib. note (27). "It appears, however, to be more favourable to Unitarianism than to any other form of religion, at least if the report be accurate, which was printed in the Morning Chronicle of June 6th, last, relating to the meeting of the friends of the Unitarian Fund."

This, we take it, is an instance of the argument *ad invidiam*. Whatever be its point, it has no force, *telum imbellis sine ictu*. If judicious instruction be favourable to reading and inquiry, it must, ultimately, be favourable to truth. Will Dr. M. deny this proposition? Or will he shrink

from the application of it to conformity and dissent, to Trinitarianism and Unitarianism? It is only on the admission that Unitarianism is the truth, that it can be promoted by the diffusion of the Lancastrian system. Yet the process is so gradual, the event, according to human feelings and opinions, so remote, that, surely, we may have credit given us for the common sense and common charity of not being actuated exclusively or immediately by any such consideration.

28.—"The state *has* made an alliance with the church."

Just as much as with any thing else which rests upon the will and the provisions of the state. Happily for the public, the church is a dependent power, nor capable, as Warburton and Dr. M. have dreamt, of contracting an alliance.

Ib. "By detaching men from the church, we create divisions in the state."

\ The fact is denied. Disaffection to a particular form of doctrine or discipline, implies no disaffection to a government of which the principles are solid and the administration mild and just. We speak with rational confidence when we say that there are no better subjects of the state than the dissenters of this country. Men who conscientiously render unto God the things which are God's, will conscientiously render unto Cæsar the things which are Cæsar's. But they will not, like Dr. M. confound the one with the other, lest they be in danger of forgetting both.

P. 30. note (34). "It is to be hoped that we shall never fail to join hand and heart in promoting objects of general benevolence."

This too is our hope. Precisely church which have of late been such an object we conceive to be sounded in the public ear, is at the countenance of Lancastrian schools, and a lamentable proof of the ease with which party spirit and party cries may be raised in this otherwise most favoured country.

P. 31. "Though without the bible the liturgy has no support, yet without the liturgy men are left in doubt whether the principles of our faith should be embraced by them."

—A most remarkable concession! Were we of Dr. Marsh's communion, we should exclaim,

We would not hear your enemy say so.

What! is the Margaret Professor a Christian and a Protestant, and can he doubt whether the religion of the Church of England be inculcated or not in the Bible, whether it can be completely found in the word of God or in liturgies, rubrics, canons and catechisms framed by man? *Publish it not in the streets of Askelon*, lest the Milners of another church triumph and reproach us. —No wonder that the Bible Society and the Royal Lancastrian system are opposed by the same men, upon the same principle!

That the abilities and the time of Dr. M. should be employed in reasoning from ecclesiastical statutes, and not from the scriptures, that the man who could supply, although he has not completed, the notes to Michaelis's *Introduction*, &c. should write and deliver this sermon, is the subject of our unfeigned concern. Of the true state of the question between Dr. Bell and Mr. Lancaster, he totally loses sight: for the simple inquiry is, which of the two systems of instruction is the more expeditious, economical and effective? To make this discussion subservient to those mischievous alarms about the danger of the

Under the august patronage of the head of the English church, we doubt not that the superior utility of Mr. Lancaster's plans and the purity of his motives will be seen and acknowledged by a discerning nation. In this instance "the king's name" has been indeed, and long, very long, may it continue! "a tower of strength." N.

ART. III. *Uncorrupted Christianity unpatronised by the Great.* —A Discourse delivered at Essex-street Chapel, March 24, 1811; on the Decease of Augustus Henry, Duke of Grafton. By Thomas Belsham. 8vo. pp. 52. Johnson.

In a former number of our work, (p. 245—251.) we made use of the biographical part of this discourse; we shall now give a brief outline of the argumentative part, which is not less interesting or instructive.

Mr. Belsham remarks that a religious profession is popular in the present day, which he accounts for from various causes. The 1st is "the rapid growth of *methodism*"; the 2nd is "the distinguished and meritorious example of piety and good morals which is exhibited from the throne"; the 3rd is, "that foul and groundless clamour, which for political and party purposes was raised some years ago against a neighbouring country, as a nation of *atheists* and *infidels*"; and a 4th is "the

present very awful and alarming freedom and charity. He has here published the "Thoughts on

In many persons, the preacher of two most eminent writers on states that "this appearance and subjects most interesting to the parade of religion is mere hypocrisy", "in some it degenerates into superstition", in others "into enthusiasm and fanaticism", and in others, again, "is the dictate of gross self-interest." But with all these allowances he admits that there is likewise much real and substantial religion. He then attempts to solve the problem, how, with all this religious profession, there is so small a proportion of persons who embrace a rational and truly scriptural system of Christianity; and attributes this state of things to four principal causes,—the prejudices of education, the law of fashion, the dictates of self-interest, and finally, erroneous conceptions of social duty."

There follows a spirited sketch of the character of the late Duke of Grafton, which is closed by an earnest persuasive to the making of all needful sacrifices for truth and a good conscience.

ART. IV. *Thoughts on True Religion, Heresy, Schism and Toleration, by John Milton. To which are added, Remarks on Essentials in Religion, Charitableness and Uncharitableness, extracted from the Writings of Isaac Watts, D. D.* 12mo. pp. 32. Harlow, printed by B. Flower; sold by Jones, and Eaton, London: 6d. or 5s. a dozen.

The religious world is under great obligations to Mr. Benjamin Flower, for sending forth from his press so many pieces in favour of

ART. V. *A Manual of Morning and Evening Prayers, for the Closet. By Joshua Toulmin, D. D.* 12mo. pp. 62. 1s. Johnson. 1809.

We regret that we have so long overlooked this little work, which we can sincerely recommend for the spirit of fervent, rational and Christian devotion which it breathes. By the substitution of plural for singular pronouns, it might be properly used in Family Worship.

ART. VI. *Sketches of Sentiment on several important Theological Subjects; to which is added, An Address to Christians of various Denominations with a View to promote Union. By James Clarke.* 12mo. pp. 104. Printed, Newport, Isle of Wight; sold by Williams, London.

This little miscellany is evidently the fruit of a serious, thinking and candid mind, but of a mind under a theological cloud. The Sketches are pictured by a pencil, sometimes dipt in Swedenborgianism, sometimes in Quakerism, but always in charity. Whatever the reader may think of the book, he cannot rise from the perusal of it without esteem for the author.

Mr. Clarke has not kept a watchful eye over the press; for in his stance, he addresses the "Arminians," (Arminians,) p. 87.

INTELLIGENCE.

Manchester New College removed to York.

The Annual Meeting of Trustees of the Manchester New College removed to York, was held on Friday, August 30, at the Cross-Street-Chapel rooms, Manchester: Ottiwell Wood, Esq. in the chair. The proceedings of the Committee since the last annual Meeting, were confirmed, and the treasurer's accounts for the year, ending June 30, 1810, were audited and passed. The income of the year exceeds on the whole what it has ever been before, but the expenditure has also necessarily increased. There is a defalcation in the old subscriptions of 31*l.* 9*s.* 6*d.* per annum, arising from death, insolvencies, &c. but new subscriptions have been received amounting to 83*l.* 4*s.* and the Subscription List is now 510*l.* 18*s.* 6*d.* per ann. The Benefactions were considerably less than in any of the three preceding years, but during the meeting, the treasurer received through the hands of Samuel Jones, Esq. of Greenhill, the very liberal donation of one hundred pounds, from Lewis Loyd, Esq. of Lothbury, who was formerly a student in the College. The Exhibitions received from different funds for the divinity students, are the same as on former occasions. The rental arising from the property in Manchester is increased, all the houses having been occupied, but at present one of them which produced fifty five guineas per ann. is again vacant. The congregational col-

lections a little exceed the amount of last year. The interest of the permanent fund increases gradually in proportion to the annual addition that is made to the fund.

The number of Divinity Students in the College has been eleven, nine of whom were on the foundation and two at their own charge: a twelfth was admitted, but he was obliged by ill health to return home soon after the commencement of the session. One hundred guineas has been expended in philosophical apparatus, and 31*l.* 5*s.* 3*d.* in books for the library. The repairs of the buildings in Manchester have been heavier than usual, and the institution of prizes increases the amount of the incidental expences. The expence incurred in converting the centre building of the premises in Manchester, into two dwelling-houses, amounted altogether to 792*l.* 3*s.* 10*d.* Of this sum a balance of 128*l.* 13*s.* 6*d.* remained undischarged, which has been paid this year.

The meeting appropriated out of the balance in the treasurer's hands, the sum of 200*l.* towards redeeming the debt incurred by the purchase of the property in York, mentioned in the last report, being the first payment for that purpose; and the further sum of 44*l.* 12*s.* 6*d.* to the Permanent Fund, being one half the amount of the benefactions received in the course of the year: hitherto the whole amount of the benefactions received since the establishment of that fund have been added to it, but the small balance that remains in the treasurer's

hands, would not admit of so large an appropriation this year. No additional expence will be incurred by the purchase of the buildings in York, as the Trustees are to receive an adequate rent for them, from Mr. Wellbeloved: they have been enabled to purchase them by the kindness of certain individuals of their body, who have agreed to advance the purchase-money on the condition of its being repaid to them by small annual instalments.

The Trustees and the friends of the College dined together, as usual, after the meeting; between fifty and sixty gentlemen sat down to dinner, being considerably more than on any former anniversary. The public will learn with pleasure, that an institution of so much importance to the Dissenting body, is annually receiving new support, and it is hoped that it will continue to experience increasing patronage till its funds become adequate to the maintenance of Divinity students in sufficient numbers, to afford a regular supply of ministers, adequate to the wants of the Dissenting community.

Abstract of the Treasurer's Report for the Year, ending June, 30, 1811.

RECEIPTS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Annual Subscriptions	487	17	6
Benefactions (exclusive of 100 <i>l.</i> since received from L. Loyd, Esq.)	89	5	0
Congregational Collections	195	2	0
Exhibitions granted to Divinity Students	194	7	8
Rents of property in Manchester	242	19	7
Interest on Permanent Fund and on money in the Treasurer's hands	45	9	6
	<u>£1255</u>	<u>1</u>	<u>3</u>

PAYMENTS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Rev. Charles Wellbeloved, Salary	120	0	0
Rev. William Turner, Jun. do.	80	0	0
Rev. John Kenrick, do.	80	0	0
Charge for nine Divinity Students	472	10	0
Philosophical Apparatus and Books for the Library	136	5	3
Taxes and Repairs on Property in Manchester	61	7	6
Incidental Expences	84	15	10
	<u>1034</u>	<u>18</u>	<u>7</u>
Surplus for the Year 1810—11.	<u>£220</u>	<u>2</u>	<u>8</u>

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Balance in the Treasurer's hands June 30, 1810	169	4	3
Add Surplus for the Year 1810—11	220	2	8
	<hr/> £389	6	11
Deduct the following Payments.—			
Manchester Buildings, Balance of			
Account for converting the			
Centre Building into two	<i>l.</i>	<i>s.</i>	<i>d.</i>
Dwelling-Houses	128	13	6
York Buildings, first Instalment	200	0	0
Permanent Fund	44	12	6
	<hr/> 373	6	0
Balance remaining in the Treasurer's hands, } August 30, 1811.	<hr/> £16	0	11
		<hr/>	
			W.

*Extracts from the Report of the
Committee of the Unitarian
Fund, 1811.*

The Committee of the Unitarian Fund have the satisfaction of reporting generally for the information of the society, that the past year has exceeded every preceding one in the activity of the missionaries, and it is hoped also in the success of their labours.

It was announced in the last Report, that *Mr. Lyons*, of *Chester*, had engaged to undertake a second missionary tour to *SCOTLAND*, that very promising field for exertion. Most of the members, it is presumed, were made acquainted with the fulfilment of his engagement by the account of his tour published under the direction of the Committee, in the *Monthly Repository* for January of the present year. (p. 60.) It is not therefore necessary for the Committee to lay before the meeting the particulars of his Journal; it may be sufficient to say that he travelled upwards of 1200 miles, was from home 56 days, and preached 34 times,

Towards the expenses of this missionary journey the Scotch brethren contributed liberally; thus testifying their sense of the importance of the measure, and uniting their exertions with our's.

The communications from Scotland express the highest gratitude for *Mr. Lyons's* able and judicious services, the effect of which is in some instances already apparent.

At *GLASGOW*, one of the Unitarian societies is become so numerous, and the members are so firmly united and zealous in the cause of religion, that they have taken a new house for worship, which will hold 800 or 900 people, and have engaged the *Rev. James Yates*, son of the *Rev. John Yates of Liverpool*, to settle amongst them as their minister for a year. The Committee earnestly hope that the experiment will succeed, and that this temporary engagement may ripen into a permanent connection, useful and honourable to both parties, and serviceable to the interests of the pure gospel of Jesus.

The good effects of having a regular Unitarian congregation, under a respectable and popular preacher, at *Glasgow*, must be at once acknowledged. From the resort to it as a commercial city, this circumstance is of no light importance to the Unitarian public; from its being one of the first British universities, and that to which Unitarian youths are most likely to be sent, its benefits are beyond present calculation. The brethren speak with grateful sensibility of the occasional services of some Unitarian ministers from England, and hope that as they are now become better known, and as their place of meeting will afford good accommodation to a large audience, they shall be favoured with the services of all our Unitarian preachers who may chance to travel to *Glasgow*.

The settlement of a minister at *Glasgow* does not supersede the necessity of future missionary exertions in Scotland, or even in that place. The *Glasgow* society are still desirous of the visits of our missionaries to strengthen their hands and to quicken their zeal; and all the other parts of Scotland must remain, humanly speaking, without them, in ignorance of the Unitarian faith. Arrangements have therefore been made with *Mr. Wright* to undertake a second journey to Scotland this summer—he will set out upon it in a few weeks, and will employ in it two or three months.

The missionaries stationed in WALES have this year continued to labour with every prospect of success. The number of Unitarians is perpetually increasing in that part of the kingdom; and

new openings are daily presenting themselves for our preachers. *Mr. Lyons* is under an engagement to make a preaching tour, through the Principality, of some weeks, and will enter upon it immediately after his meeting. His presence is anxiously looked for by the Welsh brethren. The Committee have appointed *Mr. Philips* to accompany him through the country.

Various plans and many suggestions have been submitted to the Committee with respect to the conduct of the missions in Wales, but they have foreborne any decision until the report of *Mr. Lyons* shall have made them better acquainted with all the circumstances which must affect their judgment.

The UNITARIAN FUND has been most respectfully referred to in various resolutions of Unitarian Associations in Wales, and collections on its behalf have been in some places resolved on.

In reporting the measures adopted for the promotion of Unitarianism in ENGLAND, the Committee are called, both by their duty and feelings, to explain in the first place one, which they humbly conceive will prove of more importance and be more advantageous in its result than any single step previously taken: they refer to the appointment of *Mr. Wright* to be a PERPETUAL MISSIONARY. The idea of this was suggested by the numerous applications for visits from him, and by the impossibility of his meeting the wishes of our Unitarian brethren in various parts of the kingdom, consistently with his engagements as the sole minister of a particular

congregation. Well assured of his zeal and of his fitness for the office, the Committee did not hesitate to apply to him on the subject. His answer was marked by his accustomed frankness, and at the same time by prudence, and displayed both his regard to his own congregation, and his supreme affection for the interests of truth. He professed himself willing to take upon him a permanent missionary character, if it could be done with the approbation of the *Wisbeach* congregation. They were immediately consulted by the Committee, and expressed themselves prepared, though with reluctance, to surrender up their minister for a wider and more important service. Terms were arranged between *Mr. W.* and the Committee, and it was finally agreed, that he should still be considered as the pastor of the *Wisbeach* Church, but that he would relinquish his salary in favour of a colleague; That he should travel in distant places at the discretion of the Committee during six months of the year, that three months should be devoted to the counties adjacent to *Wisbeach*, and the remaining three months reserved for the congregation at *Wisbeach*; and that, for the reimbursement of all his expences and the remuneration of his labours, the Fund should al-

low 100 Guineas per annum.

The Committee congratulate the meeting upon an arrangement so auspicious to the reputation and usefulness of the society, and so promising with regard to the Unitarian cause. *Mr. Wright* will now be able to go over the United Kingdom, carrying the glad tidings of pure Christianity. Should his valuable life be spared and his ability preserved, not a county in *England* but will in a few years have been traversed by him. *Scotland* may again and again be benefitted by his labours; *Wales* may become familiar with his teaching; and even *Ireland* may be roused by his arguments and persuasions to religious inquiry. Having so valuable an instrument under providence, there is only wanting the liberality of the members of the Fund and of the public at large, and wisdom and zeal in the successive Committees, to make Unitarian missions a blessing to the whole kingdom.

Under his new character, *Mr. W.* has made an entirely new and most important journey to the *West of England*; but before the Committee lay before the meeting an account of this interesting mission, they beg leave to submit an abstract of his ordinary labours which they are happy to do in his own language.

	Miles	Days	Discourses
1810, June. A Journey in the South of Lincolnshire	36	4	1
July. Journey to Chester and several other places in that district	450	32	14
August.—In South of Lincolnshire, as far as Boston	60	5	4
September.—In Norfolk	117	6	2
October.—Into Yorkshire	280	19	18
November.—In Lincolnshire to the North Marshes, &c.	160	13	8
December.—In Cambridgeshire and Suffolk	130	11	7
1811, January. First Journey, in South of Lincolnshire and to Boston	60	8	3

			Conversa- tion with Individuals
Second—again in the South of Lincolnshire	25	3	
Third—In Norfolk	80	5	1
Fourth—In the South of Lincolnshire	20	2	1
February.—In Lincolnshire and Yorkshire	260	20	13
March.—In the South of Lincolnshire and to Spalding	50	6	2
Thirteen Journeys	1728	134	74

“ *Remarks.*

“ LINCOLNSHIRE.—In this county the cause of Unitarianism continues to make progress. Since our last anniversary, the doctrine which I have no hesitation in calling the true evangelical doctrine, being convinced it is identical with what our venerated Master and his apostles taught, has been introduced, by public preaching in, four places where it had not been publicly taught before, three of them market towns*, and books are put in circulation, which it is to be hoped, will produce a good effect. At each of the places referred to, respectable audiences attended and heard the word with much seriousness; and I was solicited to visit them again the first convenient opportunity.

“ In the *North Marshes* some unfavourable circumstances have occurred, but those who have received the doctrine stand firm, and are increasing in knowledge and Christian liberality; imperishable seeds are sown, and could there be public preaching more frequently, no doubt the work would go on more rapidly. As it is, the few Unitarians, dispersed as they are in this district will continue to excite attention and awaken a spirit of free enquiry, the occasional labours of a missionary will stimulate their zeal,

and encourage them to persevere, the leaven of truth and charity will continue to operate, until the way is prepared for, and circumstances will admit of, the more regular ministration of the word among them.

“ In the *South Marshes** I have lately found individuals in different places who are either Unitarians, or favourably disposed towards Unitarianism and, heard of others whom I have not yet had opportunity of seeing. Some openings for public preaching have already been found, and there is a prospect of others. The people shew much readiness to hear the word. I hope the time is not far distant when the North and South Marshes will form a regular circuit for an Unitarian Minister. In those obscure parts it is not likely societies can be formed capable of supporting such a minister; but one active and laborious preacher might supply a number of places, and go round his circuit about once a month.

“ I refrain from making any remarks respecting those places where regular congregations are formed, and have ministers to officiate among them, as the information will come best from such ministers.

“ On the whole, the Unitarian

* Spalding, Louth, Burgh; the other place is Orby, a village.

* A district commencing a few miles below Boston, and extending to the North Marshes.

cause in Lincolnshire, where a few years back it was either unknown, or regarded with horror, is in a promising and encouraging state.

“*Thorne and its neighbourhood in YORKSHIRE.* Here things are going on well. Though our friends have no person among them capable of preaching, they continue to meet together, in *Thorne* and a neighbouring village, for the worship of the one and only God, and to edify one another by reading and conversation. When a missionary visits them he has many hearers, who are always very attentive, both in *Thorne* and three neighbouring villages where he has opportunity of preaching. It is but a little more than five years since the attempt was first made to introduce rational and liberal views of Christianity in these parts: and now there is good reason to think, could a meeting-house be erected, and a suitable minister found to occupy it, who would also preach much in the villages, a good Unitarian congregation might be established; but this is not practicable at present; still I hope it will at a future time be accomplished.

“Since our last anniversary I have visited and preached among our Unitarian Bap'tist friends in *York*, and also visited and preached to a congregation they have collected a few miles from *York*. I was received and treated by them with much candour and affection. They have a deep sense of the importance of truth, and are zealous in its cause. I think they increase in liberality; and liberality associated with zeal for truth, cannot fail to produce important effects. Zeal for truth

without liberality will generate bigotry, and liberality without zeal for truth will produce indifference.

“Though my worthy friend, *Mr. Kirby*, has for several years had the greatest discouragement, as a minister, in his situation in *Norfolk*, from which he has lately removed to another in which he is likely to be much more useful, his labours in the former seem not to have been altogether in vain; some effects have been produced which there is reason to hope will be permanent; but the good seeds he has sown must in future be watered chiefly by Unitarian missionaries. Under the greatest discouragements, it ought to be remembered, that no good effort, well-directed, can be ultimately lost.

“The remarks I have made in this paper relate chiefly to what I shall regard in future as my winter circuit, in which I have hitherto laboured with pleasure, and with as much success as could reasonably have been expected; and in which, if God be pleased to continue my life and strength, I hope still to labour with increasing pleasure, and to see effects produced far surpassing what have yet appeared. The cause in which we are engaged, and our labours to promote it, are as yet every where in their infancy: what has been already done ought to be regarded as but the commencement of a great work, which calls for every possible exertion, and the earnest of what will be effected by increasing efforts and persevering labours. Enough has been done to prove, that Unitarianism is capable of becoming, as in the first ages af-

ter the Christian æra it was, the religion of the poor; and as our resources and strength increase, I have no doubt, this will be proved on a much larger scale. The common people heard Jesus gladly, and why should not the common people in England, as well as Judea, hear the pure and simple doctrines of divine truth gladly? They have too long been misled and abused by the clamours of bigotry, the rant of enthusiasm, the jargon of mystery, and the misapplied terms—orthodoxy and evangelical. It is high time for the enlightened friends of truth, lovers of mankind, to disabuse and set them right, by using all possible means that they may hear the gentle accents of charity, the sober voice of truth, the plain doctrines of revelation, and such an explanation of scripture terms as they can comprehend. God grant that every measure calculated to enlighten and improve mankind may be adopted and crowned with success.”—

The Committee regret that they cannot present the meeting with more than an epitome of the labours of this faithful servant of Christ; but they cannot refrain from obtruding upon the patience of the subscribers two short extracts from his journals. One is from his account of his visit to *Chester*, dated August 17, 1810.

“I made two preaching excursions in *Cheshire*, and preached during each excursion at *Kelsall*, and at *Kingsley*. *Kelsall* is seven miles from *Chester*; I preached in a farm-house there; we had pretty good and attentive audiences; many of the hearers were Calvinists and Methodists. My first discourse there was on the doctrine

of reconciliation, the last on the unity of God and the mediation of Christ. It is proposed that in future *Mr. Astbury*, who is the Unitarian minister at *Kingsley*, should preach once a fortnight at *Kelsall*. *Kingsley* is fifteen miles from *Chester*. At this place there is a small meeting-house, in which I preached twice; it was very well filled each time. The congregation consists chiefly of poor people. *Mr. Astbury*, their minister, is an unlearned man, but possesses good sense, steady piety, has acquired a considerable knowledge of the scriptures, has much liberality, and is zealous in the Unitarian cause. He informed me of a congregation of Unitarian Baptists at *Rosendale*, in *Lancashire*, near the borders of *Yorkshire*. He says they are numerous, diligent in their enquiries after truth, and zealous in its cause.”

The other is from a *Lincolnshire* and *Yorkshire* tour, in October.

“*Barnbydoon*. Here I preached once to a room full of hearers, who shewed close attention. Our leading friend here has had his sincerity as an Unitarian put to the test. He is a poor man, a mechanic. The clerk of the village died lately, and the office was offered him, which he firmly declined, saying, ‘I believe in but one God, and how can I in conscience say Amen to three!’”—

If these extracts give pleasure to the meeting much more will the account of the mission before referred to in the WEST OF ENGLAND, which the Committee think it their duty to present to the meeting, as a debt of justice to *Mr. Wright*, as their own justification in the serious arrange-

ments they have ventured to make with him, and as another decisive proof of the utility, of the necessity of the Unitarian Fund, and of the disposition of the Unitarians throughout the country to welcome and assist its efforts. Nothing more needs to be said than that the tour which it relates was not undertaken without pressing invitations from ministers and others in that part of the country.

Abstract of Mr. Wright's Journal of his Western Missionary Tour.

"I entered on my mission to the West under a deep impression of its importance, and with some anxiety lest it should not be executed to advantage, the ground being to me quite new, and most of those I had to visit strangers; but I thank God for enabling me to go through it with pleasure and with success.

"Reckoning from the time I left home to my return to London, this mission employed me sixty-four days: i. e. from the 25th of March to the 28th of May; during which I travelled about nine hundred miles, and preached fifty-two times, besides engaging in many interesting conversations. Every where I have been received with much christian affection, my spirit has been much refreshed by the intercourse I have had with our christian brethren in different places, and my heart greatly rejoiced with the progress truth and charity have already made, and the prospect of their extending on every side, by the application of proper means, with growing and persevering zeal.

"In this tour I visited the following places.

"1. *Guilford*. Here I called on an Unitarian family belonging to

the congregation at *Godalming*.

"2. *Littleton*. Here lives Mr. *Ellis*, one of the ministers at *Godalming*.

"3. *Worplesdon*. In this place there is a small Baptist congregation, which has been preserved by the exertions of Mr. *Ellis*. I preached to them once, and had a good and attentive audience.

"4. *Godalming*. Here I preached twice to crowded audiences. In this place Mr. *Ellis* laboured many years with little success; at length he begins to see the fruit of his perseverance in the good work; the congregation is now in a prosperous state; Mr. *J. Brent* is united with Mr. *Ellis* in the pastorate. They are about to enlarge the meeting-house, and it is hoped when larger it will be filled. I learned that at *Farnham* the congregation is very low and in danger of becoming extinct. I should have visited *Farnham*, but had no time to do it.

"5. *Midhurst*. Here I found a steady Unitarian in the person of a native of Africa, who was stolen from thence when seven years of age, carried to the West Indies, there bought by a gentleman in whose service he still is, and brought to England. This Negro bears an excellent character. He spent the evening with me at my inn, and I was much pleased with his conversation. He informed me of a little Baptist congregation at *Cocking*, whose minister, a labouring man, has lately become an Unitarian, and preaches the Divine Unity: also of a few Baptists at *Rogate*, who are Unitarians, and meet together to worship the one and only God. I regretted that I had not time to visit these people,

but was much gratified to hear these new instances of the growth of Unitarianism among the poor.

"6. *Chichester*. Here the Unitarian Baptists, having no minister, meet with their Presbyterian brethren; in the meeting-house of the latter I preached to a respectable congregation. Had the pleasure of meeting and conversing with well informed and agreeable friends, whose character and respectability do honour to the cause of divine truth.

"7. *Portsmouth*. Here are two Unitarian congregations, one Baptist, the other Presbyterian. I preached in the meeting-house of the former, which was pretty well filled with attentive hearers.

"8. *Newport, Isle of Wight*. Here I preached twice; we had very good congregations. I much regretted that I could not stay longer here, that I might have preached in different parts of the Island, which the Newport friends would have very gladly promoted, had there been time for it.

"9. *Poole*. Here the Unitarian congregation is respectable. I preached four times, the first congregation seemed small, the others very good.

"10. *Ringwood*. The congregation in this place is in a very unsettled state; there are a few Unitarians among them, but no opening for my preaching. I spent some very pleasant hours with a well-informed Unitarian family.

"11. *Downton*. Here I was received and entertained with much hospitality and friendship by Mr. Smedley, the Baptist minister, who greatly assisted me in arranging matters for preaching at Salisbury.

"12. *Salisbury*. I preached here four times to large congregations, consisting chiefly of Methodists: to whom the meeting-house is lent while their own is rebuilding; sensible of the liberality of our friends in lending them the place, they acted liberally in turn, and exerted themselves to procure me as good congregations as possible. I hope the day is not very remote when an Unitarian preacher will be placed at Salisbury, where there is reason to think a congregation might be raised.

"13. *Wareham*. I found no opening here for preaching.

"14. *Dorchester*. Here I preached twice to respectable congregations; some strangers attended, and seemed impressed with what they heard. We had a few persons for conversation at the house of my very respectable and most friendly host, Mr. Fisher.

"15. *Bridport*. Here is a most respectable, numerous, affectionate and zealous congregation of Unitarians. I preached to them twice; members of other congregations attended; it was supposed we had 700 persons in each congregation. We had parties of friends together, and much theological conversation. No where have I met with friends with whom I have been more highly pleased than the Unitarians at Bridport; their religious knowledge, Christian affection, and zeal in the good cause, are truly edifying.

"16. *Honiton*. Here is a small Unitarian Baptist congregation. I preached once, to an attentive audience.

"17. *Sidmouth*. Here I preached once; we had a respectable audience.

"18. *Exeter*. The congregation

here is very large and respectable, and is not without members who are zealous in the Unitarian cause. I preached among them three times, and made several visits. The congregation at Exeter is of much importance to the Unitarian body, from its situation in the West, its numbers, and the respectability of its members. Such societies of liberal men do honour to the Dissenting body at large.

“19. *Crediton*. The Unitarians in this place, though not numerous, are well-informed and respectable. I preached to them once, and was pretty well attended: some French gentlemen were among my hearers. I had to regret that I could not visit Crediton again.

“20. *Collumpton*. Here also the Unitarians are not numerous, but respectable. I preached to them twice; had a congregation made up of persons of several denominations.

“21. *Moreton Hampstead*. Here are two Unitarian congregations, one Presbyterian, the other Baptist. I preached five times in this town, twice in the Baptist, and three times in the Presbyterian meeting-house, and had large congregations; had also much pleasing intercourse with the friends. Had some French gentlemen to hear me, (this, as well as Crediton, being a parole town;) also persons of different persuasions. The Baptist minister here is *Mr. J. Isaac*, who has been a strict Unitarian many years. The other congregation is without a minister, and carry on the service among themselves. *Mr. Edwards* of Crediton supplies them once in three weeks.

“22. *Tavistock*. Here is a respectable congregation of Unitarians.

My preaching was made known by the circulation of a printed notice; and, though it was the market-day, we had a large congregation.

“23. *Totness*. Here is a small meeting-house, and a few Unitarians; but the meeting-house is shut up for want of a preacher. An excellent young gentleman kept it open for some time, by reading; but his bad health prevented his continuing to do so. I preached to a small attentive audience.

“24. *Plymouth*. The Unitarian cause here has greatly revived, the congregation is respectable and increasing, and the prospect of its increase is highly promising. I preached four times in Plymouth, and was well attended. I feel much obliged to the gentlemen of this congregation for their assistance in procuring me information and a place to preach in in Cornwall, and for deputing one of the congregation to accompany me in that part of my mission, whose assistance was very useful to me, and his zeal much aided my efforts.

“25. *Dock*. There are some Unitarians remaining in Plymouth Dock: I preached there once, in a convenient room, to a respectable audience.

“*Cornwall*. Until my arrival in Devonshire, I had no prospect of being able to do any thing in Cornwall; but from what I heard thought it right to make a trial, though I had reason to expect little if any thing to result from it: however, I found things much more promising than I previously expected. The Wesleyan Methodists have performed a good work in that county: they have civi-

lized the people, brought them to seriousness, impressed them with some sense of religion, and habituated them to hear preaching, even in the open air, with solemnity. Among the Methodists, I learned, liberality of sentiment is making some progress; to which the "Sketch of Different Denominations" seems to have contributed. Individuals among them, in different places, have become Universalists, and some have begun to enquire about Unitarianism. I had but a few days in Cornwall, and it rained hard most of the time, or I should have visited, and probably preached, at more places; as it was, I could only preach at the following.

26. *Liskeard*. Here are some persons favourable to Unitarianism. I preached in a large room, had about 200 hearers, who were very attentive. The notice of the preaching was given by hiring a person to go round the town, and inform the inhabitants, by calling at their houses. After the service we distributed many tracts, which were received with avidity.

27. *Flushing*. Here I preached twice; first on the Thursday evening, in an assembly-room, to about 300 hearers, who were very attentive; then on the following morning, at eleven o'clock; and though it rained hard, and the people were all either labourers or persons in trade, we had a pretty good congregation.

28. *Falmouth*. Here notice was given of my intention to preach in the open air, and I was assured it might be done there with the greatest solemnity, and that if I did so, I should be likely to have 3000 hearers; however

the rain prevented, and we were under the necessity of holding the meeting in a granary, in which I preached to an attentive audience. At Flushing and Falmouth there are some Universalists, and a few Unitarians. We left a number of tracts in the hands of suitable persons to lend or distribute in such a way as may best suit the cause. The *Monthly Repository* goes to Flushing and Falmouth, and the *Improved Version* has found its way thither. From what I saw and heard the short time I was in Cornwall, it appeared to me, that there also the fields are already white for harvest, many persons are athirst for information, and have already liberated themselves from the bondage of reputed orthodoxy: there is reason to hope that county will open a new and productive field for Unitarianism. I cannot help thinking, could another missionary visit Cornwall in a short time, and spend a few weeks there, it might be productive of important effects.

29. *Wellington*, Somersetshire. I spent a few hours with one Unitarian family here.

30. *Taunton*. There are two Unitarian congregations in this place. One Presbyterian, the other Baptist. I preached twice in the meeting-house belonging to the latter. We had respectable congregations. Some ministers from neighbouring towns, showed their friendship to me and the cause, by coming to meet me at Taunton, and our social intercourse there, was attended with much Christian pleasure.

31. *Ilminster*. Here I preached to a large audience, many strangers attending; there is a

good congregation of Unitarians in this town. The minister at *Taunton*, and those who had joined us there went on to *Ilminster*, where we were joined by the minister from *Yeovil*, and we had a little convocation, without any assumption of authority, but with much Christian freedom, friendship and affection.

“32. *Blackford*. Here I preached in a school-room to a good audience which has been collected by Mr. *Webley*.

“33. *Wedmore*. Here is a small congregation of Unitarian Baptists.

34. “*Shepton Mallet*. Here I preached to about 500 people. the usual congregation is good, they are Unitarians of the Presbyterian class.

“35. *Frome*. There are a few Unitarians in this place. I spent an hour with one of them.

“36. *Beckington*. Here the congregation is extremely low; the respectable minister in years; I gave him a call.

“37. *Trowbridge*. In this place there is a considerable congregation of Unitarian Baptists, many of whom were collected by the late much lamented Mr. *D. Jones*. I preached to them two evenings; and had pleasant conversation with several of the members.

“38. *Warminster*. There is a very respectable Unitarian congregation in this place, I preached to them one evening and was well attended.

“During this journey I have delivered discourses on the following subjects.

1. The Unity of God.
2. The Humanity of Christ.
3. The Mediation of Christ.
4. God's Dwelling in Christ.

5. The Paternal Character of God.

6. The Doctrine of Reconciliation.

(Sometimes I combined two of these subjects in one discourse.)

7. Jesus the Beloved Son of God.

8. The Communication of Eternal Life, the Great End of the Gospel.

9. The Example of Christ.

10. Christ the only Master and Christians all Brethren.

11. The Love of God.

12. Walking with God.

13. The Nature and Design of sacrifices.

14. The Atonement.

15. The Christian Life.”

(To be continued.)

The Epistle of the Society of Sierra Leone, in Africa, brought from Africa by Captain Cuffee (See p. 509.)

To the Saints and faithful Brethren in Christ; grace be unto you, and peace from God our Father and the Lord Jesus Christ.

We desire to humble ourselves with that thankful acknowledgement to the Father and Fountain of all our mercies, for the liberty and freedom we enjoy. And our prayer to God is, that our brethren, who live in distant lands, and are held in bondage, and groan under the galling chain of slavery, that they may be liberated, and enjoy the liberty that God has granted unto all his saints. Dearly beloved brethren in the Lord, may the power and peace of God rule in all your hearts, for we feel, from an awful experience, the distresses that many of our African brethren groan under; therefore we feel our minds engaged to desire all the saints and professors in Christ, to diligently consider our cause, and to put our cause to the Christian query: whether it is agreeable to the testimony of Jesus Christ, for one Professor to make merchandize of another? We are desirous that this may be made mani-

fest to all professors of all Christian denominations, who have not abolished the holding of slaves.

We salute you, beloved brethren in the Lord, with sincere desire that the works of regeneration may be more and more experienced. It would be a consolation to us, to hear from the saints in distant lands; and we could receive all who are disposed to come unto us with open arms.

Our dearly beloved African brethren, we also salute you in the love of God, to be obedient unto your masters, with your prayers lifted up to God, whom we would recommend you to confide in, who is just as able in these days to deliver you from the yoke of oppression, as he hath in time past brought your forefathers out of the Egyptian bondage: finally, brethren, may the power and peace of God rule in all your hearts.

Grace be unto you, and peace from

God our Father, and the Lord Jesus Christ. Amen.

His

John ✕ Gordon

Mark

Warwick ✕ Francis

James Reed

Joseph Brown

Moses ✕ Wilkinson

S. Jones

John ✕ Ellis

Adam ✕ Jones

Geo. ✕ Clark, Preacher

Peter Francis

George Carrel

Edw. ✕ Willoughley

Thos. ✕ Richards, sen.

Eli Aikim

John ✕ Stevenson

Jas. Wise.

Sierra Leone, April 20, 1811.

N. B. The persons whose names are attached to this paper are men of colour.

SELECT LIST OF BOOKS.

The Connection between the Simplicity of the Gospel, and the Leading Principles of the Protestant Cause:—A Sermon, preached July 10, 1811, at George's Meeting-House, in Exeter, before the Western Unitarian Book Society. By John Kentish. 12mo.

The Duty of Christians to partake of the afflictions of the Gospel, considered and enforced in a Discourse delivered at Portsmouth, on Wednesday June 26, 1811, before the Southern Unitarian Book Society. By Thomas Rees. 12mo. 1s.

Scriptural Christianity recommended. A Sermon, preached at the new Chapel in Broad Street, Lynn, May 19, 1811, in consequence of the Author's separation from the Society meeting there for Divine Worship: to which is prefixed, an Introductory Narrative, stating those views of Satanic Influence, the Athanasian Creed and the Calvinistic system which occasioned his separation, and induced

him to become the minister of a new congregation. By Thomas Finch. 8vo. 2s.

A Charge, delivered by the Rev. S. Vince, Archdeacon of Bedford, at his Primary Visitation, on the Divisions among Christians. To which are added, Cautions against being misled by the Unitarian Interpretation of Scripture. 8vo. 2s.

A Letter upon the Mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. Translated from El Espanol, a Periodical Spanish Journal, published in London. 8vo. 2s.

Infant Interest in Christ's Commission stated and defended. A Sermon, preached May 5, 1811, in the Meeting-House, Crendon Lane, High Wycombe, previously to the baptism of the Infant Daughter of the Rev. Jacob Snelgar. By William Miller. 1s.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THAT *the Church of England is in great danger*, we took last month upon the word of a Bishop; the same fear has been again announced by a distinguished divine of that church, and it is accompanied with a similar apprehension, that the state is also, in consequence, in danger. Dr. Marsh, the Margaret Professor of Divinity in the University of Cambridge, is well known in the learned and in the theological world. His Translation of Michaelis has been read with great satisfaction by all parties; and, if in his late Lectures he trod upon some untenable ground, and on which it was not generally expected that the Professor would venture his foot, he displayed a degree of learning and zeal, that raised him high in the public esteem. The last place, in which he signalized himself, was the Cathedral of St. Paul's, where he preached a sermon to the collective body of charity children, and unfortunately made it a vehicle of some pointed animadversions on the excellent plan of education, laid down by Mr. Lancaster. To these charges Mr. Lancaster replied in the *Morning Post*, and the Doctor, never backward in controversy, defended his positions, and announced his intention of giving in the same paper a series of letters upon the same subject.

The question is of great importance, and involves in it points, in which the happiness of families and nations is involved. Mr. Lancaster and Dr. Bell are the heads of two systems of education, resembling each other in many respects, but differing essentially in one particular. Mr. Lancaster teaches his children the Bible, independently of party considerations. He wishes to make them Christians first, and then leaves the choice of the sect to their mature judgement. Dr. Bell wishes them also to be Christians, but they must be so according to his particular cut, and, therefore in reading the Bible, the tenets of the Church of England are continually to be held in view, and her creeds and catechisms are to be the rules of the children's faith.

Dr. Marsh is the advocate of the latter system, which he contends is absolutely necessary for the preservation of the government in church and state: and he contends, that a member of the Church of England cannot consistently give his countenance to the other mode of education. His mode of reasoning does not tell in favour of the church. If, according to him, the Lancastrian plan is adopted, in the next generation the Church of England will be without supporters: and then comes in the old argument, the church will be overthrown and with it the state. With respect to the church, the Doctor's fears are not groundless. Let us suppose a generation to be taught the Bible unsophisticated with the traditions of popery, or the articles and creeds of the Church of England. Would any clergyman venture to get up, and read to a congregation of such people the Athanasian Creed? would a single soul join with him in a prayer to the "holy, blessed, and glorious Trinity?" We believe that, if these questions were put to Dr. Marsh, and he could with propriety answer them, he would make the same answer, as every other person probably who reads the questions will do.

To make the next generation members of the Established Church, bend their minds when young to its dogmas: teach them according to Dr. Bell's plan. Would you enlarge their minds, and make them good Christians, let Mr. Lancaster's plan be pursued. The former is the road to slavery and implicit faith, the latter to liberty and truth. "If ye are my disciples then shall ye be free indeed," has said our Saviour, and no man can gainsay his doctrine. But the point comes home to every man's bosom, whether in or out of the Church of England. We say to parents, Do you wish your children to follow truth or error? Would you rather that they possess emoluments with error, or embrace truth with poverty and a pure conscience? We who were brought up in the Church of England, the arrows of whose articles entered into our souls

and whose minds were once bound down by the chains of its creeds, cannot even now remember the horrors of its galling yoke without some tremours at the recollection of the pains we endured in our escape from this mental prison, and joy inexpressible, that a future generation may not be subject to the same tyranny. The slave, who has escaped from Barbary, and enjoys the liberty of his native country, in recounting the miseries of his servitude feels in the midst of his joy a sensation of the past, but prizes still more the recovery of his freedom: so we are anxious for the recovery of truth to those who have lost it, and rejoice that we are brought to our Saviour, freed from the shackles with which we were entangled.

But the Professor seems to be in a two-fold error on the consequences of the Lancastrian method; for it is not necessary that the church should be overthrown, or if it is that the state should be ruined. The church need not be ruined: for it may follow the improvements of the times, give a good translation of the Bible, and correct the errors in its liturgy and articles. Thus, when the young Lancastrians arrive at the time of life, when they can draw a comparison between the merits of the respective sects, and bring the tenets of each to the balance of the scriptures, if they find in the Established Church the purest doctrines, they will, from their previous education, be the more inclined to enter its walls. But let us suppose the contrary, and that the church is tenacious of its present system, and will not listen to any amendment: that in consequence the meetings are full, and the churches empty. We see no reason for alarm to the state. It exists now very much at its ease, as far as the safety or downfall of the church is concerned: and the annual secessions from the church, and the daily erections of new places of worship do not alter its stability. The only change produced by these innovations is that people are now more religious than they used to be: they attend more to serious subjects. It must be constantly reminded these gentlemen, who talk of the downfall of the state, in consequence of changes in the church, that the Church of England is not now what it was an hundred years ago. Not nearly a quarter of the population of the united kingdom belongs to it: and the population, that

nominally supports it, is divided between two parties, the evangelical, and the anti-evangelical, so that not one seventh of the population are to be reckoned among the supporters of any doctrines, to which a name can be consistently given.

Dr. Marsh also must not expect that his outcry will produce any great effect. For supposing the church to be in the danger he imagines, the number of claimants for the good things in it will be diminished. He has shewn in his doctrine of chances, as it respects the copies of the gospels, that he understands well how to calculate the expectation of an adventurer; and as the value of bishoprics, cathedral stalls, rectories, &c. has been very much increasing, and the number of the members of the Church of England very much decreasing, the expectation of every young man going into the church rises proportionably. The labour of the clergy will be diminished, and for years to come they may enjoy *otium cum dignitate*.

The Protestants in Ireland do not seem to be so fearful of the downfall of the church, though in that country the number of its supporters is not one tenth of the population, which avows a different faith. Meetings have continued to be holden in various counties and towns, notwithstanding the Proclamation. These are not attended as they used to be solely by Catholics: the principal Protestant gentlemen and noblemen of each district countenance the meetings, and all seem sensible that if the right of petitioning is wounded through the side of the Catholics, a pernicious precedent may be set, which may hereafter be used against the subject in general. During this time the government seems to be perfectly quiet. Its threats are not exercised: the magistrates do not interfere to disperse the meetings: the persons delegated are not seized. This is a very extraordinary scene, and the consequences cannot but be beneficial to the country. It will examine fairly and candidly the pretensions of the Catholics, and of all indeed, who differ from the Established Church: and surely it will seem preposterous, that opinions, in which so small a part of the community unite, should be made a test, by which the majority is to be separated from the minority, and the latter are to be made the predominant party. The Irish do not appear to lay sufficient strength upon

this argument; but it ought not to be omitted in any one of their petitions. It should be strongly urged in the plainest terms. We, the Catholics of such a place, members of a religious community the most numerous of any in the United Kingdom, humbly entreat, that we may be in civil rights upon a par with the Church of England, which, however numerous in former times, is now divided into two classes, at variance on the interpretation of its articles, and whose population is too small to give it any pretensions to exclude so great a majority of subjects from rights, which may be equally well exercised by men of all religions."

Various are the conjectures on the danger to the Church of England: the Bishop of Chichester we see and Professor Marsh expect it from different quarters; but we have not heard that they have apprehended any from the *Comet*, which now so beautifully adorns in an evening the northern hemisphere. This was in former times a presage of sad events, and even in this country superstition is not entirely got rid of upon the appearance of these extraordinary bodies. We will not pay so bad a compliment to any of the readers of the *Repository*, as to suppose them capable of labouring under such misapprehensions. These bodies perform their destined courses, according to the law of the Great Creator, and are not cause of alarm, but call our attention to the wonders of the heavenly regions. Whenever they appear, it should be our care to impress on the minds of those of less information, how improper it is in Christians to be led away by the vain fears of Heathens on such subjects: how idle it is to stand in dread of any of the heavenly bodies, or to give heed to the foolish predictions from their position, with which imposture deludes the ignorant. From this we may be led to warn them against the wicked credulity of some in fortune-tellers and such people, against whom the antient laws of the Jews were directed with great severity; but indeed, if you teach them properly, that there is only One God who directs the affairs of the universe, that he is the object of our love, and the only persons we have to dread are those wicked men, who would sever us from his love, there is no fear of their being hurt by vulgar superstition.

The *Council at Paris* has given a proof

of the political nature of its institution: it has requested to have a seal with armorial bearings, which has been granted by the Emperor; and all acts emanating from this assembly are to be stamped with it. The field of the arms is sprinkled with bees; the first quarter is a cross: on the second and third an eagle displayed; on the fourth an iron crown. The escutcheon is surmounted and supported by episcopal attributes, and the legend is *Concilium nationale Parisius, 1811*. How far the Emperor has been prudent in this step time will prove; but such a political assembly may prove troublesome to some of his successors. A more judicious conduct was adopted in England, when the meetings of the Convocation were assembled purely for form, and it was not permitted to discharge any business supposed to belong to it. Several of the bishops of the council have gone from the council to Italy, giving thus foundation for a report that they are to consult the supposed Holy Father on its decrees; and it is not improbable that his consent may be gained to them. If he can by any means retain the primacy, the pretended holy see may still excite much trouble and confusion in the Christian world.

Thus in France alterations are taking place in the Established Church without creating any alarm; and in *Austria* a similar proceeding, but with worse example. They are not attacking there the doctrines of the Established Church, nor educating young people in the Bible, by which they may compare together the opinions of the pulpit with the truths of scripture. But they are doing a thing which two hundred years ago would have shaken the power of the crown; they are selling church property to an immense amount. We trust that this is done without injury to the present incumbents; and, as this measure must destroy very much in future the influence of the clergy, which has for so many hundred years been exerted to the injury of the temporal and spiritual interests of mankind, we cannot but think that at no distant day the inhabitants of *Austria* will escape from their present spiritual thralldom. At any rate, it is again seen, that great alterations may take place in an Established Church without injuring the state; and hereafter it may become a doubt, whether an Established Church is at all necessary.

Spain presents to us a very melancholy picture: the French making systematical attacks, the Spaniards engaged in desultory warfare and domestic disputes. We may conceive to what height the latter have risen, when our minister at Cadiz thought himself under the necessity of writing to the government to complain of the calumnies, publicly propagated against the English nation, and the endeavours to sow dissension between the two countries. He disavows on our part any intention of aggrandizement at the expense of the Spaniards, and pledges the national faith on the honour of our views in the present contest. The government of Cadiz has published this letter with its answer, in which it acknowledges the services rendered by Great Britain, and its firm conviction of the good faith of this country; and it attributes the calumnies to the artifices of the French, or the weakness of a very few misguided Spaniards. Such is the state of affairs at Cadiz. At Valencia a different scene opens to our view. This province is threatened by the French, and the Marquis Palacio issues a proclamation to the inhabitants to arm in its defence, assuring them of success by means of his powerful auxiliaries. "From afar," says he, "I see the unconquerable brass walls of Valencia. I see likewise a cloud of protection over all the kingdom, similar to that which defended the people of God forty years. The walls of brass are the Valencians, whose character for loyalty is not to be shaken: and the cloud, which protects us, is the queen of angels, the generous and adorable mother of the distressed, and her omnipotent son. I give up my truncheon to this queen of heaven—she is the general who has hitherto kept the kingdom free—she will keep it free, when she has placed it under my general's truncheon, which is not mine, but hers and the God of battles." How besotted must not that people be, to whom such nonsense and blasphemy can be addressed! How—but we restrain ourselves. The reader has enough before him to excite the most painful reflections.

In *Portugal*, Lord Wellington is in the North expected every day to produce some measure of importance to Spain. Ciudad Rodrigo was frequently reported to have surrendered to his arms, but no confirmation has arrived of this news. On the other hand, the French are sup-

posed to be planning a very great enterprise against Portugal, with a view to attack it at different points. In the mean time, they are annoyed greatly by the guerillas, and there seems no prospect of a speedy termination of the evils with which the Peninsula is overwhelmed.

The *Russians* have all their business to do over again. It is now certain, that they have been driven across the Danube, and that the Mussulmen are triumphant to the South of this river. The official account of the Turks breathes the usual enthusiastic spirit of that nation. It attributes its victories to the Most High with the same faith as any Protestant country would do, but it joins to his aid and assistance the spiritual succours of the Prince of the Prophets, and it ends with a prayer too much like what we have read in the history of Christian nations fighting against each other. "We entreat the All-powerful God, that he will enable us to take a speedy and signal vengeance on the enemies of the faith and of the empire." Such is the spirit of the Mahometan; and in fact he acts agreeably with the spirit of his religion, and the practice of its founder, when he thus talks of vengeance on his enemies. Such a sentiment is prohibited to a Christian. The Founder of our religion is the prince of peace: he gives no countenance to his disciples to delight in war and bloodshed, and instead of vengeance orders us to pray for our enemies. If there are men in this country, who, professing to be Christians, have their minds filled with malignant sentiments towards their enemies, let them reflect, that, however becoming this may be in a Mahometan, it is totally against the religion of Christ. He who cannot pray for his enemies is in a state of worldly-mindedness and of enmity against God.

The Spanish colonies in *South America* are steering strait for independence, and we shall next year have to record the debates of the parliament of Buenos Ayres. Monte-Video is supposed to have surrendered, but this conjecture waits for confirmation. The court of Portugal at the *Brazils* and our minister there offered their mediation, and our naval commander has acted with great spirit and prudence, not siding with any party in this civil war. Thus the question will be brought to instant issue with the mother country, which offers

a seat in its Cortes to the colonies—but makes the submission to that authority and the confinement of colonial trade to Spain, till otherwise arranged by the Cortes, the *sine qua non* of any reconciliation. The British court has been called upon to mediate upon these terms, and to take part with the mother country against the colonies, if they are not complied with in a limited time. Our cabinet will hardly commit itself to the risk of such an endless war upon its hands for all the power of Britain would be just as ineffectual with respect to the regions of La Plata, as it was in the contest with the United States.

War is not yet declared with the *United States*, but the prospects are still gloomy, and another action is reported

to have taken place between two frigates, in which the American was beaten and carried into port. We hope and trust that a mode of pacification will be found out: but every adventure of this kind makes it more difficult. In the *West Indies* the island of St. Domingo has presented a novel scene, the coronation of an emperor. The black prince of Hayti has gone through this splendid ceremony. Thus new kingdoms are forming in the world. The slave ascends the throne, the descendants of monarchs are reduced to beggary. The children of the oppressors and the oppressed change places: yet in turn they follow the same false maxims; and this will be the case till all are taught, and do revere, the two great precepts, of loving God, and loving their neighbours.

CORRESPONDENCE.

Zero's Essay on Capital Punishments shall be inserted in an early number: his name shall be given, according to his request, to the Society for Abolishing the Punishment of Death, as a Subscriber of Three Guineas.

In the next number will appear,

Conclusion of Mr. Turner's History of his Congregation;
P's Third Letter "against Materialism";
Report of the Scotch Unitarian Fund;
Quakers' Yearly Epistle;
and various articles of Intelligence and Obituary, unavoidably excluded from the present number.

We are greatly in arrears in our *Review* department; and our following numbers will testify that we are not insensible to the disappointment of some of our correspondents. We should be glad to receive *dispassionate analyses* of works, embraced by the plan of our Review, on their first appearance.

The Committee of the *Unitarian Fund* have authorized us to promise our readers an early abstract of the *Missionary Journals* of Mr. Lyons, in *Wales*; Mr. Gisborne, in *Cornwall*; and Mr. Wright, in *Scotland*.

ERRATUM,

In the present number,

P. 510, col. 1, l. 13, for "prefaratory" read *prefatory*.