

THE  
MONTHLY REPOSITORY  
OF  
*Theology and General Literature.*

No LXX.]

OCTOBER.

[Vol. VI.

HISTORY AND BIOGRAPHY.

*Memoir of Mr. Robert Raikes.*

AMONG those who have greatly benefitted mankind by wisely occupying the leisure of a private station, too many are known to posterity, only by the extending influence of their benevolent projects: the minute circumstances of personal history, which contribute so largely to the formation of character, were seldom related beyond their immediate connexions. Such, for all that has yet appeared, will be the case respecting that ornament of our age and country, a *moral Archimedes*, if we may be allowed the expression, the Inventor of the *Sunday School*.

ROBERT RAIKES was born in 1735, in the city of Gloucester, where his father was a printer, and publisher of the *Gloucester Journal*. To his business the son succeeded, and is said to have acquired a competent property. Respecting the education of our philanthropist, or the events of his earlier years, we have no information. Yet the wise and generous occupations of his manhood may satisfy us that his youth was neither idly, nor ill employed.

At a period of life when success rarely inspires moderation in the pursuits of fortune, Mr. Raikes remembered the great law of his

Christian profession, that *no man liveth to himself*. He looked around for occasions of disinterested, yet not unproductive, exertion, and found them, near at hand. Prevention of crimes by instruction or reproof, and compassion for even justly suffering criminals, were united in his idea of Christian benevolence, which

To every want, and every woe,  
To guilt itself when in distress,  
The balm of pity will impart;  
And all relief that bounty can bestow.

According to the *European Magazine* for 1788, (xiv. 315.)

"The first object which demanded his notice was the miserable state of the County Bridewell, within the City of Gloucester, which, being part of the County Gaol, the persons committed by the magistrate out of Sessions for petty offences associated, through necessity, with felons of the worst description, with little or no means of subsistence from labour; with little, if any, allowance from the county; without either meat, drink, or clothing; dependent, chiefly, on the precarious charity of such as visited the prison, whether brought thither by business, curiosity or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable at least, Mr. Raikes employed both his pen, his influence and his property, to procure them the necessaries of life: and finding that ignorance was generally the principal cause of those enormities which brought them to become objects of his notice,

he determined, if possible, to procure them some moral and religious instruction. In this he succeeded, by means of bounties and encouragement given to such of the prisoners who were able to read; and these, by being directed to proper books, improved both themselves and their fellow prisoners, and afforded great encouragement to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

Mr. Raikes could not pursue his generous purpose, towards these forlorn outcasts from civilized life, without many serious reflections. His mind must have been peculiarly affected with the sad consequences arising from the neglect, or rather the total absence, of opportunities for early instruction among the poor. He was thus prepared to indulge a second project, the success of which he lived to see extending, probably, beyond his most sanguine expectations. The circumstances which led to the invention of the Sunday School, and the just and liberal views of the Inventor, cannot be described so well as by himself. The following letter from Mr. Raikes was addressed to an enquirer in the North of England, and by him communicated to the *Gentleman's Magazine* for 1804. (V. 54. p. 410).

"SIR, "Gloucester, Nov. 25 [1783].

"My friend, the Mayor, has just communicated to me the letter which you have honoured him with, enquiring into the nature of the Sunday Schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! Sir, said the woman to whom I was speaking, could you take

a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, said she, curate of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then enquired of the woman, if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make enquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon, the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more

extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow; and if any animosities have arisen, to make their complaints. The great principle I inculcate, is, to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them; and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c, which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions, among this little multitude. It is hot-tening in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascen-

dancy, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to shew you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind, at an early period of human life, though it shews itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plentiful harvest.

"With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years old to 12 or 14. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notices of duty and practical habits of order and decorum at an early stage. But whither am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most complete idea of Sunday Schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the Sabbath-day, which may be deemed labour, and therefore we are to be excused from all ap-

plication of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me: my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions and vicious inclinations exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see—but I have felt that we think alike. I shall therefore only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honour to be, Sir,

"Yours, &c.

"R. RAIKES."

Mr. Raikes had very soon occasion to answer another enquiry "from Bradford in Yorkshire." His letter, which is dated "Gloucester, June 5, 1784," will be found in the New Annual Register for 1785, (212.) and agrees, in substance with the foregoing. Yet the following passages may serve to complete the interesting information, upon the subject of the Sunday School, the last which we can receive, from the Inventor himself.

"I went round to the parents to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged, that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this

objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected.—Many children began to shew talents for learning, and a desire to be taught. Little rewards were distributed among the most diligent; this excited an emulation. Certain boys who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good-natured behaviour, is often inculcated.

"This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed."—"Sir," says he, "the change could not have been more extraordinary in my opinion, had they been transformed from the shape of wolves and tygers to that of men. In temper, disposition and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday Schools, they have seemed anxious to shew that they are not the ignorant, illiterate creatures they were before. In short, I never conceived that a reformation so singular could have been effected among the set of untutored beings I employed."

It appears, from the first letter of Mr. Raikes, that the Sunday School originated in 1780. For three years, the schools gradually extended in his neighbourhood, to which they appear then to have been confined, and where several clergymen, besides the Curate mentioned by Mr. R., very laudably contributed to the success of the scheme, by their personal attentions. The report of that success, in and about Gloucester,



could not fail to draw attention from other parts of England. In 1784, the plan was adopted in Yorkshire, by several manufacturing towns. In Leeds, 1800 children were speedily collected.

In 1785 was established, in London, a "Society for the support and encouragement of Sunday Schools," by donations of suitable books, or rendering them of easy purchase, also by remunerating teachers in districts too poor to reward them. This institution was zealously supported by Members of the Established Church and Nonconformists of every denomination. Sunday Schools were opened, under the patronage of the Society, in the environs of London, at the close of this year (1785), at Kennington, superintended by the Rev. Mr. Swaine, and at Stoke Newington, by Mr. Hoare (*G. Mag.* 55. 1036); the first-named gentleman a clergyman of the Church of England, the other one of the society of *Friends*.

Clergymen of rank now did themselves honour by advocating this cause. Among these, the Rev. Dr. Kaye, Dean of Lincoln, was distinguished by a "Charge delivered to the Clergy of the Archdeaconry of Nottingham." This Charge entered so justly into the design and tendency of the Institution, that we make no apology for the following quotation.

"The divine goodness seems to have pointed out to the present age a measure so peculiarly comprehensive in the advantages which it holds out to society, that it appears formed to counteract the evil propensities of these days and to prevent them from being injurious to succeeding generations; which folds, my brethren, within its benevolent arms, every sect of Christianity, every description of mankind. The measure

which appears to me to possess this invaluable antidote to the poisonous manners of this depraved age, is the establishment of *Sunday Schools*. The power and efficacy of these institutions reach to such extent of situation and of numbers, as no other mode of improvement can possibly equal. Having anxiously watched their infancy, and attended to their progress, I have thought their principles the most unequivocal, and their influence the most extensive, that can be employed in the cause of general reformation. Nor will the benefit be confined to the children;—it will importantly affect the manners of the families, and even of the neighbourhood to which they belong.

"In the larger towns the obligation of these establishments is more strongly marked; but I am persuaded that there are few parishes where there will not be found children to be benefited by these institutions. And in manufacturing establishments they who profit by the labour of such poor children will, we trust, universally recompence them with this humane return; since the children they employ on the days of labour are thereby deprived of the advantage of every other improvement. This object, my reverend brethren, I own to you, is nearest my heart, in my present communication with you. You cannot employ your influence in more humanity to individuals, and more patriotism to your country, than by giving it every assistance and protection in your power." —*G. Mag.* 1786, vol. lvi. 257.

At the same time, the Rev. Mr. Hearne, one of the Rectors of Canterbury, exerted himself zealously among the indigent population of that place. A very gratifying account of his success was given by him in a letter addressed to the Dean of Canterbury, Dr. Horne, afterwards Bishop of Norwich, who interested himself in this cause. The letter is preserved in the *Gentleman's Magazine* for 1786 (V. 56, p. 257), and also given in the *Selections* from that Magazine just published (V. iii. 115), and is well worthy of perusal. Mr. H. candidly states his constant use of *Dr. Watts's Songs*

in the Schools, and the countenance he received from a "Dissenter" and a "Quaker." About this time it was estimated that no less than 250,000 children, in different parts of England, were under instruction by Sunday Schools.

The late Bishop Porteus, then Bishop of Chester, recommended the formation of Sunday Schools in his extensive diocese. This prelate had early conceived a very favourable opinion of the plan, as we are informed, in his Life just published, and in several instances privately encouraged it.

"But, as an act of prudence, he determined not to give it the sanction of his public approbation, till, as he observes, 'time and experience, and more accurate enquiry, had enabled him to form a more decided judgment of its real value, and its probable effects.' When, however, repeated information from various quarters, and particularly from some of the largest manufacturing towns in his diocese, had convinced him that such institutions, wherever the experiment had been fairly tried, had produced, and could not fail to produce, if discreetly regulated, essential benefit, he no longer hesitated in promoting them generally throughout his diocese. With this view, as the wisest and most effectual mode of giving publicity to his sentiments, he addressed to his clergy a very excellent letter, containing, in a short compass, a plain, temperate, and judicious exposition of the advantages of Sunday Schools, and of the rules by which they should be conducted."—*Life of Bishop Porteus*, p. 93.

This patronage of Sunday Schools, by the late Bishop of London, appears much more in character, than the caution, from which he at first withheld his public support. Considering his opinion of the scheme, and that it originated with a man after his own heart, in church matters, it is wonderful, that while thousands were perishing "for lack of knowledge," he could hesitate to em-

ploy any influence which his public station afforded to urge Clergy and Laity thus *to do good on the Sabbath-day*. The trite adage, *bis dat qui cito dat*, is here peculiarly applicable.

On this occasion, the late Mr. Thomas Christie, whose name occurs in the Repository, (p. 129, 130.) should not be forgotten. That gentleman, during the course of a liberal education in Scotland, where he once designed the medical profession, had composed Essays on a variety of subjects. A volume of these he published in 1789, under the title of "Miscellanies; Philosophical, Medical and Moral." The 3d consists of "Hints respecting the state and education of the people." Having complained that "too great eagerness in inferior manufactures, obstructs the formation of human minds, the greatest of all manufactures," he proposes that "a part, at least, of the Sunday may be usefully employed in instructing those who will not go to church, and indeed cannot be expected to go, because they can neither read, write nor understand." He adds,

"Since these remarks were first written, a grand and extensive plan has been set on foot in England, by Mr. Raikes of Gloucester, for the education of the common people. It will easily be understood that I allude to the institution of Sunday Schools. It is with infinite satisfaction, that I find so many eminent and excellent persons have now engaged in promoting these, and that the good effects flowing from them are already beyond all expectation. Excellent Mr. Raikes! May thy benevolent example be universally followed! Thou hast raised the depressed human mind, and given light to those who sat in darkness. The blessing of them that were ready to perish shall come upon thee; and the people who were destroyed for lack of knowledge shall celebrate thy name." P. 214.

Mr. Christie adds, that "enlightened politicians throughout Europe, are generally beginning to adopt the same sentiments." He mentions a work which he had lately met with, entitled *Vues patriotiques sur l'éducation du peuple; à Lyon, 1783, 12mo.* The following is a translation by Mr. C. of a passage of that work, in answer to Rousseau's objection to the education of the poor. It is curious, as a specimen of a publication, for the people, in France, so early as 1783, and too closely connected with our subject for its insertion to require an apology.

"How, without some instruction, shall they learn to conform themselves to their situation, to lessen the number of its difficulties by industry, to mitigate them by resignation, or sometimes to rise above that unfortunate condition, into which the chance of their birth has thrown them? I teach the rich, say you, to make a proper use of their riches; but what can I teach the poor man? Much—not to make a bad use of his poverty; not to make it a pretence for giving himself up to beggary and idleness; or for making free with the fortune of others: lastly, to pay his country that tribute with his strength, which another pays with his gold. Do not then consider this as the least useful task. Whether ill or well educated, the rich can always lay out their money; and it is of little consequence to society, whether the tavern keeper or the jeweller is the mean of circulating it. But is it also indifferent in what manner the poor man employs his hands? Is it the same thing to society, whether he sprinkles the furrows of the plains with the sweat of his brow, or drenches the highways with the blood of the traveller? To speak with propriety, it is the poor man, it is the common people, who have most need of education." P. 216.

This is necessarily rather a Memoir of Sunday Schools than of their Inventor. These now enjoyed such general countenance, that it would be useless to seek farther after their early patrons. If any

great men waited, even longer than Bishop Porteus, who, it appears, was satisfied as a *man* while he hesitated as a *Bishop*, they reserved to themselves only the very easy task to

Pursue the triumph, and partake the gale.

It will be recollected that Mr. Raikes, in his letter (p. 580.) has, in rather disparaging terms, spoken of "patriots," and "a reform in Parliament," a question then much agitated, and which William Pitt, "the great statesman now no more," had not yet found it quite convenient to abandon, though he was preparing to *kick down the ladder* by which he ascended. Mr. R. probably had not turned his attention to political subjects, or he would have perceived how he was doing more than any other individual to perfect the design of the "Patriots." For, by rescuing his "countrymen" from the "despotism of tyrannical passions and vicious inclinations," he was gradually removing the only objection which could be endured, under a free and equal government, against a representation the most extensive. Nor, in the mean time, could he have been so easily satisfied, without attempting every practicable "Reform in Parliament," had he observed in how many instances, under the present representative system, Election must unavoidably become

————— a market vile  
Of slaves self-barter'd.

The "patriots," as they are sometimes called in derision, may challenge a comparison with their warmest opponents on the ground of attention to every useful project which has done honour to the age. While they have pursued *political*

improvements, as they ought to have done, they have not left the others undone. It is remarkable that after the plan of Mr. Raikes had been making for fourteen years a generally applauded progress, an alarm was excited against it, chiefly on account of its encouragement by political Reformers, to whose views, misrepresented by ignorance or interest, it was supposed peculiarly favourable.

In the Gentleman's Magazine for 1797, (V. 67, p. 819.) appeared a writer, with the signature of Eusebius, and understood to be a clergyman. His letter displays prejudices unworthy of a liberal scholar. He decides that "a man of no literature will seldom attempt to form insurrections or plan an idle scheme for the reformation of the state." He "therefore concludes, that the Sunday School is in reality productive of no valuable advantage," and "ought to be exploded as the vain and chimerical invention of a visionary projector." Eusebius was aided (V. 68, p. 31.) by one who signed himself "a Friend to the Established Church, and a well-wisher to all mankind; though an enemy to every thing that looks like mischief or rebellion." This writer would substitute *Saturday* for Sunday Schools, that the "employments on the Sabbath" may be "not of a *worldly*, but entirely of a *religious* nature." If "the Clergy are allowed and requested to superintend and direct, it is hoped that the minds of children will not be poisoned, as they have been sometimes, with tracts published for the use of Sunday Schools."

The Dean of Lincoln, whom we quoted (p. 581.), had, in ano-

ther part of his *Charge*, supposed the race of objectors to the intellectual and moral culture of the poor, almost extinct. They, however, survived in these writers, who were ably, though easily, answered, especially by *Clericus*, (V. 68, p. 32.) who charges such objectors with "being instrumental in taking from the poor that key of knowledge which was given to them by Christ himself, before it was bestowed on the rich."

We know of no later published opposition to the plan of Mr. Raikes, who lived to see his benevolent purposes advanced, to an incalculable extent, by the facilities lately afforded to the education of the poor. The report of the Sunday-School Society in April last is worthy of being here preserved, premising that it can only display a partial and perhaps not the most considerable view of the progress of Sunday Schools.

"Since the commencement of this Institution, 285,672 Spelling-books, 62,166 Testaments, and 7,714 Bibles, have been distributed to 3,348 schools, containing upwards of 270,000 scholars. Besides which, the sum of 4,176*l.* 0*s.* 5*d.* has been paid to teachers, in places where they could not be otherwise obtained." Prot. Dis. Almanack, 1811. P. 22.

Mr. Raikes appears to have been highly favoured in the circumstances of his death, which happened April 5, 1811, in his native city of Gloucester, without any previous indisposition, and in his 76th year. Thus he came to his grave in a full age, and might, surely, have solaced his life's decline with the promise of his great Exemplar—*Blessed art thou, for these cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.*



Should the period ever arrive when, as the *Spectator* (No. 610) conjectured of superior beings, mankind shall esteem "the evening walk of a wise man more illustrious than the march of a general at the head of a hundred thousand men," the name of Robert Raikes cannot fail to receive public honours. But nations are "slowly wise and meanly just." We expend our marble on war-ministers and their military *machines*, "worthies," according to the poet,

Who count it glorious to subdue  
By conquest far and wide, to over-run  
Large countries, and in fields great battles win,  
Great cities by assault;  
while we have little to bestow on  
renown acquired,  
Without ambition, war or violence,  
By deeds of peace, by wisdom eminent.

Yet the name of Robert Raikes will not be soon forgotten among those who have diffused light over *the dark places of the earth, full of the habitations of cruelty*. Nor, comparing what he found with what he left, as to provisions for the education of the people, will it be deemed extravagant if we apply to the Inventor of the Sunday School, the line inscribed, in the Cathedral of the Metropolis, to the memory of its great Architect,

*Si monumentum quæris, circumspice.\**

N. L. T.

*Brief Account of Mr. Thomas Christie.*

SIR, May 2, 1811.

The late Mr. Thomas Christie, mentioned by his uncle in your M. Rep. for March, (p. 129) de-

\* "If you would see his monument, look around."

serves, I think, a further notice, especially on account of some of the pursuits to which he attached himself. I had a very slight acquaintance with that gentleman, having met him in 1792, when we were both young men, among the friends of civil and religious liberty, whom the events of that period brought together. Of his personal history, however, I know nothing but what I have derived from the *Obituary of the Gent. Mag.* (1797, vol. 67 pp. 252 and 345.) and of which the following is the substance.

THOMAS CHRISTIE was the son of a merchant of Montrose, and first employed in his father's counting house. Preferring the medical profession, he became a pupil of Dr. Simons, of Westminster, and afterwards passed two winters at the University of Edinburgh. He was at this period a correspondent of Lord Buchan, Dr. Simons and Mr. John Nichols. Travelling to the Continent for improvement, I apprehend, in the profession he had adopted, he passed some time at Paris, from which he returned on accepting an offer to become a partner in a mercantile house in London, and in consequence relinquished his medical pursuits.

In 1789, Mr. Christie published, without his name, in 1 vol. 12mo. "Miscellanies; Philosophical, Medical and Moral. vol. i." In 1790, he printed a "Sketch of the New Constitution of France," in two large folio sheets, inscribed to the Duke of Rochefoucault. In Dec. 1792, he returned to Paris, having the same year married a lady who survived him. At Paris, he found the new constitution new-modelled, and was engaged by the Na-  
A F

nional Assembly to execute the English part of a *Polyglot* edition of their last Constitution which was to be printed in eight languages. In 1793, Mr. Christie had returned to England and published, in answer to Burke, "Letters on the Revolution of France, and the New Constitution established by the National Assembly." Some time after, he took a voyage on commercial objects to Surinam, where he died in October 1796. His age is not mentioned, but I think he could scarcely have exceeded, if he had reached, forty years.

N. N.

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

(Concluded from p. 517.)

The congregation appear to have been some time before they made choice of a pastor; for the new chapel was not opened till March 26, 1727, when Dr. Ebenezer Lawrence, from Newcastle under Line (son of Mr. Samuel Lawrence, of Namptwich\*), who probably had previously preached in the old meeting house, and been accepted, addressed the congregation from the words (2. Tim. iv. 22) "The Lord Jesus Christ be with your spirit." And it is earnestly hoped that the amiable spirit of the gospel of Jesus Christ will always continue to animate the breasts and direct the conduct of its members, in their intercourse with each other, and with society at large!

Dr. Lawrence did not come to

\* Mentioned with great respect in the lives of Philip and of Matthew Henry.

settle in Newcastle till the July following†; nor his family till Feb. 1728. Like his predecessor Dr. Gilpin, he practised medicine; but he did not long continue a resident in this town; for having received a call to succeed Mr. Daniel Wilcox, in Monkwell street, London, he removed thither in 1733, and continued the minister of that place till within a few months of his death in 1760. The celebrated Dr. James Fordyce had a few months before been chosen his colleague and successor, and preached his Funeral Sermon; a composition, which exhibits more, perhaps, of the striking peculiarities of that eloquent, but not always correct, preacher, than any of his other works.

On the removal of Dr. Lawrence, the congregation, with great propriety, set apart a day to be religiously kept previous to their consultation on the choice of a minister; on which occasion Mr. Wilson preached an excellent sermon, which was published, under the title of "Charity, as a Rule of conduct in the affairs of a Religious Society, explained and recommended." The result of their deliberations was the choice of the Rev. Richard Rogerson, then a minister at Alcester, in Warwickshire. Of the place of this gentleman's birth or education, I have obtained no certain particulars. He had a brother, the Rev. Josiah Rogerson, a minister of great abilities and character at Derby, who particularly distin-

† He was succeeded at Newcastle under Line by the Rev. W. Willéts; of whom see Toulmin's Life of Bourn. Appendix.

guished himself as an assertor of the right of private judgment, in the controversy which took place in those parts on the occasion of a Mr. Joseph Rawson, of Nottingham, being excluded from communion by his minister, Mr. Sloss, on account of some difference of opinion between them concerning the doctrine of the Trinity\*.

[Mr. Rogerson married, during his residence here, a Miss Holliday, and thus became nearly connected with one of the principal families which at that time, were members of the congregation, the Carrs of Dunston Hill. A sister of this lady had married the Rev. Thomas Walker, M. A. a very eminent minister, first at Cockermouth, afterwards at Durham, and lastly at Mill-Hill Chapel, in Leeds, where he died in the year 1764, greatly lamented by all who knew him. This congregation has the honour of reckoning among its members in their early life, as well this gentleman, as also his nephew, Mr. George Walker, F. R. S., with whose merits the world at large is so well acquainted, and with whose brilliant talents as exercised in the pulpit we have often been edified and delighted†. Mr. Thomas Walker published nothing but an animated Preface to a Sermon on Personal Religion, preached by a Mr. George Bruce, formerly minister at the Garth Heads in this town, and afterwards at Dunbar in Scotland; and a Sermon on the True Nature and Object of

Christian Worship, preached at the opening of the New Chapel at Wakefield, of which my father was afterwards the minister for more than thirty years.]

With Mr. Rogerson and Mr. Wilson the congregation continued in great harmony till the death of the latter in the year 1751: about two years previous to which he had published a Funeral Sermon on the death of his friend Mr. Joseph Airey, who departed this life Feb. 2. 1749, under the following title—"The Social Virtues of a Good Man represented and his happy End accounted for." In it he gives a very high character of the deceased; but, from all the accounts that are preserved of him, not higher than he was entitled to. He was the elder brother of Mr. Thomas Airey, with most of the members of whose large family we have been, and with some still are personally connected. He left behind him no family: his widow, Mrs. Ruth Airey, survived him many years, and at her death in 1767, bequeathed 200*l.* the yearly interest of which was to be applied, one half towards the minister's salary, and the other to the support of the charity-school.

When this useful institution was first established I have not been able to ascertain; but it is, probably, of very long standing: and it is hoped that the benevolent and pious intentions of our ancestors towards the successive generations of poor youth as they arise, will continue to be respectfully and effectually imitated.

On the death of Mr. Wilson, the Rev. Samuel Lowthion, then of Penrith, was invited as Mr. Rogerson's assistant. He was

---

\* The whole affair is circumstantially related in Dr. Taylor's masterly Defence of the Common Rights of Christians.

† For a spirited character of him by Gilbert Wakefield, who knew him at Nottingham, see the Life of the latter.

educated at the academy of Dr. Caleb Rotheram, of Kendal, an institution to which the Dissenters of the last age were indebted for some of their most respectable and learned ministers\*. Mr. Lowthion's pulpit talents, as many will remember, were very striking: his mode of conducting the public devotions of the congregations was uncommonly fervent, serious, and impressive; his discourses were judicious and highly animated; superior to the fear of man, he followed Truth wherever she led him, and communicated the result of his enquiries into the doctrines, duties and prospects held forth in the scriptures, without concealment or disguise, to a people who, he was happy to know, did by no means grudge him the liberty which he assumed, but freely heard what he freely declared, even though they might not always go along with him in the deductions to which his researches led him; allowing to their minister the full exercise of that right which they claimed for themselves, of examining and judging, in matters of religion, every one for himself. This liberal conduct he strongly recommends to other societies and to Christians in general, in an excellent sermon, which he preached (August 26, 1756) at the ordination of the Rev. Caleb Rotheram, his tutor's son and successor at Kendal, and afterwards published at the unanimous request of the ministers and people who heard it. And he records

---

\* For an account of Dr. Rotheram, and his pupils, see the *Monthly Repository* for 1810. Vol. v. pp. 217. 321. 425. 465.

his grateful and honourable testimony to the conduct of this church in particular, in the dedication of his Funeral Sermon for Mr. Rogerson; a testimony which may they long continue to deserve!

On Mr. Rogerson's death in 1760, Mr. Lowthion became the sole minister, and continued so till his death in 1780, after having been twenty-eight years connected with this congregation. During this period he published three more sermons: one on the death of the Rev. Joseph Wilkinson, of North Shields, in which he had an opportunity of contrasting the unkind treatment which that gentleman had met with from some persons of a more narrow spirit with the generous conduct of his own friends; another on the day of thanksgiving for the peace of 1763; and a third delivered before the Protestant dissenting ministers who met at Alnwick, June 14th, 1764, to institute a scheme for the relief of their widows and orphans, which has been productive of the greatest benefit; and afterwards, with some alterations, to this congregation, on their first annual collection for the institution, to which they have ever since continued among the chief benefactors, having contributed in this way upwards of 500*l*.

On the death of Mr. Lowthion, Dr. Hood, of Brampton, (who had then just published an excellent *Discourse on the Nature of Christ's Kingdom*, recommending a more liberal treatment of our Catholic fellow-subjects, the riotous proceedings against whom in the metropolis and in different parts of Scotland he lamented as a disgrace to the Christian name,) was invited as his



successor. But this worthy person brought with him the seeds of a consumptive complaint, which in the course of less than two years carried him off. A volume of his sermons was published, after his death, for the benefit of his family.

Dr. Hood was succeeded by the present minister, William Turner, who, on the recommendation of his tutor and friend, the Rev. Dr. Enfield, came to preach as a candidate August 26, 1782, and was chosen the 6th of September following. On the 25th of the same month he was ordained at Pudsey, near Leeds, by the Associated Ministers in the West Riding of Yorkshire; and, at the request of the congregation, the whole service was published.—In 1784, finding that the custom of catechising, probably from a dislike to the Assembly's, and a fear of giving offence by the introduction of any other, had been discontinued by former ministers, he reprinted an abridgment of Matthew Henry's, which had been used by his uncle, Mr. Holland, of Bolton, and recommended its adoption by the congregation; who at the same time readily admitted a small collection of Sacramental Hymns, which appeared to be much wanted to give a pleasing variety to that part of the service.

Towards the close of the same year, having observed the laudable exertions of Mr. Raikes, of Gloucester, for the establishment of Sunday schools, he circulated a paper on the subject among the younger members, each sex of whom immediately formed a distinct association for establishing, and have ever since patronized, the one a school of boys, the other

of girls\*. For the instruction of these children an Abstract of the History of the Bible was drawn up, and has since been repeatedly reprinted, with large additions.—In 1787, with a view to counteract the spirit of indifference too natural to young persons, and to encourage a taste for reading, particularly on religious subjects, he proposed the establishment of a Vestry Library, for the use of all persons attending public worship in Hanover Square. The proposal was immediately embraced, and by a liberal contribution a valuable library was purchased. It has since been gradually enlarged by donations, and by the produce of a small annual subscription, by several individual members.—In 1791, he printed, at the request of his young friends, a sermon on the “Sufficiency of Revelation.”—In 1792, he ventured, at the close of a ten years' connection, to print and circulate a Pastoral Address, on Public and Family Worship, Attendance on the Lord's Supper, and other important subjects, particularly relating to the religious education of children.—In 1796, on the occasion of a change of masters, the Rules and Orders of the Charity School were revised and printed, with prayers for their daily use, and a table of lessons before prayer.—In 1800, he printed a sermon for the support of the New College at Manchester, for the education of dissenting ministers.

---

\* A particular account of these schools is contained in the Appendix to a sermon preached to the Associated Dissenting Ministers in the northern counties, at Morpeth, June 13, 1786, and published under the title of “Sunday Schools Recommended.”

This was afterwards removed to York, under the able direction of the Rev. Charles Wellbeloved, and since that time an annual collection has been made for its support, and several individual members have become annual subscribers. In 1802 he printed a short tribute to the memory of his excellent friend, the Rev. Edward Prowitt, who, having been led to a change of sentiments with respect to the doctrine of the Trinity, had been obliged to relinquish the pastoral charge of a congregation of Calvinistic Baptists at Oxford, and was encouraged, in the year 1788, by a few Unitarian Baptists who had long met together for worship without a stated minister, to settle in Newcastle as a teacher of youth. In this line he met with great encouragement, and, on the Lord's days generally preached to the worthy friends above-mentioned; but was always ready, in case of need, to supply for the minister of Hanover Square. At length in 1797, the two societies, differing only in a few circumstances in which they could readily "agree to differ," united; and have ever since continued as one religious association.

## MICELLANEOUS COMMUNICATIONS.

### *Eastern Origin of Lancaster's Improvements in Education.*

SIR, Sept. 18, 1811.

There is now carrying on in the newspapers, with rather more than "due Christian animosity," a controversy on the comparative merits of Dr. Bell and Mr. Lancaster. Among other writers, I observe one in the *Times*, of yesterday, who maintains that neither of those candidates for public favour "has a claim to the merit of having invented the system which they practise for the education of the infant poor." That writer in proof of his point refers to Shaw's Travels, Harmer's Observations (on Job. xix. 24.) and especially to *De la Val*. I have had the curiosity to look for the latter in Harris's "Collection." Francis Pirard *de la Val* sailed from St. Maloes in May 1601, on

a commercial expedition to the East Indies. In June, 1602, he was shipwrecked on the coast of the *Maldives*, in the Indian Sea. He was sent to *Malè* the principal island, where he acquired the language of the country, and had by "a long stay an opportunity to inspect their constitution, customs, laws, &c." Speaking of the children, *De la Val* says, "When they are nine years old, they commence the pursuit of the studies and exercises of the country. Their lessons are writ down on white tables of wood, which they clean and whiten again, after they have got their lessons by heart; for durable and lasting writings are done upon parchment, made of the leaf of a tree called *macare queau*, that leaf being a fathom and a half long, and a foot broad. To teach the children to write, they make use of no paper, but

make draughts of letters with a bodkin upon smooth plain boards of wood, covered with fine white sand." Harris's Col. of Voyages, (1705) i. 265.

I have an anonymous volume, (8vo.) published the same year, (1705) entitled "The Agreement of the Customs of the East Indians, with those of the Jews and other antient people." The author, who "left the kingdom of *Bengala* in 1702," has an "article" (xxii. p. 116) *Of the manner in which the Indians write, and what they make use of instead of paper.* He says,

"The *Indians* write upon the leaf of a tree, which is called *Lantanier*, and is a kind of a *palm tree*, but whose leaves are not so long as those of an ordinary *palm tree*. They are strong and thick, and they write upon them with a pencil. When their letters are drawn, some rub over all the leaf with black, and so fill up the characters that are written; but the greater part do only draw the letters with an iron pencil. These leaves require no great labour to prepare them, it being sufficient to dry them, and then lay them by the side of one another, for they are shaped like a fan. When they are dried sufficiently, they have the colour of straw, but by length of time they grow very bright."

There was published in 1718 a collection of papers on "the Propagation of the Gospel, in the East," occasioned by the Danish mission to Malabar. One of these I quoted in your present volume (p. 287). There is among them, "An Account of the Religion and Government, Learning and Economy of the Malabarians." In answer to one of the queries

sent from Europe, the missionary, *B. Ziegenbalg* in his letter, "dated at Tranquebar, on the coast of Coromandel, 1709," gives the following account.—

"The *Malabarians* do not know how to handle pen and ink, but they take the *palm leaf* in the left, and an iron stile or pencil in the right hand, and write with it as fast as we do with pen and paper. Yet it requireth a great deal of patience and exercise, to write with so heavy a pencil every day, and from morning to night, and to hold the palm leaf in the left hand, without laying or resting the same on any thing at all.

"On their left thumb they have a pretty long nail with a nook cut in it. To this they fasten the sharp end of the pencil, whilst the upper end is held by the fingers of the right hand. The *olie* or palm leaf, they hold with the four fingers of the left hand, and putting the thumb, which supports the pencil, on the top of the leaf, they move it forwards till a line is finished, after which they take back the leaf and begin another. I can write indeed in the same manner as the *Malabarians* do; but since I have no great occasion for it, (whilst I can dictate every thing to a *Malabarick* writer) I have made no extraordinary proficiency in this piece of curiosity. However, I do not question, but I should be as nimble a writer as a *Malabarian*, if I did but handle my leaf and pencil for a whole week together, in order to use my fingers to this exercise.

"The letters on the palm leaves look black, and the leaves themselves *yellowish*. The cause of which is, a sort of oil mixed with *saffron-tinder*, and other ingre-

dients of a blackening nature. This oil both rendereth the book durable, and the writing legible, when without it, all would appear white, and the reading prove very difficult to those that were not well acquainted with it. This blackish colour is also a great comfort to the eye." *Account*. p. 27. To form their books, "at the end of every leaf a hole is made, and through the hole a string drawn, whereby the whole set of leaves is kept together; but then they must be untied to be read." Pt. ii. p. 17.

Among these papers is a letter (in Part 3) addressed to the chaplain of Fort St. George by the missionary just named and his colleague, giving an account of the "method of instruction used in their charity schools." In "the first *Malabarick* school," the scholars "learn geography and the use of the globes: they transcribe on *leaves* of a tree called *palmeira*, with a steel pen such books as they themselves have occasion for at school. Some learn to write a good hand on such leaves" (p. 85). In "the second school, consisting of younger boys, —in the afternoon, from 1 to 4, they sit on the ground *writing* with their fingers in sand, spread on the floor for that purpose, (the common way of teaching young children to read and write in the *East Indies*,) the lessons which every child hath been taught in the morning, chanting, with an audible voice, the names of the letters or words as they write them." p. 87. In "the third school for girls, the younger write (chanting the lessons they have learnt) with their fingers in sand. The elder, with a *Malabarick* pen of steel,

practise writing on *leaves*, in order to get a fair hand" (p. 89). This attention to the education of the female children is highly creditable to the Danish mission, as opposed to the practice of the country, which is thus described in the "Account" p. 29. "They have in all their cities, market towns and villages, settled schools, wherein their youth is taught to read and write, though there are very few that attain to any perfection. The reason seems to be, because no less than *six* years study is required to make a man perfect in both.—Their *women* are not kept at school at all, and consequently remain ignorant in either, except a few of them singled out to attend the service of the idols in their *pagodas*. These are called for that reason, *the servants of the Gods*."

I have been induced to send you these particular instances of Indian contrivance, from observing the omission of them in our popular works, which profess to describe what is curious in those countries. This is to be regretted, as the compilers of those works are, sometimes, minute enough in their account of *disgusting* customs, which are not always treated in the language of discretion.

OTIOSUS.

---

Mr. Astley, concerning Josiah Chorley.

Chesterfield, Sep. 8, 1811.

SIR,

In the last number of the *Monthly Repository*, (p. 458) enquiry is made after Mr. Josiah Chorley. My mother was of the Chorley family, and in a family piece in my possession Henry Chorley, of Preston, is represented



as having six sons, of whom John, the eldest, was my ancestor, and the next to him was Josiah. I take it for granted he was born at Preston, that being the family residence; but where he was educated or where he ended his days I cannot say, whether at Norwich or elsewhere. I have no particulars to communicate concerning him, and can only add that he was ever mentioned by the family as one that bore a very respectable character. I am, Sir,

Your's respectfully

THOMAS ASTLEY.

P.S. If I am not mistaken, Mr. Chorley left two hundred pounds in the hands of trustees, the interest of one hundred to be given annually to the minister at Preston, and of the other hundred to the poor of that place.

---

*A curious Baptism by John Wesley.*

SIR,

The baptism described by Adam Clarke (M. Rep. 410, 411.) needs no comment. The sense and liberality of the writer display themselves!—only it is a pity that such a piece of sheer silliness should be hung about the memory of so good a man, as from your account, [vol. iv. p. 240] Thomas Tripp appears to have been; and I cannot but hope it will be in the power of some one of his friends to shew that A. C. confounded Thomas Tripp with some Romish saint whom he had found in his multifarious reading.

But I write in order to say that there is nothing new in a Wesleyan preacher floundering in baptism. The “Father\*” of the Wesleyans

found this water too deep for him; no wonder then the children are out of their depth in it.

From a pamphlet of Augustus Toplady's, entitled “A Word concerning the Bathing-Tub Baptism,” attached to the “Historic Proof,” I find that Wesley was charged with having conducted the operation described in this title, but pretended utter ignorance of the fact: hereupon Toplady gave the story to the public as follows, premising that the “subject of that blest bathing bout was Mrs. Lydia Sheppard, now living in the Borough of Southwark.”

“Antecedently to the ceremony, Mr. Wesley told her that ‘to satisfy weak minds, he had occasionally baptised some persons, by immersion, at Bristol and elsewhere; and would do the same for her to make her easy. The time and place were accordingly appointed. An house in *Long Lane*, Southwark, was to have been the scene of action, and the water and other requisite conveniencies were there actually got in readiness. But the matter having taken air and the curiosity of various people being excited, Mr. John did not chuse to accomplish the business in the presence of so many spectators, as were then and there expected to assemble. Thus the administration was adjourned, and another place fixed upon: at which place Mr. John Wesley did, with his own hands, baptize the said Mrs. Lydia Sheppard, by plunging her under water, and a fine plunging it had like to have proved.

“Does the reader ask, In what font this baptism was administered? the font was a common bathing tub.—Is it further inquired, In what chapel did the font stand at the time? The chapel was truly a chapel in *Cryptis*: to wit, a common cellar.—Am I asked, of what cathedral was this subterraneous chapel a part? The cathedral or mother church, was neither better nor worse than a cheesemonger's house, in Spitalfields, London.—Who were the witnesses to this under-ground baptism? A select

---

\* John Wesley is denominated, in the Minutes of Conference and other works  
VOL. IV.

of the sect, *Father*; quasi, *Papa*, *Pope*. See Matth. xxiii. 9.

party, it seems, carefully draughted from what Mr. Wesley calls his classes and bands."

Thus, Sir, you see that A. C. is not the first of his faith and order, who exhibited a curious baptism; yet I think, too, that the disciple is above the master in point of extravagance and folly.

I am, Sir, no *Wesleyan*, as I need not say when I subscribe myself  
COMMON SENSE.

*A Sermon of Dr. Priestley's.*

SIR, May 10, 1811.

Some readers of your valuable publication have thought a paragraph in the *Universal Magazine* for April last, page 316, worthy of a place in the *Monthly Repository*. If you are of the same opinion, the perusal of it there will be a compensation for the trouble of copying to, Sir, Yours,

W. TRELEAVEN.

"Dr. John Reid has lately observed, on the ground that insane persons are in general the favourite subjects of their own conversation, and, of course, of their silent thoughts, that nothing can be so likely to endanger, in case of any adverse occurrence, the stability of reason, as this miserable absorption in self; he adds, "An admirable sermon of the late Dr. Priestley's on the Duty of Not Living to Ourselves, if the principles of it were properly digested and assimilated into the habit, would prove a better preservative against the malady of mental derangement, than any prophylactic that is to be found amidst the precepts of moral, or the prescriptions of medical science."

*Liberality of Catholic Colonizers.*

In the year 1632, Lord Baltimore foreseeing a storm rising against the Roman Catholics in England, obtained a grant of lands in North America, now known as the province of Maryland. He was a conscientious Catholic, "and was induced to attempt this settlement in America, in hopes of en-

joying liberty of conscience for himself and for such of his friends to whom the severity of the laws might loosen their ties to their country and make them prefer an easy banishment with freedom to the conveniencies of England, embittered as they were by the sharpness of the laws and the popular odium which hung over them." The court, indeed, was favourable to the Roman Catholics, but the laws were against them, and the tyrannies of the court had so weakened it in popular estimation that, so far from being able to protect its friends, it was not able to defend itself. "The settlement of the colony cost the Lord Baltimore a large sum. It was made under his auspices by his brother, and about 200 persons, Roman Catholics, and most of them of good families." As the court party declined in England and the Roman Catholics came to be more rigorously treated, numbers constantly emigrated to replenish the settlement. On the triumph of the Parliament over the king, Lord Baltimore was displaced and a new governor appointed, first by the Parliament and afterwards by the Protector. The Restoration reinstated Lord Baltimore in his rights and possessions, "and his Lordship, willing that as many as possible should enjoy the benefits of his mild and equitable administration, gave his consent to an act of assembly, which he had before promoted in his province, for allowing a free and unlimited toleration for all who professed the Christian Religion, of whatever denomination. This liberty, which was never in the least instance violated, encouraged a great number, not only of the Church of

England, but of Presbyterians, Quakers and all kinds of Dissenters to settle in Maryland, which before that was almost wholly in the hands of Roman Catholics." In the arbitrary reign of James II. this Lord was harrassed by a suit the object of which was to deprive him of the colony; and in this state he found himself at the Revolution, which left him the profits of his province, but deprived him of all his jurisdiction.

Reader, mark what follows, and say if persecution be the badge of any one denomination, the accompaniment of any particular system of faith!

"When upon the Revolution power changed hands in that province, the new men made but an indifferent requital for the liberties and indulgencies they had enjoyed under the old administration. *They not only deprived the Roman Catholics of all share in the government, but of all the rights of freemen; they have even adopted the whole body of the penal laws of England against them; they are at this day meditating new laws in the same spirit.*"

The above is taken from "An Account of the European Settlements in America," attributed with reason to Mr. Burke, 3d ed. 1760. v. ii. p. 226—231.

---

*On the Letters Against Materialism.*

SIR,

The subject of matter and spirit, which has employed the pens of our ablest writers, has at length roused the zeal of a gentleman, whom we certainly esteem as a man and a Unitarian minister, whatever we may think of him as a metaphysician. In perusing his letters in your Repository, the

story occurred to my mind of Sterne, who after "he had steeped his handkerchief first in his own tears, then in those of Maria, then in his own and then in Maria's again, till he felt such indescribable emotions within him, as could not be accounted for from any combinations of matter and motion," exclaimed, "I am positive I have a soul, nor can all the books with which materialists have pestered the world, ever convince me of the contrary!" Mr. P. under similar emotions, may be positive he has a soul, and I almost wonder he did not quote this amongst the arguments he has recalled to our recollection.

He has made his way through quartos and folios, for aught I know, in order to qualify himself for proving to an incorrigible set of unbelievers, that *they have souls*. In his opinion it is an extraordinary thing that a man who hopes for immortality should doubt that he has one; yet, Sir, extraordinary as it may appear to him, there are many believers in Jesus, and believers in the immortality he has brought to light, against whom his artillery will be pointed in vain; who believe there is in them nothing distinct from matter; that an unknown organization, under the plastic hand of the Almighty, has given to man a thinking principle, probably of the same species as that with which he has endowed the four-footed animals who share with us the produce of our globe, though certainly of a higher order than their's. I say of the same species, for I am so much of a materialist as to believe that mind in beast and man is the self-same thing: because I have seen convincing proofs of mind in the former, such

as gratitude, love, hatred and revenge, together with memory, design and reason, all which are essential properties of a thinking being; and I have seen such faint indications of it in the latter, as more than once in my life has led me to say of a four-footed animal "It has more of mind than that man." There was at Daventry a man whom the students of that college will recollect, a striking example of an animal with two feet, whose province it was to drive his fellows with four feet from Borough Hill, and whose superiority over them was scarcely discernable in any particular, except in the power he possessed of shaking in his hand a menacing whip, and making them walk before him. This might have been done by an ourang-outang as well as by him. Horses and dogs, and no doubt elephants, have done feats, of which that man's mind seemed scarcely capable. And what might be said of idiots, and of others whose system of action proves them akin to idiots? Their souls are surely no better in sterling value than the brutes!

I suspect the ingenuity of Mr. P. will not provoke the pens of our ablest materialists; and if it happen that you do not receive any observations which are better worth insertion in reply to him, you may perhaps admit the following.

To terrify tender minds Mr. P. observes "the doctrine of materialism is a cheerless doctrine." To the materialist it is not in the least; though it may appear so to your correspondent. To be under the government of God in a material form, without any thing of what is called spirit depending upon it,

is just as satisfactory to him as to exist in any other way whatever. He is what his Creator has made him, and shall be what he designs him to be. With this assurance, he is not less comfortable than Mr. P., though he believe himself in possession of an immaterial and therefore an immortal spirit; or even though he, not knowing what else to make of his immaterial principle, suppose it to be an emanation or ray of Divinity.

"It is difficult as it obliges its advocates to prove a negative," By no means. The materialist is not obliged to prove any thing. He admits that he is what he appears to be, a material being. Let those prove more than this who are not contented with such a being, and who imagine a something existing in them, which they cannot see, which they cannot feel, and the name of which conveys a vague idea, which it is not possible to explain. For how can words, which are made to explain sensations rising from matter, describe that which is immaterial?

"The whole man is dissipated at death; then have we not lost all? Where then is our identity?" It is in the hands of him that made us, and who has promised to raise us up at the last day. And this answer is quite as satisfactory as the answer that would be given by the immaterialist to a similar question. Where is the spirit when it has forsaken the body? Let him answer this who can.

"This is a notion that tends to unsettle the religious principle, and must create some apprehension that the lamp of life, when once extinguished, may never be lighted up again." This is an



astonishing declaration for one who believes that only by Jesus was immortal life brought to light. Neither he nor I, neither the immaterialist nor the materialist, can, from our system, draw one argument worth an ace that we shall live again. Neither can answer the question, "Man giveth up the ghost, and where is he?" His lamp and mine will soon be extinguished; and, were it not for our Lord's consolatory assurance, "I am the resurrection and the life," neither he nor I could indulge a hope that we should live again in any form: he has not taught any thing about a separate soul, but explicitly that the body shall be raised and live again; not that it shall be joined again by its soul, which in the mean time will be safely kept in an intermediate state.

"The soul of man may be of a *substance* something similar to Deity." So then the Deity himself, the Great immaterial *Spirit*, is a *substance*. Oh! ye immaterialists, how long will ye halt between two opinions? If the Lord be a spirit, call ye him not a substance; if he be a substance, talk not of the spirit of man—a substantial spirit is just as intelligible as a square circle.

"If the materialist should contend that a faculty of thinking is superadded to matter by the Deity, either I know not what he means, or," &c. That Mr. P. may not know what he means is very possible, but it is absolutely certain that he does see a power of thinking which belongs to matter in the form of a horse, a dog, an elephant, as well as in the form of a man. It may be that thinking is as necessary an attribute of the

brain, as strength is of the muscles, and elasticity of animated flesh.

"A man may lose his arms and legs, and yet be conscious of being the same identical being." But he cannot lose his brain with the same safety; a proof that he does possess a portion of organised matter without which his consciousness would cease. If the brain be uncovered and exposed to the action of heat and cold, it would not be long before he lost all idea of identity. And if you suppose the soul to sit regent on the brain, how extraordinary it is that you will either completely confound this *spiritual substance*, or cause it to cease to be, by a violent assault on her throne, or even by gently turning it topsy-turvy. So inert is this spirit, that it cannot exist otherwise than just as it is. The power of thinking, like the power of action, is always affected by the accidents belonging to matter.

"We do not possess one particle of matter which we possessed a few years ago, and yet our consciousness remains." How far this is true of the bones and the brain, we are not fully certified. The softer exterior parts of the body are exposed to the influence of external causes, and therefore waste and change, though still the circulation of the blood and juices is not impeded. Probably the brain, which is securely encased, may not be subject to these changes. It may swell out and grow, and become perfect like the body; in many cases it appears also to exhaust and wear out with the body. The circulation of the juices of the brain may be as essential to thought, as the circulation of the juices of the body are to sensation.

If this is injured, thought is interrupted; if it is destroyed, thought dies; and when it has been deprived of the security provided by the God of nature, as in the case of trepanning, it is then liable to many casualties, to much interruption, and to those inconsistencies which we call madness. The disease called water in the brain is fatal, because the sensorium, from whence our sensations, as well mental as corporeal, spring, cannot bear the least oppression; of so extremely delicate a frame is it. Is the *immaterial substance* drowned by the water?

“If you destroy a body containing electric fluid, you do not destroy the fluid along with it; it would certainly fly off,” &c. And so this immaterial something, of which Mr. P. fain would not be dispossessed, when Death, the great chymist, decomposes the man, will fly off like an electric spark to some other body, and take possession of it. Let it be remembered, that it was on this false philosophy was built the Pythagorean notion of the transmigration of the soul; and it was also in this way the demoniacal possessions were accounted for by the Jews of old; and it must be allowed that if the premises of the argument are just, the conclusion is not unreasonable. But the analogy assumed by Mr. P. is not a fair one. He states that one species of matter, when separated from that in which it resides, will seek another residence, which is the necessary effect of the law of attraction. But we are not able to say that there is an affinity between matter in the form of man and spirit at all analogous to a chymical affinity, nor can we shew

any experiment to elucidate this interesting fact. As philosophers, therefore, we ought to presume there is no such affinity or alliance.

“Every part of the brain has been deeply injured without affecting the act of thought,” without we presume, destroying the act of thought. Every external part of the body of man has been injured and destroyed without destroying his sensation, although it has injured it. So thought may not be destroyed though it is essentially injured by accidents. If the brain be injured there is a provision made for its being repaired, and if it be not repaired the thinking principle will never be complete again. This is an evidence that, although slight injuries may be sustained by the brain but repaired by the force of nature, a serious assault cannot be borne by the head any more than it can by the body, without its system sustaining irreparable injury. One heavy blow on the brain will finish a man.

[To be concluded in our next.]

---

*Against Materialism. Letter III.*

Boston, June 1, 1811.

SIR,

Perhaps it will be objected to what I have advanced that the gospel grounds our future life on a resurrection. I answer, So do I, understanding it to mean that operation or event by which the living, thinking principle is disengaged from the dead matter or corruptible body and enters into a new state of being. This operation may probably take some little time, according to a general law of nature; therefore, in the cases of recovery from drowning,

swooning and the like, I should contend that the living, thinking principle had not departed, for we know that after a certain time recovery is impossible. This may be applied to the cases of Lazarus and of other persons who were raised from the dead. Or, as their resurrections were contrary to the usual order of things being a miraculous resurrection of their bodies for special purposes, I can easily conceive that the Father of Spirits might suspend their consciousness the time their bodies were dead, or if their spirits went into Paradise, they might be called again to reanimate their bodies at the will of their Creator. No believer in miracles can feel much difficulty on this subject. At any rate, the resurrection of their organized bodies proves nothing with respect to the nature of the future life of mankind in general. For the resurrection of the bodies of mankind is certainly not a scripture doctrine: even the materialist does not expect it, and not believing in a soul, he supposes a transfer of feelings and habits to another system of matter: now this to me is incomprehensible; a transfer of the thinking principle with its feelings and habits, altogether, to a superior body, this I could understand; but if man be wholly dissipated at death, where are his feelings and his habits? Whatever may be intended by the resurrection of mankind, their bodies seem entirely out of the question, "For flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption." I cannot find that it is ever said in the N. T. that men's bodies will be raised.

Great stress has been laid by the

advocates for the interruption of human consciousness on the language of Christ in the 5th and 6th chapters of John, which is evidently figurative. The dead and those in their graves, chap. v. 25, 28, seem to mean the Jewish people, dead in sins, and in their graves of ignorance, prejudice and darkness: the resurrection seems to mean a new state of mind, which to those who were obedient to the calls of providence should issue in the preservation of their lives, amidst the calamities which should overwhelm their country; but to those who refused to hearken to them, should issue in their being doomed to take their share, in all the bitterness of the calamities that were hastening to involve their country. (Matt. xxv. 10—13; Luke xiii. 25—30.) For a justification of this explanation of the passages, see Matt. iv. 16. Luke i. 78, 79. John iii. 18—21. compare Eph. ii. 1. Isa. xxvi. 19. and Deut. xxii. with Hosea i. 2. Ezek. xxxvii. is taken in a spiritual sense by the apostle, Rom. xi. 15. Compare Eph. v. 14. Dan. xii. 3.

John vi. 44. "I will raise him up at the last day," it is maintained by judicious critics, that the words should be translated "I will exalt him hereafter," and does not at all relate to death, for in the whole chapter there is not the least mention of a resurrection from the grave, for it is expressly said, that men shall *not die*, and that they shall *live for ever*, verses 50, 51. (See Cappe's Dis.)

Such passages as "They shall be recompensed at the resurrection of the just," "A crown of righteousness which the Lord will give at that day," &c. have been thought by many to be decisive in support

of the doctrine of the interruption of human consciousness by death. But however such passages may oppose the notion of an intermediate state between death and the resurrection, they make nothing against the doctrine I am contending for, viz. that the resurrection takes place at the death of the individual.

The majority of Christians believe in the doctrine of two future states and two judgments; one immediately after death, which respects the soul; another at the resurrection, when soul and body will be re-united. On account of the difficulties and absurdities attending this opinion, learned and thinking men have rather adopted the notion of the interruption of human consciousness; some maintaining the sleep of the soul; others, as the materialists, denying the doctrine of a soul altogether. I think there is a middle path, which I have endeavoured to point out; and which is agreeable to the common feelings and hopes of human nature, and also to the genius of the gospel of Christ.

The materialist contends that his doctrine enhances the value of the gospel, levels the pride of philosophy, and places all our hopes of a future life on divine revelation. For my part, I cannot see any advantage that materialism has in this respect; every sincere and rational Christian estimates the gospel as the best gift of God to man; but he does not consider it as coming to extinguish other lights, but to give a perfection to what we already knew, and to supply what was deficient. And, perhaps, life and immortality were not absolutely brought

to light, but *enlightened* by the gospel; as some translate the word. A future state has been the doctrine of all ages. We cannot trace it back to its origin; it is coeval with religion. Almost all mankind have believed that there was a something that survived the stroke of death: it remained for Christian philosophers to teach the gloomy doctrine that the whole man is dissipated at death.

Does not the doctrine I am opposing tend to weaken the hopes of the righteous? How many have in the full prospect of death rejoiced in the hope of immediate happiness; but, alas! they are all deceived. The survivors have sung

“Why should we mourn departing friends  
Or shake at death’s alarms?  
’Tis but the voice that Jesus sends,  
To call them to his arms.”

But they have been deceived, also, if this doctrine be true. Will not the good man’s hopes be damped in the prospect of death, if he believe that he shall be wholly dissipated? Notwithstanding his confidence in the power and promises of God, still, methinks, gloomy doubts must arise, and a dreadful fear of annihilation occupy his mind. On the contrary, the wicked will see the evil day removed to a further distance, and will hope it may never commence. Are not these the obvious consequences of a general reception of this doctrine? Not that its advocates intend, or are aware of any bad consequences: they are actuated by the purest motives; (as I assure them I am in opposing them;) many of them have, no doubt, like the great, the amiable, and pious Priestley, died in full hope of a future life of happiness and bliss.



Some advocates for this doctrine now stand as shining lights upon the earth, and deserve to be ranked with the most rational and consistent Christians. But none are infallible: it becomes every rational being to examine for himself and look well to his way, and not to imbibe opinions from others, but endeavour to form them for himself; to prove all things, and then hold fast what appears to him to be good.

The advocates for the interruption of human consciousness tell us, that if ten thousand ages intervene between death and the resurrection, it will be no more to us than the click of a watch. Granted. Yet ten thousand ages is a long time to intervene; the idea almost turns one giddy. But when the ten thousand ages are over and past, on what ground do we expect the resurrection of the dead to take place at that time, in preference to any other? The notion of the second personal appearance of Christ on our earth for this purpose is rejected by several learned and respectable divines;\* but I am not aware that the doctrine I am supporting is affected either by the admission or denial of this tenet: for my own part, I am strongly inclined to admit it, and think that he *will* come; and with ten thousand of his *saints*, who will *then* appear with him in glory. Comp. Col. iii. 4. 1 Thess. iv. 14. Neither am I certain, that the conflagration of this earth is a scripture doctrine; nor know I of any symptoms of decay that it exhibits: according to what we can judge, it may stand for ever, unless the

Creator thinks proper to interfere in such a manner as to supersede all the laws he hath given it. I mention these things as difficulties in the way of the common opinion, because the resurrection of the human dead has generally been connected with one or other of these supposed events.

But it has been said that it is best for the whole human race to rise at one time, otherwise some will have an advantage over the other, and our friends who have departed out of this life before us will have made such an improvement that we shall never overtake them nor be fit for their company. But I ask, Do we all come into this world at one time? Do we not enter into the knowledge and improvements of others? Is not knowledge acquired with greater facility now than it was formerly, owing to the improved state of society, and of science and literature? May not a person now learn as much in one year as he could have done in an age in less favourable times? Do not parents soon teach their children all they know? And are not those who excel in any thing instrumental in leading others to acquire such excellence with greater ease, and in less time, than they would have done without such assistance? May it not then be the case in the future world? Our Saviour says to his disciples, "I go to prepare a place for you;" so all that have entered that happy place may in some sense be making preparation for those who are to follow: and our dear departed friends may be the first to welcome us to those blissful shores, the residence of the pious and the good; and may be instrumental in facilitating our

\* See Cappe.

improvement in heavenly wisdom and celestial goodness. But would not the inequalities be greater on the supposition of all being raised at the same time? Must there not be a wonderful disproportion of ideas, and consequently an unequal felicity, among the saints, upon this plan? Suppose Abel and Paul are restored only to a recollection of what they knew at the time of their departure out of this life; how prodigious the disparity of their knowledge! And how multiform and inconsistent must be the views of different persons upon their first awaking from the dust, and starting into an immortal existence! How unfit for an immortal state must the antideluvians be, compared with the New Testament saints! But all these difficulties vanish, if we suppose that the Old Testament saints have been joyful witnesses to all the gracious manifestations of God to his church since their departure out of this life; and that they were to the mission, death and resurrection of Jesus, we should infer from the appearance of Moses and Elijah, to converse with him on the subject.

In what I have written I have no other end in view, than to elucidate truth. I hope I have not given offence to any. I am not so vain as to suppose that what I have said will decide this difficult question. Clouds and darkness still rest upon it. After all, we must

"Wait the great teacher Death, and  
God adore;"

being fully assured that living or dying we are his, that life is passed in his constant presence, that death resigns us to his all-merciful disposal\*.

J. P.

*On the Prosecution of Sir. H. Vane.*

Aug. 7, 1811.

SIR,

The letter of Charles the Second (p. 392) is worthy of preservation as a curiosity, though little needed to establish his character, as cruel and unprincipled. There are two other public men, who deserve to share with that royal malefactor in the guilt of Sir H. Vane's prosecution, though I am not aware that the charge was ever preferred against them—I refer to Sir John Glyn and Sir John Maynard, whose names I find in the Trial, printed in 1662, (p. 96) among "the king's council against the prisoner; no person being permitted to speak one word in his behalf to the matter or form of the indictment, or anything else."

Glyn and Maynard had been engaged like Vane in the prosecution of Lord Strafford; and Maynard in that against Archbishop Laud. They had taken the covenant, and sat as laymen with the Assembly of Divines. They are thus celebrated in Hudibras:

Did not the learned Glyn and Maynard  
To make good subjects traitors, strain  
hard?

Like Vane, also, they had no concern in the trial or execution of the King, and Maynard indeed protested boldly against both. They appear to have been unemployed by the commonwealth. Under the Protectorate, Glyn became *Protector's Serjeant*, then Chief Justice of the Upper Bench, and one of Cromwell's Lords, or "Other House." Maynard, after being imprisoned by Oliver for defending a client against the

court, was also appointed *Protector's Serjeant*. Thus these lawyers had deeply involved themselves in that crime, whatever it might be, of keeping Charles the Second out of possession, by acting under a reputed rebel government, the very crime for which Sir Henry Vane was prosecuted. I know not whether the English Bar has ever exhibited a scene more profligate, than must have been the appearance of Glyn and Maynard to assist in the too successful attempt against the life of that extraordinary man, especially considering the corrupt manner in which the trial is said to have been conducted. It was, indeed, a prosecution so base, that Clarendon, in the continuation of his history, is silent upon the subject. Parker, also, the time-serving Bishop of Oxford, though he makes no conscience of accommodating other facts to his purpose, in "the History of his own Time," yet has not ventured to mention the case of Sir Henry Vane.

Glyn, for any thing that appears, was a mere lawyer, supporting any party that would employ him, while in fickle times, he prudently would "watch the sign to hate." Maynard has been regarded as a patriot and often celebrated among the heroes of the Revolution. I wish it had occurred to the vindicator of "Mr. Fox's History" to do justice to these coadjutors of the British Tiberius, in the prosecution, or rather the *proscription*, of Sir H. Vane. I am persuaded the liberal mind of the learned Serjeant would not have spared his own profession.

HISTORICUS.

On the "Letter to a Minister."

SIR, Sep. 3, 1811.

The "Letter to a young Dissenting Minister" (p. 471—479) contains such useful advice, and appears to be dictated by so much good-will, that I have no pleasure in objecting to any part of it. Yet there is one article recommended as a young minister's *vade mecum*, to the use of which I cannot help feeling a strong objection,—I mean "a small book, well-bound for standing wear." (p. 474.) Instead of wishing to have this book secured by "Williams's patent binding in vellum," I would rather that the whole of it should be composed of the frailest materials. Could I indeed allow the maxim of an end justifying the means, there would be no treasure in a young minister's pocket so much in danger, within my reach; I would bear away from him that temptation to indolence and indifference, as I would secrete a friend's crutches or an infant's go-cart, if I believed that either wanted only the resolution, inspired by necessity, to walk alone.

To be serious. What sort of person must we naturally suppose as addressed in your correspondent's letter of Christian counsel? A young man of decent manners, who from capacity and inclination had worthily preferred the cultivation of his mind to the labour of his hands, and sought the patronage of a public institution to acquire a literary and scientific education? Such there have been, and they have occupied the station of Dissenting ministers, though as might have been expected, with moral decorum rather than religious industry. This, however,

I am persuaded, was not the character addressed by V. F., and indeed the views and Christian attainments which he attributes to his young friend go far beyond that character. It was rather one who, from Christian motives, had devoted himself to the offices of Christian instruction. He had given his nights and days to the study of the scriptures, valuing other studies, chiefly as they might subserve his great purpose. Christianity, in the character of its founder, its evidences, duties and expectations must be familiar to such a mind; nor after an education especially calculated to supply a *copia verborum*, could he easily fail to utter, *out of the abundance of the heart*, those short petitions, counsels and consolations suited to the case of a sick or dying person; a person certainly in no condition to become a critical hearer.

As to a "Form of Baptism," with my views of the subject, a minister, young or old, must, as the lawyers speak, travel out of the record, and go beyond the N. Testament, if he would justify infant sprinkling in any age, or adult baptism in the later ages of Christianity. But as to "an office for the burial of the dead," that minister must be young indeed who, standing beside a grave, cannot dwell for a few minutes with propriety and to edification, on the familiar topics of mortality and immortality, especially if he have in his hand that *book of books*, for his use, alone worthy of "patent binding," and "to be carried always in the pocket." As to the burial of the dead, I question whether our studied prayers and orations, which generally savour of the

lamp, form any improvement upon the more simple mode recommended by the Assembly of Divines, in their "Directory for Public Worship," which is still adopted by the Church of Scotland. They say, "We judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion. And that the minister as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty."

And, now, will V. F. excuse me, if I confess what passed in my mind, when I read his account of "young ministers at a loss, if suddenly called upon to perform any of these offices?" I had lately read the "Memoirs of Ludlow," and I immediately recollected the piteous case of an episcopal dignitary, which Ludlow thus describes, when speaking of the last hours of Charles I. "The king having refused such ministers as the court appointed to attend him, desired that Dr. Juxon, late Bishop of London, might be permitted to come to him; which being granted, and Adjutant General Allen sent to acquaint the doctor with the king's condition and desires, he being altogether unprepared for such a work, broke out into these expressions, *God save me! what a trick is this, that I should have no more warning, and I have nothing ready!* but recollecting himself a little he put on his scarf and his other furniture, and went with him to the king, where having read the common prayer and one of his old sermons he administered the sacra-



ment to him." (Mem. i. 282.)

Another historian will shew us what might be expected on an emergency, from a Christian minister who thus depended upon the forms in his book, like a surgeon on his case of instruments. Burnet (O. T. i. 47.) is describing Charles on the scaffold, and he says that, "Bishop Juxon did the duty of his function honestly, but with a dry coldness that could not raise the king's thoughts."

I have not overlooked V. F.'s apology (p. 472. col. 1.) for the occasional minuteness of his advice; should it be thought to discover an undue apprehension, it certainly manifests an amiable solicitude for the reputation and success of his young friend. Yet I shall scarcely be singular in the opinion that a young minister who could really need such minute directions must have prematurely engaged in the important office of presiding in a congregation of his fellow Christians. At any rate, if he could require the "small book, always in the pocket," to save himself from distressing embarrassment, it would oblige me to believe, what I have sometimes very unwillingly suspected, that education for the Christian ministry among Unitarians is yet in its infancy; or, to make a homely allusion, that we either want judgment in the choice of raw materials or skill in their manufacture. IGNOTUS.

Dr. Toulmin on his projected Sequel to the History of the Puritans. Birmingham,

SIR, 3d Oct. 1811.

On examining, a few days since, the papers which I had collected for an intended History of Protestant Dissenters, Religious Liberty and Free Enquiry, as a Sequel to

my edition of Neal's History of the Puritans, a work in which I have, at last, the satisfaction of reporting some progress, I met with a letter directed to me, on the publication of that work, dated the 13th of April, 1795, signed A FRIEND. I feel myself truly obliged to the unknown writer for his respectful attention and for many valuable hints and the offer of assistance, if I directed a letter to Mr. Friend, George's Coffee-House, Temple-Bar, London. Whether I availed myself of this indulgence to write to the gentleman under this enigmatical address, I cannot say, at this distance of time; but of this I am certain, I have never been favoured with any communications from his intelligent pen since. If the gentleman who thus concealed his real name be yet living, it is probable that he may be a reader of the Monthly Repository. I request permission, therefore, through the channel of your next Number, to make known to him my sense of the favour he did me, and my earnest request that he would oblige me with a line to inform me under what form I may direct to him: for I conclude from his former letter, that I have much to promise myself from a future correspondence with him.

While I thus, particularly solicit the attention of *A Friend*, I wish to be understood as requesting from any one of your numerous readers, hints, references and observations, which they judge will tend to the correctness and improvement of my work. Among other subjects of enquiry, I may be allowed to mention the origin and progress of the respective funds; of academical institutions; of charity schools, e.g. those of

Shakespear Walk and Bartholemew Close; of societies for the reformation of manners and the distribution of books; of Lectures, e. g. Lyme Street, Pinners' Hall, Eastcheap, Monkwell Street Morning Lecture, Salters' Hall Sunday Evening; and in the church, Mr. Hutchinson's, Lady Moyer's and Fairchild's; and concerning individual characters, viz. Dr. Abraham Taylor, Dr. Ridgeley, Mr. Eames, Mr. Densham, &c. &c.

I have specified these articles to show the nature of my enquiries, and as some, on which I particularly want information.

It is proper to add that, while the General Post is open to all epistolary correspondence, any communications, which go beyond a letter, will safely reach me, if directed to the care of Mr. Belcher, Printer in this town, through Messrs. Wilkie and Robinson, Paternoster Row.

If this notification be favoured with a place in your interesting miscellany, it may prove serviceable to an undertaking, which, it is hoped will be regarded as of general utility and importance; and it will confer an obligation on, Sir,

Your Friend and Correspondent,  
JOSHUA TOULMIN.

*Mrs. Cappe's Account of "Colonel Martin."*

SIR, York, Sep. 15th.

If the following information will give any satisfaction to your correspondent *Verax*, (p. 453) it is much at his and your service.—The Unitarian planter in Antigua after whom he inquires, was, I believe, the late SAMUEL MARTIN, Esq. who had the command of a regiment of militia in that island, and was thence usually denominated Colonel Martin. He was a

man of a very liberal, enlightened mind, remarkable for the kind treatment of his slaves and of great general benevolence. His eldest son, Samuel Martin, who resided in England, and I believe was secretary to the late Princess Dowager of Wales, was much talked of many years ago, on account of a duel which he fought with the late John Wilkes, Esq. of famous political memory. Colonel Martin died at a very advanced age about the year 1778. I do not know whether he became an Unitarian in consequence of his acquaintance with Mr. Lindsey, which did not take place till late in life, but, for whose character he had the highest admiration; and I know that latterly he paid very great attention to the instruction of his negroes in Unitarian principles, which he firmly believed were the principles of the gospel. His knowledge of Mr. Lindsey arose from his generous patronage of a former parishioner of Mr. Lindsey's when at Catterick, then resident at Antigua, and who had lost his whole property on board a ship, which was captured by the French and carried into Martinico. This worthy person whom Col. M. so kindly patronized, and whom he afterwards admitted to his friendship, was continually talking of Mr. Lindsey—of his learning, his piety, his disinterestedness; adding, that in imitation of his great master he was continually occupied in doing good. This character, no less uncommon than true, excited a great desire in the old gentleman, to commence a correspondence with Mr. Lindsey, which took place accordingly, and continued I believe, at intervals, till near the time of Col. Martin's death.

CATH. CAPPE.

*Connection of Unitarianism and Materialism.*

SIR,

I admit the ingenuity of Mr. Wright's argument [M. Repos. p. 551, 2.] that if Christ were a God-man he was crucified only in part. His simile of "a single hair on the head," is pertinent and happy. But will not his reasoning prove too much? Most Christians hold the natural immortality of the soul; and I find a favourite, too-much-neglected author, using Mr. Wright's simile to shew the superiority of the soul to the body. "The soul;" says Mr. Grove, of Taunton, [Posth. Works, iv. 319, 320.] "is properly the man; the body bears no more proportion to the soul, in real value, than a *hair of the head* does to the whole body."—Yet Mr. Grove and other immaterialists never hesitated to say that man is mortal, that man dies; they never suspected that this language was incorrect; but if it be allowable, so also is the orthodox statement of Christ's death, though a component part of Christ was impassible and immortal.

I suppose, however, that Mr. Wright opposes on somewhat similar grounds the doctrines of two natures in man in general and in Christ, and that notwithstanding the feeble attempt of your correspondent P. to discover a soul, that is consistent with Unitarianism, this favourite system of your's cannot be established until man shall be proved to be *soulless*, and that, in fact, the cheerless doctrine of materialism and the cold Unitarian hypothesis must stand or fall together.

I should be sincerely glad of some information on this point, for I am a religious inquirer though

AN ORTHODOX CHRISTIAN.

*Legislative Reforms.*

There are two grand articles of legislative reform, on which enlightened Englishmen should now fix their steady attention; namely, the melioration of our penal laws, and the abolition of all penal statutes relating to religion. Just and liberal sentiments on both these points are prevalent throughout the country; and they may be speedily communicated to the legislature by a general and united expression of the public will. Who will despair of success in the cause of humanity and religion, when he recollects their recent triumph in the abolition of the slave trade and the disuse of military torture?

The press is the greatest engine of reformation; and whilst its liberty is maintained it is scarcely possible that a country should not advance towards legislative perfection. Of this instrument of social improvement, let the advocates of limited and corrective punishments and of the "liberty of prophesying," avail themselves assiduously, and in a little time, every vestige of barbarism will be worn away from our statute book.

Next to the press, the elective franchise furnishes the surest means of reform. In the course of two or three successive elections, the House of Commons might be impregnated with an abhorrence of sanguinary punishments and persecution, if voters would refuse their suffrages to candidates who would not pledge themselves to support a revision of the penal code and the emancipation of conscience. Virtuous and enlightened freemen of England! do not underrate your power or be wanting to your duty.

## POETRY.

## ON THE KING'S ILLNESS.

Rest, rest afflicted spirit, quickly pass  
 Thy hour of bitter suffering! Rest awaits thee,  
 There, where, the load of weary life laid down,  
 The peasant and the king repose together.  
 There peaceful sleep, thy quiet grave bedewed  
 With tears of those who loved thee—Not for thee,  
 In the dark chambers of the nether world,  
 Shall spectre kings rise from their burning thrones,  
 And point the vacant seat, and scoffing say  
 'Art thou become like us?' Oh not for thee:  
 For thou hadst human feelings, and hast walked  
 A man with men, and kindly charities,  
 Even such as warm the cottage hearth, were thine.  
 And therefore falls the tear from eyes not used  
 To gaze on kings with admiration fond:  
 And thou hast knelt at meek Religion's shrine  
 With no mock homage, and hast owned her rights  
 Sacred in every breast, and therefore rise,  
 Affectionate, for thee, the orisons  
 And mingled prayers, alike from vaulted domes  
 Whence the loud organ peals, and rafters' roofs  
 Of humbler worship; still, remembering this,  
 A Nation's pity and a Nation's love  
 Linger beside thy couch, in this the day  
 Of thy sad visitation, veiling faults  
 Of erring judgment and not will perverse.  
 Yet, Oh that thou hadst closed the wounds of war!  
 That had been praise to suit a higher strain.  
 —Farewell the years rolled down the gulph of time!  
 Thy name has chronicled a long bright page  
 Of England's story, and perhaps the babe  
 Who opens, as thou closest thine, his eyes  
 On this eventful world, when aged grown,  
 Musing on times gone by, shall sigh and say,  
 Shaking his thin grey hairs, whitened with grief,  
 'Our fathers' days were happy.'—Fare thee well!  
 My thread of life has even run with thine  
 For many a lustre, and thy closing day  
 I contemplate, not mindless of my own,  
 Nor to its call reluctant.

Sep. 1, 1811.

A. L. B.



LINES COMPOSED ON AWAKING OUT OF SLEEP AT MIDNIGHT,  
OCTOBER 9, 1811, AND SEEING THE COMET.

Mysterious visitant ! in splendour  
Peering on high above the silvery orbs  
That glitter in night's ample firmament,  
The rapt thought kindles at the sight of thee  
To admiration of thy Maker !  
How great thy mass of radiant matter !  
How swift thy course, erratic yet not wild !  
How vast thy sweep, through heav'n's broad arch, sublime  
A stream of glory, how extends thy train !  
How many worlds thou passest in thy course,  
In strains that take the philosophic ear,  
Singing the praise of Him who stamp'd thy form,  
Pour'd in thy spacious urn a flood of light,  
And sent thee forth t' instruct the universe !  
No terrors dost thou cast o'er well-taught minds,  
Who know and hail thee messenger divine,  
Whether to feed heav'n's ever-wasting lamp,  
T' attract or scatter the electric fluid,  
T' increase the watry treasures, purge the air,  
Kindle new worlds, or quench the old in night.

Hail and farewell ! illustrious wonder !  
When next tow'rd's earth thou bend'st thy mazy path,  
These eyes will not, wakeful as now, gaze on thee ;  
Another race will welcome thy arrival.  
Be thou to them the harbinger of good,  
And lift their minds to flights of knowledge, far  
Beyond their fathers' loftiest soarings !  
Then may'st thou see the white-robed Peace  
Wed tribe to tribe, in bonds of amity ;  
And mark the cherub Faith benignant smile,  
Teaching the winged Charities, that wait  
Upon her course, in joyous ministry,  
To visit constant every tract of earth,  
Prompting high thoughts of distant times and worlds,  
Diffusing all the social sympathies,  
And harmonizing thus the mind of man  
To join in Nature's general chime of praise.

---

EXTEMPORE, ON A RENEGADE.

WILL changes his religion : Whence the whim ?  
The cause is clear ; religion ne'er chang'd Him.

## REVIEW.

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

ART. I.—*Memoirs of the Latter Years of the Right Honourable Charles James Fox. By John Bernard Trotter, Esq. Late Private Secretary to Mr. Fox.* 8vo. pp. 576. R. Phillips. 14s.

WE honoured Mr. Fox living, and we revere his memory: we are therefore eager to take the first opportunity of informing our readers of the appearance of this work, which gives, we believe, a faithful, and we are sure a most interesting account of the declining years of one of the brightest ornaments of Britain. Mr. Trotter was not only private secretary to Mr. Fox, but also a confidential friend of his and Mrs. Fox's, and, judging from the sentiments expressed in the volume before us, he was not unworthy of such distinguished friendship. We mean not to justify all Mr. Trotter's opinions or to adopt all his arguments or to vouch for the accuracy of all his statements; much less to praise his style of writing, for as Mr. Fox once remarked to Mr. Trotter, (p. 489.) “Irish orators” [Mr. Trotter is a native and inhabitant of Ireland,] “are generally too figurative in their language for the English taste:” we are not sure that a book of one-third the size would not have sufficed for all the matter that the author had to communicate, and that the impression of the whole would not have been greater, if in the place of so many pages of diffuse description we had been favoured with a small portion of unembellished history or anecdote: we dare not to assert

that, flattering as must have been the friendship of Mr. Fox to any man whatever, Mr. Trotter has not too often insisted upon the honour, and blended his own reflections too much with the discourses and actions of his friend: but, with every abatement, the work is irresistibly attractive, and contains abundant internal evidence of authenticity. The writer manifests great independence of mind: though a determined and carefully avowed enemy of the system of government established by Mr. Pitt, and since carried on by the statesmen bred in his school, he looks up with no reverence to Mr. Fox's political friends and successors, but on the contrary upbraids their speedy neglect of Mr. Fox's counsels, and censures the errors of their administration: on this account, Mr. Trotter's book has been disclaimed by the official Whig Journal, though in a way which indicates the veracity of the writer.

Our object is rather to point out this work to our readers than to give any analysis of it: yet we cannot refrain from a few references and quotations.

The “Memoirs” embrace the period between the Peace of Amiens and Mr. Fox's death; and include Mr. Fox's visit to Paris, on which he was accompanied by the author—his appointment to the office for Foreign Affairs, when Mr. Trotter was his private secretary—and his illness and death, in which also Mr. Trotter constantly attended him. This was

the most memorable part of Mr. Fox's history, and no one could have been better circumstanced than the author for knowing it clearly and fully.

It is impossible however to touch on these subjects without grief: the fall of such a man as Charles James Fox at any time would have been afflicting to his country, but his fall at such a period was a calamity to England and the world which we fear we have yet to compute by unpassed years of public distraction and misery. We are presented by Mr. Trotter (in a note, p. 364,) with the sentiments of a virtuous, patriotic and noble lady upon the loss of Mr. Fox; sentiments, in which the wisest and best part of the British public participate, and which the tendency of things seems to foreshew that heavy sufferings will ere long impress upon the whole nation.

"I saw Lady Moira after Mr. Fox's death; she received me with great kindness but great emotion,—she took me by the hand as I addressed her, '*We have lost every thing,*' said she; '*that great man was a guide for them all.*' The tears rolled in torrents down her venerable cheeks: '*he was their great support, and now there is nothing cheering in the prospect.* For me, I have nearly run my course,—I shall remain but a little longer, but others will suffer; *the loss of Fox is irreparable.*"

It was the art of Mr. Fox's political antagonists to represent him throughout his whole life as the dissipated man he had been in youth; and there were few perhaps out of the circle of his immediate friends who did not in the height of the first French war, regard him as a needy, profligate candidate for power. How would they have been astonished if they could have viewed the patriot in

his retirement at St. Anne's Hill, where his days seem to have passed most enviably, marked by simplicity, innocence and purity! Scarcely ever was a human heart so free from bad affections as Mr. Fox's, he meditated, he suspected no evil. He had no personal enemies, and he never carried public hostilities into private life. He was susceptible in a peculiar degree of the sentiments of friendship; and Mr. Trotter has furnished us with numerous proofs of his tenderness and care of Mrs. Fox, who appears to have deserved, as well as returned his affection. The following extract may not exalt the readers' views of Mr. Fox's talents, but it will assuredly persuade them of the amiable qualities of his heart.

"About the end of the year 1799, Mr. Fox met with an accident of a most alarming nature. He was very fond of shooting, and as he was following that amusement one day in the neighbourhood of Chertsey, in company with Mr. William Porter, of that town, his gun burst in his hand. The explosion having shattered it much, he wrapped it up and returned to St. Anne's. As no surgeon in the country would undertake so delicate a charge upon his own responsibility, Mr. Fox was advised to go instantly to town. An hasty dinner was provided, the chaise ordered, and, accompanied by Mrs. Fox, he very shortly set out for London. Mr. Porter told me that he manifested no impatience or apprehension, though the anguish he suffered must have been excessive: all the anxiety he testified was lest Mrs. Fox should be agitated and alarmed. On his way to town he composed the following verses, which display a tenderness of disposition, and an exquisiteness of feeling, rarely met with (unhappily for the world) in those statesmen who rule mankind.

"How can I at aught repine,  
While my dearest Liz is mine?  
Can I feel or pain or woe,  
While my Lizzy loves me so?  
Where's the sorrow, that thy smile  
Knows not sweetly to beguile?"

Sense of pain and danger flies  
 From the looks of those dear eyes :  
 Looks of kindness, looks of love,  
 That lift my mortal thoughts above.  
 While I view that heavenly face,  
 While I feel that dear embrace,  
 While I hear that soothing voice,  
 Tho' maimed or crippled, life's my  
 choice :

Without them, all the fates can give  
 Has nought would make me wish to  
 live ;

No, could they foil the power of time,  
 And restore youth's boasted prime,  
 Add to boot, fame, power and wealth,  
 Undisturb'd and certain health,  
 Without thee, 'twould nought avail,  
 The source of every joy would fail ;  
 But lov'd by thee, by thee caress'd,  
 In pain and sickness I am blest.' "

(pp. 20---22.)

There seems to be great truth in a remark of Mr. Trotter's that Mr. Fox alone was insensible to the wonderful superiority of his own mind. He shrunk from praise. To the First Consul's eulogium upon him on their first interview he returned no answer ; and when on his going to a French theatre he was recognized by the whole audience and greeted with louder applauses than had been bestowed upon Buonaparte, who was present at the same time, he would neither make himself more conspicuous to gratify the spectators, nor seem by any sign to be conscious of this flattering expression of their admiration : the latter incident is worthy of the best ages and the noblest characters of antiquity.

Inquiries have been eagerly made into Mr. Fox's sentiments on religion, and it has been sometimes represented that he was not a believer in divine revelation ; Mr. Trotter complains of this statement, and, avers that, as far as his knowledge reaches, it is not only groundless but absolutely false : we wish, however, that

some more decisive evidence of Mr. Fox's acceptation of Christianity had been produced than a conversation on the immortality of the soul, in which Mr. F., then ill, spoke with seriousness and earnestness, humility and modesty. (pp. 470, 471.)

We do not agitate this question because we wait for its decision to determine the estimation in which we shall hold the great man to whom it relates. We joyfully receive and devoutly revere Christianity ; but we do not consider faith as the measure of patriotism : and in fact, whatever might be Mr. Fox's sentiment as to the doctrines of the New Testament, he certainly was animated by its benign spirit, and his memory is on many accounts entitled to the blessing of religious men.

The death of Charles James Fox was suitable to his life ; he descended with calmness, intrepidity and magnanimity, though not without sensibility, to the grave : (p. 465.) fixing his eyes upon Mrs. Fox, he said *I die happy* ; —and well might he *die happy*, whose powerful talents had been diligently employed, during the greater part of his life, in promoting, guarding and vindicating the happiness of his countrymen and of all nations !

---

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

(Concluded from p. 551.)

In D. vi. we have a statement of " The Christian doctrine of Reconciliation," from 2 Cor. v. 19.



("God was in Christ reconciling the world unto himself;") some of the leading ideas of which are again taken up, in D. vii. "On Christian Redemption," from Eph. i. 7. ("In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.") The following answer to the inquiry, "who was the party that needed and hath received reconciliation?" appears to us very weighty:—

"It must be either God, or man, or both; on the face of the subject, would it not be absurd to suppose God is the party who needed reconciling, as reconciliation is said to originate with, and be effected by him? Reconciliation means the removal of enmity, the putting an end to opposition, the restoring to a state of amity and peace, or the bringing nigh those who were at a distance. Under every view it implies a change in the party who is reconciled, either in his disposition or circumstances. But no change can take place in God; for the clearest of all reasons, because he is unchangeable. He is in one mind and none can turn him; consequently, had he ever been wrathful and vindictive he must have eternally remained so, no being could have produced a change in his nature or disposition." p. 129.

"The Example of Jesus" is treated of in D. viii. from 1 Pet. ii. 21. ("Leaving us an example that ye should follow in his steps.") Amidst much to praise in this Discourse, we find something objectionable in the representation of Jesus as a *peccable man*. p. 164 and 166. The phrase is exceedingly liable to misapprehension by the illiterate, for whom chiefly these sermons are designed, and what after all is the amount of the notion?—That Jesus who was sinless, might have sinned if he had chosen!—It would surely have been sufficient for the purpose of the general argument to have

shewn that Christ's righteousness was actual and is to be estimated by his obedience to the Father.

D. ix. "The Love of God and our neighbour," from Mark xii. 30, 31. ("Thou shalt love the Lord thy God, &c. &c.") is a sober, rational and useful exposition of these two leading duties.

D. x. "The perfect Law of Christ," from Mat. vii. 12. is a sequel to the last, and in strong sense and a powerful moral bearing, is not excelled by any one in the series. The concluding paragraph is worthy of being transcribed.—

"If it be objected that this is a mere moral discourse; it is replied, it is also a Christian discourse; for it is founded on what Jesus taught, and no man ought to be ashamed of preaching what he preaches" (preached.) p. 221.

In D. xi. "The Righteousness of the Pharisees," from Math. v. 20. ("Except your righteousness exceed, &c.") the preacher would seem to shew that the marks of Pharisaism are found upon some sects who are the foremost to brand others with the reproach: and in D. xii. "Evangelical Righteousness," from Matth. vi. 33. ("Seek ye first the kingdom of God and his righteousness,") he would place the "crown of righteousness" upon the heads of those on whom the professors of *modern* evangelical religion would heap condemnation.

In the following sketch of the Pharisees, the author corrects a common mistake as to their character:—

"They thought themselves the peculiar favourites of heaven. It has been supposed that the Pharisees ascribed to themselves, to their own pious dispositions and virtuous exertions all the good they had attained, instead of ascribing it to the grace of God; but this is a mistake, the contrary is the fact God! I thank

*thee, that I am not as other men are*, was the language of the Pharisee. While he boasted of his superior piety and virtue, he did not pretend to ascribe it to the goodness of his own heart, nor to his steady adherence in faith and practice to the word of God; but to distinguishing grace. Though filled with self-adulation he pretended not to exalt himself, but to give all the glory to God. It is not the humble Christian, who regards faith as virtue, who makes religion to consist in moral excellence, and dares not presume to think himself in the favour of God, any further than he is penitent and obedient, that resembles the Pharisees of old; but the man who presumptuously concludes himself to be a peculiar object of divine favour, and relying on the distinguishing grace of God, looks down from his imaginary eminence with contempt on others. This is the real spirit of self-righteousness. It is pride in the guise of piety, presumption impiously taking the name of faith and humility, degrading rational nature, the work of God, and representing him as an arbitrary partial being, under the pretence of exalting his sovereign and distinguishing grace. This is the very essence of Pharisaism. Those who contend that piety, virtue, and acceptance with God, are only to be attained by a right application of our natural powers, and a diligent improvement of the means of grace and salvation, are not the Pharisees of modern times; but those who expect to be saved, to be led to piety and acceptance with God by special influences of the spirit, by some distinguishing act or operation of God in their favour: these are the persons whose views and reasonings are summarily comprehended in the words of the Pharisee, *God! I thank thee, that I am not as other men are* " pp. 223—225.

We cannot too strongly recommend the following observations on "*Evangelical Righteousness*:"—

"Righteousness to be real must be personal. Guilt and innocence, vice and virtue, are all personal, nor can they exist without being so. That righteousness which is not personal is a mere phantom of the imagination. Righteousness consists of right actions. No man is righteous any further than he acts right. *Let no man deceive you, saith*

*an Apostle, he that doeth righteousness is righteous*. A man can no more be righteous by proxy than he can be saved by proxy. The notion of one man being righteous in the place and stead of another is repugnant to scripture, and carries absurdity in the face of it; and is opposed to every right idea of justice. What forms the character of a man, as righteousness doth of the righteous, must be inherent and essential to him. Imputed righteousness, as spoken of by the apostle Paul, is not the imputation of Christ's personal obedience to sinners; but the non-imputation, or free forgiveness of sin. The gospel furnishes no substitute for personal righteousness. It is intended to form men anew in righteousness and true holiness. It assures us that without holiness no man shall see the Lord. It dissolves no moral obligation. Christ did not come to free men from the necessity of being personally righteous, to give them a cloak for their sins, but to make them righteous by his teaching and example. Were it possible for righteousness to exist without being personal, it would be useless; as the character of the sinner would not be changed by it, nor his incapacity for happiness removed. If personal righteousness be necessary in order to our final acceptance with God, any other righteousness must be superfluous. The judgment of God is according to truth: hence it is impossible that he should view any man but in his real character, that he should view any person as righteous who is not really so; to suppose the contrary is to suppose him to view objects in a false light. To say that, under the gospel, righteousness is not entirely personal, is to sink it below the law, as a ministration of righteousness; for the law admitted of no obedience but what was personal." pp. 240—242.

D. xiii. is on "*The gift of Eternal Life*," from Rom. vi. 23. ("The gift of God is eternal life, through Jesus Christ our Lord,) and contains some animating reflections on the subject of immortality, as the peculiar promise of the gospel.

D. xiv. "*The pernicious Tendency of Error*," from Ephes. iv. 18. ("Having the understanding darkened, &c.") should rather have been entitled "*The pernicious*

Tendency of certain Errors." The errors which are considered, relate to the unity of God, the Divine character and attributes, and the state of man after death. This sermon bears most marks of haste, and has we think the least merit of any in the volume. The author will not surely persist, after reconsideration, in imputing the present punishment of the Jews as a nation, "to the idolatry of their fathers"! p. 277.

D. xv. "Christian Zeal Recommended," from Phil. i. 7. ('I am set for the defence of the gospel.') was preached at the Annual Assembly of the General Baptists, June 7, 1808; an analysis of it will be found in our Third Volume, p. 347, 348.

The Discourses are short, as discourses intended for the people should be. They grow naturally out of the texts, which we have given on account of their appropriateness.

In general, Mr. Wright's style is plain English, but we occasionally meet in the Discourses with words which seem out of place in village sermons; such as *theology*, *derelection*, *emanative*, *generate*, *conservation*.

A long list of subscribers shews the interest taken by the Unitarian world in the discourses of this missionary of their faith; and we cannot help saying that in justice to them, if not to the public, greater care should have been taken of the work at press; it presents to the eye more typographical errors than even careless readers can overlook or candid readers can pardon.

Should the public approbation encourage the preacher to write and print more of his excellent ex-

*tempore* addresses, we should be glad to see in what form and light he usually sets before his auditors the subjects of *death* and *judgment*, *heaven* and *hell*, which are the favourite topics of popular missionaries, and which have been so extravagantly and mischievously treated as to lead the sober, quiet part of our people to think that a missionary must necessarily be a melancholy fanatic.

ART. III. *Almanach Imperial, pour l'année 1811. Présenté A. S. M. l'Empereur et Roi, par Testu, A. Paris. Chez Testu et Co. imprimeurs de sa Majesté.* The Imperial Almanack for the year 1811. Presented to his Majesty the Emperor and King, by Testu. Paris. Sold by Testu and Co. Printers to his Majesty.

THIS *Almanack*, which extends to 964 octavo pages, is also the *Court Calendar* of France, and comprehends a great variety of information for Frenchmen. Perceiving on the second page a recommendation of the work by *Maret*, the Secretary of State, and that it was prepared and published under the special favour of the Emperor, we proceeded with the expectation of soon finding some effects of imperial influence. Justice, however, obliges us to confess our disappointment, at least in one particular.

The English newspapers have ascribed to "Britain's inveterate Foe" the *littleness* of exacting the suppression of facts, in ancient and modern history, which might be applied unfavourably to his character or fortune. The reverse of this conduct is here sufficiently

displayed in the first part of the work before us, which is more properly called the Almanack.

Besides a very useful table of the solar and lunar variations, on the opposite page, in each month, followed by a comparative table of the different calendars, including that of the Hebrews and Mussulmans, there is at the head of every month a short account of the supposed derivation of the name. The following passages might surprise one of our newspaper-taught Antigallicans, who would describe the fate or follies of Tyrants as the last subjects glanced at in an Imperial Almanack, printed for the meridian of Paris.

*June* is supposed to be named in memory of *Junius Brutus*, who having expelled the Tarquins went to offer sacrifice upon Mount Cælius to *Carnea*, the goddess of the heart. *Peut-être introduit en mémoire de Junius Brutus, lorsqu' ayant chassé les Tarquins, il vint sur le Mont Cæli en rendre grâces à Carne, Déesse du cœur.*

*August.* In attributing this month to Augustus, it could scarcely have been expected, among his exploits to have read, he also subdued Egypt, *et subjugué l' Egypte*, the very object in which Napoleon failed.

*October.* Here is exposed the vanity of *Domitian*, who was born in this month, and would have given it his name, and to September his surname Germanicus, because in that month he obtained the empire. It is added that these vain projects perished with him. *Ses vains projets périrent avec lui.*

*November.* Here is recorded another instance of imperial vanity and weakness in the attempt of

*Commodus* to change the name of this month and of December. *L' Empereur Commode essaya vainement de changer son nom et celui de Décembre.*

The account of the princes and princesses of Europe, commences with the Imperial Family. *Louis Napoleon* is still a King, *Roi, frère de l' Empereur, Connétable de l' Empire*, but *Lucien* has neither local habitation nor a name. *Josephine* has a place in the family as Empress-Queen, *Impératrice Reine*, sufficiently distinguished from *Marie Louise*, who is Empress of the French and Queen of Italy, *Impératrice des Français et Reine d' Italie*. The article *Grande Bretagne* follows Austria, and is correctly given with all customary forms. Could we allow any virtue to an enemy, this might be called magnanimity, as the Imperial Family is not acknowledged by the court of Great Britain.

*Pius the VII.* with his family name of *Barnabé Chiaramonti* and the date of his elevation, is given at the head of 2d. section, but he is not called *Pope*. A list of the *Sacred College* follows. The Cardinals are now in number, 41.

The greatest novelty in this Almanack is the seventh chapter, entitled, *Organisation des Cultes*. From this it appears that the public worship of Catholics, Protestants and Jews, is equally established, or rather equally tolerated.

Our alliance between Church and State is unknown in France, while religious liberty is a stranger to the laws of either government.

Napoleon could not find in modern history, any man on whom to form his character equal



to Frederic, the only Prussian Prince whom the world can call great. We cannot help thinking, from his subsequent conduct, that he had read with peculiar attention the following passage in Frederic's *Memoires pour servir à l' Histoire de Brandebourg*, where speaking of the religious communities in that country, the royal author says,

"Toutes ces sectes vivent ici en paix, et contribuent également au bonheur de l'état, il n'y a aucune religion qui sur le sujet de la morale s'écarte beaucoup des autres; ainsi elles peuvent être toutes égales au gouvernement, qui conséquemment laisse à chacun la liberté d'aller au ciel par quel chemin il lui plaît. Qu'il soit bon citoyen, c'est tout ce qu'on lui demande."

"Le faux zèle est un tyran qui dépeuple les provinces. La tolérance est une mère qui les rend florissantes." Mem. Pt. i. Dist. De la Supers. &c. Art. 3d. ad fin\*.

To return to the Almanack and the seventh chapter. *Culte Catholique* as might be expected, occupies the first and the largest place, with the names and dates of birth and elevation of all the prelacy of France or rather of the French empire, for Italy &c. are included. Sec. 2d. *Cultes Protestans* is divided into the Confession of Augsburg or Lutherans, and Reformed or Calvinists. The first has at Strasburg an institution for ministers, where, besides the customary instruction, are taught the modern and oriental languages. This must

be an extensive establishment, as fourteen professors are named who are under a director. There is another college attached, forming a school of primary instruction. The mode of education among the Calvinists does not appear. From the account here given of both descriptions of Protestants, it is manifest, that though, in practice, they may now enjoy much self-government, yet the emperor holds every thing important to social religion at his sovereign disposal. Both these Protestant churches seem to be constituted very much on the *Presbyterian* model. The following is part of the regulations for the Reformed or Calvinists.

The consistory of each reformed church is composed of a pastor or pastors belonging to that church, and of elder or eminent laymen, chosen out of those citizens who are taxed at the highest rate in direct contributions:—*les plus imposés au rôle des contributions directes.*

The consistory maintains discipline, manages the property of the church and the money collected for alms.

The election of pastors is by the consistory, subject to the confirmation of the emperor.

The synod consists of five consistorial churches, and cannot assemble without the permission of the government, nor sit longer than six days.

The synods are charged to superintend the celebration of worship, the doctrine taught, *l'enseignement de la doctrine*, and the conduct of ecclesiastical affairs. Their decisions are submitted to the approbation of the emperor.

Such being the dependence of these churches on the will of the

\* "All sects live here in peace, and contribute alike to the prosperity of the state. One religion differs little from another as to morals. Thus they may be equally esteemed by the government, which allows every one to go to heaven his own way. To be a good citizen is all that is required."

\* False zeal is a tyrant which depopulates provinces. Toleration is a tender mother which makes them flourish."

state, it is but reasonable that their ministers should receive salaries; these we have understood to be about 40l. per annum. There is an office in Paris, called *Département des Cultes*, which has among other duties *l'expedition des ordonnances pour le paiement des ministres des différens cultes, salaires par l'état*. Thus France has a *Regium Donum*, but avowed, and so conducted as not to excite servility or assumption, among those who are only brethren.

Our limits will not allow of any further notice of this work. We cannot, however, fail to rejoice that it shews us France our rival, not in arms alone, but in plans of public utility, and especially in the relief of human misery. We allude particularly to the charitable establishments at Paris for the blind and the dumb. May both nations soon beat their swords into plough-shares and learn war no more, but never cease their emulation in these contests of benevolence.

ART. IV.—*Four Discourses on the Nature, Design, Uses and History of the Ordinance of Baptism; with a Preface containing some Strictures on Dr. Priestley's "Letter to an Antipædobaptist; and on some passages in Mr. Dyer's "Nature of Subscription," and Mr. Frend's "Letters to the Bishop of Lincoln." By Joshua Toulmin, D. D. 12mo. pp. 95. 3s. 6d. Eaton. 1811.*

Dr. Toulmin, though of the Baptist persuasion, is one of the ministers of a congregation which practise infant-baptism; and he dedicates this little book to his

colleague, Mr. Kentish, "in testimony of the candour and liberality of the congregation, and of the harmony happily subsisting between their ministers, notwithstanding a difference of opinion and practice, on a subject which has agitated the Christian world with much bitter controversy."

The Discourses, four in number, are on the following subjects:—

"The Primary Design of Christian Baptism. Its Secondary and Practical Uses. An Historical Review of the Practice and Corruptions of Baptism. Practical Exhortations grounded on the preceding Discourses."

On a topic so path-worn it is vain to expect novelty; the second Discourse however presents some considerations on the secondary benefits of baptism which are far from being common. Baptism is represented as "a ground for regarding solely the authority of Christ, in matters that relate to his religion;" as "an obligation to purity and holiness;" and as "a bond of love." But might not the Sandemanian set the *washing of feet* in the same light, and derive the same moral benefits from it?

The Preface contains some sensible and candid observations on the arguments of Dr. Priestley for infant baptism, and of Mr. Frend and Mr. Dyer against the perpetuity of baptism in any form. The scheme of these latter writers required, we think, more examination than it here receives; and in discussing this question it would be useful to consider the opinion of those who regard baptism as they do circumcision, as a pure Jewish ceremony, never intended for the Gentiles, not included in the commission of the only Apostle

of the Gentiles, and if practised upon Gentile converts, practised like the other Jewish ceremonies, as an optional, unimportant rite.

ART. V.—*The Adoration of our Lord Jesus Christ vindicated from the Charge of Idolatry: a Discourse delivered on Wednesday Evening, April 11, 1811, at the Gravel Pit Meeting, Hackney. By John Pye Smith, D. D. 8vo. pp. 30. 1s. 6d. Conder.*

Dr. Smith is very commendable in purifying the old Gravel Pit meeting, so long the seat of heresy, with the spicy doctrines of the Assembly's Catechism; though he must take care lest in giving the rationale of reputed orthodoxy he fall into language of an *unsound tact*, of which the following definition of the deity of Christ shews that he is in no little danger:—

"That the true and essential nature of the *One Infinite God* was in an intimate and indissoluble manner, *united* to the man Jesus; yet without any confusion of the divine and the human natures: that such an union was necessary to constitute the person of the Messiah, as described in the Jewish prophecies, and that for this reason, the Messiah is the proper object of religious adoration." p. 4.

This hypothesis, if we rightly understand it, of which we are not quite sure, is not the old and true orthodox notion, but it appears to us to be abundantly absurd, and evidently unscriptural. We shall take the liberty of making two or three remarks upon it.

If "the true and essential nature of God" were "united to the man Jesus," so as to constitute one person, not wholly Divine nor wholly human, but both at once, the two natures must have lost in their

union their separate qualities; and if this be not confusion it is something like it, perhaps *interfusion*.

The union between God and the man Jesus was "indissoluble:"—this is a further proof of *interfusion*, and on this principle what may be predicated of one nature, may be predicated of both natures; and therefore if the Messiah died, the divine nature must have died, "for the union of the Divine nature with the human was necessary to constitute the person of the Messiah." There is no alternative—either the Messiah did not die, or the two natures which constituted the Messiah did die. Did the Divine nature withdraw from the human before death? The union then was not "indissoluble," and it was a mere man that died, and here we arrive at the Unitarian scheme.

How would a Jew stare at the assertion, that the Jewish prophecies described the Messiah as possessing "the true and essential nature of the *One Infinite God*!" There is something so extravagant in this, that uttered by any but so grave and respectable a man as Dr. Smith, it would scarcely appear to be serious.

Is the Messiah the one only God? This will not be maintained. When the Messiah was put to death, was the one only God still perfect? This will not be denied:—the one only God and the Messiah are therefore distinct beings: if Dr. Smith prove his point, he will have established two objects of worship!

The following are Dr. Smith's arguments for the supreme worship of the Messiah:

1. He accepted religious adoration.  
2. He possessed and exercised the quali-

ties which imply a right to religious worship. 3. His name is treated in the scriptures with such high regard as appears irrational and indefensible, except on the supposition of his being entitled to religious homage. 4. Christians are described in the New Testament by the peculiar characteristic of invoking the Lord Jesus Christ. 5. The New Testament furnishes examples of religious worship paid to Jesus Christ."

We cannot particularize the replies to these arguments, that will suggest themselves to every reader, versed in the scriptures, but we may be allowed to state, that there is not one of the reasons here adduced for the worship of Jesus Christ, that might not be adduced with equal plausibility, and with almost the same sort of scriptural evidence, for the worship of Moses.

Dr. Smith has not noticed a single objection to the worship of Christ, or introduced any scriptures on behalf of the worship of the Father: but until he can prove that the Messiah is the same being as "the God and Father of our Lord Jesus Christ," we must think he has failed in his point; though were he to succeed in it, he would in our view confound the Divine nature with the human, involve the whole gospel history in perplexity, and, in fine, make Christianity wholly unintelligible and absurd.

Differing however as we do, and plainly as we express our difference, from Dr. Smith, it becomes us to say, that the sermon is throughout dispassionate and candid, and creditable to his talents as a writer.

ART. VI.—*A Humble Attempt at a New Pilgrim's Progress. By the late Mr. John Spencer, of Attercliffe. 12mo. pp. 82. 2s. Sheffield: printed by J. Montgomery. 1811.*

This little work, though it ex-

hibits none of the poetic genius so much admired in the original "*Pilgrim's Progress*," gives a pleasing proof of the piety, good sense, and self-cultivation of the author, who, we are informed by the editor, was a *working cutler*, a man who *had received very few advantages from education in early life*\*. The morality of the book we think unexceptionable in all but one point—the blame which is bestowed on the Pilgrim (p. 20.) for his reproof of strangers for profane conversation. Doubtless, many well-meaning Christians injure the cause of religion by abrupt and injudicious censure of persons with whose dispositions they are unacquainted; but there may be cases in which delicate and benevolent admonition may successfully be addressed even to the ear of a stranger. Upon the whole, we scruple not to recommend the *New Pilgrim's Progress*, as a work which will promote *free inquiry* and *rational zeal* in religion.

M.

ART. VII.—*An Address to the Members of a Christian Church on the Nature, Design and Obligation of the Ordinance of the Lord's Supper. 12mo. pp. 26.*

Dudley, printed by W. Maurice. This is a rational exposition of the nature of the Lord's Supper, and a pleasing persuasive to its observance. We notice it, chiefly, in order to suggest to the anonymous author the desirableness of giving it the chance of a more extended circulation, by putting it into the hands of the London booksellers.

\* For a larger account of Mr. Spencer see M. Repos. vol. v. p. 260—262.



## INTELLIGENCE.

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

[Concluded from p. 570.]

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

### “GENERAL OBSERVATIONS.

“To the preceeding general account, which of course I have studied to make concise, I wish to add a few general observations.

“1. I use the word *Unitarian* in my statement, as we do in the constitution of the Fund Society, as applicable to all who believe in the exclusive deity and absolute supremacy of the one Father of all, and that he alone is the object of religious worship: I say this not merely to avoid being misunderstood, but because I think this construction of the term most strictly just, and because it appears to me an important object to unite all the real friends of the doctrine of one undivided God in the promotion of so great an object.

“2. I have to acknowledge my obligations to the ministers and congregations I have visited, by whom I have every where been received and treated in the most friendly and affectionate manner, and whom I have found ready to assist and promote the great objects of my mission; peace be in their churches and prosperity attend all their labours in the Lord.

“3. Being a total stranger in the part of the country I had to traverse in this journey, had it not been for the ready and repeated assistance of our esteemed friend *Dr. Carpenter*, I should unavoidably have lost much time, for want

of knowing how to arrange my plans, and make appointments in various places; to that gentleman I consequently feel under peculiar obligations.

“4. It may be proper just to state what were the views I felt present to my mind in visiting places where Unitarian congregations are already formed, lest our brethren any where should have wrong conceptions on this point. It was to stimulate and encourage zeal where necessary; to promote the cause in such places, by exciting the attention of strangers, and by awakening in them a spirit of liberal enquiry; and to strengthen and encourage the brethren, by preaching, conversation, &c. Your missionary has not attempted to obtrude himself any where into a Unitarian pulpit, without knowing first that his company and labours were desired; indeed, he has to lament that he was not able to visit some places where he was desired to go, nor to revisit others, which he was much urged to revisit.

“5. It may be expected I should state the general impression I have received of the state of Unitarianism in the *West*. Some congregations are in a flourishing state, and this is mostly the case where Unitarianism has been for any length of time introduced plainly, and placed on the ground of the plain facts and declarations of the gospel. Some congregations, it must be acknowledged, are languid, but this has arisen either from the want of ministers, or because the worthy predecessors of the present

ministers, no doubt from amiable motives, thought it best to preach without bringing Christian doctrines and motives fully into view, and there has not yet been time for the congregations to recover from the effects of this plan; and in some places the strength of prejudices, generally prevailing, prevents for a time the success of the best talents and most judicious labours. Some congregations have become extinct and meeting-houses have been closed, or have passed into the hands of the reputed orthodox: but this has seldom, if ever, been the case where the congregation has been truly Unitarian, unless they have united with some other Unitarian congregation in the same town.

“6. I conceive the prospect in the *West* to be highly encouraging, and if proper measures be adopted Unitarianism may have an extensive spread in that part of the kingdom; it seems not to be the object of terror there it was formerly; but vigorous and persevering plans must be adopted; and from what I have seen of the love of truth and Christian spirit among our western brethren, I am persuaded they will second any judicious plans that may be adopted for so important a purpose.

“7. The want of ministers is felt, and acknowledged in many places, and it appears to be generally wished that some institution should be established, to produce preachers suited to small and poor congregations, and to act as missionaries; this is a grand object, and without it the cause must continue to languish in many places; as the truly excellent institution at York cannot more than supply the opulent and large congrega-

tions with ministers. Unitarianism in the west, as well as other parts, is beginning to attract the notice of the poor, and if it be the pure gospel, it must be adapted to them; for them, therefore, ministers ought to be provided.

“8. It is highly desirable, and appears to me an object of very great importance, that an auxiliary committee to the Fund Society should be formed at Exeter, and have corresponding members in all parts in the west, that whenever a missionary goes to that part of the island, such committee might be able to give him such information, and plans as would render his labours most effective. I am glad to find my opinion in this coincides with that of many judicious persons in different parts of the west.

“9. It seems also to be the wish of many that as soon as it can be rendered practicable, a missionary should be constantly employed in the west, to supply places which are without ministers, to preach in licenced rooms where there are not Unitarian congregations, and to perform preaching tours in Cornwall; to be advised and directed in his plans, by an auxiliary committee at Exeter. This also appears to me a measure of high importance.

“Finally, This journey, though attended with much labour, has given me very high pleasure. What delight can equal that of seeing the cause of truth, righteousness and Christian charity promoted, and of assisting in its promotion! Whatever may be the boast of others, our glory shall be in the triumph of truth over error and superstition, of charity over bigotry and illiberality, of righteous-

ness over vice in every form. We will go on with growing strength; the cause in which we are engaged will be universal; to serve it shall be our labour by day and our study at night; our last effort shall be to promote it, our last breath exerted in its favour; we will die praying for its success."

To this interesting and animated sketch of Mr. *W*'s labours, the Committee can add nothing but an expression of their gratitude to him for his eminently useful services, and to the various individuals and congregations who lent him their counsel and assistance.

The Committee have already discussed and determined on another mission to Cornwall this summer, and have applied to Mr. *Gisburne*, of Soham, to undertake the missionary tour.

From the *West* the Committee have received several communications corroborating Mr. *W*'s statements, and expressive of the highest sense and estimation of his services; and amongst others one from *Bridport*, transmitting to the Fund the sum of 45*l.* from the Unitarian congregation under the pastoral care of the Rev. *T. Howe*, as a testimony of the acceptableness of the labours of our missionary, and as an acknowledgment to the Society for deputing him on this mission.

It remains only to state, that there are various places even in the *West* where Mr. *Wright*'s visits were requested which he could not bring into his late route; these it is hoped he may have gone over before another anniversary. Indeed, the Committee confidently indulge the hope before expressed, that

all our congregations may ere long be favoured by his visits; one of the good effects of which will be the drawing of the Unitarian brethren into closer connection and more intimate correspondence, and enabling them to unite their strength for the common cause.

It has been already stated that Mr. *Wright* is about to proceed to Scotland and Mr. *Lyons* to *Wales*; the Committee have pleasure in adding that they have not engaged the services of these gentlemen, without regard to their congregations. At their request, Mr. *W*. will take *Chester* in his way to Scotland, in order to spend four Sundays with Mr. *Lyons*'s congregation; and Mr. *Bennett* will proceed in a few weeks into *Cambridgeshire*, in order, principally to minister to the congregation at *Wisbeach*, which has such claims upon the respect and gratitude of the society, for acquiescing in Mr. *Wright*'s appointment as a perpetual missionary.

Amidst many pleasing and encouraging facts, the meeting will not be surprised at the introduction of one of a contrary nature. With pain the Committee have to report that the congregation at *Hull*, under Mr. *Robert Blake*, is broken up and dispersed, through the alleged misconduct of individuals. Diligent inquiry has been made into the circumstances of the case, in which the committee have been much assisted by the advice of the Rev. *W. Severn*, to whom the Unitarian Fund is under very great obligations; and it has been judged expedient to withdraw from Mr. *Blake*, for the present at least, the countenance of the Society.

Mr. *Severn* has, however, com-

communicated to the Committee other information of a more cheering nature. In a letter, dated Feb. 5, 1811, he says:—

“Two or three months since, a circumstance occurred which gave me pleasure. A person whom I had observed in the chapel at both the services, came to me into the vestry at the conclusion of that of the afternoon, thanked me for my discourses, expressed his satisfaction in having for the *first time* attended worship in an Unitarian chapel, and informed me he came from *Dewsbury*, a town about five miles from Wakefield, where an attention to the Unitarian doctrine had been excited. He gave me the following account. About twenty-two years ago, there was a dispute relating to the settling of a Methodist chapel at Dewsbury. The trustees were not willing that it should be settled on what was called the Conference plan, or given up wholly to the direction of Mr. Wesley and his associates. The preachers were ordered by Mr. Wesley to quit the chapel, and a subscription was immediately raised by which another was built near to it. Mr. John Atlay, a preacher in the Methodist connection of great respectability, had promised the people that if the Methodist preachers quitted the chapel as was threatened, he would come and be their minister. He did so, and preached for several years, to a large congregation, a *refined* sort of Methodism. Being constantly in quest of scriptural truth, he found in the book-case of a friend at Whitehaven, where he was on a visit, Dr. J. Taylor's Key and Commentary on the Romans. He read it with great attention and imbibed the sentiments, being those that were suited to his state of mind, but which he never had seen before expressed so well. He returned home.

The knowing ones observed some change in the style of his preaching. The number of his auditors rather declined. He continued to preach *agreeably* to his improved knowledge, but not controversially; thinking it best to oppose error by establishing truth. New auditors attended on him, so that the congregation was numerous, when, about three years ago, owing to his infirmities, at the age of seventy-seven he declined his public services. The new connection of Methodists are now in possession

of the chapel. Some of Mr. Atlay's intimate friends entered fully into his opinions. They procured many Unitarian books, or those that hold up rational religion, and became more and more enlightened. They professed their views, and have met with most vehement opposition. About half a year ago, encouraged by Mr. Atlay, they set up a meeting for worship on the Lord's day, in the house of one of their number, and have a respectable number of attendants. They conduct the worship by praying, expounding, &c. They are at present *Arians*, with respect to their notion of the person of Christ. They would be glad to see one of our missionaries, as would some persons also at Huddersfield.”

The Committee forwarded a parcel of Unitarian tracts to *Dewsbury*, by the hands of Mr. Severn, who, in a letter of the date of April 22, 1811, further says;—

“I have sent a parcel of books to *Dewsbury*, made up of some of those that you last sent here, and of others which I had in my possession previously. They are very acceptable to the people there, and I hope will be useful. I have lately received a letter from one of their leaders, giving me an account of their situation. They keep up their religious meetings, and go on steadily, though in the face of great opposition from avowed enemies, and of discouragement from lukewarm friends. I have engaged, as far as I could do, that Mr. Wright shall visit them either in going to or returning from *Scotland*. I am desirous to say that he would have a welcome reception. In the name of our *Dewsbury* brethren, I thank you and the Committee for the books.”

From various communications it appears that in several parts of the kingdom there has been within the last year a spirit of religious inquiry excited. This has been particularly the case at *Lynn* in *Norfolk*, and at *Harncastle* in *Lincolnshire*, from which latter place an application is before the Committee, signed by five persons, for assistance in opening a place for the worship of One God.

Soon after the last Anniversary,



Mr. *Vidler* made a preaching tour in Cambridgeshire and Lincolnshire. His report was truly satisfactory, containing, amongst other interesting particulars, an offer from a friend to our cause, to subscribe 20*l.* per ann. towards an institution for educating popular Unitarian preachers.

At *Soham* in *Cambridgeshire*, the Unitarian interest continues to prosper under Mr. *Gisburne*. The congregation is still in some difficulties owing to the expenses of the new meeting-house, which have proved much more than was at first estimated. The Committee recommend their case to the liberal-minded; persuaded that when this obstacle is removed, the Unitarian cause in this place will meet with increasing support and success.

A pamphlet having been published on the subject of the occurrences at *Soham* and *Cambridge*, detailed in the last Report, in which the honour of the society appeared to be reflected on, the Secretary, with the countenance of the Committee, published a reply in Letters addressed to the Treasurer; of which the Committee will say no more than that if they may rest on the opinion of their friends, or draw any conclusion from the silence of the author of the pamphlet, it has answered its purpose. The Secretary's Letters were widely circulated by order of the Committee, and, in order to do justice to the controversy, they directed that in the distribution each copy should be accompanied by a copy of Mr. *Fuller's Narrative*.

The usual aid has been given during the past year to the congregations at *Gainsford* street, *Southwark*, and at *Stratford*,

*Essex*, and at the other places pointed out in former Reports.

In the *South of England*, Mr. *Bennett* has persevered in his missionary labours, enlarging their circle and reaping general success. He has carried Unitarian preaching where it was never before heard and has roused general attention to it. At *Lewes*, he has presided and assisted at a Monthly Conference on religious subjects, open to all speakers. Crowds have attended the discussions; and so great is the importance attached to them that Mr. *Bennett's* friends having dropped them for part of the summer season they have been taken up by a Calvinist minister of *Lewes*, in whose meeting-house Mr. *B.* has publicly advocated Unitarianism.

In another particular, Mr. *B's* services are of great promise. The Unitarian congregation at *Brighton* has invited him to preach to them once every Sunday; and with the concurrence and pledged assistance of the Committee he has consented, and will begin his regular weekly ministry at *Brighton* at midsummer. This is a station of so much importance, that the Committee thought that no effort should be spared to establish here the Unitarian doctrine on a firm foundation.

It would be gratifying to the Committee to lay before the meeting, extracts from Mr. *Bennett's* Journals, which are becoming yearly more important, but they must content themselves with a single passage relating to a village into which he introduced not long ago, and has since kept up Unitarian preaching.

"*Ditchling, 17 Dec. 1810.*

"With respect to *Crawley*, my lectures are still successful; and it gives me a considerable degree of pleasure to

find that some of our friends there now seem to have a mind of their own. The Calvinistic ministers about me seem to be much stirred up; and they have established what they call a Sussex mission, and they purpose to preach in all the villages wherein Calvinism is not preached. *Crawley* is one place at which they have been for several months trying to establish their sentiments. Many who attend my preaching have been to hear them, but yet think my story is the best; and I find the number of my attendants as great as ever. We have a few that sing, and they were invited by the Calvinists to help them to sing. To this our friends replied they had no objection, but wished to know what hymns they used. They were informed that *Dr. Watts's* hymns were intended to be sung: our singing friends then told them, they had no objection to help to sing, but if any Trinity hymns were given out, they could not sing them. This is a circumstance with which I am much pleased, and I am sure it will give you pleasure, because it proves that some good has been done. If we can get people to have a mind to hear, we shall soon get them to have a mind to reflect, and then away go orthodox views in all their forms."

The promising state of Unitarianism at *Northiam*, in *Kent*, was described in the last Report under the head of Mr. Wright's Missionary Journey to *Sussex*. About the time of the last Annual Meeting, application was made, stating that in attempting to raise, in order to enlarge, the building, the whole had fallen down, and must, therefore be built anew from the ground. The Committee took the case into their consideration, and after an interview with Mr. *Blundell*, one of the laborious and disinterested ministers of *Northiam*, voted the sum of 25*l.* for the new Meeting-house. They have the satisfaction to add that the building was completed in a few weeks, that the whole expence scarcely exceeding 200*l.* has been provided for, and that according to the re-

port to the Committee, there is now a convenient comfortable place of Unitarian worship at *Northiam*, attended by numbers of enquiring people.

In this neighbourhood, there is an uncommon spirit of opposition to Unitarians, in the church and amongst the Dissenters. The following is the account of our correspondent at *Battle*.—

"If we look back for only about three years when Mr. *Vidler* paid his last visit to us as your missionary, we cannot but behold with pleasure how great and how good has been the alteration, with respect to rational views of religion. But few at that time had made any great advances in Unitarianism, now the face of things among us is entirely changed. We have three preachers that supply our place of worship—Mr. *Blundell*, Mr. *Payne*, and Mr. *Britcher*, all Unitarians, and seldom a Sunday passes, but we have at least one sermon on Unitarian sentiments; preaching three times, the afternoon service well attended."

Mr *Steward*, of *Bessell's Green*, has continued his labours at *Chipstead*, and is about to extend them at the advice of the Committee to *Seven Oaks*, where there is a favourable opening for Unitarian preaching.

There is at *Chatham*, an Unitarian Baptist place of worship, (expressly denominated Unitarian in the 'Trust Deeds') which has been long without a minister, and at *Rochester* a Presbyterian place with a small endowment, which is shut up. Two respectable persons of the Baptist church, have endeavoured to unite the two interests, and they applied to the Committee for their support, that invitation might be given by them to some respectable minister, with a reasonable prospect of comfort. The Committee promised their aid; but they fear that a minister

has not yet been obtained for this important station: and this and other cases of a similar nature have for some time led the wishes of the Committee towards an academical institution in furtherance of popular Unitarian preaching; which wishes, as it may be easily supposed, were strengthened by Mr. Wright's Journal lately read: and they rejoice to learn that the idea of such an institution is seriously entertained and will probably have been realized before another anniversary. How far the Unitarian Fund may avail themselves of the intended *academy* in order to train up missionaries, whether occasional or regular, it is not for the Committee to determine; but they can have no hesitation in giving their opinion that the connection between the Society and the proposed academy should be as close as possible; and that all reasonable aid should be given by the Fund to the infant seminary; and that in the connection of the two institutions will be experienced a great accession of strength to the Unitarian cause.

During the past year there has been an extraordinary demand upon the Committee for Unitarian Tracts for the use of the missionaries, whose services without them would lose half their efficacy. They have been enabled in some measure to meet the demand by the liberality of the London Unitarian Book Society, which voted the Society an allotment of books, of the value of 10*l.* but still a sum by no means small will be seen by the Treasurer's accounts to have been expended upon this object.

The general expences of the

Society have likewise been this year very great—and the circumstances of the times have occasioned, in some few instances, a falling off in the subscriptions—add to which, that every new opening for the serviceableness of the Fund, is a drain upon it, and that such drainage is likely to be, and it is hoped will largely be, augmented year after year.

The Committee must therefore impress upon the meeting the necessity of exertions of liberality. Let the zeal of the society bear some proportion to the excellence of its object. It is but little that the members of the Fund can do, compared with the missionaries, but they can by steady support strengthen their hands and send them on their way rejoicing. The poor and ignorant, the erring, inquirers, the young and posterity have a claim upon our labours. Truth and righteousness command our services. Providence is calling us forth to action. He that went about doing good, expects that we should follow in his steps. Having begun a good work we cannot be idle without bringing upon ourselves a heavy weight of reproach. We can only sustain our Christian character by cheerfully giving each his mite into the treasury of gospel charity. Evangelical beneficence is our duty; and if we do our duty, we shall have our reward in the accomplishment of our Christian desires and prayers; the kingdom of heaven will speedily come, and Jehovah will be king over all the earth, and his name will be one.

Amen and Amen.

*Report of the Scotch Unitarian Fund.**Glasgow, Aug. 25, 1811.*

At a general meeting of the Unitarian Fund Society, the annual sermon having been preached by Mr. Richard Wright, the following Report was read by the Secretary.

Brethren—The progress of truth of every kind is a sufficient cause of joy to the philanthropic mind. The promulgation of the great truths of the gospel, must give a still higher degree of pleasure to him who hath the glory of the One God and Father of all in view, together with the virtue and happiness of his brethren of mankind. This was the grand object in the formation of this Society. It was also designed to serve as an auxiliary to the London Unitarian Fund, and to second their zealous and laudable exertions in promoting the doctrines of rational Christianity, and encouraging the practice of virtue.

I congratulate you on the wise proposal made at the last general meeting of the Society, of purchasing the most proper books, and sending them to the various libraries and book-societies in the country. Your committee have carried this into effect, with various, and for the most part, with good success; and although some have refused, others have received them with gratitude and thankfulness, and we have no doubt of their ultimate utility.

I will quote a few passages from letters received from different parts of the country.

"The Parkhead Book Society being met, they had three volumes presented to them by one of their members, as a

compliment from the Unitarian Fund Society at Glasgow; viz. Lant Carpenter's Unitarianism, David Eaton's Narrative and William Christie's Unity, with three printed Letters, by R. Wright. A vote of thanks was put and carried *nem. con.* They then ordered their Secretary to return, (through you, Sir,) their most hearty thanks to the Glasgow Unitarian Fund Society, having no other way to express their gratitude at present."

Mr. Wright's Antisatisfactionist was also sent to this Society, and another letter of thanks was received.

"I have to acknowledge in the name of the Kilbarchan Book Society, for promoting religious information, the receipt of the four undermentioned tracts. I assure you they were received with much pleasure, and for which, I am desired by all the members to return their warmest thanks. Our Society is but in its infancy, and is at present but small. However, we hope that, possessing your valuable donation, with a few other pieces of equal merit, we shall increase, and shall be able to promote the service of rational religion. Meanwhile, we will endeavour to lose no opportunity, where prudence dictates, of rendering these works as useful as possible."

The Books sent to this society were the same as to the other.

"I am instructed by the Committee of the Directors of the Strathaven Public Library, to whom I act as secretary, to inform you, and the Unitarian Fund Society, that Mr. William Currie, of this place, presented to our library two small volumes, one entitled 'The Free-Grace of God defended, &c.' and the other, 'Discourses on the Divine Unity,' both addressed as presents by your Society to our Library: and that the Directors of the Strathaven Library have accepted of the present, entered the books into their minutes, and will add both to the Catalogue of the Library. I am also instructed to thank you and the Unitarian Society for their handsome present."

"I am desired to inform you, that the books sent here (*Carlisle*) by the Fund as a present to our Library, were received with the highest respect and veneration. The importance and utility



of such publications will soon be perceived by the general dissemination of the principles they contain. The eagerness with which they are sought after by all classes gives rise to the most sanguine expectations."

From these quotations, the propriety of sending books in this way is obvious. Besides those sent to Libraries and societies, books have also been sent to individuals, where it was thought they would be useful.

I also congratulate you, on the acquisition of Mr. *James Yates* to be minister of the church in this place. I trust under his care the cause will be raised to respectability, and that all the friends to Unitarianism will be most firmly united in the bonds of peace, liberality and brotherhood. I doubt not that his mild, unassuming, and amiable manners, his knowledge of the scriptures, and talents for public usefulness, will contribute much to the promotion of Unitarianism. The Society at *Edinburgh* retains the highest sense of his services among them for the space of four months.

I cannot overlook the importance of the mission of our friend Mr. *Wright*: he has been most indefatigable in his labours since he came into Scotland, preaching in every place to which he could have access, and distributing many valuable and important books. His mission will undoubtedly stir up inquiry; and we know that free inquiry is truth's best friend. It will ultimately sap the foundations of ignorance, error and vice, and on their ruins, establish knowledge, truth and virtue.

Mr. *David Eaton's* friendly visit into Scotland, I trust will also be attended with the best effects. His Narrative, generally

known and highly admired for its simplicity and plainness, would cause him to be regarded by the people of this country with a peculiar interest. I cannot omit the present opportunity of bearing testimony to its merits, and declaring my firm conviction of the advantages which the cause of Unitarianism will derive from its extensive circulation. I am assured, that it hath already been the mean of turning the attention of many to primitive Christianity, and leading them to receive the pure doctrines of the word of God.

We are under the greatest obligations to the *London Fund Society*, and would express our gratitude, by using every method in our power to facilitate their plans, and assist their missionaries in Scotland. I am aware that the pressure of the times is against us. Owing to the almost total stagnation of trade, we cannot look for large donations, or subscriptions; yet we trust that all who are concerned for the honour of God and the happiness of men, will exert every nerve, nay, will even deny themselves some conveniences, in order that they may support an institution, which hath for its object such glorious and noble ends. To stimulate the energies of our friends, we might mention that every doctrine of the gospel hath been corrupted, and unless means are used to remove these corruptions, Christianity in its native simplicity, and the character of the Father of all, whose name and nature is love, will be hid from his children. Truth is our object: truth we wish to establish on the firm basis of scripture, reason and common sense. Already numbers in every place are daring to open

their eyes to heavenly light, and to examine, think and judge for themselves in all things relative to conscience and salvation; thus acting up to the dignity of their natures as rational beings, spurning the chains with which they have long been ingloriously held, and claiming that liberty which is the indisputable and inherent right of every man. Let us anticipate the time, when our small exertions to promote the cause of truth and virtue on the earth, shall be taken into account, by Him who will not forget the labours of love shown towards his name. This is the most cogent motive that can be urged. It is well calculated to stimulate to every Godlike and virtuous action, to raise us superior to the supercilious sneer of the fiery bigot, and render us regardless of the scorn and contumely of the irreligious. If then we would enjoy the final approbation of our Judge; if we would hear him, in the presence of the assembled world, hail us as good and faithful servants, telling us to enter into the joy of our Lord; we must be active, zealous and diligent;—we must be *steadfast and unmoveable, always abounding in the work of the Lord.*

C. PLENDERLEITH.

#### *Welch Theo-Unitarian Society.*

The Annual Meeting of the WELCH THEO-UNITARIAN SOCIETY, was held at NEATH, on Thursday, the 20th of June. Divine worship was performed on the preceding evening: Mr. W. Morris, of Swansea, began with reading Acts iii. and prayed. Mr. B. Phillips preached from Acts xxviii. 22—"But we desire to hear from thee what thou thinkest: for as to this sect, we know that every where it is spoken against." He concluded with praying.

At half past 10 o'clock, on Thursday morning, Mr. E. Lloyd introduced the services of the day. Mr. Lyons, of Chester, on his missionary tour through South Wales, then preached an argumentative, animated and very impressive discourse from John iv. 23d. "But the hour cometh and now is, when the true worshippers will worship the father in spirit and in truth." He adduced many cogent reasons from nature and revelation to prove that there is but one God, one in personas well as in essence;—that he sustains the benevolent and endearing character of Father, &c. Mr. J. James then delivered a discourse in Welch on Acts xxiv. 14. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Mr. T. Davies, of Coed-y-cymmar, who concluded the services of the day with prayer, also preached from Psalm xix. 7. "The law of the Lord is perfect, converting the soul."

The Society then proceeded to business.—

The next Annual Meeting was appointed to be held at Landilo, in Carmarthenshire, on the first Thursday after the 20th of June, 1812. Mr. D. Davis, of Neath, and Mr. W. Morris, of Swansea, were nominated to preach. The Society felt very grateful to the Unitarian Fund and to Mr. Lyons, for their friendly aid, and able and zealous efforts to promote Unitarianism, or, in other words, as they believe, Gospel truths, in the principality.

Private subscriptions were entered into, in order to enable Mr. Edward Williams, the bard of Flimstone, to publish a small volume of Hymns and Psalms, adapted for Unitarian worship. It is a subject of regret to all that are acquainted with the originality of Mr. Williams's genius, and with his superior excellence as a Welch poet, that sufficient encouragement is not given to publish more than about two-hundred and fifty, out of upwards of six hundred Hymns and Psalms, which he has composed. Mr. W. has also composed tunes to most of them.

Dinners having been provided in two or three private families, the ministers and a few other friends, about twenty in number, dined together with one family,

and an equal if not a greater number with another.

The ministers that attended the meeting were, Messrs. I. Lyons, B. Philips, T. Davies, W. Rees, E. Lloyd, A. Williams, J. James, W. Morris, J. Davies, D. Oliver and D. Davis, and E. Williams, the bard.

N.B. Mr. J. Rowland treasurer to the Society.—Messrs. B. Philips, D. J. Rees, D. Oliver, J. Jones, T. Davies, W. Thomas and D. Davis, Committee.

### Quakers' Yearly Epistle.

THE EPISTLE from the YEARLY MEETING, held in London, by Adjournments, from the 22nd to the 31st of the fifth month, inclusive,

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere.

DEAR FRIENDS,

Renewedly deliberating on the subject of addressing you, with some account of the exercises and engagements of mind, which have occupied us at this season, we have again felt encouragement to believe that we may thus contribute through the blessing which is permitted to crown the humble endeavour of the disciple to build you up "on your most holy faith" in Christ Jesus our Lord. Receive then our cordial salutation in him, the "living stone," the "chief corner stone, elect, precious;" and come to him, that ye may be "built up a spiritual house, a holy priesthood." These are indeed sacred expressions, not lightly to be adopted; and the state to which they point is a high attainment not to be reached by human contrivance and skill: but, remember, it is the glory of the gospel dispensation, that by it "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain;" yea, even the blind shall be led by a way that they knew not, and darkness shall be made "light before them." "These things," saith the Lord, "will I do unto them, and not forsake them."

One principal engagement of mind, which has been manifested in this meeting, has been for our youth: and as the influences of heavenly love are successively visiting them, as they rise from childhood; so the care of the living members of the church is successively

attracted to attempt their preservation from the dangers incident to their state, and to encourage them to persevere in their attachment to their holy and heart-tendering visitant. Thus, dear young people, though we may seem to repeat former advice, our theme, like the successive touches of good, which from time to time are melting your hearts, is never obsolete. It is a signal favour, that in various places, there are continually fresh proofs of the prevalence of the love of Christ, operating on the mind, and producing its genuine and blessed effect of conformity to his likeness. Humility, it is true, and self-denial must form a part of his likeness; but so doth, also, the real and fruitful love of God, and of our neighbour: and "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Bend therefore, we beseech you early—bend in good earnest and cheerfully, under the forming hand of the Lord. "The fear of the Lord is the beginning of wisdom," yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this, for so, as saith the apostle, "knowledge puffeth up." But this true knowledge is life eternal. "This," saith our blessed Lord, "is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." O, the favour, the honour and the eternally blessed effect, of being taught of the Lord!

Nor have our good desires at this time been confined to the youth only. We are disposed to write also to you who have passed the meridian of life. You have travelled a long course through the dangers and vicissitudes of time; and it will be well for you to reflect, and to know, how far you have kept yourselves unspotted from the world." Some of you, also, have been engaged in a long course of profession; and to some of you we trust it may be said "You have known him that is from the beginning." We beseech you to pause, and to ponder the path of your feet. Is your salvation nearer than when you believed? is your present state answerable to the love with which you were visited, and attracted in the morning of your day? and is your love now, equal to the love of your espousals? Fruits of increasing love to God are manifested



in a variety of ways; and probably not in any one more clearly or more acceptably to him, than by tokens of regard for the plants of his hand, the visited youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, "Simon, son of Jonas, lovest thou me?" the only consequent injunction was, "Feed my lambs—feed my sheep." There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circum-spect example. And this, dear friends, as you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord. How fruitful of advantage, then, is an observance of the comprehensive command of Christ, "I say unto all, watch!" Thus young and old may be helps to each other: for, as "he that watereth, shall be watered also himself," the disciple who, by the benefit of holy example, and sound precept, contributes to forward others in the path of righteousness and peace, will receive an increase of ability himself to hold on his way; and the faithful members of the gathered church will become each other's joy in the Lord.

We have received at this Yearly Meeting, an acceptable epistle from Ireland, and from each of the North American Yearly Meetings. The latter continue steadily occupied in endeavouring not only to build up our own Society in Christian practice, but to diffuse the benefits of their Christian charity beyond our limits. Two of them, namely, those of Maryland and Carolina, have lately again become advocates with their respective legislatures, for their oppressed brethren of the African race; and, though yet in vain, not with discouragement to further intercession: and three of them, those of New York, Pennsylvania, and Maryland, are still attentive to the benevolent object of attempting to civilize their Indian neighbours.

The sufferings reported this year amount in all to about twelve thousand seven hundred pounds\*. Ecclesiastical

\* An opinion being sometimes entertained with regard to those sufferings that individuals are reimbursed by the Society, it is desired, if occasion should occur, that friends would refute it, as no such practise exists.

demands form the bulk, and military ones a considerable part; and a few friends have been imprisoned for refusing to serve in the militia.

Now friends, as in our religious refusal to pay tithes, and to take our part with others in military service, our object is to bear testimony to the freedom of gospel-ministry, and to the supremacy of Christ, as a teacher in the heart; and also to his reign of peace in the "kingdoms of this world;" we desire that in all your conduct among men, you may walk worthy of the high profession which you make: in which truly Christian endeavour you will continually feel the need of his inward support. Many are the duties incumbent on the followers of Christ, and all require the support of his presence for their due performance. "Without me," they are his own words, "ye can do nothing." We feel inclined at this time, ere we close the present salutation of our love, to remind you of that indispensable duty the acknowledgement of our dependence on his power, by duly assembling at the seasons appointed for waiting on, and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motive of deficiency, such of you as may be conscious of it. If, as the Apostle has declared, the presenting of your bodies be a "reasonable service," we beseech you to examine into the cause that it is too often intermitted. Is it not, that in a greater or less degree, you may still be "conformed to this world?" But reflect: this conformity will still prevent the Christian-professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved?) "what is the good, and acceptable, and perfect will of God."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed in and on behalf of the Meeting, by

JOHN WILKINSON,  
Clerk to the Meeting this Year.



# Manchester Presbyterian Meeting.

The Autumnal Quarterly Meeting of Presbyterian Ministers in the district of Manchester was held at Hyde, at the Chapel of the Rev. Mr. Brooks. The Rev. Samuel Parker, of Stockport, introduced the services; and the Rev. Mr. Davies, of Chewbent, preached from 2 Cor. ii. 17. The attendance at the chapel was highly gratifying to the friends of the Institution, creditable to the congregation of Hyde chapel, and to the friends of rational christianity in the neighbourhood. May their example be always followed! About forty ministers and lay gentlemen afterwards dined together.

It would give the writer great pleasure to enter into minuter details of these meetings, if the present short notice did not appear sufficient to inform the friends of rational christianity, that its friends in this neighbourhood are not indifferent to the support and propagation of what they deem religious truth.

W. J.

Manchester, Oct. 15, 1811.

N.B. The Secretary imagines that he can enter into a short explanation of the term *Presbyterian*, applied to the members of the Quarterly Meeting, without danger of giving offence to any individual.—This term is applicable to us, not on account of any characteristic opinions which we hold, or because we adopt the system of church-discipline designated by it, but solely as an appellation of long standing by which the Dissenters have been known, and which appears respectable to many from long prescription. Some, looking on the term *Presbyterian* as of too vague and general an import, have proposed to substitute that of *Unitarian*; and against this there is, perhaps, no available objection but one; and that is, that some members of the Quarterly Meeting dislike it, and imagine, justly, that christian liberty is violated when one man denominates another by a name to which he objects. As individuals, the members of the Quarterly Meeting are at perfect liberty to assume what denomination they like best, whether *Presbyterian*, *Arian*, or *Unitarian*. This liberty, too, they use without offence:—

*Hanc veniam petimusque damusque vicissim.\**

But in their associated capacity they would act inconsistently with the principles of christian liberty, well understood, if they imposed upon any one member a yoke [a name] which he was not able to bear. Why should a name become a bone of contention among those who are equally, according to their opportunities, endeavouring to restore our christian profession to its primitive simplicity and purity?

## Intolerance.

The public papers have lately brought before us several instances of intolerance, which we think it useful to record in order to admonish the friends of Religious Liberty in England that, though they lately succeeded in repelling an aggression upon their liberties, they did not thereby lay the spirit of Persecution.

The legislature of JAMAICA have revived a statute similar to that which they enacted, June 15, 1807, and which was exposed and reprobated in our Second Volume, pp. 561, 562. By the constitution of the island, we believe, the Legislature cannot pass any permanent law without the assent of the King in council; but their enactments stand good for one year, without regard to the Royal Sanction. The statute of 1807 was put down by the liberality of the King and Council, and, after twelve months, Toleration was again enjoyed in Jamaica. On the 14th of November, 1810, however, the Jamaicans framed a new persecuting law, which is, we suppose still in force, but which we have no doubt will be, if it have not already been, negatived at home. By these annual fulminations of bigotry the slave-holder, may yet, in spite of the liberal policy of our Government, harass the consciences of religious men and banish religious Liberty from the horrid abodes of slavery; judging, not unwisely, that she is an unfit guest for such mansions.

By this new statute Dissenting worship is in effect proscribed. It is referred to the discretion of the Justices of Peace to grant or refuse licences to

\* We ask no liberty which we will not allow.

preachers and places; and they are empowered to resume at pleasure licences already granted. The fee for a preacher's certificate is 1*l.* 6*s.* 8*d.*! The penalties for a breach of the law are, for free-men, excessive fines, and for slaves *flogging*! No assembly of Negroes for religious worship is permitted before sunrise, or after sun-set, that is, the only times when they are not engaged in labour.

The object of the Jamaicans is professedly the same with that of the celebrated Viscount, so often adverted to in this work, namely, to exclude from the exercise of the sacred functions all ignorant and ill-designing persons; and this circumstance may shew us that the probable consequence of success on the part of the noble Viscount would have been a sharp persecution of Dissenters, under form of law, throughout all the British dominions. The slave holders, we doubt not, anticipated the triumph of the intolerant at home, and reckoned on their authority and influence in support of the insular persecution.

On the former attempt of the Jamaican legislature the Deputies were active in defeating it; and we dare to say that they are not less active on the present occasion. The newly-instituted Protestant Society, also, have addressed a memorial on the subject to the Prince Regent.

It seems as if communities of men, guilty of public wrongs, were smitten with judicial blindness. Danger is apprehended to our islands from the revolutionary spirit; and yet the magistrates of those islands are studiously adding to the wretchedness of the negroes, and exerting the hand of power to keep from them that religious knowledge which can alone humanize them, and make them impenetrable to the persuasions of ill-designing demagogues, and incapable of treachery and barbarity.

A proclamation has likewise been issued by the Governor (His Excellency H. W. Bentinck,) and the Honourable the Court of Policy, of ESSEQUEBO and DEMERARA, of the date of May 2, 1811, forbidding, under pain of several penalties, any assemblies of negroes after sun-set. In consequence of this edict, a missionary from England has been constrained to return home. Application has been made to the government to

prevent the execution of the mandate. By its being permitted to the missionary to return home, it is evident that the Governor of these colonies had nothing to lay to his charge; and indeed, as both here and in Jamaica, no treasons or seditions for tumults have been actually alleged against the negroes or their teachers, there is nothing to explain the outrageous conduct of the colonial governments but the fear lest knowledge should convert the slaves to the state of human beings, and the Bible should impregnate their minds with sentiments not useful or desirable in their condition!

We wish that under the odious head of *Intolerance* we had been able to say nothing of the proceedings of magistrates at home; but, to omit some other facts that have come to our knowledge, the newspapers have furnished us with two cases, which it behoves the Dissenters seriously to consider.

In the Morning Chronicle of the 19th inst. it is stated that at the NORWICH City Sessions, a licence was refused to James Pearson, who applied to qualify under the 19th Geo. III. on the ground of "his not being appointed a preacher or pastor of a specific congregation." It is fortunate that this refusal was made in a city which the *Chairman of the Deputies* represents in Parliament. We should hope that if the affair be as stated in the Morning Chronicle, the Deputies will take up the case and apply to the court of King's Bench for a *mandamus* to the Norwich magistrates. The court might refuse it; but then the Dissenters would have a good ground for application to Parliament for a real and plain amendment of the Acts of Toleration. According to the construction put upon those Acts by the Norwich Justices, the race of Dissenting Ministers is at an end; for no congregation will choose a minister without hearing him, and yet no young minister can preach before he is chosen by a congregation, without being liable to a fine or a gaol. Norwich abounds with Dissenters, and perhaps the above refusal was made in friendship to them, for the sake of having the question tried; this conjecture is strengthened by the circumstance before stated of the *Chairman of the Deputies* representing that city in Parliament.

The other case is of a more grievous

ature; we copy it also from the *Morning Chronicle* (of the 14th instant). "A few days ago, John Whitaker was fined in the penalty of twenty pounds, by a magistrate, for preaching in an unlicensed house, in the parish of HANMEY, FLINTSHIRE; and a like sum was levied upon Edward Welsh, occupier of the house, who, besides, was fined one shilling, for not attending at his parish church on the Sabbath-day—several of the hearers were also fined in the penalty of five shillings each, for being present at the meeting above-mentioned."

These convictions were under the abominable *Conventicle Act*, which is still suspended *in terrorem* over the heads of the Dissenters. Surely, a constituti-

onal effort will soon be made by them to procure its erasure from the Statute book! The *Deputies* and the *Protestant Society* will, no doubt, do their duty in these circumstances, but we would recommend that their labours should be supported and rendered effectual by petitions from the whole kingdom. The legislature might object, in the first instance, to a proposal for the abolition of all penal statutes in religion, as savouring of speculative innovation; but few members of Parliament would, we think, stand up in the present day in defence of one of the worst measures of the worst reign of our worst race of Kings, the infamous Stuarts.

## NOTICES.

The Rev. T. REES is preparing for the Press, the *Racovian Catechism*, translated from the Latin. To which will be prefixed, *A Brief History of the Polish Unitarian Churches*, for whose use it was composed. The translation, in order to exhibit the last views of the compilers of this valuable little work, is made from the most recent edition that appears to come from good authority. It is intended, however, by a collation of other editions, to mark the deviations from former copies, and thus to show the changes which successively took place in the opinions of the leading men among the continental Unitarians.

We are happy to announce that a *Second Edition* of the REV. T. BELSHAM's Funeral Sermon for the Duke of Grafton is just published.

A *Second Edition* also of MR. ASPLAND's Letters entitled, "Bigotry and Intolerance Defeated," in reply to Mr. A. Fuller's Statement, &c. is ready for Publication.

The Annual Meeting of the CHRISTIAN TRACT SOCIETY, will be held on *Wednesday, Nov. 20th*, (See *Advertisement*, p. 2.)

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

Of all the disorders short of madness, to which the human mind is subject, *fanaticism* is one of the worst and the most difficult of cure. We see it in all its deformity often in a single individual; but when whole nations are in-

fectured with it, the unhappy patients, insensible to the delusion under which they labour, perform the most atrocious acts with apparently the calmest indifference. Spain has afforded us an example of the extent, to which it may

rage, when its princes, its nobles, its priests, and its people in solemn procession moved to horrid fires, were there delighted with the shrieks of their fellow creatures in the flames, and most impiously denominated their vile sins an act of faith. In the same manner they uttered their silly nonsense from one to the other, which they retain to the present day.—“Immaculate is the holy virgin, the mother of God.” To reason with such deluded people was in vain. To endeavour to impress on their minds the awful character of God was to no purpose. They were not struck with the absurdity and impiety of supposing, that He whom the heaven of heavens cannot contain could lie in the womb of a woman, or that the Creator could become a part of a creature.

A similar species of insanity has been noticed lately in a court of law in the north, and the dialogue between the judge and the accused person has been circulated in our papers. The lesson it contains will not we hope be lost on the public. A poor man forsook his wife and children and employed the earnings of his industry chiefly in acts of charity. He was brought before the magistrates, and there the Recorder endeavoured to convince him of his error: but he repelled with the utmost calmness every argument by texts of scripture, and was not to be persuaded, that he was not acting under true christian principles, in forsaking wife and children, as he called it, for the love of Christ. He was willing he said to suffer persecution, as he knew it to be the lot of a true disciple, and the exhortation of the judge in discharging him, had no effect upon his mind, nor would he promise to give a farthing to his family to relieve them in their utmost distress. What can be done to such a perverted mind, to bring it back to its proper tone? to restore it to the tender charities of life? to humanise it? A wrong association is strongly rivetted, how is it to be broken? By reading the scriptures under its present bias, it will only be fixed the deeper, and reasoning independent of them will have no effect upon him. These questions deserve consideration, and we wish to see them taken up in this Repository, and amply discussed. An unfortunate man, under a similar delusion, strung together a set of absurd and impious propositions, which he sang for some time, and multitudes afterwards joined in the chorus,

denouncing and inflicting punishment on all who were not of their way of thinking, and declaring in the most solemn manner, in the presence of the Supreme Being, that whosoever did not believe them should without doubt perish everlastingly. How shall we cure the poor man in the north, who leaves his wife and children to starvation! how shall we cure the unhappy nations, that wrest judgment from the hands of God, and consign their fellow creatures to damnation!

*Spain* is not yet cured of its folly and impiety. The sufferings this unhappy nation has undergone, have not brought it to a true sense of its condition. It sticks closer to its idols of silver and of gold; it retains intolerance as a chief feature in its system. It cannot free itself from the chains of the priest, and is so entangled in his web of sophistry and delusion, that all the improvements of the three last centuries seem to be unknown to this degraded nation. The spirit of a people is seen in the acts of a delegated body collected from its different quarters, and the Cortez has within its body men of every province. They are deliberating in a peculiar position, in a situation in which one would think men would act under the highest principles of honour. Yet in this assembly, articles of a future Constitution have been presented by a committee appointed for the purpose, of which a leading one is, that the Roman Catholic and apostolic religion shall be the only one in Spain and its dependencies, to the exclusion of all others. Shocking as this article is, derogatory to every principle of the human mind, and offensive to God and man, it has met with the countenance and approbation of a periodical work in this country. Any established religion, they say, is better than none; a proposition in which we can by no means concur: for if the state left the subject entirely to himself, the common sense of mankind would introduce a religious service, and where all were left at liberty to pursue the dictates of their own conscience, the truth is more likely to prevail at last than where false principles are established by authority. But the question is not, whether there should be an established religion; but whether supposing one to be established, that should be exclusive; and here we say the wickedness of man consists, in domineering



over the faith of others, and endeavouring as much as possible to make error triumphant. No advantage of civil liberty can compensate for this wicked infringement on the right of man to worship the One True God, instead of falling down to dæmons, to images of wood and stone: they may devise what they please to restrain the power of the sovereign, but we should prefer the worst species of tyranny with religious liberty to the best constituted government without religious toleration. The Spaniards, who pretend to be fighting for liberty, and suffer this article in their code, do not deserve, nor do we think that they can meet with success.

At the moment when this superstition is declared to be paramount, the Head of it is in confinement; and he who patronised the coronation of the Emperor of the French, and entered into articles of agreement on the subject of religion, cannot be approached by those who suppose him to be the Holy Father, the successor and vicar of our Saviour. This circumstance does not seem to have shaken the Spanish faith; the doctrines of the Romish church are according to them apostolic. But where shall we find in our Saviour's words, or those of his apostles, any pretext for preventing any man from rejecting, if he pleases, the Christian religion? "My kingdom is not of this world," says our Saviour, and any attempt to prop it up by worldly penalties is a sufficient proof that it is not the Christian religion, but vague notions of man, which are intended to be enforced. Some alteration has probably been proposed in the council of France; for the bishops sent to the Pope are said to be returned and their mission has not succeeded. Their Head will not consent to any of their proposals, and it remains only for Buonaparte to act as our Henry the Eighth did, and make a religion for himself. Whatever he does, we may be sure that it will be an improvement on the present system of popery, and it must be a satisfaction to the protestant world, if, as there is no longer a papal throne at Rome, this should be the last of the Popes.

Whilst we lament the infatuation of Spain, and reprobate the principle of the Romish or any other church, that dares to deal God's judgments round the land, on all it thinks its foe, we can and do rejoice that the cause of the Catho-

lics in Ireland is gaining ground, and a spirit of mutual toleration is taking possession of the minds of both Catholics and Protestants. Both parties if they look to past times, will see enough to blame in the conduct of their ancestors, who have deviated very widely from the principles of the Christian religion, which they pretended to profess. But let not any one ascribe to the Christian religion the massacres, the burnings, the half-hangings, the whippings, the tortures, that have taken place in Ireland; to a religion, which holds in the utmost horror such proceedings, whether patronised by Catholics or Protestants. It is time for both parties, whose religion in fact is so very nearly the same, and is founded upon the same creeds, repeated very frequently in their places of worship, to forget the wrongs done to each other, and to embrace as brethren; to make allowances for each other's ignorances, and to be persuaded, that by warring against each other they will never come nearer to the truth.

Many feel the necessity of this union. At the meetings of the Catholics, which have taken place in most parts of Ireland, Protestants have been present, and delegates have been elected with great unanimity and cordiality. The day of meeting of the general body was looked forward to with great anxiety. We are happy in saying, that it has passed over without any tumult, without any seizure of persons or violation of the right of petitioning on the part of Government, or any conduct that might be construed into impropriety on the part of the petitioners. We will not studiously enquire into the means by which this was so ingeniously managed: content that the fact is so, and the question to be tried in the courts of law on the seizure of persons for attending the district meetings is free from any perplexity which might have arisen from the events of the general meeting.

In pursuance of the original plan, the Delegates of the Catholics met in Dublin in a theatre, which was filled by them and their friends. *Earl Fingal* was called to the chair, and they proceeded immediately to business, which consisted simply in the proposal and adopting of a form of petition to Parliament, on which all discussions and alterations were adjourned to a fortnight before the meeting of the latter body. As

soon as this was done, the Earl left the chair, and the meeting being dissolved, the whole business not taking up an hour, he was addressed by a magistrate, who came, it seems, with the intention of dispersing the meeting, but came too late. These intentions he communicated to the Earl, who observed, that there was no meeting, for they were all going from it and he was only a private individual, who had nothing to do with such a communication. The magistrate seemed to be in a great dilemma. Act he could not, for the meeting was dispersed already, and it would be difficult to find any cause why they should disperse. They were doing only what is done continually in the kingdom, when different interests concur in manufactures, enclosures, canals, and the like. If a petition is to be sent to parliament, in which the interests of very large districts are concerned, these districts must send their delegates to a convenient place to discuss them. What steps will be taken, however, time must discover. It is certain, that the meeting was not with the concurrence and approbation of the administration of Ireland: yet it seems likely to produce no very important consequences.

Fanaticism is employed for political purposes, and it seems to have performed its office with great effect in *Turkey*. The armies of the *Faithful*, as they are called, have been recruited with great vigour, and they are making the greatest efforts to rescue the last provinces from the hands of the *Infidels*. By these names the Turks denominate themselves and their opponents, just as in this country there are men who arrogate to themselves the title of Orthodox, and call those of a different persuasion Heretics; and this folly is to be found among those who are Dissenters from the Established Church. These Dissenters, forsooth, are to call themselves the faithful, the orthodox, whilst, perhaps, they are disciples of *Monsieur Chauvin*, the high priest of Geneva, the pope of his community. The orthodox or faithful of *Turkey* have a Vizir at their head, who seems to unite with his fanaticism, if he himself has any, a great deal of skill, of science, and of fortitude. He understands the resources of the empire, and is determined to bring them for-

ward, and exercise them to the greatest advantage. Already the empire feels the benefit of his exertions; and Cairo, sprinkled with the blood of the Mamelucs, and the Danube flowing with that of the Russians, attest that he is determined that the Ottoman empire shall rouse itself, or if it is doomed to fall, that it shall not fall without the severest struggle.

The two contending powers, *Russia* and *Turkey*, are to fight again their battles on new ground. Hitherto, success has attended the former power, but, to the surprise of all the world, it has lost the ground which it took such pains to conquer, and the Turks, not content with their gains, have absolutely crossed the Danube, and mean to make the northern territory the theatre of the future war. There is to be no peace till *Moldavia* and *Wallachia* are restored: this is the language held out, and time will shew whether it can be realised. The greater the success of the Turks, who are supposed to be our allies, the worse will it be for us in another respect: for the Russians will not easily cede to them these provinces, and, engaged in such a conflict, they cannot possibly return to an alliance with us, and expose themselves to the indignation of the French Emperor. Hence the reports of a change of system in the north of Europe, if they had any foundation, seem now to have lost all their weight. The whole strength of the Russian empire will be brought forward in this horrible conflict, which, we fear, will be one of the most sanguinary that even the wretched time in which we have lived has exhibited.

*France* is exerting itself to effect the complete conquest of the peninsula of *Spain* and *Portugal*: but its sovereign seems to common eyes to be employed merely in the survey of part of his dominions. *Holland* was the great object of this tour, but he took in the coast from *Boulogne*, where he was eye-witness to the loss of one of his praams, in an engagement, which a number of them had with one of our frigates, and *Antwerp*, where he visited the docks of the immense works he has constructed in that city, whence he took a survey of his ships in the *Scheldt*, and passed over to *Walcheren*, where he has repaired all

the losses which that island sustained, from the ill-fated and ill-planned and ill-conducted expedition under Lord Chatham. At Amsterdam, he made a triumphal entry with all the splendour of imperial dignity, and all the grandeur that can arise from military processions, of which his empress partook: and, if this commercial city can be satisfied with shew, it may boast of being highly gratified by the presence of its new sovereigns. Whilst he was thus displaying his pomp, his legions were marching into Spain, and such strong reinforcements have been sent into that country, that he has little reason to apprehend any interruption from our army.

Indeed, one effect has already appeared. Lord Wellington has retreated into Portugal. He found it impossible to prevent the French from throwing supplies into *Ciudad Rodrigo*, and he was assailed, it is said, by a superior army. Several skirmishes took place, and they were magnified in England into great battles, in which victory was always on our side, and in consequence our troops were marching towards Salamanca. A dispatch from Lord Wellington cleared up this confusion, by stating the places within Portugal, to which his Lordship found it necessary to retreat; and at the same time a letter from his Lordship to the army was published, in which he spoke in high terms of the valour and discipline of the enemy, and with very great contempt of the rascals that had too frequently appeared in the public papers. From this and other circumstances, there are strong grounds for imagining that his Lordship may go over again the old ground, and spend the winter in the neighbourhood of *Lisbon*.

Thus Spain is left in a manner to

its own exertions, and we cannot from the past form any strong expectations of efficacious resistance. If a French army could, in spite of our fleet, keep its position for so long a time before Cadiz, and, if success has attended their arms in most of their great movements, what may not be expected from this fresh inundation of its warriors? As to the Cortez, at Cadiz, and the regency there, their influence extends to a very small space. Their authority in the Colonies is on a very precarious tenure, and *Spanish America* tends every day more and more to independence. A civil war prevails in the provinces of *La Plata*; the viceroy is besieged in his capital of *Monte Video*, but has been able to send a small fleet against *Buenos Ayres*, which may do injury to the town, but is not likely to procure to him any essential advantage. The *Carracas* are carrying on their own plans with scarcely any opposition; but in *Mexico*, the cause of the mother country seems to be supported with greater energy. Our accounts however from that country are very uncertain, and it is not likely, if the French should succeed to any great degree in their present plans, that the fate of this province can be different from that of its neighbours.

The *United States* are still at peace with us. We rejoice in writing this, and hope we shall continue to do so; for though the intercourse between the two countries is not so friendly as we could wish it, yet war is ever to be deprecated, and particularly between two countries which have, on every ground of policy and interest, common language and common christianity, the greatest reason to be friends.

## OBITUARY.

1811, August 20. At Wisbeach, in the fortieth year of her age, MISS HURSTHOUSE. During the former part of the day, she seemed in better health and spirits than usual, and walked out in the evening apparently well; so

little reason was there to think her dissolution was at hand; but she was taken suddenly ill in the street, and in less than two hours became a corpse. Her sudden death is supposed to have been occasioned by water in the chest. She

was endeared to her particular connections and friends, by her truly Christian temper and amiable manners, which procured her the esteem of all her acquaintance. Her faith in Christ was evidenced by its fruits; by the steady performance of the duties of life, by an habitual attendance on public worship, by benevolence to the poor, which she practised to the utmost of her ability, though her acts of charity were as much as possible concealed from the view of others, and by patience under affliction: she often endured severe indisposition, without ever complaining. Her friends cannot help lamenting her death, but rejoice in the prospect of her future immortality and happiness. On the following Sunday, her funeral sermon was preached in the Unitarian meeting-house, in Wisbeach, by the Rev. T. Finch, of Lynn, to a numerous and deeply attentive audience.

W. R.

*Addition to the Obituary of Mr. Paice.*

[M. Repos. vol. v. pp. 458, 602, 640.]

The following Inscription, engraved on a plain mural tablet, has been lately put up in the parish church of St. Olave Fish Street.

In the adjoining Burial Ground  
are deposited

The mortal remains of **FREDERICK EDWARD** the Son of Frederick and Ann **GIBSON**, late of this parish, who died the 16th day January, 1790, aged 4 years;

also of

**JOSEPH PAICE**, Esq. formerly of this City, Merchant, who died the 4th Sep. 1810, aged 82 years, and who, at his particular desire, is buried in the same grave.

In the early death of the promising Infant, the tenderest hopes and expectations were disappointed: but the protracted life of this venerable Man, exhibited a brilliant assemblage of superior talents, combined with superior worth.

He lived and died, a blessing and an

example to his immediate connexions, and to society at large.

1811. Aug. 28. Died at Coombe, in the parish of Salcombe-Regis, Devonshire, after a very painful illness, Mrs. **WILLIAM FOLLETT**, a descendant in the female line, from the Rev. *Philip Henry*. For several months, this excellent woman had been a severe sufferer; the firmness, however, of her religious principles, the correct views she entertained of the Divine goodness, and her full belief in the consoling discoveries of the gospel respecting a future state, rendered her a patient one. She had no fears of death, and as to what was to follow, she was so fully satisfied that she should still be under the Divine care, and dealt with as infinite wisdom and mercy should dictate, that she looked beyond the grave with a hope full of immortality.

Many passages of scripture were upon the lips, and a refreshment to the spirit, of this amiable young woman during her hard conflict—she also received both relief and support from detached lines and paragraphs of the numerous hymns, and pieces of serious and devotional poetry, with which her memory was stored—Watts, Doddridge and Mrs. Steele were her great favourites. How desirable is it that next to the scriptures, young people should have their minds replenished with judicious hymns, and other serious poetical compositions: they stick firmly in the memory, they often keep out idle and vicious thoughts, they afford many a delightful song in the “house of our pilgrimage,” they soothe the languour of sickness and, not unfrequently, cheer the dark valley of the shadow of death. According to her own repeated desire, Mrs. Follett was deposited in the most private unostentatious manner, in Salcombe Churchyard. She was always a flower of the shade, but her memory is fragrant, and she will long live in the hearts of all who knew her. An afflicted husband, and two children, one an infant, and the other too young to be sensible of its loss, are her survivors.