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MISCELLANEOUS COMMUNICATIONS.

Norwich, Nov. 17, 1811.

SIR,

I have the pleasure to send you a full and correct copy of the Speech, delivered by the amiable and excellent Bishop of this Diocese, in the House of Lords, last session, on the Catholic question. It was published by authority in the *Norfolk Chronicle* last week, and I doubt not you will unite with me in thinking that a speech, breathing such a truly liberal and Christian spirit, ought to be preserved in the volumes of the Monthly Repository.

I am your obedient servant,

EDWARD TAYLOR.

Speech of the Right Rev. Henry Bathurst, Lord Bishop of Norwich, in the House of Lords, 18th June, 1811, on the Irish Catholic Petition.

If the learned Lord (Redesdale) had been content to state his own opinion, without asserting that the Catholic Petition was brought forward merely as a party question, and consequently that those who support it are actuated solely by party motives; I should very gladly have remained silent: because the expediency, the policy,

the justice, I had almost said the necessity, of conciliating the minds of the Catholics of Ireland, of gratifying their reasonable expectations, of acceding to their just demands, upon prudent and equitable conditions, for the security of the civil and ecclesiastical establishment, have been already repeatedly discussed in this House; and have also been, as it appears to me, unanswerably proved by noble lords, far better qualified than I am to do justice to so important a subject: and especially by the noble earl (Donoughmore) who opened this debate in so copious, so clear, and so conclusive a manner, that it would be presumption in me to attempt to add any thing to what he has advanced.—But as it has been very much the fashion of late to represent those who advocate the cause of the Catholics, as men who are not only actuated principally by party motives, but also as men who either do not understand, or do not value, the interest of the Established Church:—as a minister of that church, not less anxious for its *real* interest, than those who make the loudest profession of their zeal, I feel myself called

upon to say a few words in reply to so ill-founded, so injurious a charge: a charge, however, to which I shall always very willingly expose myself, whenever a proper opportunity occurs, of expressing my sentiments in favour of the claims, of so numerous and respectable a body of men as the Catholics of Ireland: claims, which if granted, would I conceive, give additional energy to the *State*; and to the *Established Church* additional safety and duration: claims which in many other countries, I might say in most countries, would be readily admitted, without any of that narrow bigotry, that unreasonable distrust and jealousy which they have excited in this United Kingdom. I should be sorry to have it thought that I am hardy enough to make an assertion like this, in such an assembly, without having, what appears to me at least, sufficient authority for so doing. I could wish that those who entertain a contrary opinion, would turn their eyes towards the continent of America: I could wish those to recollect, that Marshal Saxe was a Protestant, and that Neckar was a Protestant: I could wish them to call to mind, that the Austrian General Alvinzy was a Protestant, and that General Wurmser was a Protestant: and it is not long since I read with great pleasure, in a publication by a very intelligent and active member of the other House (to whom I am much indebted for information on the present subject) an edict, promulgated by the late emperor of Austria, Joseph II. in which it is laid down as a maxim, never to be departed from, that talents for the due discharge of the various duties of civil and military employments, and not the *peculiar religious opinions*, are the only qualifications for such appointments.—When I read an English Act of Parliament which breathes a portion of the same spirit, I shall be happy to retract my assertion. But what is our conduct towards the Catholics of Ireland? Not content with turning a deaf ear, year after year, to the reasonable prayer of the petitioners; there are many who censure them, and severely too, for expressing those feelings of resentment and disappointment, which they cannot but have, in a language (as it is said) not sufficiently temperate; and they have been particularly blamed for applying the terms *intolerant* and *penal*, to those restrictive statutes which still continue in force against them, and of which they have, in my opinion, just cause to complain, as harsh, oppressive, unnecessary and unmerited. I do not, however, wish to aggravate their wrongs by a vague and angry declamation against intolerance; still less do I wish to weary your Lordships' attention, by a tedious common-place disquisition, upon so trite and so revolting a subject. With respect to the term *penal*, it appears to me a mere mockery, a downright quibble, an insult to the common sense and feelings of a man, to tell him that it is no *penalty*, to be debarred from the privilege of sitting in this House, and from many other objects of a fair and honourable ambition, which men of ardent minds and great abilities naturally aspire to in every state, and to which, in every free state, they have, I conceive, a right to aspire, (whatever denomination of Christians they may belong to,)

provided they give to the government under which they live, an adequate security for their conduct as subjects.

Having said thus much, I request leave of your Lordships to advert for a few minutes to two or three topics, which, though in some respects of a personal nature, are, notwithstanding, very intimately connected with the subject now under consideration.—It has been repeatedly and publicly objected to me, and sometimes with a degree of coarseness and asperity entirely unprovoked on my part, that I have, inconsiderately and rashly, ventured to differ in opinion, not only from those with whom I have the honour of sitting on the same bench, but also from the two Universities, and the great body of the established clergy.—That I differ from those immediately around me is certainly true; and it is equally true that I do so with sincere regret. No affectation of singularity, no love of contradiction, can induce any man of common sense, to dissent willingly from wise and good men of his own profession.—There is neither pleasure nor profit attached to such a line of conduct: conviction therefore can alone account for it. It is, however, some consolation to me, that if I dissent from them, I agree with many of those exalted characters and eminent writers, to whom they, as well as myself, are in the habit of looking up with respect and veneration, and whose authority I shall be happy to shelter myself under, if your lordships will pardon the apparent pedantry into which I may be led by so doing. I lay, my lords, no claim whatever to originality—not an argument have

I ever urged, either in writing or in speaking; hardly an expression have I made use of, which is not to be met with in the writings of Hoadley and of Locke; in the “*Liberty of Prophesying*,” by Jeremy Taylor, in the “*Irenicum*,” of Sullington, and in almost every page of that great man Grotius, particularly in his “*Votum pro Pace Ecclesiastica*,” and in a more striking manner perhaps than any where, in a very curious and interesting correspondence which took place between a pious and learned prelate of the Church of England, and the ecclesiastical historian Dupin, respecting a projected union of the Gallican church with the Church of England. The prelate to whom I allude is archbishop Wake, whose attachment to the Church of England was never called in question, and yet in his last letter to his celebrated correspondent, speaking of the religious tenets of the Catholics, he has the following remarkable expressions, which (with your Lordships’ permission) I will give you in his own words:—“*In dogmatibus* (says this able friend to our ecclesiastical establishment) *prout a te candide proponuntur, non admodum dissentimus; in regimine ecclesiastico minus; in fundamentalibus, sive doctrinam sive disciplinam spectes, vix omnino.*”

This is perhaps going a great way, but be that as it may, your Lordships will, I am confident, agree with me in thinking that the

* “In received opinions, according to your candid exposition of them, we do not greatly differ—less in ecclesiastical government—scarcely at all in fundamentals, either with regard to doctrine or to discipline.”

candour, the moderation, the conciliatory disposition shewn by this very eminent prelate, are not only widely different from those acrimonious invectives of which we hear a great deal too much in our days, from heated advocates on both sides, but that they are also far better calculated, if not to make proselytes, at least to promote mutual forbearance, mutual love, and mutual esteem, which are on all hands allowed to be objects of primary importance, as they most unquestionably are virtues peculiarly Christian. Still however it may be argued, and to a certain degree fairly, that whatever may have been the opinion of archbishop Wake, or any other divine so many years since, the two Universities and the present clergy of the Established Church are decidedly hostile to the petition on your lordships' table. That some very respectable members of our two Universities, and some equally respectable among the parochial clergy, come under this description, is unquestionably true; but is it not also true, that there are many, very many exceptions to the truth of this assertion? Be the assertion however admitted (for the sake of argument), and admitted, in its fullest extent; still, if it be brought forward as a reason against the claims of the Catholics, it appears to me by no means entitled to the stress that has been laid upon it. Considering the nature of the question, and how very little competent, generally speaking, men of studious recluse habits are to form a right judgment of great complicate and comprehensive political topics: I say political topics, my lords, because the question now before your

lordships is not a point of theology not a difficult passage in either of the learned languages, but a great question of state: a question therefore not to be settled by divines, or by theorists in their studies, however pious, or learned, or well-intentioned; but by enlightened practical statesmen; such as many are, whom I see on both sides of this House. But that I may not be thought to flatter the living, I appeal to the dead; and I will venture to say, without fear of contradiction, that the judgment of four such men as Mr. Burke, Mr. Pitt, Mr. Fox, and Mr. Windham, carries far more weight with it, *upon a question like this*, than the judgment of both the Universities, and indeed of all the divines who ever sat in convocation, under the dome of St. Paul's, or in the Jerusalem Chamber, from the Reformation to the present hour. There is, my lords, no man breathing who loves and respects his clerical brethren more than I do; nor is there a single bishop on the bench who has cultivated a more general acquaintance, or closer intimacies with men of his own profession. Indeed, the far greater part of my life has been spent among them, and happily spent; but with all my partiality for them, I never for a moment conceive either myself or them to be statesmen or politicians: nor do I believe that the wiser part of this very valuable body will be displeased with me, for denying their claim to a character which does not belong to us: a character with which we cannot possibly have too little to do. Opinions like these I shall perhaps be told, indeed, I have been told by a few over-heated or ill-

informed zealots, evince both in myself and others of far more consequence, a want of cordial attachment to the Established Church and to its ministers.— Upon this point therefore I wish, my lords, to be particularly explicit, and in my situation it is highly incumbent on me to be so. If by attachment to the Established Church and to its ministers, be meant a firm, deep-rooted conviction, that the Church of England, both in faith and in worship, in doctrine and in discipline, is the most pure and truly apostolical church in the Christian world; and that its ministers are (with very few exceptions) as intelligent and irreproachable a body of men as any in the kingdom; there is no man living who is more cordially attached than I am to the Established Church and to its ministers. But if, not satisfied with this declaration, I should be called upon by any one to declare, further, without qualification or reserve, that those who dissent from me are grossly ignorant or wilfully perverse, that they are not fit to be trusted either in civil or military situations of high responsibility, nor even to be believed on their oaths: if I should be called upon to declare that nearly two thirds of civilized Europe have adopted a creed which is little better than a tissue of absurdity and idolatry: if I should be called upon to declare that a Fenelon and a Pascal, (men as remarkable for their powers of reasoning as for their genuine piety,) professed their belief in religious tenets which have no foundation whatever in reason or scripture: if in short I should be called upon to declare, that many persons now living, as sincere and pious

Christians, as loyal and good subjects, as the best of those who hear me, have also subscribed to tenets of such a description; and not only so, but have anxiously endeavoured to impress these tenets upon the minds of their nearest and dearest relatives, as the best guides of life, and the surest consolation in the hour of death: if, I say, I should be called upon to make declarations of this kind, as the only way of proving my attachment to the Established Church and to its ministers, I very frankly own, that I disclaim so exclusive, so uncharitable an attachment,—I never possessed it,—I do not feel it,—nor, to speak plainly, do I greatly envy those who do.

I beg your lordships' pardon, for having talked so much of myself, and for having presumed to lay before you the leading articles of a creed, which I am now much too old to change; nor in truth were I given to change, do I know where to go for a better; for one, I mean, better calculated to promote individual happiness, and, at the same time, that public union of heart and hand, if not of opinion, which is so loudly called for, and at the present very serious crisis so much wanted;—that real affectionate union, I mean, which is “the very bond of peace, of perfectness,” and an unassailable bulwark of security, prosperity, permanency to, I verily believe, the purest ecclesiastical establishment, and the best form of civil government, in the universe.

On Capital Punishments.

[Concluded from p. 645.]

When a person is accused and convicted of a crime, I think the following plan might with propri-

ety be adopted. Put him into a stamp. is a matter of the greatest cell, but by no means a dungeon; moment; this seclusion ought to let it be clean and wholesome, be extended to his relations; let with a free current of air, an iron him be perfectly isolated; to one bedstead, a straw mattress, and a man only would I at all times blanket or two, according to the throw his prison doors open; let season; let no stranger have access this man be a well-informed, judicious clergyman, who ought to be to him; and when the jailor gives him his victuals, let not a word be allowed to pass between them: attached to the Institution. Let the diet of the prisoners be whole- by these means much evil may be some, but scanty; and let their drink avoided, for when we confine a be only water: if any one should be delinquent in company with as be obstinate, I think it would be great or greater criminals than better to starve than whip, him in- himself, what else can be expected to compliance; for this last will but that he should be rendered be more likely by frequent repeti- more hardened, more villainous, tion to render him callous, where- and if any good instructions have as the other by weakening the bo- been given him when a child, that dy will produce corresponding these should be in a great mea- action and pliability in the mind. sure effaced? Philosophers may Criminals only of the deepest dye talk to us as much as they will, should be left *unemployed*, to the about the eternal distinctions be- horrors of an accusing conscience; tween virtue and vice; but this other criminals ought to be kept much we may learn from the his- to hard labour, and a report drawn tory of mankind, that whatever is up once a month or so, by the eternal, whatever is immutable in chaplain, of their condition and morals, much of our perceptions behaviour: such as behave well of these qualities, depends on the and seem convinced of the great- opinion of those around us: on- ness of their crime, may have a what other principle can we ac- part of their sentence remitted by count for the Spartan youth glory- the king; their earnings may go ing in theft, provided he escaped to the support of the Institution, detection? On what other prin- or to the families of the criminals, ciple can we account for the as the magistrates shall think most boasting of a man of honour after proper. This mode of punish- he has killed his man? Or, on- ment too, allows much better of what other principle can we ac- a just proportion to the crime than count for a Napoleon the First, co- any other: thus, if death be made vered with the blood of thousands, the punishment of a man who rushing inflamed by success to the waylays another and robs him; perpetration of new atrocities; yet how should he be punished, who unabashed, yet exulting in the go- before he robs a house, cuts the rry retrospect; but he is a Hero! throats of its inhabitants, and then and if his conscience does whisper, burns it to prevent detection? its feeble voice is drowned in the But solitary confinement can be torrent of applause. To prevent exactly proportioned to the atro- the culprit, then, having commu- city of every crime, and may be- nication with others of the same remitted when the ends of punish-

ment are attained, by the amelioration of the guilty person; it will in the course of time make the greatest culprit forget his evil habits, and having no taunts to fear when he exhibits marks of contrition, he will be more powerfully effected by his own reflections. That evil habits will be forgotten, we may rationally conclude, from our proneness to forget what we are not constantly exercising. Can any one think that our own language would be soon forgotten? Yet Selkirk had been but four years and four months, on the island of Juan Fernandez, and at the expiration of that time could scarcely make himself understood by his own countrymen. But, independently of this consideration, the severe punishment which the culprit now undergoes, will ever after be unavoidably associated with the idea of the crime for which he suffers, and, hence, a most effectual preventive of that crime in future; I say this is a severe punishment, and I am arguing against cruel punishments; there is a very wide difference between severity and cruelty; *this* is the offspring of a tyrant's caprice, who gluts his eyes with blood and to whom the groans of the tortured are pleasing; *that* is the correction of a parent, who, whilst he punishes, weeps over his guilty child. Yet severity, though thus widely different from, may lose itself in cruelty; this is always the case when the punishment is continued after the ends of punishment are attained: or, the pain of that severity which may be found necessary to amend a very bad man, may be imagined by him to be a greater evil, than a cruel punishment; he may think this

from the knowledge that the latter will be over in a short time, whereas the other may be prolonged to a period, the very thought of which makes him recoil with apprehension; from whatever cause, however, it may spring, it is said to be sometimes found in America, that a criminal prefers death to seven years' solitary confinement.

Suppose, now, the ends of punishment attained; suppose the criminal amended, his evil habits plucked up by the roots, and in their place, industry, sobriety and attention, promising to send forth fruit to perfection; the care of the benevolent magistrate will not end here,—he will watch with anxiety, lest iron-handed necessity drive the penitent again into those paths from which he has been rescued with so much difficulty; he will endeavour by all means to procure him employment; and this most magistrates may do, by their personal influence with the owners of large factories;—he will watch over him as over a son, for he is raised by the consent of the society to the authority of a father; and thus he will resemble the Universal Father, “who willeth not the death of sinners, but rather that they should turn to him and live.”

ZERO.

On the Controversy concerning Matter and Spirit.

SIR,

I have been amused and instructed by some articles, which have lately appeared in your publication, relative to Matter and Spirit. Reflecting on that subject, there have arisen difficulties on both sides of the question, which I should be much gratified in

having submitted to the consideration of those gentlemen who have already favoured your readers with their ideas, if you think these remarks of sufficient importance to fill a column or two of your valuable Miscellany.

I hope I agree with these gentlemen, in sentiments of gratitude, that our hopes of life and immortality are placed on a more solid foundation than the issue of a metaphysical dispute. That light is feeble indeed, which the most vigorous minds, since the days of Socrates, have been able to throw on this subject; and it would argue an unwarrantable confidence in the deductions of human reason, to compare these scattered rays to the day-star which has arisen upon the Christian hemisphere. But in the prospect of soon descending into that Jordan, which separates us from the promised land, individuals may be, at least innocently, employed in attempting to discover in our natures, a more buoyant principle, as an additional security against the terrors of that overwhelming flood.

The philosophers of antiquity, though they held the thinking part of man to be a distinct principle, do not seem to have propagated very refined notions on the nature of spirit. The soul was considered a more subtile kind of matter, suited to the higher functions of intelligence, mysteriously united to a body, which it used as an instrument; but so far from being involved in its destruction at death, it merely escaped the clog of a grosser substance and assumed those energies peculiar to itself. This system, for a long time, satisfied, without fatiguing, the imagination; till, advancing upon

the same idea, subsequent refinements declared the soul absolutely immaterial, and, consequently, without any relation to place. These notions of mind and matter having thus gradually receded to this immeasurable distance, the impossibility of conceiving a mutual action between them forced some philosophers to deny the existence of matter, others that of spirit, and some, I believe, the existence of both. The two former of these opinions, certainly gain ground with that class who have not learned to limit their refinements to that just degree, suited to fortify their creed, without entirely eluding the powers of conception.

The materialist appears to take strong ground, by referring his opinions to the simple and unbiased decision of his senses: since thought is found, uniformly to accompany a certain organization, why not conclude that this arrangement of matter is the natural means of producing that effect? He may well urge the improbability, that such a magnificent apparatus should be provided, in the material world, for the accommodation and enjoyment of intelligent beings, if they from their very nature, were so far removed from the sphere of its action; and as unworthy the notions we ought to entertain of supreme wisdom, to represent any part of creation incapable of fulfilling its destined purpose, without the aid of a perpetual miracle.

Notwithstanding the seducing simplicity of this doctrine, it involves difficulties, at least, equally serious with those it proposes to remove. If forbidden to go any farther than organization, for the source of thought, the immaterialist

has a right to enquire into the meaning of the word. In all questions of this kind, an imposing phrase is often substituted for sound argument. How has Europe been imposed upon, for fifteen centuries, by similar artifices! Was it necessary for the sake of a particular system to make men distrust the evidence of their senses upon the most common objects; learning and power found it easy to reconcile to the imagination of a credulous age, that by an unknown organization, under the plastic hand of the Almighty, bread was converted into the real body and blood of our blessed Saviour. The humble Christian regarded as impious, every attempt to analyze his own ideas, or to require for the prophane purpose of gratifying human reason, any explanation of the mysterious phraseology of his teachers. Such reflections present themselves when a word is intruded in explanation, which conveys no one idea upon the subject in question. Can the word organization, admit of any other definition than a certain arrangement of material atoms? We are forced to admit, that either there is no such thing as matter, or it must consist of particles of a definite size and form. We may imagine these particles of any size we please, until the materialist shew, that to answer the purpose of producing thought, they require a certain diameter. Let them be supposed of a visible magnitude, we can place them two and two, three and three, and make them pass one another in all manner of directions; will the materialist really assert that this tends to make them conscious of their own existence, or condemn those as

fastidious, who reject this theory of the intellectual powers? After exhibiting this hypothesis in that state of nakedness which is peculiar to it, the charge of presumption will not attach to those, who rather chuse to express their notion of the thinking principle by a negative term, than pretend to embrace a theory, which, instead of solving any difficulty, undertakes to account for one thing by another, which no effort of the imagination can place in the relation of cause and effect.* Nor are the notions of the materialist more friendly to the feelings of a religious mind, than to the dictates of common sense; for if intelligence, in one instance, be proved to proceed from a certain order in the arrangement of material atoms, the striking proofs of design, in the universe, may not be the effects of governing wisdom; but mind itself may exist, as a natural consequence of that arrangement. A little reflection, however, upon the laws which regulate the material world, may reconcile us to the notion of an agency which cannot be resolved into any of the attributes of matter. The sun acts upon the earth, through more than 80 millions of miles of space: let any one after reading the various attempts that have been made to account for this, on the principle of currents and whirlpools of subtile matter; after being duly

* Dr. Priestley, in his observations on Dr. Oswald's publication, says, 'Let atoms move ad infinitum, nothing can result from it but new combinations and positions. For powers such as those of attraction, repulsion, magnetism, electricity, could never be gained by it: there being no conceivable nor possible connection between such a revolution and the acquisition of any such powers.'

impressed, I say, with the vanity of such attempts, candidly declare, whether he conceives that action in every case requires the presence of solid atoms: and if immaterial powers exist, may not perception be one of them? The nerves may vibrate, and the various fluids in the brain may circulate; it is still nothing more than solid particles of matter changing position: where is the witness of all these evolutions? Is it one or all of these particles that learn to hear and see?

Whether the mind shall survive the stroke of death, is a distinct question. But, from analogy, it is to be inferred, that we at present possess that principle, whatever it may be, that shall develop itself into our future nature and form. The scripture, (our surest guide in this momentous question), assures us that at the resurrection we shall resume the powers of thinking and acting; but it nowhere countenances the idea, that the chain which connects our present to our future existence shall be entirely broken: since St. Paul evidently alludes to a connecting link, in comparing our revival to the springing of grain, in which Divine Wisdom has immutably fixed the germ of the future plant. Indeed, were not this the case, every creature, who is destined to hear the voice of the son of man and come forth, would be as new as Adam was; his crimes would be ideal, and his virtues imputed righteousness.

In offering these difficulties, I entertain hopes that some of your correspondents have arguments in store, capable of relieving me from part of them; or, at least, that some author may be mentioned,

whose mode of treating the subject leads to a more direct notice of them than I have hitherto met with. I am with esteem,

Yours, &c.

H.

Mr. Wright on the Total Mortality of Man; in reply to "an Orthodox Christian."

SIR,

In reply to *An Orthodox Christian's* communication, on the connexion of Unitarianism and Materialism, (p. 607), I offer the following remarks.

1. I know "most Christians hold the natural immortality of the soul;" but this is no proof of the truth of that notion. For many ages, most reputed orthodox christians held the doctrine of transubstantiation; but this is esteemed no proof of its truth by Protestants. The natural immortality of the soul requires better proof than merely its having obtained credit with the majority. However popular it may have been, it is contrary to all natural appearances, without foundation in scripture, and incompatible with what is plainly taught in the New Testament, that the future existence of man depends on his resurrection from the dead.

2. If what Mr. Grove has said, that, "the soul 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," be true, and the soul be naturally immortal, it must follow that man never dies; for if what is properly the man, neither does nor can die, how can he with truth and propriety be said to die? As the destruction

of a hair of the head, is not the death of the body, no more can the dissolution of what is no more in proportion to the real man, than the hair is to the body, be the death of the man? The scriptures fully teach that *man*, whatever the term man may necessarily comprehend as to existence, actually dies, and that man will be raised from the dead. The advocates for the natural immortality of the soul, and its separate existence, ought to shew how man can die and yet not die, be dead and alive at the same time; I say *man*, for the body is out of the question, at least in the present remark.

3. Mr. Grove and others, while they maintained the above notion, not hesitating to say that "man is mortal, that man dies," only proves that learned and good men, misled by their own prejudices, have sometimes uttered contradictions without perceiving it. The fact is, the natural mortality of man, and the reality of his death, as *man*, are so plainly taught in scripture, that those who have revered the scriptures, have been compelled to admit that man is mortal and actually dies, even when they have held notions incompatible with these things; but the assertion of things which are contradictory, diminishes not the incompatibility of such things with each other.

4. I certainly deny "the doctrines of two natures in man in general, and in Christ, on somewhat similar grounds." The scriptures teach the homogeneity of man in general, and speak of Christ as one individual being; and the homogeneity of man is agreeable to reason and universal observation. No natural facts or

clear scripture declarations can be brought to prove the contrary. My worthy friend P. who has written against materialism, (pp. 407, 454, 598.) means not to deny the homogeneity of man, though he differs from me in his opinion of the time when the future existence of those who die will commence.

5. I intentionally omit the terms materialism and immaterialism, because I am not sure that I know precisely what those terms mean; I attempt not a philosophical description of man's nature; but feel a conviction that scripture and observation prove that whatever his nature may be, he is, in his real person, mortal, and that as *man*, whatever the term may comprehend, he must die; and that the gospel doctrine is, that as *man* he will be raised from the dead.

6. The Mosaic account teaches that the being formed of the dust became a living soul, by being inspired with the breath of life; not that a soul, as a separate being, was infused into the organized frame. We can know nothing of man, as a living soul, without organs of perception. As to man's being "soulless," while he continues to live here, he has, or is, a living soul; and when raised from the dead he will have, or be, a living soul; consequently, I see no cause, on the ground which I take, to call him "soulless."

7. As to man's complete natural mortality being a *cheerless* doctrine, it certainly would be so, if we were without the hope of immortality; but having that hope, it is no longer *cheerless*: the christian can rejoice in the view of death and the grave, as a state of rest till the resurrection.

So far from the Unitarian hypothesis being cold, it appears to me, most animating, as best suited to man's nature and wants.

I remain, Sir,
Respectfully your's, &c.
R. WRIGHT.

Forerunners in the Abolition of the Slave Trade.

SIR,

Your correspondent Verax, has disproved (p. 285—287) George Whitfield's claim to the character of a forerunner in the abolition of the Slave Trade; but there is a description of men entitled to the character, not noticed by him; I mean the original trustees of the colony of "Georgia, last of the happy thirteen," in 1732, who, with Mr. Oglethorpe at their head, drew up a constitution for the government of the settlement, one of the first articles of which *forbad the importation of negroes*. True, the trustees were moved to this, by seeing the dangers arising to the other provinces, from a preponderance of the negroe population: true, also, the colony wasted under this constitution, which was soon abolished: still, the historian of the abolition must record with pleasure every attempt, from whatever motive or with whatever success, to supersede the use of African slaves in America. COLLECTOR.

Remarks on the Quakers' Yearly Epistle.

SIR, Nov. 10, 1811.

Had the Epistle from the Yearly Meeting of Friends, for 1810, been as accordant to the general tenor of its former Epistles, on

some important points of doctrine, as the one for the present year, it is not likely I should have sent you any strictures thereon. But as you inserted such as I thought applicable to the former, I have to request through your favour, the attention of your readers, especially of such as may be members of that respectable fraternity, to the comparative scriptural soundness of the latter, on the principal doctrines to which I have already adverted in your journal.

The Epistle for 1810, (vol. v. p. 490,) in the second paragraph, inculcates the duty of applying for help, under a sense of our manifold wants, not to "the Father and Fountain of all our mercies and consolations, the God of infinite compasssion—the Preserver of men, who hears the prayer of the humble," to whom it appears by former Epistles, their predecessors were wont to address their supplications; but to one, who himself received help from another, or as the Epistle has it, without farther explanation, "*to him upon whom help is laid.*"

The Epistle for 1811, (vol. vi. p. 631,) with much more consistency with the precepts and example of Christ, recommends the "indispensable duty" of "waiting on, and worshipping God." Nor does it, like the former, intimate the propriety of endeavouring to apply to Christ in secret supplication, in the difficulties that must in a state of probation be the lot of all." Neither does it, like that Epistle, openly infringe the prerogatives of the most high God, the Creator of all, by erroneously representing Christ, as having "endowed us by na-

ture," with "the talents" we possess, or as being "omnipotent."

On the contrary, it declares the Father, on the authority of Christ himself, to be "*the only true God*," and Jesus Christ to be his messenger, the "sent" of the Father. And consistently with this, it concludes with a text, which describes the resurrection of our Lord Jesus from the dead, as being brought about, not by his own power, but by that of "*the God of Peace*."

When these Epistles are considered as given forth by the collective body, of the same Christian church, within one year, the contrast they exhibit is very remarkable, and must have had some more adequate cause than the circumstances Pacificus has disclosed, respecting the unusual manner, in which the former Epistle was hurried through the Meeting. (Vol. vi. p. 21.) Whether the persons who prepared the latter Epistle, abstained from the introduction of similar matter, in consequence of the strictures on the former in your journal, I have no means of knowing. Nor is it at all material, as I trust, to whatever cause it is to be attributed, it may be justly considered as evincing a conviction, that the principal passages objected to in the former Epistle, were unscriptural and erroneous; and did not arise from a pusillanimous apprehension of the consequences of openly avowing such doctrines, under a continued belief they were sound and scriptural.

But although the Epistle for 1811, is not chargeable with such glaring errors as the former, it is nevertheless liable to considerable exceptions, as to ambiguity of

language, and the imperfect manner in which some of its quotations from scripture, exhibit the sense and spirit of the passages referred to. An instance of the latter kind occurs in the application of the first text which is quoted. It is from the General Epistle of Jude, (v. 20), which is addressed "to them that are sanctified *by God the Father*, and preserved in Jesus Christ, and called."

To these the Apostle speaks thus, in the verse quoted.—"But ye beloved, *building up yourselves on your most holy faith*"—adding in the next verse this exhortation, "Keep yourselves *in the love of God*, looking for the mercy of our Lord Jesus Christ, unto life eternal." Whereas the compilers of this Epistle, refer the act of building up, not to those whom they addressed, after the example of the apostle, but to their own counsel to their absent brethren. "We have again," say they, "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, an holy priesthood.' These are, indeed," continues the Epistle, "sacred expressions, not lightly to be adopted." Nor should they be so severed from the sacred context, as to exhibit by that means imperfectly the sense of the passage. The apostle in the text quoted and referred to in the margin, 1 Peter ii. 4, 5, 6, describes Christ under the similitude

of a "living stone, disallowed indeed of men, but *chosen of God*," and the end of being "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God, by Jesus Christ. That is, (to make the apostle his own commentator,) to that greatest and best of beings, whom he denominates, in the preceding chapter, "the God and Father of our Lord Jesus Christ."

If the intent of quoting scripture, be in reality to exhibit the sense of scripture, it must, I think, appear very remarkable, that no mention whatever is made in this Epistle, of "the Father," until another text has been quoted lower down; naturally, as both the foregoing citations from holy writ seemed to require it; and even then, at the conclusion of the paragraph, in such terms as render it doubtful who was meant to be designated, God the Father, or "the Lord" Jesus; and especially as the latter had been expressly mentioned but just before.

The text quoted, and referred to in the margin, Isaiah xlii. 16. with its immediate context, will however conclusively decide this point, as far as the sacred writer's sense of the matter is concerned. The former, the prophet declares (v. 5.) to be "God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein."

The latter, in the character of the Messiah, whose coming he foretold, he describes as wholly dependent upon "God the Lord," in these clear and emphatic terms.

"Behold my servant whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord, that is my name, and my glory will I not give to another." vs. 1. 6, 7, 8.

In the third paragraph of this Epistle, no less than eight texts are quoted. Of these I shall only notice one, which is so cited as to leave it somewhat uncertain who was intended to be spoken of; viz. 1 John, ii. 13. "You have known him that is from the beginning." Why should modern professors of the antient gospel, avoid with so much care all mention of "the Father," even when the subject spoken of, or the text they quote, particularly point at the paternal character of God, and require it to be recognized? There must be some cause for this evident departure from the form of sound words, and from the expression of primitive and scriptural truths. The apostles manifested none of this reserve. They were not afraid of diminishing the dignity of their great Master, by a frequent mention, on all proper occasions, of his Father and our Father, his God and our God; whom they uniformly represent, as the proper Author of all our blessings, temporal and eternal.

So important did the apostle deem it for even "little children"

in the Christian faith to "have known the Father," that he assigns their having this knowledge, in the verse from whence the above quotation is made, as the cause of his writing to them. And in each of the four succeeding verses, "God," or "the Father," is again distinctly mentioned. When therefore, the apostle says, "I write unto you, fathers, because ye have known *him that is from the beginning*;" surely he must mean God, who only hath immortality in and of himself!

How very different from their practice, is that of many professors of Christianity, who frequently speak of Christ in such terms as are never applied to him by the sacred writers, and seldom indeed make any plain mention of the Father. This cannot, however, be said with truth of these Epistles, unless it be of some of those which have been issued in the latter part of the last, or within the present, century. See a Collection of the Epistles from the Yearly Meetings of the People called Quakers, held in London, from 1681, to 1759, inclusive. 1 vol. fol. Published by the Society in 1760. Or "Devotional and Doctrinal Extracts," from them, in a regular series, from the year 1678, to 1810, lately published*.

In the following passage of the Epistle for 1811, part of a text, which describes the death and resurrection of Christ, as fit emblems of ours, if we in reality become his disciples, is correctly quoted, but it is so improperly connected with what precedes it, as in strict grammatical construc-

tion to refer all that is therein spoken of, *to God*, as if God had died and not Christ! "It is a signal favour," says the Epistle, "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 this 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*.'" Rom. vi. 5. The proper author of which resurrection, the apostle distinctly points out in the preceding verse, in these plain intelligible terms, whereby he assures us, that "Christ was raised up from the dead, *by the glorious power of the Father*."

It has I know been maintained, by professed Christian churches, and even by some Protestant writers, whose works have been highly and generally esteemed, that God actually died when Christ was crucified: as a striking instance of the latter, see that well known work, the Spectator, Vol. v. No. 356, or Sir Richard Steele's Christian Hero. The Romish church openly professes to hold, that Christ, the son of Mary, was God, and that she ought therefore to be styled "Deipara," or "*the Mother of God*," and as such to be worshipped.

I did not, however, expect, and I am much concerned to find, in such a public document as this Epistle, so glaring a proof of the negligence of its compilers, and of the inadequate revision these Epis-

* See a Review of this pamphlet, p. 680. Ed.

bles undergo, on being read in the Meeting, without more attention on the part of those who prepare them, to sound and scriptural distinctions, and to the definite application of the words they use.

Another instance of similar carelessness and ambiguity of expression, occurs in the following passage, and, like the foregoing, from an incorrect use of the possessive pronoun, "his." In the one, the antecedent noun, according to the rules of grammar, is, "God," when it ought to have been *Christ*. In the other, the antecedent to the last pronoun, in the following paragraph, should have been *God*, as the sense and coherence of the passage plainly require; instead of which it is "*Christ*." But of this let the reader judge. The Epistle says, "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 acknowledgment of our dependence on *his* power, by duly assembling at the seasons appointed for waiting on, and worshipping God."

I cannot imagine the compilers of this Epistle, or any intelligent Friend, on their behalf, will venture to say, it was their intention to hold up the obligation of waiting on, and worshipping God, not in acknowledgment of our dependence on *his* power, but on that of his beloved Son, servant and messenger, who, it should be remembered, "was not the cause, but the effect of God's love to man,"

In the first part of the above paragraph we are emphatically reminded, that the words quoted therein, from the 15th chap. of John, are Christ's "own words." Granted: but they are not more certainly his own words, than others recorded as such by the evangelists. Those words it may also be remarked, relate to the parable of the vine and the branches, and are therefore to be appreciated, as their connection therewith requires. Nor is their import more clear, or less liable to be variously understood, than other parts of his discourse on this occasion. Having just before said to his disciples, for their comfort, "I go unto the Father: *for my Father is greater than I*," he introduces the parable thus, "I am the true vine, and *my Father* is the husbandman." Pursuing the same figure, he represents the husbandman, as the cause of the fertility of those branches which bear fruit, and as having the disposal of those which did not.

After some farther explanation of the consequences of adhering to, and also of wilfully disregarding the doctrines he taught, he adds;—"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: *for without me ye can do nothing*." That is, without obedience to my commands, ye cannot be fruitful towards God. He adds; "Herein is my Father glorified, that ye bear much fruit, *so shall ye be my disciples*.—If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.—Ye are my friends, if ye do whatsoever I command you.—I have called you

friends; for all things that I have heard of my Father, I have made known unto you."

To conclude, I earnestly recommend those who are in the habit of preparing these annual Epistles, for the edification and instruction of their brethren, carefully to peruse Mr. Locke's observations on the use and abuse of words, in his admirable Essay concerning the Human Understanding; an easy and methodical reference to which is given in the index. For the sake of those who may not have an opportunity of consulting this author, I will transcribe some judicious observations by Lindley Murray, from the preface to his justly celebrated English Grammar, on the great importance of a correct use of language, and on the unavoidable consequences of an incorrect and indefinite use of words.

"As words are the signs of our ideas, and the medium by which we perceive the sentiments of others, and communicate our own; and as signs exhibit the things which they are intended to represent, more or less accurately, according as their real or established conformity to those things is more or less exact; it is evident, that in proportion to our knowledge of the nature and properties of words, of their relation to each other, and of their established connection, with the ideas to which they are applied, will be the certainty and ease, with which we transfuse our sentiments into the minds of one another, and that without a competent knowledge of this kind, we shall frequently be in hazard of misunderstanding others, and of being misunderstood ourselves. It may indeed be justly asserted,

that many of the differences in opinion amongst men, with the disputes, contentions, and alienations of the heart, which have too often proceeded from such differences, have been occasioned by a want of proper skill, in the connection and meaning of words, and by a tenacious misapplication of language." Sincerely wishing a speedy removal of these sources of error, by the diffusion of useful knowledge and the consequent progress of religious truth,

I am, yours, &c.

AN UNITARIAN CHRISTIAN.

The late Duke of Grafton.

SIR, Dec. 1, 1811.

I am sorry on such respectable authority as in page 651, to correct my information as to the religious consistency which I had willingly attributed to the late Duke of Grafton. That nobleman must now hold a distinguished station among our Unitarian *Inconsistents*; few of whom, I apprehend, go so far in occasional conformity as to sanction, by their participation, the idolatrous forms of the communion service, in which the language used concerning the "holy mysteries," and "the spiritual food of the most precious body and blood of Christ," is barely Protestant.

The late Duke of Grafton, on a strict observation of his conduct, must indeed appear to have been eminently inconsistent through the whole course of his religious life, by remaining an *Unitarian* Chancellor of a University, *Trinitarian* in all its forms and requirements. Let us, however, according to the advice of an elegant and excellent Christian moralist, guard

"against inconsistency in our expectations," respecting others or ourselves. A *Grafton*, pious and benevolent, a believer in *one God even the Father*, yet, occasionally the seeming worshipper of a Trinity, *bowing in the house of Rimmon* and saying, *in this thing pardon thy servant*;—Such is the utmost that can be reasonably expected, under the *puny* discipline of high-life. *Jebbs*, *Wakefields* and *Lindseys* must be formed in another school.

SEMPER EADEM.

Mr. Turner's History of the Newcastle Congregation.
Newcastle, Nov. 4, 1811.

SIR,

Had I been at all aware of your intention to honour my "Sketch" with so many of your pages, I would have endeavoured to render it more perfect by previously correcting it from observations communicated to me by my ingenious and accurate friend, the Rev. Joseph Hunter of Bath. Whether you will now admit the following brief notices, must be left to your better judgment.

I am Sir, &c.

WILLIAM TURNER.

'Whether Dr. Gilpin had, either before or after, any other assistants, cannot now be ascertained.' It appears from Calamy, p. 504. (I use the edition of 1713,) that Mr. John Pringle, who was ejected from Eglington, in Northumberland, retired to Newcastle, and preached occasionally for Dr. Gilpin. He died about 1690 or 1691. Calamy also informs us, that Mr. W. Pell, M.A. an eminent orientalist, ejected from Great Stainton, in the Bishoprick of Durham,

about the year 1692 or 1693, removed from Boston in Lincolnshire to Newcastle, 'where he was assistant to Dr. Gilpin, and there he finished his labours and breathed his last.' p. 289. He died in December 1698. About this time, Mr. Timothy Manlove was minister at Newcastle. Is it possible to retrieve any account of this gentleman? of whom Calamy says in his preface p. xxxii, that 'neither Oxford nor Cambridge would have needed to have been ashamed to have produced him.' There is an engraved portrait of him extant, which has occasioned the introduction of him into Mr. Noble's continuation of Granger; he is however generally an inaccurate and ill-informed biographer, and in the case of Mr. Manlove is particularly so. In 1693 a gentleman of his name was minister at Durham. In Life of Dean Comber, p. 331, and in some memoranda which I have put down for a memoir on the Mill-Hill Society, Leeds, is the name of Timothy Manlove, but without any reference to the authority on which I had enumerated him among the ministers of that respectable society. I am the more anxious to procure a better account of this Mr. Manlove, from the circumstance of his work on the Immortality of the Soul having been published by Mr. Mat. Sylvester, a relation of my own, and a minister of eminence in the first race of Non-conformists, for whose history I have long been collecting materials.

On the death of Mr. Manlove, 1699, Mr. Thomas Bradbury seems to have been appointed assistant to Dr. Gilpin, for I have now before me a small 8vo. vol.

123 pages, entitled 'Mr. Bradbury's five Anniversary Sermons upon the Fifth of November; the day of our happy Revolution.' Lond. 1705. They were preached in the year 1700 and four following years, the three first at Newcastle, the fourth at Wapping, and the fifth at Stepney and Crosby Square, London. The sermons exhibit much of the peculiar temper of this furious whig divine. Before his removal to London, he was assistant to the first Mr. Whitaker, at Call Lane, Leeds, and preached his farewell sermon to that congregation 21st and 22d June, 1712.

Ought Mr. Layton to be called 'an Essex gentleman?' His estates lay in Yorkshire.

Perhaps it is not unknown to you, that in the year 1715, Mr. Daniel Neale made out a complete list of dissenting congregations of the three denominations throughout the kingdom. It was intended principally to ascertain the strength of the dissenting interest in parliamentary elections. He designed to give an account of each meeting-house, its minister's name, when he was ordained, where residing, number of the congregation, quality, and how many of them had votes for members of parliament. To this he had added the dates of deaths and removals among the ministers, to about the year 1732. This MS. is now the property of Dr. Toulmin, who very kindly obliged me with the loan of it during the last winter.

The account of the dissenting interest in Newcastle.

I. Presbyterian, Benjamin Bennett, Nathaniel Fancourt, 700 hearers.

Mr. Bennet died 1726—7. Mr.

Samuel Lawrence came to Newcastle-upon-Tyne in 1728, from Newcastle-under-Line.

Mr. Fancourt removed to Salisbury.

II. Presbyterian, John Lowe, 800 hearers.

III. Presbyterian, William Holbrook, 200 hearers.

IV. Presbyterian, William Arthur, 200 hearers.

V. Independent, Tho. Barnes, 100 hearers. Ordained 26 May, 1698.

Mr. Neale did not fully execute his design, as appears from the deficiencies in this list of the Newcastle ministers and congregations. Mr. Nathaniel Fancourt settled as minister at Salisbury, on the death of Mr. Sloane, in 1719. He did not long continue here, dying in 1721. He was succeeded by Mr. Samuel Fancourt, perhaps his son or brother, who is mentioned in several biographical works, as the institutor of the first *circulating* library, as Dr. Priestley is said to have been of the first *subscription* library. I notice a difference in the name of Laurence, Mr. Bennett's successor, but no doubt your account is correct.

P. 586. 'Richard Rogerson.' Both the Rogersons were I believe educated under Mr. Jollie. One of Mr. Moul's family has left a list of ministers who supplied Rotherham during a long vacancy at the beginning of the last century, in which about the year 1709 the name of Rogerson occurs more than once, among other gentlemen who were then students at Attercliffe. Soon after the year 1715, Mr. Richard Rogerson was settled at Duffield near Derby; from this place he removed to Coventry, where he succeeded either Mr. Merrel or Mr. Warren, both

724 *On the alleged Miraculous Cure of Mary Maillard, in 1693.*

eminent ministers. It was in the year 1723, that he became minister of Alcester, which is I presume near Coventry, and as there were two ministers at the latter place, he might perhaps be a Pluralist. From this place he removed to Newcastle. Mr. Josiah Rogerson was also first settled in Derbyshire, at a small place near Wirksworth. Hence it is probable that Derbyshire was the native county of the two brothers. Mr. Josiah Rogerson was settled at Derby soon after 1715.

On the alleged Miraculous Cure of Mary Maillard, in 1693.

SIR, Dec. 4, 1811.

I thank your respectable correspondent, Mr. Isaac James, for answering* the enquiries contained in my letter, to you, of the twentieth of March. The fact in question, I perceive, has not been overlooked by Dr. Doddridge. One of the references in his lectures, is to the 'Account of Maillard's Miraculous Cure.'†

It appears that this person had laboured from early infancy, under a disease of the hip, which occasioned lameness and deformity, and that, one Sunday evening in November 1693, she was suddenly cured, without any medical application or surgical assistance. Thus much, I think, may reasonably be admitted: that the event was a miracle, is not quite so certain.

To say nothing of the marks of weakness and credulity which abound in the *exact relation*, it is plain from the patient's narrative (p. 7), that, although she ran about after her cure, she still *hobbled*;

a defect which she ascribed to a very different cause from what is assigned by the medical men, who state that something of a tumour and of a limping remained.

* If then the cure was incomplete, there is a strong presumption, Sir, that it was not miraculous; the miracles of the scriptures being always instantaneous and perfect.

Again, Maillard's declarations, taken in connection with those of her mistress, appear to indicate that her cure was effected through the agency of what are termed natural causes. For example, there was, at this moment, a greater extension of the limb than usual: and her situation and feelings would, no doubt, have a powerful influence on her frame. I am assured, indeed, by a medical friend, that diseases of this kind are sometimes perceived to be suddenly removed, and that the fact is not inexplicable by persons acquainted with the organization of the human body.

Previously to a miracle being wrought, we may be no fit judges of the necessity or expediency of it; yet, when the relation of such an alleged event is published, I conceive, Sir, we may be permitted to ask, how far the interposition was calculated to answer great ends, in respect of individuals or the world? Now, in the present case, and in the want of direct evidence for the miraculous quality of the fact, this is a most material consideration.

Those who are familiar with the late bishop of Salisbury's 'Criterion,' will, I presume, find the greater difficulty in the account of Mary Maillard, to be that of admitting a miracle. On this

* Vol. vi. 404. † Vol. ii. 47. (4th ed.)

point, I shall be happy in having my judgment corrected or confirmed by the communications of your readers.

You and they, I am sure, will do justice to my motives, and believe that I regard myself as supporting the credit of real miracles, those, I mean, of the Old and of the New Testament, by rigorously scrutinizing facts to which the same character has been erroneously attributed. I am,

Yours, &c.
N.

Dr. Priestley's Motto.

SIR, Dec. 8, 1811.

I remember once on receiving a letter from Dr. Priestley to have remarked the suitableness of the motto on his seal, *ars longa vita brevis*, to the ardour with which he pursued the important occupations of his life as one eminently regardful of the precept *whatever thy hand findeth to do, do it with all thy might*. But I was not aware till lately that he had borrowed a sentiment so appropriate from the Aphorisms of Hippocrates, an author with whom I had no acquaintance till I found him quoted in the appendix to Ward's Lives

of the Gresham Professors. As a motto to an Oration by Dr. Gwinne, p. 90, is a passage from Hippocrates, aphor. 1, sect. 1, which begins with these words *Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ*, which in the latin version is rendered *vita brevis, ars vero longa*. Should you consider this circumstance as not generally known, it may deserve a corner in your Repository, and is much at your service.

Give me leave here to thank V. F. for the kind and christian spirit with which he has excused my remarks on his "Letter to a young Dissenting Minister." If our observation, and perhaps, experience, has led us to somewhat different conclusions, as to the best method of producing a readiness of utterance, I must decline a controversy with V. F. upon that difference. He is one, as he appears under that signature, guessing at its *prototypes*, with whom I wish to appear, only contending by his side in the ranks of truth and charity. Education for the Christian ministry, with a view to its great objects, can scarcely fail to become one of the most important discussions in your next volume.

IGNOTUS.

OBITUARY.

1811, Oct. 13th. Aged 69 years, Mr. JOSEPH SEATON, General Baptist Minister, at Chatham: he was born at West Butterwick, in the parish of Owstow, in the Isle of Axholm, near Epworth, Lincolnshire, June 10, 1742, O. S. When young, he had a turn for seriousness, and embracing the General Baptist persuasion, he was baptized and united himself to a society meeting at Epworth and Butterwick, about 1760. Soon after, he was called to preach at Smeaton, in the said county. In the year 1765, he had an invitation to preach to the General Baptist Society, at Smarden, in Kent; which call he accepted, and was afterwards ordained their pastor. In the year 1781, he removed to Chatham; at which place he remained so long as he lived. In his first engagements in religion, he was trained up under dark views of Christianity; and he then looked with astonishment at the sentiments which he afterwards embraced, under feelings similar to those of Hazael, who exclaimed, "Is thy servant a dog, that he should do this great thing?"—But it being a maxim with the General Baptists, to bring sentiments to the test of scripture, by investigation, he began to think his former opinions were not to be reconciled to the character of God, as the moral Governor of the World, nor to that *rich, exuberant, free grace of God*, so much extolled in the gospel: he doubted whether on the principles of reputed orthodoxy, God could be considered as either just or generous. On the person of Christ, also, his sentiments underwent a material change: to believe that Jesus Christ was God, and yet the Son of that God, was such an absurdity and contradiction, that both of them could not possibly be admitted. If he was God himself, the gospel truth, that Jesus was the Son of God, must of course be totally relinquished: as Christ also had taught us, that prayer ought to be directed to God his Father, as our Father; and that this God was a spirit, and that the true worshippers should worship the Father, he therefore concluded, that to worship any other being as supreme, was a species both of superstition and idolatry. During his last illness, (and no doubt with the most friendly intentions,) a Wesleyan professor, of considerable respectability, wished to see him, the object of whose visit seemed to be *a conversion to the truth so called*; but Mr. Seaton, who, notwithstanding his extreme bodily debility, retained until the last, the full use of his mental powers, clearly stated the ground of his opposite sentiments, with the most perfect firmness and candour; and though his friend retired, seemingly with much doubt whether *with such sentiments he could be saved*, it did not produce in the dying Christian the least discomposure of mind. As a minister of the gospel, he was so much esteemed by the society at Smarden, that,

although he removed many miles from them, they requested that he might continue his connection with them; which he did, exercising the duties of the pastoral office amongst them, as opportunity occurred, so long as he lived. He also laboured in the ministry at Chatham; and although he had not what is called a popular address, yet his sermons were methodical, and his aim was that they might be founded on, and congenial to, the language of scripture. He was an ornament to his profession. His conduct in life gave additional force to the rules which he recommended from the pulpit; he studied to adorn the doctrine of his Saviour. He was esteemed for his humble and modest deportment, and his praise is in all the churches in the connection. As an husband, he was faithful and affectionate, ever aware of the blessing he enjoyed, in a most active and indefatigable companion, his survivor, whose exertions in his numerous family, whilst it lightened the load of his secular concerns, greatly increased his domestic comforts. As a parent, he was kind and tender; as a friend, honest, disinterested and sincere; as a companion, intelligent and cheerful, so as to render his company particularly acceptable to young people; as a member of society, he was just and upright, mild in his temper, and unoffending in his manners: in a word, such was his general character, that busy envy and ill-nature have scarcely formed a weapon against him.

His last moments resembled the summer evening without a cloud. On the belief of One God, the Father of our Lord Jesus Christ,

he enjoyed the Christian's brightest hope: he was frequently heard to exult in the language of the apostle, 2 Tim. i. 12. "For I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him, against that day." On his death-bed, he was visited by numerous friends of different connections, both ministers and others, who were desirous of shewing him every token of their esteem; and amongst the number, by several respectable clergymen of the Establishment, whose kind attentions were particularly gratifying both to himself and family. He bore a long and painful illness with great patience and fortitude; his pain, which at intervals was acute, never produced a murmur; his mind was perfectly serene until the last, and he sunk, without a groan, into the arms of death.

He was interred in the General Baptist burying-ground, at Chatham, on Sunday, Nov. 3d: all his children, together with several relations and friends, at his own request, followed him to the ground. Previous to the interment, an appropriate and impressive sermon was preached by Mr. Sampson Kingsford, to an attentive and crowded audience, from the 37th Psalm and the 37th verse; "Mark the perfect man, and behold the upright; for the end of that man is peace;" and it is scarcely necessary to add, that the mingled sentiments of esteem and regret, were visibly depicted on every countenance.

1811, Oct. 17. At Dewsbury, in Yorkshire, the Rev. JOHN ATLAY, at the advanced age of (or nearly) eighty; a man, whose

amiable and estimable qualities will perpetuate his memory amongst his intimate friends, and deserve to be generally known, for the encouragement and example of others. Had he not paid a greater regard to conscience than to interest; to truth than to popularity; to liberality in thinking, speaking and acting, than to the blind attachment of a party, and the clamorous eulogiums of bigots; the events of his life, the circumstances of his death, the excellencies of his character, would have been set forth in the most glowing and fascinating colours, and transmitted, in widely circulating monthly publications, throughout the whole British empire, and a great part of America. As things are, the memoir of him is likely to be scanty, and the fame of his worth contracted, comparatively, in narrow limits. The writer of this article has, indeed, to lament, that the materials for an account of him, to which he has access, are not more copious. He hopes that those who are capable of communicating further information, may, on observing the deficiency, be inclined to supply it from their more ample stores.—Christian charity solicits that he should obtain a niche in the obituary of the *Monthly Repository*.

Mr. J. ATLAY was a native of Yorkshire, born and educated, it is believed, in the vicinity of Howden. Of the circumstances of his early life, the writer has gained no intelligence. He is able to trace him back, no further than the year 1765. In that year, his name is found in the Minutes of the Methodist Conference, held at Manchester; where he is on the list of the preachers, and ap-

pointed to labour, in what was then called the *Haworth Circuit*. Judging from circumstances, he probably commenced an itinerant preacher about the year 1762. He continued to labour assiduously in that connection, subject to the frequent changes of situation, which are customary amongst them. He was most frequently stationed in the northern part of England, and for some time, it is thought, in Scotland. About the year 1775, he was appointed by Mr. Wesley and the Conference, to the office of *Book-Steward*, and on that account had a fixed residence in London. This office is one of great responsibility, as it has for its objects the entire concerns of printing and selling the books, which are published by the members of the Methodist Conference, for whose general benefit the business is carried on. Whilst Mr. Atlay was in this situation, he constantly preached in the chapels belonging to the society in London, with great acceptance. An event took place, in the year 1787, which occasioned him to quit his office as *Book-Steward*, to dissolve his union with the Methodist society, both as a preacher and as a member, and ultimately led to a very considerable change in his religious opinions and views. A dispute arose between the trustees of a Methodist chapel, recently built at Dewsbury, and Mr. Wesley and his associates. The latter insisted on having the appointment of the preachers, and the whole management of the temporalities of the chapel, under their power and influence; the former asserted with firmness what they thought were their undoubted rights. The result was, that the Methodist

preachers, directed by Mr. Wesley, abandoned the chapel. Mr. Atlay was far from being an unconcerned spectator of these, as he judged, arbitrary proceedings of Mr. Wesley and those who acted under him. He had previously engaged to the trustees and their party, that if the chapel was actually quitted by the preachers, a circumstance which he thought very improbable, he would come and supply it himself. When his purpose was known at London, the presiding preachers who were there, forbade him the pulpits of the chapels. Clamours against him arose very high every where. He was considered as taking part with schismatics and the disturbers of the peace of Israel. Many letters passed on the Dewsbury affair, between Mr. Wesley and himself. These were published in a small pamphlet, and are creditable to Mr. Atlay's independence of spirit, and attachment to the cause of popular liberty in religious communities.

On his coming to Dewsbury, he found a large congregation; to whom he preached diligently and successfully, according to those conceptions of the Christian doctrine that he then entertained. That in taking the charge of this people, he acted wholly disinterestedly, a glaring evidence is, that he received no emolument from them, except living rent-free, in an house belonging to the place of worship. Providence having blessed him with an income, from his private fortune, fully adequate to all his wants and those of his small family, he felt himself free, independent and contented. Some articles of the creed of Arminian Methodism he could not approve, but had

long abandoned. Persevering unremittingly in reading and study, and being open to conviction, he became gradually more enlightened and liberal. In the process of research, he lighted on Dr. J. Taylor's Key and Commentary on the Romans. He read, digested and, in the end, cordially embraced the leading ideas of that most valuable work. The current of his public discourses, of course, became strongly tinged with the sentiments he had embraced. Some of his auditors were disgusted, and forsook his ministry. He held on his way, however, and new ones soon supplied the vacancy. For more than twenty years, did he labour amongst them, and retired at last, from the pressure of infirmity and disease, three or four years since. His place of worship was then occupied, and continues to be so, by the *New Connection* of Methodists.—Though not so many received his testimony, with regard to the doctrines which he latterly adopted, as might have been expected, yet some of his more intimate friends came fully into his views. By his advice and direction, a religious assembly was opened in Dewsbury, about a year and a half ago, for the worship of the One God, and the maintenance of those doctrines that are connected with this grand article:—May a double portion of the spirit of our departed Elijah, rest on them, and may they be zealous for the *truth* on the earth!—Mr. Atlay was distinguished by intellectual acquirements that were not low, and by moral qualities of the highest order. He was a man of "simplicity and godly sincerity," and of remarkable decision of character. The consolations

of the gospel sustained him, under the accumulated weight of age and severe disease, for several years. He was subject to most violent spasmodic affections, which often brought him to the verge of death. When the paroxysms ceased, he has often been known to lament that they had not terminated in dissolution. When free from them, he spent his time, as became an aged servant of Christ, at the door of eternity, in reading the scriptures, in the exercises of devotion, and in the instruction, counsel and consolation of the friends who came to visit him. To him, death had no terror, eternity no gloom. He died in peace. It was a "death-like sleep, a gentle wafting to immortal life." W.S.

Nov. 12th, 1811.

1811, Oct. 19. At Manse of Kinellar, the Rev. GAVIN MITCHELL, D. D. minister of that parish, in the 81st year of his age, and 55th of his ministry. He was one of the oldest ministers in the Synod of Aberdeen; and it is not unworthy of remark, that in the capacity of their moderator, he signed the Synod's address to his present Majesty, upon his accession to the throne, as well as that upon the occasion of his completing the 50th year of his reign. The Dr. was well known as an eminent biblical scholar. To a vigorous and powerful mind, he added profound and extensive erudition. His knowledge of the procedure before the ecclesiastical courts, was generally appealed to. In the discharge of his ministerial functions, he will be long remembered as a faithful pastor; and to his friends he rendered

himself engaging, from the frankness of his manners, and the cheerful and diversified flow of his conversation. M. Chron.

1811, Oct. 27. Mr. JOSEPH MARTIN, of Kingston, near Lewes, in the 69th year of his age. In all respects he was a valuable member of society. As a husband, father, friend and Christian, perhaps few, if any, excelled him. For many years he had belonged to the Unitarian General Baptist church, meeting at Southover, near Lewes, now under the ministerial care of Mr. Morris. In this little society he filled his place, constantly attending all its meetings for public worship, instruction, and other necessary business. During his life he read and thought much. He was a Christian; but not from the prejudice of education: his faith was founded on evidence, and, therefore, on a rock which death itself could not move. His views of Divine providence, were of the most consolatory nature; and may be briefly expressed in the language of the Apostle Paul;—"For of him, and through him, and to him are all things." He lived in peace; and as he lived, so he died; leaving an example of a kind, a meek, and a quiet spirit. He was interred in the burial-ground belonging to the above-mentioned society, Nov. 3d, when a sermon was preached on the occasion, by Mr. Bennett, of Ditchling, from Isaiah lvii. 2. "He shall enter into peace." Mr. Morris, of Lewes, engaged in reading the scriptures and in prayer; and, after the sermon, spoke at the grave. The audience was numerous, respect-

table and attentive ; and a general sympathy pervaded the solemn service. "Blessed are the dead which die in the Lord." A. B.

Lately, at Bewdley, in the county of Worcester, Mr. SAMUEL KENRICK, banker, at the

age of fourscore and three years ; a gentleman of great classical knowledge, and nearly allied to the late Rev. Timothy Kenrick, of Exeter. We shall be much obliged to any gentleman, who will favour us with a memoir of the life of a person of so much worth, and so great attainments.

INTELLIGENCE.

Extracts from a Journal of Mr. Gisburne's Missionary Tour in Cornwall.

1811, July 21st. *Chatham.* I preached in the Unitarian Baptist meeting-house, morning, afternoon and evening. The Presbyterian place at *Rochester*, is shut up, for want of a preacher ;—both places might be joined, and form a fine field for an Unitarian minister. —July 26. *Salisbury.* I found the Presbyterian place shut up, as they have no minister ; there is an excellent dwelling-house, connected with the place. The congregation is scattered and lost. On the *Sunday* I preached three times ; in the evening, the congregation about 100, being twice the number we had in the morning and afternoon. —July 30. *Tuesday evening*, I preached at *Trowbridge*. There is an excellent meeting-house, capable of holding 1500 hearers ; and a dwelling-house for a minister. —August 4th. *Moreton Hampstead.* I spent an agreeable *Sunday* here. I preached in the morning at Mr. *Isaac's* place ; in the afternoon and evening, in the Presbyterian meeting-house. About 200 hearers. —On *Monday*, I preached in Mr. *Isaac's* place

again. There are a great many French officers at *Moreton*, on their parole. I had a long conversation with an Italian officer, on the doctrine of the resurrection. —*Tuesday* morning, I walked on to *Tavistock* ; where I partly promised to preach on the 26th. —August 7th. I went on to *Plymouth* ; promised to preach on my return. Next morning went to *Dock*, crossed the ferry to *Torpoint*, and took the coach for *Falmouth*, which I reached at 11 at night. The principal field of my mission now lies before me. —I preached at *Flushing*, August 9th, in the long-room, at the Seven Stars, where Mr. *Wright* preached, when he was on his tour in these parts. —August 11th, *Sunday morning*, half past 10. The people assembled to the amount of 150, in the room we hired at *Flushing*. I addressed them from Heb. iii. 12, 13. "Take heed, brethren lest there be in any of you an evil heart of unbelief, in departing from the Living God," &c. I contended that the term *Living God*, could not, with any propriety, be applied to any being but the Father ; that it included the ideas of immutability

and immortality, attributes which could not possibly be ascribed to Jesus, the Christ, as he changed his situation and place, his condition and circumstances, passed from infancy to manhood, from life to death, and experienced a resurrection from the grave. In the afternoon, at *Falmouth*, I preached in the open air, to about 1000 people, on God's Unity, and the resurrection of man; shewing that the Unity of God, lies at the foundation of all true religion in this life, and that the resurrection of the dead, is the foundation of religious hope respecting the life to come.—*Truro*. August 12th, I preached in the High-cross court, fronting St. Mary's Church, to about 1500 persons, from Matth. xv. 13. "Every plant which my heavenly Father hath not planted, shall be rooted up." I shewed that the doctrines of God's Unity, and the sole religious worship of him, the Father, were doctrines of Jesus's planting by the appointment of heaven, and that every doctrine opposed to these, would be rooted up. I enforced the text by Jesus's example, his being the anointed of the Father, and the only Lord in the religious world. Several religious teachers were present. I gave away several books.—*Redruth*, August 14th. In the evening, I preached to about 2000 persons in the market-place, from 1 Tim. ii. 5. "There is One God, and one mediator between God and men, the man Christ Jesus." It was the most attentive congregation I ever witnessed, they were still as the silent air.—*Penzance*, having walked on from *Redruth*, distance 18 miles; it being market-day, there was such a bustle amongst the peo-

ple, I contented myself with having my preaching proclaimed for next day, at one o'clock. I made enquiry for a Presbyterian place of worship, and understood that the present Independent place, once belonged to the Presbyterians.—August 16th, one o'clock, I borrowed a chair at Ford's Hotel, stood on it near the Town Hall, and, though it was rather an unreasonable hour, about 2000 people were assembled, amongst whom were the principal gentry of the place. I addressed them from John xvii. 3. the attention of all were fixed numbers nodded assent; one person cried out, when I was asserting that the Father alone, exclusive of all other beings or persons, was the Only True God,—"That's right;" a few persons smiled at the time; but when I had done, another person came to me, and said, "Oh, Sir, what a cloud you have thrown over the glorious person of the Redeemer!" I said, Jesus himself declared his Father was the Only True God, and as I was only a disciple, and he was master, I durst not contradict him. Guile never was found in his lips, and I gave him credit for what he said. The man was silent. I gave away several tracts, and departed.—*Penryn*. On Saturday evening, August 17; I took my station near the steps of the town-hall; about 500 persons were assembled. From Acts iv. 12, I shewed that as Jesus was the only Teacher, by whom salvation was made known, we ought to embrace his doctrines, and reject the doctrines of other masters. I then shewed, from scripture, that, 1st. He taught the doctrine of God's unity. 2dly. He taught the doctrine of Divine

forgiveness, flowing from the free grace of God, on the condition of repentance. 3dly. He taught the true way to immortal life by a resurrection. I quoted passages in support of what I advanced, and wished them to examine the scriptures for themselves, and not depend on what any man, or number of men might advance, but rely on the word of Jesus alone, as no other name was given amongst men whereby we could be saved.—*Flushing*, Aug. 18th. I preached again in the long room to about 250 people, on the universal doctrine, from 1 Cor. xv. 22—28. Several persons from *Penryn* were present. At *Falmouth*, again, in the afternoon, I addressed about 1000 persons on the unity of God, and the simple humanity of Christ. Magistrates, divines, &c. were amongst my hearers. In the evening, I preached again at *Flushing*, in the street, to about 300, from Col. i. 27.—*Mevagissy*. I preached here August 20, in the evening to about 300 people; the people were remarkably attentive, and after preaching, four persons followed me to the inn, to converse with me on religious subjects; the conference was conducted in a truly Christian spirit: the Deity of Christ, his Pre-existence, the Letter of Scripture, “Everlasting Father,” “Thy Throne O God,” “He took on him the seed of Abraham,” and the Proeme to John's gospel, formed the principal topics. I observed respecting several things which they advanced, the passages proved too much; and by applying parallel passages to persons, whom they would not call God, they saw their impropriety, and did not press the argu-

ment. We parted friends; they all wished me success, prosperity and the blessing of God. The people I find are ripe for enquiry; free, open and undisguised; to think and let think, seemed to be the motto of each individual; they will live in my remembrance with pleasure for days to come.—On my journey to *Bodmin*, a walk of 20 miles, my luggage being considerable, I was nearly overpowered, with the heat of the day. Being within 2 miles of *Bodmin*, I overtook a travelling Jew, of *Plymouth*, originally from High Germany; though his horse was heavily laden, “he had compassion on me,” and kindly took my luggage as far as *Bodmin*. I told him he had performed an act of charity, thousands called Christians would not have done; and said I was an Unitarian Missionary, travelling through *Cornwall*, and preaching publicly against that great corruption of Judaism, as well as Christianity, the doctrine of the Trinity. We talked about the attempts of Trinitarians to convert the Jews to their scheme of Christianity, and drew the conclusion they might as well arrest the Sun in its course, as gain over the Jewish people to Triune worship. He said “No, no, God is One; this is the ancient doctrine, the revealed doctrine, and God can never reveal an opposite doctrine.” Entering *Bodmin*, I asked him what his charge was, “Oh God bless your heart,” said he, “do you think I shall charge you any thing; no, no, you are heartily welcome, and I would have carried your luggage a much longer way, had we been going further on the road.” I told him I intended to preach at *Bodmin* the next

evening, and we parted with mutual esteem.—*Thursday*, August 22d, rain all day which hindered many from getting out to preaching in the evening; however, about 100 stood under cover, and about as many more in the rain, whilst I enforced Acts iii. 22, as having been accomplished in Jesus. I then stated his doctrine; God's Unity, his Free Mercy, Happiness by a Resurrection:—bade them compare creeds, articles, canons, with the New Testament, and hearken to the voice of that Prophet like unto Moses. My friend the Jew, was present, and seemed all attention; it was probably the first Christian sermon he ever heard. *Launceston, Sunday*, the 25th. I preached in the market-place in the morning half past nine, to about 300 hearers, amongst whom were 50 or 60 French officers; it being a parole town. In the afternoon I preached in the same place, my last sermon in *Cornwall*; about 800 people were present; the most marked attention, particularly by the French officers, near 100 of whom heard me on the Simple Humanity of Christ; and as I supposed many of them were more acquainted with Fast and Festival days than the Scripture, I inferred his humanity from Christmas-day, Good-Friday, and Easter-Sunday, stating that a person, who had been born, who had died, and who had been raised from the dead, could not have been an angel, a spirit, or God. *Taunton, August 26*. I preached in the Unitarian chapel here, the place almost full. Next morning I walked on to *Plymouth*, in a heavy rain: and in the evening, preached in the Unitarian chapel, to a considerable congregation,

considering it was a week-day evening. They are on the *Essex Street* plan, using the reformed liturgy.—*Taunton*, I reached on *Friday*, and intended to have passed on to *Wedmoor*, but the Unitarian friends constrained me to stay and preach on the *Sunday*, which I did; the congregation respectable, but small.—*Bridgewater*, September 2. Here I had called to get information respecting the road to *Blackford*. The Unitarian friends wished me to preach in the evening; I consented, and they sent word amongst their friends as quickly as they could; the congregation was large considering the short notice. I gave them an Unitarian sermon, and the principal gentlemen pressed me to stay another night and give them another sermon. 300 notices of my preaching were printed and distributed through the town; in the evening we had a crowded congregation, I suppose not less than 500 people. The meeting-house at *Bridgewater* was erected in the year 1688, and rebuilt in 1788. The Mayor and Corporation used at that time to attend with all the insignia of office.—*Blackford*, Sept. 4. Mr. *Webley* thinking we should have a larger congregation at *Blackford* than *Wedmoor*, we gave notice of preaching in his school-room in the evening. I suppose we had 100 persons. From *Blackford* I went on to *Trowbridge*, through *Bath*.—*Trowbridge*. I preached three times on the *Sunday* to very large congregations; it was calculated there were upwards of a 1000 people in the place in the evening. On *Monday* night we had nearly the same number. *Trowbridge* is in the heart of a popu-

ious neighbourhood.—*Bradford*, September 10. Here I preached to about 300 people in the Presbyterian meeting-house; they are without a preacher. Dr. *Estlin* has supplied them for the last half year, one *Sunday* in the month, either by himself or deputy. The population here is upwards of 10,000, and only two miles and a half from *Trowbridge*.—*Beckington*. Here is a small congregation, under the Rev. Mr. *Howell*; a gentleman of extensive literature. I preached here on *Wednesday*.—*Frome*. I meant to have preached here on the *Thursday*, as a gentleman had promised to procure a place, but failed in his intention.—*Warminster*. Here I preached Sept. 13th and was invited to stay over *Sunday*, but I had determined to devote that day to *Salisbury*, a place that calls for particular attention. There is no preacher at *Salisbury*, and no congregation; the place of worship will hold 1000 people; to it there is attached an excellent dwelling-house. The gentlemen at *Warminster* would come forward towards the support of an Unitarian preacher for a twelvemonth; there are considerable endowments, I understand, belonging to the place, for putting out apprentices, belonging to the congregation, besides several bequests to the poor. I preached three times on the *Sunday*, Sept. 15th—the congregation amounted to from 50 to about 100. There are four trustees living; *Henry Wansey*, Esq. of *Warminster*, is one, and Mr. *Joseph Cooke*, of *Salisbury*, is another; the other two are unknown to me.—On this tour, I have travelled 942 miles; preached in 21 places and 42 times; and have been out on the mission 10 weeks.

Military Chaplains.

The COMMANDER-IN-CHIEF (his R. H. the Duke of York!) anxious for the piety and good-morals of the Soldiers, has lately announced to the army, the new establishment of Military Chaplains, who are raised to the footing of Field Officers. The circular letter which contains the notification of this new appointment, informs the army that the Chaplains have been “selected with the utmost care and circumspection by the first Prelates of the country.” Some regulations follow with respect to the performance of divine service, which, it is ordered, shall conclude with “a short practical sermon, suited to the habits and understandings of soldiers.” In reference to the practical sermon, the letter adds,——“To this last part of the service, the COMMANDER-IN-CHIEF attaches much importance, as being in conformity to the custom of the Established Church, and more than ever required at this time, which is peculiarly marked by the exertions and interference of sectaries of various descriptions.”——We admire the Commander-in-Chief’s zeal in behalf of morality, and his fears from the anti-moral preachers (as he no doubt esteems the Sectaries); may we hope that these are good symptoms! may we interpret them as signs of a conversion to virtue, followed, according to evangelical command, by an attempt to strengthen the brethren?

Missionary Society.

The Report of the Directors of the Missionary Society, at the last annual meeting in May, is less sanguine than the preceding reports. *Otaheite* is entirely

abandoned by the missionaries, who narrowly escaped falling a sacrifice in the wars of the islanders, which seem to be carried on with as little mercy as those of Christians. The missionaries have emigrated to *New Holland*, but have signified their readiness to return to *Otaheite*, on the restoration of tranquillity. They are patronized, in their retreat, by the Rev. Mr. Marsden, the chaplain of the Colony, who has communicated to the Directors his opinion "that the Otaheitan Mission may be renewed with a probability of success, if a vessel of 150 or 200 tons were sent out from England, with a suitable investment for Port Jackson and the islands of the South Sea; and which by trading among them, and procuring their produce, would cover the whole expense of the equipment, and provide for the support of the mission, while it would secure the means of intercourse with the missionaries."—Of the missions in *South Africa*, chiefly under the care of the "zealous and venerable Dr. Vanderkemp," a more pleasing account is given. "The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are very acceptable to the military officers in the neighbourhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Mats and baskets are also made in considerable quantities, and readily sold at Fort Frederic and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the

farmers, or carried to different places around, where it is bartered for wheat and other necessities. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journies to Cape Town with the farmers." The missionaries mention with much thankfulness a present of Dutch Bibles and Testaments, from the British and Foreign Bible Society. "The support and enlargement of these missions", (say the Directors), "have indeed become a source of very considerable expense, especially since the circumstances of the Rotterdam Society, who had engaged to defray a part of it, have unhappily become such as to disable them from fulfilling their intentions; but we are persuaded, that when the finger of God so plainly directs to a country wherein so many are thirsting for the word of life, the generosity of British Christians will enable the Directors to encrease the number of labourers, as far as prudence may warrant."—In *Asia*, the Society is but in the first stage of its labours. An interesting account is given of their late missionary *Des Granges*, at *Vizagapatam*, who died after a residence of five years in India, when he had just begun to preach in the language of the country, and had translated into it the three first Gospels. Of the two missionaries who had penetrated into the *Burman* empire, one is dead, the other remains at *Rangoon*; the country about this city, is said to be very pleasant, abounding with woods and groves, but the whole in a wild state. The only effects of human indus-

try, in the place, are numberless praas or temples and images of Gaudma, which meet the eye in every direction.—“The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a gilt chattra (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.” One missionary, *Morrison*, is in *China*.—“By his Journal it appears that he continues to apply himself with the most commendable assiduity, and with considerable success, at Canton, and occasionally at Macao, to the study of the extremely difficult language of China. From the grammar and dictionary which he has with immense labour composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who, from their peculiar pursuits, may be induced to study the language. By Mr. Morrison’s superior facility in writing the character, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.” The missions in the *West Indies*, at *Demarara*, *Trinidad* and *Tobago*, seem to be useful amongst the whites as well as the negroes.—A missionary student has been appointed to a station, near *Lake Ontario*, *North America*, on the application of the settlers, chiefly British, thereabouts.—With the

Jews, little appears to have been done; though “the gospel has been affectionately proposed to the consideration of their adults, both from the pulpit and the press; the benefits of education have been offered gratuitously to the young; and Christian benevolence has been extended to the afflicted and necessitous. Other means than these the Directors concluded it was not their duty to employ, and from these they did not desist, while, by the attendance of the *Jews* upon them, a prospect of their being efficacious remained.” There are now in the *Missionary Seminary*, at *Gosport*, “six young men of promising abilities.” Four left it for foreign service during the last year.—“Besides these, five German brethren, who were educated at the *Missionary Seminary* at *Berlin*, under the Rev. Mr. Jænicke, have been taken under the patronage of this Society, ordained in England, and are about to sail for the Cape, as soon as a suitable conveyance can be obtained.” The Society appears to have about 50 missionaries at different stations. The Directors acknowledge that they have not been uniformly successful; but they think they have received many tokens of the divine approbation. “It cannot be recollected,” they say, “without gratitude, that the first energetic movements of this Society, gave an impulse, unknown before, to the Church of God at large; numerous institutions of a similar nature, and having the same object in view, have since arisen, beneficial in a high degree to the best interests of mankind.”

The *Seventeenth Annual Meeting* was held in London, on the 8th, 9th, and 10th days of May.

The preachers were, the Rev. Mr. Parsons, of Leeds;—Jefferson, of Basingstoke;—Steven, of Kilwinning; and—Wilcox, minister of Ely Chapel. The crowds attending the services are said to have been more numerous, if possible, than heretofore. The public collections exceeded those of last year, though they were greater than any before; they were as follows,—

	£	s.	d.
Surry Chapel	338	10	8
Tabernacle	152	19	0
Silver Street	60	0	0
Tottenham Court Chapel	200	2	0
St. Bride's Church	238	17	0
Sion Chapel	220	0	0
	<hr/>		
	£1210	8	8

It was happy for the Dissenters, that so many of them, of their ministers especially, were assembled together in this association, at the time that *Lord Sidmouth's Bill* was under discussion in Parliament; for to this circumstance may be attributed, in part, the prompt, vigorous and successful resistance made to that intolerant project. This is amongst the benefits of the Missionary Society, that its institutors never contemplated.

African Institution.

The *Fifth Report* of the Directors of the *African Institution*, is almost wholly occupied with a detail of the measures of the Directors, for carrying into effect the Act of Parliament against the Slave-Trade.—“The civilization and improvement of Africa are indeed the great ends which the African Institution proposed to pursue. But what rational expectation can be formed of any material progress in the attain-

ment of those ends, while the Slave-Trade continues to flourish? This traffic stands opposed to all improvement. The passions which it excites and nourishes, and the acts of fraud, rapine and blood, to which alone it owes its success, have a direct tendency to brutalise the human character, and to obstruct every peaceful and beneficial pursuit. Any advance in civilization is hopeless, where neither property nor person is secure for a moment.”

The coast of Africa, it appears, has swarmed, during the last year, with slave-ships; chiefly under Portuguese and Spanish colours, but concealing British and American property. Within that time, about twenty of them have been condemned in the Vice-Admiralty Court at Sierra Leone.—In order more effectually to repress the clandestine and fraudulent traffic in slaves, the Directors caused a Bill to be brought into Parliament, declaring it a *crime*, and affixing to the crime a suitable *punishment*. The Bill was founded upon, and conformable to the following Resolutions of the Directors, viz.—“Resolved, That it would be proper to propose to Parliament, to make any direct act of dealing in slaves a clergyable felony, and punishable as such with transportation, not exceeding fourteen years, or imprisonment and hard labour, at the discretion of the judge, for not less than three years, nor exceeding seven years.—That this punishment shall be considered to attach upon any owner, part owner, factor or agent, freighter or shipper, captain, mate, supercargo or surgeon, knowingly and wilfully employed in fitting out or

navigating for the purpose of the Slave-Trade any ship, or vessel, or craft, or boat, whether British or foreign, although no actual dealing in slaves shall have taken place; also to all persons residing in any British fort, settlement, or factory, or within the jurisdiction of the British laws, and to all British subjects wheresoever residing or being, who shall kidnap, carry off, or procure, whether by fraud, violence, or purchase, or who shall forcibly confine, any person, for the purpose of selling or employing the same as a slave, contrary to the provisions of the Acts of Parliament, already passed, for abolishing the Slave-Trade.—That all persons knowingly and wilfully aiding or abetting in any such transaction, as petty officer or seaman on board any ship so employed as aforesaid; or otherwise knowingly and wilfully assisting or promoting any such transaction;—and all persons knowingly and wilfully insuring or causing to be insured, any slaves or slave-ships, or any ships or goods to be employed in the Slave-Trade; or knowingly and wilfully lending or advancing money, for any such purpose, by bottomry, respondentia, or otherwise, shall be deemed guilty of a misdemeanor, and not as accessories to the felony, and shall be punished with fine and imprisonment.”

The Act framed upon these Resolutions, passed through the two Houses, without a division, and received the royal assent, we believe, May 14, 1811. The Directors, anticipating such a result, thus express themselves in the Report:—“And here the Directors would pause for one moment, to express the exultation

which they feel in contemplating the revolution that has been produced in the public sentiment respecting this great question. The nature and magnitude of the change can be duly estimated by those only who had an opportunity of observing the difficulties with which the leaders in the cause of abolition had to contend, at the commencement and in the progress of their undertaking; and who have now the satisfaction of seeing them supported with unexampled unanimity in Parliament, as well as of hearing the Slave-Trade almost universally reprobated, and the efforts which have been made to effect its abolition as universally extolled.—The members of the Institution may well feel encouraged, by such an example, not to relax their efforts, but to persevere actively and unremittingly in the cause in which they have embarked. An extensive field lies before them; and benefits of the most momentous kind to Africa and to the world, can hardly fail to crown their persevering exertions.”

The Directors next proceed to state what has been done with a view to the restriction or entire prevention of the Foreign Slave-Trade.—“At the time when the Society last met, great doubts were entertained, whether slave-ships, trading under American colours, could be subjected to condemnation in our Prize Courts: and the prevailing opinion then was, that some express stipulations between the two governments, were previously necessary. The question, however, has since been happily decided in the affirmative.—In the month of July last, the case of the *Amedie*, an

American slave ship captured by a British ship of war, a case on which six others depended, was brought before the Privy Council, the supreme court for matters of prize in this country, by appeal from the Vice-Admiralty Court of Tortola, in which the vessel and cargo had been condemned to the captors. The judgment of the Court was pronounced by Sir W. Grant, Master of the Rolls, in the following terms, viz.—This ship must be considered as being employed at the time of capture in carrying slaves from the coast of Africa to a Spanish colony. We think that this was evidently the original plan and purpose of the voyage, notwithstanding the pretence set up to veil the true intention. The claimant, however, who is an American, complains of the capture, and demands from us the restitution of property, of which he alleges that he has been unjustly dispossessed. In all the former cases of this kind, which have come before this court, the Slave-Trade was liable to considerations very different from those which belong to it now. It had at that time been prohibited (as far as respected carrying slaves to the colonies of foreign nations) by America, but by our own laws it was still allowed. It appeared to us, therefore, difficult to consider the prohibitory law of America in any other light than as one of those municipal regulations of a foreign state of which this court could not make any cognizance. But by the alteration which has since taken place, the question stands on different grounds, and is open to the application of very different principles. The Slave-

Trade has since been totally abolished by this country, and our legislature has pronounced it to be contrary to the principles of justice and humanity. Whatever we might think as individuals before, we could not, sitting as judges in a British court of justice, regard the trade in that light, while our own laws permitted it. But we can now assert that this trade cannot, abstractedly speaking, have a legitimate existence.—When I say abstractedly speaking, I mean that this country has no right to controul any foreign legislature that may think fit to dissent from this doctrine, and to permit to its own subjects the prosecution of this trade; but we have now a right to affirm that *prima facie* the trade is illegal, and thus to throw on claimants the burden of proof that, in respect of them, by the authority of their own laws, it is otherwise. As the case now stands, we think we are entitled to say, that a claimant can have no right, upon principles of universal law, to claim the restitution in a Prize Court, of human beings carried as his slaves. He must shew some right that has been violated by the capture, some property of which he has been dispossessed, and to which he ought to be restored. In this case, the laws of the claimant's country allow of no right of property such as he claims. There can, therefore, be no right to restitution. The consequence is, that the judgment must be affirmed."

It is satisfactory to us to learn from the Report that the Directors have reason to believe this judgment was in perfect conformity with the opinion of the highest legal authorities in the United

States. The decision was no sooner known, than every American flag which covered the Slave-Trade disappeared.

“The course which has since been pursued by the citizens of the United States embarking in this trade, has been, to call at some Spanish or Portuguese port; there to obtain fictitious bills of sale, and other papers, which might serve to disguise the real ownership.—This practice, however, to which on the first view, the case of the *Amedie* did not seem to apply, and which it was apprehended might be carried to an extent almost indefinite, has happily received a decisive check by a judgment recently pronounced by Sir William Scott, in the High Court of Admiralty, in the case of a vessel called the *Fortuna*.”

The Society is in correspondence with the Society for abolishing Slavery and the Slave-Trade in the United States; by means of which it has communicated to the American government such information as it has acquired concerning the carrying on of the Slave-Trade by American citizens. In consequence of these representations, the President, in his message to Congress, at the opening of the session, in the month of November, last year, took occasion to recommend the subject to the American legislature.

During the past year, a treaty of alliance has been concluded between the British government and the Court of the Brazils; in which the Prince Regent of Portugal “engages that his subjects shall not be permitted to carry on the Slave-Trade on any part of the Coast of Africa, not actually belonging to his Royal Highness’s do-

minions, in which that trade has been discontinued and abandoned by the powers and states of Europe, which formerly traded there.”

“What may be the general feeling in Spain and Spanish America, on this subject, the Directors have had no means of accurately ascertaining.—In the Caraccas, a province in which there are more slave-owners than in any other Spanish colony, Cuba excepted, one of the first acts of the Junta, which has recently assumed the provincial government, has been to prohibit the African Slave-Trade. Considering the supposed prejudices of the American colonists generally, and the interests which they conceive to be involved in the Slave-Trade, the Directors are disposed to view this proceeding as indicating a much more favourable spirit, in regard to this subject, than they could have conceived to exist in these colonies. The province of the Caraccas, it must be owned, from the peculiar state of its present relations to the mother country, does not afford a decisive test of the general disposition of the inhabitants of Spanish America. But the example of any proscription of the Slave-Trade in the American colonies of Spain, however partial, and from whatever motives arising, cannot but be beneficial, in proportion, at least, as it removes the obstacles which might have arisen, in the minds of the Spanish government, to the stirring at all of a subject, upon which it had been hitherto imagined that the colonists would not bear any interference.”

A case of horrible barbarity is stated in the Appendix to the Report. We know not how far

abridge it, and yet we feel it due to the cause of humanity to lay before our readers an instance of the outrages which are possible in the British colonies.

Edward Huggins, sen. Esq. is an eminent and prosperous planter in the island of Nevis; the reputed owner of above 600 Negroes. He required of his slaves on one of his plantations to perform night-work, which is both unusual and forbidden by law; some of the unhappy creatures refused to obey his commands. He resolved on signal vengeance; and not content with torturing his poor slaves, he resolved that the public market-place of Charlestown should be the theatre of the dreadful execution. Accordingly, on the 23d of January, 1810, he went, attended by two of his sons on horseback, with upwards of twenty of his devoted victims, men and women, in custody of the drivers, through the streets of Charlestown, to the market-place; and there proceeded to indulge his cruelty to the utmost, during more than two hours, in open day and in front of the court of justice. The negroes were successively subjected to the lash; that is, to a whip as long as a London carman's, with a wire lash, inflicted upon the naked bodies of the victims, extended forcibly on the ground, with their faces downwards. "To one negro-man he gave, by the hands of expert drivers, no less than three hundred and sixty-five lashes; to another, one hundred and fifteen; to a third, one hundred and sixty-five; to a fourth, two hundred and fifty-two; to a fifth, two hundred and twelve; to a sixth, one hundred and eighty-one; to a seventh, one hundred and eighty-seven. To

a woman, one hundred and ten; to another, fifty-eight; to a third woman, ninety-seven; to a fourth, two hundred and twelve; to a fifth, two hundred and ninety-one; to a sixth, eighty-three; to another, eighty-nine; and to various other women and men, various other cruel measures of the same punishment." It appears that one of the women who was the most severely whipped has died since the trial, or has since been discovered to be dead. Either this, or some other female sufferer, cried out during the whipping, that she was with child, but was disregarded and her punishment went on. One of the drivers, or executioners, was brother to one of the men whom he was compelled to cut in pieces!—At the time this tragedy was acting, there were no less than seven magistrates in Charlestown; four of them within hearing of the lash; and two of the four *Reverend pluralists!*—The House of Assembly at Nevis, however, shocked at the report of this affair, resolved to make it the subject of legal investigation; publicly declaring their abhorrence of it. An indictment was preferred and found against Huggins, and the facts as here stated were fully proved, and indeed not disputed on the part of the defendant; yet, after a short deliberation, the jury brought in a verdict of *Not Guilty!* Emboldened by this verdict, Huggins prosecuted the printer of the Gazette of the island of St. Christopher, for inserting in his paper the resolutions of the Nevis assembly, sent to him by the assembly itself; and the printer was found guilty of a libel, and sentenced to a month's imprisonment and to find bail to keep the peace for

three years!—In a letter to Governor Elliot, from J. W. Tobin, Esq. of Nevis, Huggins is accused of various negro-murders.—Full accounts of this man's conduct have been transmitted to the Government; and the Earl of Liverpool has instructed Governor Elliot to degrade the magistrates who witnessed, without interference, the cruelties in the market-place of Charlestown, and to enquire into, and to report, any other instances of mal-administration, in the islands.

“In the island of Trinidad, something has been done to meliorate the condition of the slaves, merely by adhering to the wholesome provisions of the Spanish Slave Code, which forms, according to the articles of capitulation, the law of the island, but which had entirely fallen into disuse, since the colony came into our possession. The beneficial nature of this code may be inferred from the following brief sketch of its principal regulations.—

“It secures to slaves the right to redeem themselves, at a fair price, and gives the judge a power to deprive an inhuman master of all his slaves. It gives a right to the slave to have a weekly portion of his time for his own benefit, and very materially restrains the master's power of punishment. It gives freedom to every female slave who has cohabited with her mas-

ter; and in failure of lawful children, the illegitimate offspring, of whatever colour, may, after any act of acknowledgement by the father, inherit his property, and succeed to the mother's without any such act.”

“At Sierra Leone, the number of children who are enjoying the benefits of education, are stated to be between two and three hundred. A most liberal offer has lately been made to the Directors, by the institution for promoting the British system of education. The committee of which institution has undertaken to provide with board and lodging, free of expense, at the Royal Free School in the Borough of Southwark, two African youths to be selected by the Directors; Mr. Joseph Lancaster having agreed to superintend their instruction, and to qualify them for schoolmasters.—The Directors have accepted this offer, and have taken the necessary measures for carrying the plan into execution.”

Abstracts of the Acts of Parliament, orders in Council, and judgments of Prize Courts, relating to the Abolition, have been industriously circulated, by the Society, throughout the British Navy.

The Property of the Institution is on the increase; it amounted on the 31st of December, 1810, to 4936*l.* 9*s.* 10*d.*

SELECT LIST OF BOOKS.

THE Christian Minister's Retrospect. An Address, delivered at Worship Street, Finsbury Square, Sunday Morning, Nov. 3, 1811, upon the Twentieth Anniversary of his Settlement at that Place. By John Evans, A.M. 8vo. 1s.

Lectures on the Pastoral Character. By the late George Campbell, D. D. F. R. S. Edinburgh. Principal of Marischal College, Aberdeen. Edited by James Fraser, D. D. Minister of Drumoak. 8vo. 7s.

Report of the Proceedings at the

General Quarter Sessions of the Peace for the County of Berks, held at Reading, Jan. 16, 1811, on the appeal of W. Kent, against a Conviction of W. H. Price, Esq. in the penalty of 20*l* for Teaching and Praying in a Meeting or Conventicle, held in an uninhabited House, in other manner than according to the Liturgy of the Church of England, where five persons or more were present. Taken in Short Hand. By Mr. W. B. Gurney. 2s.

NOTICES.

Dr. COGAN, of Clapton, has in the Press an 8vo volume on the *Jewish Dispensation*.

Mr. MARSON, of Holborn, is preparing for the press a new and enlarg-

ed edition (the *Third*) of his tract on the *Impersonality of the Holy Ghost*; in which he will consider the arguments for the personal Divinity of the Spirit.

CORRESPONDENCE.

We are perfectly satisfied with our *Liverpool* Correspondent's letter, but he will see the propriety of our abstaining from all discussion on the subject to which it relates.

Mr. Platt's Letter arrived too late for insertion. As Mr. P. assigns only the reason why he shall not reply to our Correspondent, who subscribes himself his *Friend and Neighbour*, (namely his want of seriousness, &c.) this notice of his communication must suffice.

To several of our poetical correspondents we are bound to return our thanks: we beg leave, at the same time, to remind them that tastes are various, and to assure them that it is never from inconsideration that their contributions are put aside.

In our next No. the opening of our **SEVENTH VOLUME**, will be given, *A Memoir of Dr. Percy, late Bishop of Dromore, Original Letters of Dr. Priestley's, on the subject of Baptism, Mr. Wright's Journal of his late Missionary Tour in Scotland, &c. &c.* And in our No. for February we intend to insert *Mr. Wright's Memoir of the History of the Unitarian Church, Edinburgh.*

With the usual *Indexes* for the present Volume, our readers will find an *Index of Texts* to Vol. V. omitted in that volume through inadvertence.

ERRATA

In the last Number.

P. 681. Col. 2. l. 6. for "tyrannies" read tyrannies, without the stop.
670. ——— l. 3. from the bottom, for "where" read were.
680. ——— l. 11. from the bottom, for "boldly" read boldly.
681. ——— l. 1. & 2. for "Wesleyan" read Wesleyan.
681. ——— l. 2. for "ministry" read ministry.

In the present Number.

P. 722. Col. i. bottom line, for "Bennet," read Bennett.
732. ——— ii. l. 17, after "fixed" insert a semi-colon.