

THE
MONTHLY REPOSITORY

OF

Theology and General Literature.

No. LXXIV.

FEBRUARY.

[Vol. VII.]

BIOGRAPHY.

Literary Memoir of Dr. Percy,
late Bishop of Dromore.

(Concluded from p. 8.)

The work to which we refer appeared in 1765, and was so well received that a fourth edition was published in 1794, which having been long scarce, a fifth is in the press. It is entitled, *Reliques of Ancient English Poetry, consisting of Old Heroic Ballads, Songs, and other Pieces of our earlier Poets, together with some few of a later date*, 3 vols. 12mo. From his Preface we subjoin Mr. Percy's account of the origin, design and arrangement of his work, and of the encouragement under which he first brought it before the public.

"The reader is here presented with select remains of our antient English Bards and Minstrels, an order of men, who were once greatly respected by our ancestors, and contributed to soften the roughness of a martial and unlettered people, by their songs and by their music. The greater part of them are extracted from an ancient folio manuscript, in the Editor's possession, which contains near 200 Poems, Songs and Metrical Romances. This MS. was written about the middle of the last [17th] century; but contains

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compositions of all times and dates, from the ages prior to Chaucer, to the conclusion of the reign of Charles I. This MS. was shewn to several learned and ingenious friends, who thought the contents too curious to be consigned to oblivion, and importuned the possessor to select some of them and give them to the press. As most of them are of great simplicity, and seem to have been merely written for the people, he was long in doubt, whether in the present state of improved literature, they could be deemed worthy the attention of the public. At length the importunity of his friends prevailed, and he could refuse nothing to such judges as the author of the *Rambler* and the late Mr. *Shenstone*.—Accordingly such specimens of ancient poetry have been selected, as either shew the gradation of our language, exhibit the progress of popular opinions, display the peculiar manners and customs of former ages or throw light on our earlier classical poets. They are here distributed into *Volumes*, each of which contains an independent *Series* of poems, arranged chiefly according to the order of time, and shewing the gradual improvements of the English language and poetry from

the earliest ages down to the present. Each *Volume* or *Series* is divided into three *Books*, to afford so many pauses, or resting-places to the reader, and to assist him in distinguishing between the productions of the earlier, the middle and the latter times. To atone for the rudeness of the more obsolete poems, each volume concludes with a few modern attempts in the same kind of writing; and to take off from the tediousness of the longer narratives, they are every where intermingled with little elegant pieces of the lyric kind. Select Ballads in the old Scottish dialect, most of them of the first-rate merit, are also interspersed among those of our ancient English Minstrels; and the artless productions of these old rhapsodists are occasionally confronted with specimens of the composition of contemporary poets of a higher class; of those who had the advantages of learning in the times in which they lived, and who wrote for fame, and for posterity. Yet perhaps the palm will be frequently due to the old strolling Minstrels, who composed their rhymes to be sung to their harps, and who looked no farther than for present applause and present subsistence."—(*Pref.* pp. xiii.—xv. Edit. 4th.)

Prefixed to the first Volume, is *An Essay on the Ancient Minstrels in England*, deducing their succession from "the *Bards* who, under different names, were admired and revered, from the earliest ages, among the people of Gaul, Britain, Ireland and the North; and indeed by almost all the first inhabitants of Europe.—Their skill was considered as something divine; their persons were deemed

sacred; their attendance was solicited by kings, and they were every where loaded with honours and rewards." (p. xxii.) It is then shewn how "the poet and the Minstrel early with us became two persons. Poetry was cultivated by men of letters indiscriminately; and many of the most popular rhymes were composed amidst the leisure and retirement of monasteries. But the Minstrels continued a distinct order of men for many ages after the Norman conquest; and got their livelihood by singing verses to the harp at the houses of the great." (p. xxiii.)

The second part of this *Essay* is employed "to collect from history, such particular incidents as occur on this subject—related by authors who lived too near the Saxon times, and had before them too many monuments of the Anglo-Saxon nation, not to know what was conformable to the genius and manners of that people;" and thus proving "at least the existence of the customs and habits they attribute to their forefathers before the conquest." In this collection, *Alfred's* adventure in the Danish camp is not forgotten; and it is fairly argued that "if the Saxons had not been accustomed to have minstrels of their own, *Alfred's* assuming so new and unusual a character, would have excited suspicions among the Danes." The Essayist adds, that "the minstrel was a regular and stated officer in the court of our Anglo-Saxon kings: for in *Doomsday Book*, *joculator regis*, the king's minstrel, is expressly mentioned in *Gloucestershire*; in which county it should seem, he had lands assigned him for his maintenance." (p. 25—27.)

The third part of this *Essay* is designed to shew, "that the Norman Conquest was rather likely to favour the establishment of the minstrel profession in this kingdom, than to suppress it." (P. 29.) In the fourth part are given various instances of the consequence to which "this order of men" attained; "the Priory and Hospital of St. Bartholomew, in Smithfield," being founded by "the king's minstrel in 1102." And, about a century after, another is celebrated as a favourite courtier of Richard the First, whose place of captivity he discovered by means of the liberty of access allowed to his profession.

The following parts bring down the history of English minstrelsy to the age of Elizabeth, who "was entertained at Killingworth castle, by the Earl of Leicester, in 1575;" when, "among the many devices and pageants," was contrived the representation of "an antient minstrel; minutely described by a writer there present," and since reprinted in the "Collection of Queen Elizabeth's progresses." The Essayist adds that "towards the end of the 16th century, this class of men had lost all credit, and were sunk so low in the public opinion that, in 1597, a statute was passed, by which minstrels wandering abroad were included among rogues, vagabonds and sturdy beggars." (P. 51.)

The second book of the first volume is devoted to "Ballads that illustrate Shakespeare," introduced by an Essay "on the Origin of the English stage." This Essay displays a variety of learned research, tracing "the origin, or at least revival, of dramatic poetry, to those religious

shews which in the dark ages, were usually exhibited on the more solemn festivals," when "as the most mysterious subjects were frequently chosen, such as the incarnation, passion and resurrection of Christ, these exhibitions acquired the general name of mysteries." (P. 128.) As these "frequently required the representation of some allegorical personage, such as *Death*, *Sin*, *Charity*, *Faith*, and the like, by degrees the rude poets of these unlettered ages began to form compleat dramatic pieces, consisting entirely of such personifications. These they entitled *Moral Plays*, or *Moralities*. (P. 130.) We subjoin, as a curiosity, Mr. Percy's "short analysis," of one of these moralities, "printed early in the reign of Henry the Eighth."

"It is entitled *EVERY MAN*. The subject of this piece is the summoning of man out of the world by death; and its moral, that nothing will then avail him but a well-spent life and the comforts of religion. This subject and moral are opened in a monologue, spoken by the messenger (for that was the name generally given by our ancestors to the prologue on their rude stage). Then God is represented; (the second person of the trinity seems to be meant) who, after some general complaints on the degeneracy of mankind, calls for death, and orders him to bring before his tribunal *Every-Man*, for so is called the personage who represents the human race. *Every-Man* appears, and receives the summons with all the marks of confusion and terror. When death is withdrawn, *Every-Man* applies

for relief in this distress to *Fellowship, Kindred, Goods or Riches*, but they successively renounce and forsake him. In this disconsolate state he betakes himself to *Good-Deeds*, who, after upbraiding him with his long neglect of her, introduces him to her sister *Knowledge*, and she leads him to the holy man *Confession*, who appoints him penance; this he inflicts upon himself on the stage, and then withdraws to receive the sacraments of the priest. On his return, he begins to wax faint, and after *Strength, Beauty, Discretion* and *Five-Wits*, (the five senses) have all taken their final leave of him, gradually expires on the stage; *Good-Deeds* still accompanying him to the last. Then an *aungell* descends to sing his *requiem*, and the epilogue is spoken by a person called *Doctour*, who recapitulates the whole and delivers the moral.—

This memorial men may have in mind,
Ye hearers, take it of worth, old and young,

And forsake *Pride*, for he deceiveth you
in the end,

And remember *Beauty, Five-Wits,*
Strength and Discretion,

They all, at last, do *Every-Man* forsake;
Save his *Good-Deeds*, these doth he take;
But beware, for, and they be small,
Before God he hath no help at all.

(Pp. 130—132.)

Mr. Percy, in another place, remarks how the author of this *Morality* “takes occasion to inculcate great reverence for old Mother Church and her superstitions,” and instances “his high encomiums on the priesthood.”—

There is no emperor, king, duke, ne
baron,

That of God hath commission,
As hath the least priest in the world
being.

God hath to them more power given
Than to any angel, that is in heaven,

With five words he can consecrate
God's body, in flesh and blood to take,
And handleth his Maker between his
hands.

The priest bindeth and unbindeth all
bands,

Both in earth and in heaven.

Thou ministers all the sacraments seven,
Though we kiss'd thy feet, thou wert
worthy;

Thou art the surgeon that cureth sin
deadly;

No remedy may we find under God
But alone on priesthood.

—God gave priest that dignite,
And letteth them in his stead among us
be,

Thus be they above angels in degree.
(ii. 114.)

In the second part of this Essay, the author describes “the fondness of our ancestors for dramatic exhibitions of this kind,” and shews from “the Northumberland Household Book, 1512,” that “My Lordes vi Chapleyns in Household” were accustomed to “play the Play of the *Nativity* upon cristymnes day,” and “the Play of the *Resurrection* upon esturday in the mornynge, in my lordis chapell befor his lordship,” and for each had “in rewarde xxs.” (i. 135.) “The day originally set apart for theatrical exhibition, appears to have been Sunday; probably because the first dramatic pieces were of a religious cast. During a great part of Queen Elizabeth's reign, the playhouses were only licensed to be opened on that day.” (p. 151.)

The editor of the “*Reliques*,” was not content to gratify mere antiquarians. He appears to have had a higher object, even to mark the progress of the mind in pursuits the most important. Thus the second book of his second volume, commences with “A Ballad of Luther, the Pope, a Cardinal and a Husbandman,”

prefaced by some remarks on "the violent struggles between expiring Popery and growing Protestantism," when "the followers of the old and new profession (as they were called) had their respective ballad-makers; and every day produced some popular sonnet for or against the Reformation." The Editor adds, that "in this ballad, *Luther* is made to speak in a manner not unbecoming the spirit and courage of that vigorous Reformer." (ii. 114.) The following lines comprize the pope's greeting from

Doctor Martin Luther.

Thou antichrist, with thy three crowns,
Hast usurped kings' pow'rs,
As having pow'r over realms and towns,
Whom thou oughtest to serve, all hours:
Thou thinkest by thy juggling colours
Thou mayest likewise God's word oppress;

As do the deceitful fowlers,
When they their nets craftily dress,
Thou flatterest every prince and lord,
Threatening poor men with sword and fire;

All those that do follow God's word,
To make them cleave to thy desire.
Their bookes thou burnest in flaming fire;

Cursing with book, bell and candle,
Such as to read them have desire,
Or with them are willing to meddle.
Thy false power will I bring down,
Thou shalt not reign many a year,
I shall drive thee from city and town,
Even with this pen, which thou seest here:

Thou fightest with sword, shield and spear,

But I will fight with God's word;
Which is now so open and clear,
That it shall bring thee under the board.
(p. 117.)

The same subject of the Reformation is continued by our editor, in his introduction to Book 3d of this second volume, which begins with "The Complaint of Conscience." We have here some account of the "Visions of Pierce,

[Peter] the Plowman," published about 1350. Also of "Pierce the Plowman's Crede." "The author feigns himself ignorant of his creed, to be instructed in which, he applies to four religious orders.—At length he meets with *Pierce*, a poor ploughman, who resolves his doubts." (P. 275.) The author of the "allegoric satire," entitled "The Complaint of Conscience," is severe upon the legal profession; and not unjustly, if barristers then would lend themselves to advocate any cause not legally infamous, and either to shield the accused from the vengeance of sanguinary laws, or to invoke their penalties on his head, with no conscientious discrimination, but just as they happened to receive a *retainer*. *Conscience* is complaining of his unsuccessful progress in search of a patron, and thus describes his reception among the sons of *Thames*:
Then Westminster-hall was no place for me;

Good lord! how the lawyers began to assemble,
And fearful they were, lest there I should be.
The silly poor clerkes began for to tremble;
I showed them my cause and did not seeme
semble.
So they gave me some money, my charges to bear,
But swore me on a book I must never come there. (P. 292.)

The third volume of the *Reliques*, is "chiefly devoted to romantic subjects," in which King Arthur and St. George have no inconsiderable place. Prefixed is an Essay "on the antient Metrical Romances; analyzing one mentioned by Chaucer," entitled *Liutus Disconius*, or *The Fair Unknown*, and giving the titles and supposed dates of such old metrical romances as are still extant, amount-

ing to thirty-nine. (iii. xxviii and xxxii.)

This work was "originally dedicated" to the Duchess of Northumberland, daughter of Lady Hertford, the friend of Dr. Watts and Mrs. Rowe. The Duchess being dead before the appearance of the fourth edition, that is "consecrated to her beloved and honoured memory." The Editor having frequent occasion to celebrate the ancient *Percys*, could not fail to attract the notice of the modern possessors of their wealth and titles. This publication is indeed understood to have procured for him the appointment of domestic chaplain to the Duke, and thus to have rendered his advancement in the church no longer problematical.—Mr. Percy, however, was not content without shewing that he had paid attention, amidst his literary pursuits, to subjects immediately connected with his *clerical* pretensions.

In this same year (1765), he published that justly popular "little manual," as he names it in a dedication to the Bishop of Durham, "*A Key to the New Testament*," giving an account of the several books, their contents, their authors, and of the times, places, and occasions on which they were respectively written." In an unassuming preface, it is remarked that "a *clear* introductory illustration of the several books of the *New Testament*, shewing the design of their writers, the nature of their contents, and whatever else is previously necessary to their being read with understanding, is a work, that, if well-executed, must prove the best of commentaries and frequently supersede the want of all other." Of this work, "the con-

tents are chiefly extracted from two eminent writers, *Michaëlis* and *Lardner*. The former has displayed so much ingenuity and discernment, and the latter such a depth of learning, as give the greatest advantage to such as would avail themselves of their labours." A friend of the editor supplied a "short account of the several sects and heresies that prevailed in the times of Christ and his Apostles;" also "A Key to the Prophecies contained in the Revelation." This little work has passed through several editions, and been adopted in the Universities.

In 1769, Mr. Percy preached the "Sermon before the Sons of the Clergy, at their annual Meeting at St. Paul's." The same year he was appointed one of the royal chaplains, and probably now took his degree of Doctor of Divinity.

In 1770, he appeared again as an editor. The curious work committed to his care we had occasion to quote, and it is frequently referred to, in the last edition of the *Reliques*, as the Northumberland *Household Book*. It is entitled "*The Regulations and Establishments of the Household of Henry Algernon Percy, 5th Earl of Northumberland*," from 1512 to 1525. It appears that "a small impression was printed by order of the late Duke and Dutchess of Northumberland, to bestow in presents to their friends;" but it has been since reprinted entire in the 4th volume of the second edition of the *Antiquarian Repertory*, 4to. In the Editor's Preface, this 5th Earl is described as a "nobleman of great magnificence and taste, who had a just passion for literature, and was a

liberal patron of such genius as that age produced." He adds, "the bare mention of my lord's or my lady's library deserves notice, at a time when many of the first nobility could hardly read, or write their names."

During the same year, 1770, was published by Dr. P. with a dedication to the Duke of Northumberland, "Mallett's Northern Antiquities, in his Introduction to the History of Denmark, or a Description of the Manners, Customs, Religion and Laws of the antient Danes, and other Northern Nations, including those of our Saxon Ancestors; with a translation of the Edda, or System of Runic Mythology, and other Pieces from the antient Islandic Tongue; translated from Monsieur Mallett's *Introduction a l'Histoire de Dannemarc*, with additional Notes by the English translator, and Jorancin's Latin Version of the *Edda*." Mallett's work appeared in 1763, and very early engaged the attention of his translator, who has given a Preface of some length, designed principally to prove, against the opinions of his author, "that the Teutonic and Celtic nations were originally two distinct people."

In 1771, the muse of Percy gratified his patrons by the publication of "The Hermit of Warkworth, a Northumberland Ballad, in three Fits or Cantos;" which, except the beautiful song in Dodsley's collection, *O Nancy wilt thou go with me*, comprizes, we believe, the whole of his original poetry. Warkworth was one of the titles of the Duke of Northumberland, and a castle of that name, a part of his princely possessions. Dr. P. appears indeed

to have been sufficiently tenacious of the good opinion of the noble house to which he was now attached. Boswell has preserved a curious proof of this, in that collection of trash and treasure, the *Life of Johnson*, which our limits will not allow us to introduce. See Boswell, ii. 215. 4to.

If Dr. Percy had set his mind on attaining to high station in the church, the fear of disappointment soon subsided. His rise was now rapid. In 1778, he became Dean of Carlisle, and in 1782, Bishop of Dromore. He was no longer known to the public except by occasional communications to his literary friends. Mr. Nichols had been assisted by him in his "Select Collection of Miscellaneous Poems." He now contributed to the "History of Hinkley," and, in 1786, to an edition of the "Fatler, with Notes, in 6 vols." Dr. Kippis mentions his obligations to Dr. Percy, in the Preface to his 1st. volume of *Biog. Brit.* and in 1784, was indebted to him, in the 4th volume, for the *Life of Cleiveland*, the bitter satirist of republicans, to whom Dr. P. was collaterally related. This life is short and afforded occasion for little more than judicious selection. There is one observation on the effect of "paying court to temporary prejudices," which is well worthy of quotation. *Cleiveland's* "subjects and his manner of writing, made him extremely popular among his contemporaries, but entirely forgotten and disregarded since.—Contemporary with *Milton*, he was in his time exceedingly preferred before him; and *Milton's* own nephew tells us, he was by some esteemed the best of

the English poets. But Cleiveland is now sunk into oblivion, while Milton's fame is universally diffused. Yet Milton's works could with difficulty gain admission to the press, at the time when it was pouring forth those of Cleiveland in innumerable impressions. But behold the difference! The press now continually teems with republications of the *Paradise Lost*, &c. whereas, the last edition of Cleiveland's works was in 1687." (B. Brit. iv. 622.)

Dromore, a diocese of very small extent, and inhabited by scarcely any *Roman Catholics*, afforded duties to a *Protestant* Bishop, and facilities for their performance. These duties Dr. Percy has the reputation of having well performed for thirty years, in which he survived every bishop whom he found in Ireland. The following account of the occupations of his life and the circumstances of his death, has been given upon authority not to be fairly questioned.

"At Dromore he constantly resided, promoting the instruction and comfort of the poor with unremitting attention, and superintending the sacred and civil interests of the diocese with vigilance and assiduity; revered and beloved for his piety, liberality, benevolence and hospitality, by persons of every rank and religious denomination. Under the loss of sight, of which he was gradually deprived, some years before his

death, he steadily maintained his habitual cheerfulness; and in his last painful illness he displayed such fortitude and strength of mind, such patience and resignation to the Divine will, and expressed such heartfelt thankfulness for the goodness and mercy shown to him, in the course of a long and happy life, as were truly impressive and worthy of that pure Christian spirit in him so eminently conspicuous."—*G. Mag.* 81. Pt. 2. P. 483.

It is added, in a note to one of several elegiac tributes to his memory, that "his personal exertions, his charges to his clergy, his distribution of the scriptures, and other religious tracts, his encouragement of literary societies, and above all, his encouragement of *Sunday Schools*, will be long remembered with gratitude in the North of Ireland."—*G. Mag.* 81. 556. N.

Bishop Percy died at the *See House* of Dromore, Sep. 30, 1811, in the 83d year of his age. He left two daughters, having survived an only son, and his wife, a lady of Northamptonshire, who died in 1806, aged 75. The fate of his successor, formed a striking contrast to his own; for the Provost of Trinity College, Dublin, Dr. Hall, who was *elected* or rather *appointed* Bishop of Dromore, died a few days after his consecration, before he could take possession of his See.

N. L. T.

EXTRACTS FROM NEW PUBLICATIONS.

Present State of Religion in Iceland.

[From Sir. G. S. Mackenzie's Travels in Iceland. 4to. pp. 324—333.]

The reformation of religion in Iceland took place A. D. 1551; since which period the doctrines of the Lutheran church, as it exists in the northern kingdoms of Europe, have been strictly maintained in the island. At the present time, not a single dissentient is to be found from the established religion of the country; and the only instance of the kind on record, is one which occurred about the end of the 17th century; when *HELGO EIOLFIDAS*, a man who had acquired much knowledge of German literature, espoused the Socinian doctrines, and taught them openly to his children and friends; till compelled by the judgment of the ecclesiastical court to make a public renunciation of his belief. Doctrinal discussion is of course, little known among the Icelanders; and the contests which have existed in their church, relate chiefly to external ordinances, and to the situation and rights of the clergy of the island.

The religious establishment of Iceland is formed on a more extensive scale, than might have been expected from the nature of the country and the condition of the people. The inhabited parts of the island are divided into 184 parishes; a division which gives to each parish an average population of about 260 persons. From the great extent, however, of these districts, it has been in many instances found necessary to erect more than one church

in a parish; and the total number of churches in the island somewhat exceeds three hundred. The duty of each parish devolves upon a single priest; with the permission, however, if his own circumstances do not allow the full discharge of his duties, to take an assistant from among the young men educated for the church, who have not yet obtained a permanent situation in life. The number of the officiating ministers of religion is of course various, at different times, though never greatly exceeding that of the parishes. Immediately superior to the common priests, are the provosts, or deacons, whose office it is to exercise a general superintendence over the churches in each *Syssel**, and who are chosen, in general, from a regard to their talents and respectability of character. There are nineteen of these deacons in the island; but their number is included among that of the priests, just mentioned, as they severally have parishes allotted to them, of which they discharge all the ordinary duties. A small additional stipend is attached to the office, which renders their situation somewhat superior to that of the other clergy.

During a period of seven centuries, Iceland was divided into two bishopricks; that of *Skatholt*, comprehending the southern, that of *Hoolum* the northern, districts of the island. The sees becoming vacant at the same time, they

* *Syssel*—a term applied to the subdivisions of Iceland.

were united in 1797, by the order of the Danish government; and the title of Bishop of Iceland was conferred upon the learned and respectable *Geir Vidalin*, the present possessor of this dignity. The duties of the office are important and extensive. The bishop superintends the general concerns of the religious establishment, and the particular affairs of each church in the island: he inspects the conduct of the priests, regulates any ecclesiastical disputes which may occur, ordains those who are entering upon the pastoral office, and watches over the education and moral conduct of the people at large. It is a part of his duty also, to visit at stated periods, the different districts of his diocese, for the purpose of personal inspection; and the farmers of the country are required to assist him, while making these journies, with every accommodation, which their means may afford. The appointment of the bishop is entirely vested in the crown. While there were two bishoprics in Iceland, the revenues of each were extremely small, and ill-adapted to support the dignity, scarcely even the necessary duties of the office. In consequence of the union of the sees, a considerable augmentation was made in the revenues of the present bishop, which now amount to about 1600 dollars per annum; derived chiefly from the public treasury of the island. Did he reside in the interior of the country, this sum would raise him to the highest rank of opulence; but making his abode in *Reikiavik*, he is subject to many additional expences, not only from the different mode of life among the Danes, but also from the necessity of en-

tertaining the country priests, who come to barter their commodities with the merchants at this place.

The patronage of the church in Iceland, was formerly in the hands of the people and the proprietors of land; was afterwards assumed by the bishops, as the representatives of the papal authority; and finally, at the period of the Reformation, was transferred to the crown of Denmark. The power is now, in most cases, exercised by the governor of the island, with the assistance and advice of the bishop. The revenues of the clergy are derived in part from the lands annexed to the churches; partly from tithes upon the landed property of the country. These tithes are paid by the farmers, in a ratio determined, not by the quantity of produce raised upon each farm, but by the fixed rents of the land. To afford an idea of the extreme scantiness of the provision which is thus made for the clergy, it may be sufficient to state the general fact, that the whole revenue by tithe, in 184 parishes, does not exceed the sum of 6400 specie dollars; giving an average of 34 or 35 dollars for each parish in the island. The distribution of the stipends is by no means equal, owing to the difference in the extent and value of the land under cultivation in different districts. The most valuable living in the island is that of *Breidè-bolstadr*, in *Rangaavallè Syssel*, the stipend of which is upwards of 180 dollars: the parish contains 376 people. In the parish of *Kröss* in the same district, where there are two churches, and a population exceeding 500, the stipend amounts only to 33 dollars. In *Aarnes Syssel*, the parish of *Torfastadir*,

in which the *Geysers** are situated, contains five churches; while the salary of the priest and his assistant, amounts scarcely to 30 dollars. In numerous instances, however, the stipends are still much smaller; and there are two or three parishes in the island, where the annual sum of five dollars, forms the whole provision which is made by tithe for the support of the ministers of religion. The stipends, though specified according to their value in money, are very generally paid, like the taxes, in different articles of produce; which the priests either consume in their own families, or barter with the merchants for other articles which they more immediately require.

These scanty pittance would obviously be insufficient to the support of the religious establishment, were they not assisted by the value of the glebe-land, which is annexed to the church in each parish. Every priest thus becomes a farmer; and though the land which they hold is in general of small extent, yet there are certain rights attached to it, which augment considerably the profits derived from this source. Beside the tithe upon his rent, each farmer in the parish is required to give annually to the priest, either a day's work, or an equivalent value in money; and likewise to keep one of his lambs during the winter season; taking it home in October, and returning it in good condition the following spring. It is customary also, for the more wealthy of his parishioners, to make him a small offering of the value of eight-pence, in English money, three times in the course

of the year; besides which, a trifling perquisite is occasionally obtained for the performance of particular services, as baptism, marriage and burial. These are all the sources from which the Icelandic priest obtains a livelihood for his family.

In the preceding narrative of our travels, the general appearance and construction of the churches in Iceland has been minutely described. It would be difficult, indeed, to convey to one who has not visited the country, an adequate idea of the extreme wretchedness of some of the edifices which bear this name. But it must be recollected, that if a greater size, or more decoration, had been given to these places of worship, their number would have been diminished in the same proportion; and in looking therefore at the Icelandic churches, as they now are, no feeling of contempt can have place in the mind, but rather a sentiment of admiration for the propriety and judgment with which the means of the people have been applied to the great object in view. The charge of attending to the condition of the churches, is committed to the *Hreppstjóri** of each parish; while to provide for any necessary repairs, a small tax is levied upon the inhabitants, and the personal labours of the peasants are occasionally required. The present war between England and Denmark, unfortunate for Iceland, in so many points of view, has here also inflicted some of its evils. The accustomed supply of timber from Norway being suspended, many

* *Geysers*—boiling fountains.

* *Hreppstjóri*—a civil officer in Iceland.

of the churches in the country are getting into a ruinous state; and during the last summer, communications were made to the bishop, from different parishes, representing the impossibility of continuing public worship from this cause.

The education of the priests, at the school of *Bessestad*,* was described in the last chapter. When a young man, intended for this office, has undergone the required examinations, he leaves the school, and usually returns to his native place; where, in assisting his family to obtain their scanty and hardly-earned provision, he submits to the same labours as the meanest of those around him. During our first journey in Iceland, we were attended by a person in this situation, who performed for us all the menial offices of a servant and guide. These young men are still called upon, however, to pursue their theological studies, in as far as their limited means will allow; and, to provide for this necessary part of discipline, the superintendence of the bishop is still continued, who annually transmits to each candidate for the priesthood, a series of Latin questions, as a test of his diligence and proficiency. The nature of these questions will be seen from the subjoined list, which was sent to some of the students of divinity in the summer of 1810†. The dissertations in reply to them, are con-

* An Account of this establishment, and of the present state of Education in Iceland, will be given in a subsequent extract.

Ed.
† Examen Theologicum Candidato-

solvendum.

1. Quam cautioue opus est in

veyed to the Bishop, at *Reikiavik*, by those who come down to this part of the coast to fish, or to dispose of their tallow and other commodities to the merchants. After a certain period of probation, and a personal examination by the bishop on the doctrines and duties of their profession, the candidates are received into orders, and await the occurrence of vacancies, which may afford them a place of final settlement. It is not, however, a life of luxurious ease which they enjoy, when their abode is thus determined. From the scantiness of the provision which is made for them in their public situation, the toil of their own hands is necessary to the support of their families; and besides the labours of the little farm which is attached to his church, the priest may often be seen conducting a train of loaded horses from the fishing-station to his distant home; a journey not unfrequently of many days; and through a country wild and desolate beyond description. Their habitations are constructed merely of wood and turf, like those of

prophetis Veteris Testamenti explicandis?

2. Quid libri Veteris Testamenti docent de resurrectione mortuorum?

3. An mali genii homines ad peccandum sollicitant?

4. In quo consistit venia peccatorum nobis per Jesum parata?

5. Aeternitas penarum post hanc vitam quibus argumentis probatur, et quomodo cum benignitate Summi Numinis concilianda est?

6. Explicentur Matt. xx. 4, 5, 6 et 1. Cor. iii. 15, 16.

7. Qualis fuit status religionis in patria nostra ante reformationem?

8. Cur Deus hominibus salutem aeternam, tantum conditione vite suspendenda, pollicetur?

the farmers of the country, and are equally destitute of all internal comforts. A stove, or place for containing fire, is scarcely ever to be found in them: often there is only one apartment in the house, to which the light of the sun has free access, or where there is any flooring but the naked earth; and the furniture of this room seldom comprehends more than a bed, a broken table, one or two chairs, and a few boxes, in which the clothes of the family are preserved. Such is the situation during life of the Icelandic priests; and amidst all this wretchedness and these privations, genius, learning and moral excellence are but too frequently entombed.

The ordinary service of the churches in Iceland consists of prayer, psalms, a sermon and readings from the scriptures. The prayers and readings are rather chaunted than spoken by the priest, who performs this part of the service at the altar of the church. The sermons appear in general to be previously composed, and are delivered from notes. Of the style and character of these compositions we had not the means of forming an accurate judgment; but in those instances where we attended the public worship of the country, it seemed, from the warm and impassioned manner of their delivery, and from the frequent use of the figure of interrogation, that a powerful appeal was made to the feelings, as well as to the understanding, of the audience. In the conduct of the religious service, much decorum is generally maintained. One striking instance to the contrary occurred indeed to our observation; but the case was a singular one,

and must be received merely in the light of an exception to a general statement.

The moral and religious habits of the people at large, may be spoken of in terms of the most exalted commendation. In his domestic capacity, the Icclander performs all the duties which his situation requires, or renders possible; and while by the severe labour of his hands, he obtains a provision of food for his children, it is not less his care to convey to their minds the inheritance of knowledge and virtue. In his intercourse with those around him, his character displays the stamp of honour and integrity. His religious duties are performed with cheerfulness and punctuality, and this even amidst the numerous obstacles, which are afforded by the nature of the country, and the climate under which he lives. The Sabbath-scene at an Icelandic church is indeed one of the most singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never-melting snows; in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor; all habited in their best attire, after the manner of the country; their children with them; and the horses, which brought them from their respective homes, grazing quietly around the little assembly. The arrival of a new-

comer is welcomed by every one with a kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost parental kiss to the little ones, who are to grow up under his pastoral charge. These offices of kindness performed, they all go together into the house of prayer.

There are two versions of the Bible in the Icelandic language; the first of which was translated by *Gudbrand Thorlakson*, Bishop of *Hoolum*, from the German Bible of Martin Luther, and published in 1584; the second was executed chiefly by Bishop *Skulasson*, in conformity with the Danish version of Resenius, and appeared about sixty years afterwards, under the more immediate patronage of the King of Denmark. The latter of these versions is preferable to the former, merely from the division of the text into verses; which division the edition of Bishop *Thorlakson* did not supply. At present, owing to the length of time which has elapsed since any edition appeared, there is a great deficiency of Bibles in every part of Iceland; an evil which, from the depressed state of the printing-establishment of the island, it is scarcely possible that the unaided efforts of the people should be enabled to remove.

Issue of the Present Political Convulsions.

[From Mr. (now Lord) Erskine's Speech for Mr. Cuthell, Feb. 21, 1799, on a pro-

secution for selling Mr. Gilbert Wakefield's Reply to the Bishop of Landaff's Address, in Erskine's "Miscellaneous Speeches," 8vo. published by Ridgway. 1812. pp. 241-243.]

With regard to the book itself, though I leave its defence to its eminently learned author, yet there are some passages which I cannot help noticing. (*Here Lord Erskine commented upon several of them, and then concluded as follows.*) I was particularly struck, indeed, that the following passage should have made any part of the indictment: "*We sons of peace, or see, or think we see, a gleam of glory through the mist which now envelops our horizon. Great revolutions are accomplishing; a general fermentation is working for the purpose of general refinement through the universe.*"—It does not follow from this opinion or prepossession of the author, that he therefore looks to the consummation of revolutions in the misery or destruction of his own country; the sentiment is the very reverse; it is, that amidst this continued scene of horror which confounds and overwhelms the human imagination, he reposes a pious confidence, that events which appear evil on the surface, are, in the contemplation of the wise and benevolent Author of all things, leading on in their consequences to good, the prospect of which Mr. Wakefield considers as a gleam of glory through the mist which now envelops our horizon. I confess for one, that, amidst all the crimes and horrors which I certainly feel mankind have to commiserate at this moment, perhaps beyond the example of any former period, crimes and horrors which I trust, my humanity revolts at as much as any other man's, I see nothing to fear for our country or

its government, not only from what I anticipate as their future consequences, but from what they have produced already: I see nothing to fear for England from the destruction of the monarchy and priesthood of France; and I see much to be thankful for in the destruction of papal tyranny and superstition. There has been a dreadful scene of misfortune and of crime, but good has, through all times, been brought out of evil. I think I see something that is rapidly advancing the world to a higher state of civilization and happiness, by the destruction of systems which retarded both: the means have been, and will be, terrible; but they have been, and will continue to be, in the hand of God.—I think I see the awful arm of Providence, not stopping short here, but stretched out to the destruction of the Mahometan tyranny and superstition also.—I think I see the freedom of the whole world maturing through it; and so far from the evils anticipated by many men, acting for the best, but groping in the dark, and running against one another.—I think I see future peace and happiness arising out of the disorder and confusion that now exists, as the sun emerges from the clouds: nor can I possibly conceive how

all this ruin, falling upon tyrannous and blasphemous establishments, has the remotest bearing against the noble and enlightened system of our beloved country.—On the contrary, she has been the day-star of the world, purifying herself from age to age, as the earliest light of heaven shone in upon her; and spreading with her triumphant sails, the influence of a reformed religion and a well-balanced liberty throughout the world. If England, then, is only true to the principles of her own excellent constitution, the revolt of other nations against their own systems cannot disturb her government. But what, after all, is my opinion, or the judgment of the court, or the collective judgment of all human beings, upon the scenes now before us? We are like a swarm of ants upon an ant-hill, looking only at the surface we stand on; yet affecting to dispose of the universe, and to prescribe its course, when we cannot see an inch beyond the little compass of our transient existence. I cannot, therefore, bring myself to comprehend how the author's opinion, that Providence will bring, in the end, all the evils which afflict surrounding nations, to a happy and glorious consummation, can be tortured into a wish to subvert the government of his country.

MISCELLANEOUS COMMUNICATIONS.

*Analysis of the Idea of Pleasure.**

If pleasure be not merely the result of a comparison of sensations, it is at least undeniably heightened by contrast. What repast so pleasant as that which

* See *M. Repos*, vi. 419.

has been preceded by the pain of hunger? What breast so alive to the joys of self-approbation, as that which has been previously lacerated by the stings of remorse? May not then all the pains of the sentient creation, whether proceeding from physical or moral causes,

be necessary, if not to cause, at least to heighten ideas of pleasure? and may not those painful sensations in consequence of being associated through indefinite time, with that pleasure of which they will be found the constant fore-runners, come ultimately to change their character, in the mind of the intelligent being; so as to make pleasure the necessary result of every possible impression?

This hypothesis may be thrown into a more tangible shape, in the following proposition and corollaries.

Prop. Pleasure is the result of a comparison of sensations.

It cannot be doubted that there are many impressions and states of existence, which would cause pleasure to some and pain to others; for example, a piece of jerk beef, or an ill-cured herring, is a luxury to a half-famished savage; whilst to a full-fed citizen, it would operate rather as an emetic. To a dethroned monarch, the state of a private gentleman would be one of galling degradation; whilst by thousands setting out in life, it is regarded as the enviable reward of unwearied exertions, and the *ne plus ultra* of human felicity. The supposition of the *absolute nature* of pleasure, seems irreconcilable with these facts, as also with the universality of its existence: in all climates sentient beings enjoy pleasure; man, in particular, through all the states of society, from the most barbarous to the most civilized, through all the ranks of society, from the prince to the peasant; and through all the stages of individual existence, from the infant to the hoary edentulous. Is it conceivable how an absolute, positive something, can

be fitted to so many different situations? But suppose pleasure the result of a comparison of sensations, and every difficulty vanishes.

I shall now endeavour to analyse one of our pleasurable emotions, that it may be seen how the phenomena correspond with this theory; let it be that of eating strawberries; and here I think it undeniable, 1st, That were we to eat nothing but strawberries, we should not have that pleasure in eating them which we now have:—and 2d. That were we to eat them without intermission, the unceasing act of eating strawberries would become, like that of breathing the air, indifferent. From hence it follows, that the pleasure of eating strawberries is purely the result of a comparison, from the 1st instance, between the flavour of this fruit and that of other edible substances; from the 2d, between our state when eating, and that of a previous state of hunger. No doubt, pleasures arising from other sources, may sometimes constitute a part of the pleasure now under consideration; for example, if we have been in the practice of eating strawberries with an esteemed friend, or in the light and agreeable society of ladies, or in the midst of a delightful landscape; the pleasure resulting from these causes, may be afterwards continued to the simple act of eating, with which they were previously associated; but as all complex emotions may be reduced to simple ones, it will be sufficient to consider matters in the simplest point of view. By the way, the action of breathing mentioned above, is a corroboration of this hypothesis; we breathe incessantly, unconscious of pleasure; but to a person recovering from a severe

attack of asthma, the pleasure of easy respiration is unspeakable.

These considerations, I confess, appear to me, to prove the proposition; but it will be easy, no doubt, for him to whom they do not come with convincing evidence, to point out that pleasurable emotion, which is either not clearly referable to contrast, or which would exist at all, had no other impression, than that from which it proceeds, been ever known.

Cor. 1st. The pains of the sentient creation are necessary in order to produce ideas of pleasure.

This, like all other corollaries, can stand upon no other demonstration than that which establishes its proposition, and is to acquit itself to the understanding, simply by a comparison between its own terms and that of its principal. It may be proper to remark, however, that the production of pleasure, in this instance is purely mechanical, requiring no exertion of intellect, and in fact little else than that the subject should be a sentient being; neither does it infer a future existence. But where a cause of pain is so violent as to produce dismemberment or destruction, it would seem either to point to a future state of existence, where it may produce its beneficial effect; or to impugn the infinite power of Deity; for if this be established, I hold his infinite benevolence necessarily inferred, and of course, whatever militates against his infinite benevolence is conclusive against his omnipotence.

Cor. 2d. The pains of the intelligent creation, in consequence of being associated, through infinite time, with those pleasures of which they will be found the con-

stant forerunners, will come ultimately to change their character in the mind of the intelligent being, so as to make pleasure the necessary result of every possible impression.

In this corollary, without assuming sensation as a certain passport to endless existence, it is simply maintained, that where indefinite duration is extended to a sentient being, capable of recollecting its emotions and of exploring their causes; pleasure will tend ultimately to be the result of all its impressions.

This, I confess, does not appear to me, to be beyond the power of the associating principle, but rather to be its natural effect, considering that unless the pains have place, the pleasures will not follow; it reconciles the present motley appearance of things with the attributes of infinite goodness and power in the Supreme Being; and in the means which he adopts for procuring the happy result, he exhibits himself as a wise and designing agent, as much as in any part of the animal or vegetable economy. Resignation will then deserve the name of rational, and the phrase of "seeing every thing in God, and God in every thing," instead of an unmeaning ebullition of over-heated devotion, may be the predicate of a state future indeed, yet possible, if not certain.

ZERO.

Glasgow,

Jan. 10, 1812.

Theological Query.

SIR,

Allow me to submit the following query to your theological correspondents of every denomination:—Is it to be considered as a

proof of ignorance, or of the closest and most mature investigation, that the Athenians of old erected an altar to the "UNKNOWN GOD?"

A. Z.

Unitarians in Transylvania.

West Ham, Essex,

SIR, Jan. 2, 1812.

To such as are acquainted with ecclesiastical history, it is well known that the Unitarians of Poland, after their cruel expulsion from that country in 1661, did, many of them, settle in Transylvania, where their doctrine had been tolerated from about the year 1563. Their numbers, circumstances and doctrine have been from that period, very little known. I have lately met with a work called "The Religious World Displayed, &c. by the Rev. Robert Adam, B. A. Oxford; Minister of the Episcopal congregation, Blackfriars Wynd, Edinburgh, &c." In the second vol. of this work, p. 174, this author says that "An abstract of the faith and principles of the Unitarians of Transylvania was published in 1787, with permission of their government, by Professor Markos, of the Unitarian College of *Clausenburg*".

In a note, at the bottom of the page, we are informed that "this work of Professor Markos is entitled *Summa Universæ Christianæ secundum Unitarios in usum Auditorum concinnata et edita; Cum Privilegio S. C. R. A. Maj. Claudiopoli Typis Collegii Reformatorum, 1787.*"

Mr. Adam also says that, the Unitarians in Transylvania have long had separate congregations, and have upwards of 160 at this day. I know not from what au-

thority Mr. Adam gets his intelligence concerning the Unitarians in Transylvania, but, from the nature and publicity of his work, it is reasonable to consider his account of them as being correct: I therefore, draw the following conclusions from it.

1. That these Unitarians are the largest body of Christians of their sentiment which we know of, as no other state in Europe can furnish upwards of 160 congregations which openly profess the great doctrine of the Divine Unity.

2. That they have a civil establishment, or, at least, a very liberal toleration of their religion, as Mr. Markos is styled "*Professor of the Unitarian College of Clausenburg*". I believe that this circumstance cannot be paralleled in the Christian world.

3. That from their long settlement and present numbers and privileges, they have some common form of ecclesiastical government and discipline, which unites them as a body, or denomination.*

* Since writing the above, I have looked further into Mr. Adam's work, and in vol. ii. p. 185, he says "Transylvania is the only country in which they (Unitarians) are not only tolerated, but have their rights and privileges secured by express laws, and possess a sort of establishment. Their church government, in that country, consists of *one superintendent and two consistories*. The higher consistory is composed partly of laymen, partly of the inspectors or *superintendents special* of the eight dioceses, into which the 164 Unitarian churches in that country are divided.

"It appoints persons for all the livings and receives reports from the inferior consistory, to which the church discipline is intrusted. The *superintendent general* presides in the inferior consistory, but occupies only the second place in the higher. Matrimonial affairs, &c. are under the jurisdiction of these courts."

4. That, though they live under the despotic government of Austria, yet they enjoy a degree of religious liberty which Unitarians in Britain are not *legally* entitled to!

To these probable conclusions I beg leave to add the following questions.

1. Have any of your learned correspondents seen the *Latin* copy of Professor Markos's work before mentioned?

2. Is there any *English* translation of that work?

3. If any of your learned correspondents are acquainted with the *Latin* copy, and there be no *English* translation extant, would it not be of real service to the Unitarian cause in the British Islands and America to translate the work into *English*?

4. May not some method be devised (perhaps through a mercantile medium) of opening a correspondence with Professor Markos, or some other respectable Unitarian in Transylvania, whereby we may know more of the circumstances of our Christian brethren in that remote country?

I am Sir, yours,
SENEX.

Proposal of an Unitarian Circulating Library.

Hampstead, Jan. 5,

SIR, 1812.

I am among the number of those who look forward with pleasure to the beginning of the month, when the pages of the *Monthly Repository* will give the information of the great exertions the friends of truth are making. The book societies, in London and many parts of the kingdom, have, I doubt not, done much for the

spread of liberal opinions; yet there is a class of readers, among whom I most certainly include myself, who I think might be very materially benefited by having valuable publications made more accessible to us. It must be evident to every one that the purchase of the best writers on Unitarian subjects, for these last 40 years, is beyond the ability of many who from education are equal to obtaining much benefit from the perusal of them; and gentlemen who have libraries, are not always willing to lend books, from the consequent injury they they must sustain from being frequently read. What I would propose is, that some bookseller should collect *all* the books, for these last 40 years, on Unitarian subjects, and let them out by the volume for hire, as in circulating libraries. I should hope, far from such a plan being injurious to the sale of books, it would prove advantageous, as it would increase readers and probably induce most to make some purchases: judging by my own feelings, I know nothing but the inability to purchase would satisfy me with an occasional reading.

If this or any similar plan should be adopted in consequence of my writing, I shall feel pleasure in the hope that I may have rendered some small service to a cause in which I am deeply interested.

A Friend to Inquiry.

Practical evil of the doctrine of Original Depravity.

SIR, Jan. 10, 1812.

When Anti-Calvinists object to the immoral tendency of the Cal-

vinistic system, they are answered by a charge of malignant detraction. It may be useful therefore, from time to time, to record facts which undeniably prove this tendency.

The doctrine of Original Depravity is a favourite principle of the Calvinists; yet no principle seems more dishonourable to the Creator and more hostile to social peace, happiness and virtue. My experience convinces me that he that believes himself corrupt, is not far from being so. *Virtue unnatural!* What better excuse for vice!

But I wish merely to point out to your readers a case in which the wretched principle of original and universal depravity formed a covering into which atrocious guilt retreated from public ignominy. You remember, I dare say, the name of *Hodge*, the West India Planter, who though not old, had gone through a long catalogue of cruelties and passed a busy life of murders. This ruffian was at length arrested in his career of blood and tried for his life, which was afterwards demanded in sacrifice to justice. To the jury who sat upon his case, he is represented in the *Morning Chronicle* of July 8th 1811, as saying that "Bad as he had been represented, and bad as they might think him, *he felt support in his affliction from religion. As all men are subject to wrong, he could not but say that THAT PRINCIPLE was likewise INHERENT in him. He acknowledged himself guilty in regard to many of his slaves.*"—What a principle must that be which places such an abuser of humanity upon a level with the majority of mankind; or rather, which drags them down to

his level! What would an *Evangelical* preacher (oh! misapplied term,) have said to such a criminal, who already held so firmly the chief of the *doctrines of grace*? And how mischievous is a national religion; which allows such men as this the Christian name, and lulls them, on the ground of their *baptism*, into a deadly repose or destructive hopes!

I am

No Disciple of John Calvin.

A Collection of Facts relating to Criminal Law.

[Continued from p. 30.]

"The Criminal Law is in every country of Europe more rude and imperfect than the civil."

Blackstone. Comm. B. iv. ch. 1.

"To shed the blood of our fellow creature is a matter that requires the greatest deliberation, and the fullest conviction of our own authority: for *life* is the immediate gift of God to man; which neither he can resign, nor can it be taken from him; unless by the command or permission of him who gave it; either expressly revealed, or collected from the laws of nature or society, by clear and indisputable demonstration."

Ib.

"We may even hope, that when the benevolent and more enlightened eye of philosophy shall have inspected that important part of legislation, the distribution of punishments, this will become less and less destructive, without being less efficacious, and be gradually converted into correction of offenders."

Pistorius's Notes to Hartley. Hartley. v. iii. p. 496. 8vo.

"In free governments, the very act of enquiring into the grounds and effects of laws is a direct proof of increasing knowledge. It constitutes a presumptive proof of such improvements in the actual state of society as render the former code inconvenient or oppressive; and when the expedients, proposed by intelligent men harmonize with the silent wishes of the community, it becomes the duty of every wise and honest legislature to supply what is defective, and to correct what is mischievous."

Philopatris Parvicensis. ii. 492.

Proposition III.

Experience has not shewn that Capital Punishments tend to the diminution of Crimes.

“The Duke of Tuscany, soon after the publication of the Marquis of Beccaria’s excellent treatise, abolished death as a punishment for murder. A gentleman who resided five years at Pisa, informed me that only five murders had been perpetrated in his dominions in twenty years. The same gentleman added, that after his residence in Tuscany, he spent three months in Rome, where death is still the punishment of murder; and where executions, according to Dr. Moore, are conducted with peculiar circumstances of public parade. During this short period, there were sixty murders committed in the precincts of that city. It is remarkable that the manners, principles and religion of the inhabitants of Tuscany and Rome are exactly the same. The abolition of death, alone, as a punishment for murder, produced this difference in the moral character of the two nations.”

Rush’s Inquiry into Public Punishment. p. 30.

“SIR JAMES MACKINTOSH delivered his last charge to the Grand Jury at the Sessions for Bombay, held on the 13th of July; in which he suggested the establishment of a better system of police, and more efficient regulations for the distribution of the property of insolvent merchants. The learned judge also commented upon the effects produced by desisting from inflicting Capital Punishments, during the period he had presided in that court, and

observed that 200,000 men had been governed for seven years without a capital punishment, and without any increase of crimes.

At the close of the Sessions, the foreman of the Grand Jury delivered an address to Sir James from that body, expressing their regret at the dissolution of the connection between them and him, and requesting that the learned judge would sit for his portrait, which they were desirous of placing in the hall where he had so long presided with such distinguished ability.

“Sir James in his answer, expressed his acknowledgements, and replied, that as soon as he reached Great Britain, he would take measures for complying with their desire.”*

Morning Chronicle, Monday, Feb. 3. 1812.

Proposition IV.

By the severity of the laws, and the discretionary power in judges, murders may sometimes be committed under the forms of law.

“When a member of parliament brings in a new hanging law, he begins with mentioning some injury that may be done to private property, for which a man is not yet liable to be hanged; and then proposes the gallows as the specific and infallible means of cure and prevention. But the bill, in

* We have quoted the whole of the paragraph, not being able to separate the statement, referring to our Proposition, so as to make it intelligible. We have, besides, a pleasure in making known the speedy return to his native country of so distinguished a man as Sir James Mackintosh, who, we fondly trust, will devote his extraordinary talents and brilliant eloquence to the cause of civil and religious liberty, philanthropy and reform.

Ed.

progress of time, makes crimes capital, that scarce deserve whipping. For instance, the shop-lifting act was to prevent bankers' and silversmiths', and other shops, where there are commonly goods of great value, from being robbed; but it goes so far as to make it death to lift any thing off a counter with intent to steal. Under this act, one Mary Jones was executed, whose case I shall just mention; it was at the time when press-warrants were issued, on the alarm about Falkland's Islands. The woman's husband was pressed, their goods seized for some debt of his, and she, with two small children, turned into the streets a begging. It is a circumstance not to be forgotten, that she was very young (under nineteen) and most remarkably handsome. She went to a linen draper's shop, took some coarse linen off the counter, and slipped it under her cloak; the shopman saw her, and she laid it down: for this she was hanged. Her defence was (I have the trial in my pocket) 'that she had lived in credit, and wanted for nothing, till a press-gang came and stole her husband from her; but since then, she had no bed to lie on; nothing to give her children to eat; and they were almost naked; and perhaps she might have done something wrong, for she hardly knew what she did.' The parish officers testified the truth of this story; but it seems, there had been a good deal of shop-lifting about Ludgate; an example was thought necessary; and this woman was hanged, for the comfort and satisfaction of some shopkeepers in Ludgate Street. When brought to receive sentence, she behaved in such a frantic manner, as

proved her mind to be in a distracted and desponding state: and the child was sucking at her breast when she set out for Tyburn. Let us reflect a little on this woman's fate.

"The poet says, 'An honest man's the noblest work of God.' He might have said with equal truth, that a beautiful woman's the noblest work of God.

"But for what cause was God's creation robbed of this its noblest work? It was for no injury; but for a mere attempt to clothe two naked children by unlawful means. Compare this with what the State did, and what the Law did. The State bereaved the woman of her husband, and the children of a father, who was all their support: the Law deprived the woman of her life, and the children of their remaining parent, exposing them to every danger, insult and merciless treatment, that destitute and helpless orphans suffer. Take all the circumstances together, I do not believe that a fouler murder was ever committed against law, than the murder of this woman by law. Some who hear me are perhaps blaming the judges, the jury, the hangman; but neither judge, jury, nor hangman, are to blame; they are ministerial agents; the true hangman is the member of parliament: he who frames the bloody law is answerable for the blood that is shed under it."

Sir W. Meredith's Speech in the House of Commons. Quoted in Montagu's Opinions. ii. 393—400.

Proposition V.

The punishment of death for offences less than murder, often incites offenders to commit murder; hoping thereby to escape, and

knowing that if they be detected they cannot suffer more than death.

"I was once present" (says Mr. Gilbert Wakefield,) "at the execution of a man of undaunted firmness, and (saving this action of robbing a traveller of a few shillings, without insult or ill-usage, under the seduction of an hardened accomplice,) of an unexceptionable character. He died, without bravado, and without obduracy, under a due sense of his awful situation, with the magnanimity of an hero; despising that merciless and unequal sentence which had brought him to this sad condition. Had I known', says he, 'that I should have suffered thus for that offence, I would not have so easily been taken.' He was a man of Herculean strength, and capable of destroying half a dozen constables before he could have been secured."

Life of Wakefield. i. 313—315.

Mr. B. Flower's Account of a man executed for Forgery.

Harlow, Jan. 12, 1812.

SIR,

Amongst other bad effects resulting from our penal code, the impressions thereby made on the mind of the sufferer have not been duly considered. Of this I had a remarkable instance when I was in Newgate in the year 1799, in consequence of a sentence of the House of Lords, for a pretended libel on the Bishop of Llandaff, in defence of which I had nothing to allege but its TRUTH!

An acquaintance, a respectable dissenting minister, one day called on me to make some inquiry concerning a man under sentence of death for forgery, and who was to suffer the sentence of the law in

the course of the week. He stated that the preceding day, at a bookseller's, a person came in and inquired for "*Plato on the Immortality of the Soul*," and adding "it was for a person in Newgate who was shortly to suffer death." This led to some further conversation, and excited a wish on the part of my friend to have some conversation with the convict alluded to. In the midst of our conference, Mr. Kirby, the then governor of Newgate (whose memory will be ever respected for his wisdom, kindness and humanity, in the execution of his important office,) came in, and I informed him of what had passed, on which he at once said he should be glad if we would converse with the poor man, as he could not prevail with him to hold any intercourse with the ordinary of Newgate, or to join in any religious service; offering, at the same time, to introduce us to him immediately, as the following day was appointed for his execution. We accordingly went into the yard, where we found the prisoner walking. Mr. Kirby, who in the kindest manner took him, as well as the other prisoners by the hand, inquiring if they wanted any thing their situation would admit, left us together. We entered into such conversation with the convict as we thought most suitable on the sad occasion. After some time he addressed us nearly as follows:—"I did not wish for the conversation of any *Christians* to disturb me in my last hours; but I thank you for your kindness, and will be very frank with you. I have not, I confess, thought much about Christianity, but I have seen enough of it in the lives of its pro-

fessors, and especially in the lives of the clergy. I dislike priests of all professions: and what must Christians in general be, who can so throw off the bowels of humanity, as to rob a man of his life for one solitary offence, which he sincerely wishes to atone for.—To-morrow, I am to be hanged for forging a draught for fifty pounds; strong temptation and necessity urged me to the deed: my life, in all other respects, will bear examination; had I lived, I hope and believe I should by restitution have atoned for this offence, but I am cut off from all hope, and am to suffer as if I was a criminal of the most profligate and hardened description—Is this your Christianity?" My friend and myself, allowing the justice of several of his remarks, endeavoured to rectify his general ideas of the Christian system, and suggested those reflections which we thought suitable to his own case, impressing upon him the solemn reflection, that he had now nothing to do with the inconsistencies or even the crimes of Christians, but to consider his own state towards God, and the absolute necessity of his employing the few hours he had to live, in the exercise of sincere repentance towards God, and in cordially embracing that mercy freely offered, through Jesus Christ, to every one who did not obstinately reject it.—I saw the man executed the following morning; but could not gain admittance to converse with him, as on such a morning, when seven persons were executed, no one was admitted to speak to the convicts, but the proper officers and the ordinary of Newgate. I made some inquiry respecting his be-

haviour, when I was informed, that he expressed his satisfaction with the conversation he had with us the preceding day; that he on the morning of execution for the first time desired to join the appointed religious service, and that he went through the whole of the awful scenery to the last, with tranquillity, resignation and fortitude. B. F.

" *Nolo Episcopari.* "

SIR,

Your correspondent, A. B. (p. 26,) is correct in his quotation from the second edition of the Protestant Dissenter's Catechism, concerning the use of the words *nolo episcopari*, by the Bishop elect. But if he will turn to the subsequent editions of that work, (of which the fourteenth is just now published) he will find an alteration in the note referred to, which was made by the author, (who by the way, never prefixed his name to it) in consequence of having learned, that the custom of thus refusing the episcopal office is abolished, if it had ever been in use, which it should seem to have been from the currency of the above Latin phrase; as also from the well-known fact, recorded in ecclesiastical history, that in the early ages of the church they who were elected to the episcopate were used to flee and hide themselves under an awful sense of its responsibility, and that some of them were invested with it by main force. The note, as it has long stood in the catechism, is as follows: "the ancient custom for the bishop elect to say *nolo episcopari*, it seems is now disused. Various ceremonies, however, are still retained [in making a bishop] which

it might seem invidious here to particularize. The reader who wishes for further information respecting them, is referred to *Nelson's Rights of the Clergy*, p. 108, &c. or to *Burn's Eccles. Law.*"

Nelson, whom none will suspect of an intention to disparage the clergy, gives such an account of the ceremonies used on the occasion, as, if coming from a Dissenter, might have been suspected to have been the effect of what *Mr. Christian*, as quoted by *A. B.*, pronounces "a vulgar error." I will only observe, that he speaks of the person elected, as accepting the office *after a little modest refusal*: which is something like *nolo episcopari*. But it is most probable that since *Nelson's* time, even this little modest refusal is grown out of use.

I am, Yours, &c.

S. P.

P. S. Observing in your 21st page, a reference to that scandalous "fraud," of interpolating the 20th article of the Church, to the truth or falsehood of which (as *Dr. Furneaux** observes) the whole controversy with the Dissenters may be reduced, I have thought it might not be amiss to inform such of your readers as may not be acquainted with this curious fact, that some account is given of it in the late editions of the above Catechism, page 65, 66.

The Zeal of Unitarians and of Unitarian Societies not ill directed.

SIR, Jan. 31st, 1812.

The following passages are

* Letters to Blackstone, p. 140.

found in an "Inquiry into the moral tendency of Methodism, &c." by *William Burns* (Part. i. 139, 140). As they appear an exception to the discriminating spirit by which the pamphlet is characterised, I request your indulgence for a few observations on this part of the writer's argument.

"Some individuals, and of late some societies, have attacked the popular opinions concerning the trinity and the atonement with sufficient boldness and zeal, but then it is only to set up other tenets respecting those subjects in their stead. Yet, if it be true, as I think it is, that the fundamental principles of Christian piety and virtue are quite independent of any system of opinions on these points, and may be maintained in consistency with either of them; if true devotion consists in a just esteem for the moral character of God and of Jesus Christ, and in gratitude for those benefits which we enjoy under that peculiar scheme of providence and mediatorial government which Christianity displays; if certain moral qualifications are necessary on our part, whatever may be the influence of our Saviour's death, and if these qualifications can be defined; then the other differences are merely secondary matters."

"Let the enlightened Christian oppose his zeal for these fundamental principles against the zeal which the Calvinist and the Socinian manifest for their peculiar tenets."

Mr. Burns remarks that "some individuals and of late some societies, have attacked the popular opinions concerning the trinity and the atonement with sufficient boldness and zeal." Not, I per-

suade myself, *with more than sufficient*; not with zeal and boldness beyond what the case requires and Christianity approves. If these tenets be corruptions of the gospel, and whether they are, we must severally judge for ourselves, it becomes our duty to expose them with as much firmness of purpose as calmness and candour of disposition.

But the author of the *Inquiry, &c.* complains that when the individuals and societies alluded to attack these doctrines, it is "only to set up other tenets respecting them in their stead." That is, in different and perhaps correcter language, error is combated, in order that truth may be established: it is attempted to remove the additions to the building, for the sake of exhibiting the fabric itself in its native strength and beauty. What is there unnatural in this process, or censurable in these efforts? In the mouths of many persons, it is a complaint against those who are said to subvert the belief of others, that they have none of their own to offer in its room. Mr. Burns is, justly enough, of the contrary sentiment: and you will wonder, Sir, that admitting the fact, he makes it the ground of an accusation; the rather as the simplicity of the creed of those to whom he refers, is discerned the moment that certain tenets by which it has been obscured, are seen to be unauthorized appendages to the Christian doctrine.

I agree with him, that the temper, the conduct, the character of the gospel are every thing: and I own with gratitude and pleasure that these do not belong exclusively to any one denomination of the professors of Christianity.

Nay, I even grant that they are much more dependent on our *common* faith than many may be able to discover or willing to concede. However, what Mr. Burns himself has said, and truly said, concerning the moral feelings and views and attainments of some on whom he animadverts, might have satisfied him that the nature of religious practice is not unrelated to systems of opinions. Surely, for example, our "esteem for the moral character of God" must be affected by the light in which we behold his government and attributes. And it should be considered that those Christians whose sentiments are most remote from established and prevailing creeds, are not the least disposed, *on principle*, to recognize all as their fellow believers who acknowledge the Messiahship of Jesus.

While, therefore, the first object of zeal should be the diffusion of those "fundamental" truths, whence "a godly, righteous and sober life" immediately arises, I see not, Sir, why the enlightened Christian should be called to oppose the zeal of different classes of believers for what some may take to be merely matters of speculation. For the fact that those principles influence the minds and the conduct of men, I appeal once more to this very pamphlet of Mr. Burns'. Without dispute, however, it was particularly needless for the author to enter his *caveat* against what he regards as the ill-directed zeal of the Socinian; as I question whether there be a single *Socinian* within his majesty's dominions.

I am, Sir,
Your constant reader, &c.
N.

Dr. Nic. Gibbon's "Socinian Popery."

SIR,

For two centuries after the Reformation in England, the charge of Popery was handed from one to another, amongst our sects. The puritans accused the high-church party of it, and they retorted it: it was a watch-word with the Nonconformists in the civil wars, and Dr. South wittily, but somewhat malignantly, represents them in alliance with Papists against the monarchy and church of England*.

* South pursues this subject in the 1st sermon of his 6th vol. on *The fatal Influence of Words and Names falsely applied*. In a short passage, which it may be worth while to quote, he represents the Popish and Protestant Dissenters of the 17th century, more sociable than history, I fear, will warrant:—"If these two parties are so extremely contrary, as they pretend to be, what is the cause now-a-days that none associate, accompany and visit one another with that peculiar friendliness, intimacy and familiarity with which the Romanists visit the Nonconformists, and the Nonconformists them? So that it is generally observed in the country, that none are so gracious and so sweet upon one another as the rankest Papists and the most noted fanatics."—

Sermons vi. 22.

It appears from Baxter, that South himself narrowly escaped being puritanized. This curious circumstance is recorded in connection with another not less curious, which the historian of himself has an evident pleasure in relating.

"About that time, Bishop Morley having preferred a young man, named Mr. S—— (orator of the University of Oxford, a fluent, witty satyrst, and one that was sometime motioned to me to be my curate at Kidderminster;) this man being household chaplain to the Lord Chancellor, was appointed to preach before the king; where the crowd had high expectations of some vehement satyr: but when he had preached a quarter of an hour, he was utterly at a loss, and so unable to recollect himself, that he could

But the most curious application of the Popery-charge is to be found in Richard Baxter's Life of himself, who represents himself as discovering that strange compound, (*lusus theologiæ*), a Socinian-Papist: I extract his words as follows:—

"While I lodged at the Lord Broghill's, a certain person was importunate to speak with me, Dr. Nic. Gibbon: who shutting the doors on us that there might be no witnesses, drew forth a scheme of theology, and told me how long a journey he had once taken towards me, and engaged me to hear him patiently open to me his scheme, which he said was the very thing that I had been long groping after; and contained the only terms and method to resolve all doubts, whatever in divinity, and unite all Christians through the world: and there was none of them printed but what he kept himself, and he communicated them only to such as were prepared, which he thought I was, because I was 1. Searching, 2. Impartial, and 3. A lover of method. I thank him and heard him above an hour in silence, and after two or three days talk with

go no further, but cried, *The Lord be merciful to our infirmities*, and so came down. But about a month after, they were resolved yet, that Mr. S. should preach the same sermon before the king and not lose his expected applause: and preach it he did, little more than half an hour, with no admiration at all of the hearers: and for his encouragement the sermon was printed. And when it was printed, many desired to see what words they were that he was stopped at the first time: and they found in the printed copy all that he had said first, and one of the next passages which he was to have delivered, was against me for my *Holy Commonwealth*."—Baxter's Life. B. I. pt. 2. § 267.

him, I found all his frame (the contrivance of a very strong head-piece) was secretly and cunningly fitted to usher in a Socinian Popery, or a mixture of Popery and half Socinianism. Bishop Usher had before occasionally spoken of him in my hearing as a Socinian, which caused me to hear him with suspicion, but I heard none suspect him of popery, though I found that it was that which was the end of his design. This juggler hath this twenty years and more gone up and down thus secretly, and also thrust himself into places of public debate; as when the bishops and divines disputed before the king at the Isle of Wight, &c. And when we were lately offering our proposals for concord to the king, he thrust in among us; till I was fain plainly to detect him before some of the Lords, which enraged him, and he denied the words which in secret he had spoken to me. And many men of parts and learning are perverted by him."—*Baxter's Life*, folio. B. i. p. 2. § 60.

Baxter was exemplarily pious and strictly honest, but extremely liable to be imposed upon by his passions and prejudices: some notable instances of his credulity and intolerance might be selected from his *Life and Works*: but I suppose the above account may be upon the whole relied on; and the purport of my writing is to enquire whether any further particulars be known of this strange Socinian, *Dr. Nic. Gibbon*! I have met with no mention of him in my reading, which however has not been great in this way; yet so strong-headed, so active, and so obnoxious a man, the proselytist of men of parts and

learning, and an actor on the stage for twenty years, in such religious times, cannot have passed away, one would think, without leaving behind him some memorials of his character and opinions.

I am, Sir,
EPISCOPUS.

Eclectic Review on the "Socinians."

We sometimes indulge ourselves with copying *curious* passages from the publications of our contemporaries. The following extract from the *Eclectic Review* will, we venture to say, be the greatest curiosity in our present volume. Nothing is farther from our intention than to comment upon it: an argument, we could have reasoned on; a criticism we could have investigated; remonstrance or persuasion we could have weighed and estimated; even a specific accusation we could have met and discussed;—but to unprovoked personal invective, scurrility and ribaldry, we can oppose only silence. Were we to suffer ourselves to animadvert upon the passage, we should not, we fear, be able to suppress contempt for its baseness and abhorrence of its bigotry and rancour; but these are sentiments which we wish not to entertain ourselves, or to provoke in others: we feel pity only for the writer, and introduce him into our Repository for no other purpose than to exhibit a melancholy, but not un instructive, example of the force of prejudice, kindling into passion, upon one who, in all cases not relating to "Socinians," may probably be found wanting, neither in the politeness of a gentleman, nor in the dignity of a scholar,

nor in the spirit of Christianity,—
the spirit of love and of a sound
mind.

EDITOR.

“ Dr. Gregory throughout denominates the abettors of the simple humanity of Christ, Socinians, instead of employing their favourite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of Unitarians is to yield up the very point in debate: for ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist.— That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one, that, when a noted academic was, some years since, expelled from the University of Cambridge, amidst various points which he insisted on in his defence one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself *not to be a believer in one God*?—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold

from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time when the learning and moderation of Lardner, and the fame and science of Priestley, combined to throw a transitory splendour over their system, and to procure from the Christian world a forbearance and complaisance to which they were ill entitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at last to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions. Can a greater humiliation befall a party, than instead of a Priestley, to have a * * * * * for its leader? The poets were once satirically painted in the shape of dogs, lapping a pure and copious stream issuing from the mouth of Homer. In the instance before us, in default of the pure stream, this miserable reformer is reduced to the necessity of swallowing and disgorging the half-digested notions and nauseous crudities of his master.

“ But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position, the simple humanity of

Christ; which is all the agreement that subsists betwixt the followers of Calvin, and of Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated Heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the Church? Just the reverse. In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length—and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose but to hide a part of their shame. Let

them assume any denomination they please, providing it be such as will fairly represent their sentiments. Let them be styled Antiscripturalists, Humanitarians, Semi-Deists, Priestleians, or Socinians. But let them not be designated by a term which is merely coveted by them for the purposes of chicane and imposture."—*Eclectic Review*, February, 1812. ART. V. *Gregory's Letters*.

Reflections on the Fast Day, 1812.

"One murder makes a villain," and arouses the alarm, indignation and horror of a whole community. Yet a murder differs from an ordinary death, which excites no sensation beyond a very small circle, inasmuch only as it is life taken away by the hand of man, wilfully, for some immoral end. Will not this definition embrace much of the blood-shed occasioned by war? The end of war may not be private revenge or robbery; but for every deed done by man, some man must be morally accountable; and any life needlessly taken away, no matter under what "pomp and circumstance," is a murder; and as many lives as there are needlessly taken away, so many murders are there: by *needless* shedding of blood is understood the sacrifice of life in any case where the saving of it would not occasion a worse evil than its destruction. In the rivers of human blood that have been poured out during the last twenty years, how much of the guilt of murder must have been incurred! How much carnage amongst the defenceless and innocent! How much slaughter merely for the purpose of rapine! Even in a just war, there will, in

all probability, be a large sum of wickedness, for which responsibility attaches *somewhere*;—but a war can never be perfectly just on both sides, and what an amount of crime does that nation run up that wages unjust war, especially if such war be long protracted, and more especially if it be withal very sanguinary!—A war, however, that is just in its origin becomes unjust, whenever extended beyond the limits, or continued beyond the moment prescribed by dire necessity. Wars ravaging all Europe, all the known world, and filling up nearly the third part of the space of man's life, import peculiar malignancy, in one, or some, or perhaps all, of the belligerents. But every party justifies its own quarrel, and appeals to posterity to pronounce upon the justice of its cause, and confidently looks to heaven for success. We are all thus deceiving ourselves: we *fast for strife*, and, with *feet swift to shed blood*, we at once tread and pollute the Christian sanctuary.

Long-continued, widely-extended and sanguinary war brings home to a people, how secure soever from the immediate, manual violence of hostility, some portion of its evils. Great Britain, for instance, after fighting for nearly 20 years, now finds herself as far as ever from any one of the objects she proposed to herself by war; while at the same time she sees her commerce gone, and with it the source of revenue to the government and of subsistence to the people. The evil has not yet got to its head; for taxation will go on increasing in the same proportion that trade is decreasing; and the sad consequences to individuals and the public cannot be even conjec-

tured. They are beginning to be feared—the people express their apprehensions in their devotions—but is there nothing to reform amongst us, and should we not carry our penitence as well as our supplications to the throne of the Divine Majesty!

It is not meant that this country alone is criminal; patriotism does not require us to stifle the wish that she were! but it is for ourselves that we have to treat with heaven; and will any man of reflection maintain that our late wars have been all right in their origin, all right in their conduct? Yet the moral wrong of war is an amazing complication of evil, demanding manifold retribution.

Individuals, it may be pleaded, can do but little whether towards national good or national evil; but the community is composed of individuals; and in the order of providence, individuals are responsible for the acts of a nation,—they suffer in its adversity or enjoy its prosperity. The pretended insignificance of individuals is only a cloak for indolence, or something worse: *in a free state, the declared opinion and feeling of individuals, when fortified by reason and humanity, must act powerfully upon the Government*: but where, for these many years, have any individuals lifted up the voice of reason and humanity against the continuance or even the extension of war? Our silence has been a virtual concurrence with our government, whose measures, therefore, in all their merit or demerit, we have made our own. In truth, we have breathed in impure air, till the vital sentiments of morality (of public justice and charity,)

are nearly extinguished within us : WE HAVE LOST THE WISH FOR PEACE : WE SEEM TO HAVE ACQUIRED A LOVE OF WAR, AND FOR ITS OWN SAKE !

At the present moment, in the midst of unexampled difficulties and dangers, we are about to plunge into a new war,—with the people whose amity is most important to us, the only free people in the world besides ourselves, the people who sprung from us, and are related to us by language, manners and religion : this new war will be, in all probability, ruinous to one or other, or both of the parties,—but though the consequences of hostility may be dreadful, the causes are comparatively trivial or unintelligible : and yet no sentiment of disapprobation or of apprehension is expressed, in any part of the kingdom ; no petition is preferred even for delay or caution. Thus uninstructed, unchecked by the people, an inconsiderate and warlike administration will soon, it is to be feared, commence a contest, which, whatever may be the final issue of it, will certainly aggravate the horrors, widen the calamities and prolong the reign of the war, to the miseries of which the nation and a great part of the world have been subjected, during the whole period that the infant from the cradle has grown to manhood.

Is this apathy and inertness compatible with the duty of a Christian people ? With so culpable a silence before the altar of Humanity, can we expect to be heard before the shrine of Religion ? Have we any reason, without a change of temper and conduct, to reckon upon the protection of Providence, the benediction of the Father of mercies ? Is

there any thing in our religion, upon which our hopes may safely feed ? Or rather, must not solemn self-examination, on such a day as this, convict us of a disregard of *the royal law of love*, and of disaffection to *the Prince of Peace* ?

These reflections, springing from a heart that is touched with the wretched state of the world, are humbly addressed to conscientious Christians : men of the world will not take their measure of duty from the man of Nazareth, or square their hopes and their fears by the rule of gospel charity ;—though by what standard of right they can justify our country, or from what source they can draw any consolatory expectations, it is for them to explain : but let Christians remember that they cannot identify themselves with such men, in all their sentiments and pursuits, without abdicating their own proper character, and that if while they are *in* the world they be also *of* it, to the world they must look for their reward.

The writer is not called upon or disposed to decide between the rival parties in the state ; he believes that they are right and wrong by turns ; his sole wish is to see a new party spring up, a Christian party, that shall temper the bitterness of animosity at home, as well as allay the fierce spirit of war that is raging abroad. In expressing this wish, he is at the same time aware that he subjects himself to the imputation of sinister and even malignant designs ; for it is one of the unhappy fruits of the martial temper, that neutrality of heart is not allowed to individuals, in the midst of national contentions, and that a love of peace is accounted want of patriotism.

A.

BIBLICAL CRITICISM,

AND

INQUIRIES AND DISQUISITIONS ON ECCLESIASTICAL HISTORY.

On John viii. 58.

Sep. 7, 1811.

As my ideas respecting the proper translation and interpretation of John viii. 58, laid before the public in a periodical work, between 20 and 30 years ago, appear now to me to have been erroneous, I hold it to be right publicly also to acknowledge what I at present regard as an error, and to give what, upon a re-examination of this celebrated passage, I have been recently led to consider as its *genuine* sense and design. No one, I imagine, can be justly censured for owning and correcting a misapprehension, into which he conceives himself to have fallen. I, therefore, beg leave to offer for insertion in your Repository

D's. Second Thoughts on John viii. 58.

I am not aware, that any well-founded objections can be made to the following positions—viz.

1. That Jesus meant the same ~~kind of being~~ and the same *identical* being by the word (*εγω*) *I*, in the 58th verse, as by (*με*) *me*, with which (*ανθρωπον*) *a man*, stands in apposition in the 40th verse of ch. viii. in John's gospel. Both occur in the same discourse; and there is not the slightest intimation of their being used in *different* senses.

2. That by (*ανθρωπον*) *a man*, Jesus meant that *individual visible being*, whom the Jews saw standing, and heard conversing with them.

3. That when Jesus said,

"*Abraham saw his day,*" verse 56, he did not mean, that Abraham saw *the person himself*, (i. e. *Jesus of Nazareth, the son of Mary*) whose *day* he saw; since he could not be ignorant of the truth of the reply made by the Jews "Thou art not yet 50 years old," verse 57.

4. That the Jews, however, supposed or pretended to suppose, that Jesus had said what was *tantamount* with declaring that Abraham had seen *him himself, the very identical person standing before them in the form and figure of a man*, and accordingly inferred, that, if that had been the case, *he* must also have seen *Abraham* and been alive at the same time with him,—which the uncontradicted observation they had just made shows they could not admit.

5. That Jesus perceived, and could not but perceive and grant, that he could not have been living, *as a son of Mary, or an inhabitant of Nazareth*, in or before the days of Abraham, and, therefore, could not intend to assert the one or the other to have been a *fact*.

6. That if therefore Jesus really meant by his words, verse 58, that *there was a sense*, in which he was before Abraham, he must have intended to assert, that he (*Jesus of Nazareth*) existed or was before Abraham in the *contemplation, appointment or decree* of the Deity.

7. That all events whatsoever having been known to the Infinite Mind from all eternity, and there-

fore, *from all eternity, equally* objects of its *contemplation*, if our Lord's meaning had been that stated in the preceding position, though he would have advanced a strict *truism*, yet it would have been no more than might have been said of any other individual of the great patriarch's posterity with equal truth and propriety.—In such a sense of our Lord's words there would have been nothing *exclusively* appropriate to his circumstances—nothing likely to silence the Jews, nothing adapted to convince them of the justness of the claim, which they evidently supposed him to have laid to a superiority to Abraham, and which seems plainly to have been the subject of the latter part *at least* of the conversation. See particularly verse 51—53, 56.

8. That if neither Jesus nor Abraham existed the one before the other *in the divine contemplation or appointment*, our Lord did not speak of *simple existence*, in whatever language he spoke, if the words he employed were of the same import with *εἰμι* and *γενεσθαι*, by whatever tenses in English those Greek words be translated, but of *existence under certain characters* respectively belonging to the two persons mentioned in the dispute; and that the Jews accordingly understood Jesus to assert, that Abraham (of their natural descent from whom they so proudly boasted) *was not yet in being, or did not yet exist, in the character and relation*, which God had changed his name to denote that he should one day sustain, and which would afford his natural descendants much better grounds for glorying in him than they could have before; but that he himself

(Jesus) *was* (not only in being as their senses must convince them, but also) *in actual possession of the title and character of the Christ or Messiah*, by whose means Abraham was to be raised to the honour destined for him by the Supreme Disposer of events, and who consequently, as the instrument to be employed in advancing him to that honour, was his *superior*.

The learned reader will observe, that the translation I would now give of the words *πρὶν Ἀβραὰμ γενεσθαι, ἐγὼ εἰμι*, is “*Before Abraham shall be or shall exist, I am he, or the Christ*,” without the supposition of any ellipsis in the former clause, and that I understand *γενεσθαι* to denote *mere existence*, though under a particular character. That *γινομαι* signifies the same as *εἰμι* in two passages at least of John's gospel, ch. xiii. 2. xx. 27, is noticed by Schleusner. I refer also to H. Steph. Gr. Thes. But that such is not unfrequently the signification of *γινομαι* in various Greek writers, I am not aware of being denied. I find some of the ablest writers among the old Socinians so far from allowing the common interpretation of the former clause of the text under consideration, that they even presume to call it a *barbarism*. To their reasoning in favour of my way of translating this clause, I beg leave to refer. See Socini Opera, v. i. p. 379, 380, 504, 505. Enjedini Explicationes, &c. p. 224. Crellii Opera, v. 3. p. 93, 94. Woltzogenius in loc. Artemonius in initium evangelii Joannis, v. 2. Diss. iv. p. 614.

As to the translation of the latter clause (*ἐγὼ, εἰμι*) by a preterite

tense (*I was*) instead of the present (*I am*), the same authors appear to me to have produced very cogent arguments for not admitting it, and to have satisfactorily shewn the authorities they had seen adduced in its favour to be irrelevant. To them may be added Dr. Dodridge, who says, in a note on the verse, "I cannot apprehend, that *ἐγὼ εἶμι* is ever used for *I was*." Mr. John Simpson, in his excellent work on "Internal and Presumptive Evidences for Christianity, &c." part iv. ch. vii. sect. ii. entitled, "Prophecies uttered by Christ, and their fulfilment," p. 537, note 2, says "*εἶμι* is used to express *future* time, John viii. 58, as Jesus also uses it, John xvii. 24." From this observation I should infer, that this learned critic is not one of those who translate *πρὶν Ἀβραὰμ γενέσθαι*, before Abraham *was*; for what can be meant by "before Abraham *was*, I shall be?"

Though Abraham may never be used in the New Testament but as a proper name, yet in several passages it seems to have been employed to express *the peculiar character and relation* implied by the name, and to shew the Jews, whether they chose to allow it or not, that there was an important sense, in which he was to be considered as the father of other nations beside their's. See Gal. iii. 7, 29. Rom. ch. iv. particularly verse 16 and 18. More may be found on this subject in Enjedinus, p. 222—224; Slichtingius in loc. Artemonius, v. 2. p. 618; Socinus, v. 1. p. 505; Crellius, v. 3. p. 94: the last author refers to transitions from the names of persons to the things signified by them in the words Jacob, Naomi, Peter.

The question of the Jews, v. 53, in reply to our Lord's words, v. 52, shows, that they thought him to have claimed a *superiority* to Abraham; and this seems evidently to have been the principal point in dispute between them. The Jews, having no better argument to offer in support of their side of the question, urge his comparatively recent birth to prove that Abraham could not have been seen by him. Jesus, confining his attention to the great and leading point under discussion, acts, as upon other occasions, and passing by unnoticed the query just put to him as intended to embarrass him by the introduction of a quite different subject from what had been talked about before, asserts, with a solemnity perfectly suitable to the importance of the fact he maintains, viz. that of his being *himself* the Christ, and of *Abraham's* not *then* existing under the character denoted by the name given him by the Deity, though about to be brought into existence under that character through his means. This is the fact, I take to be affirmed by our Lord here, and to signify the same thing as he affirmed at another time when he said, "Other sheep I have which are not of this fold," John x. 16, clearly referring to the converts whom his apostles would make among the gentiles, when the founder of the Jewish nation would have a right to the name, which till then could be applied to him only by way of anticipation. Our Lord's words thus understood contain, as Woltzogenius pronounces, *a proposition worthy of Christ*. See Woltzogenius in loc. Socinus, v. 1. p. 505; Crellius, v. 3. p. 93.

If some of the Polish brethren were the first who proposed the interpretation, which I have humbly attempted to illustrate and defend, I do not perceive any reason for rejecting it on *that* account. If I do not mistake, many interpretations of passages of scripture of a much more recent date are adopted by numbers in the present day, without making their novelty any objection. I was never blessed with so retentive a memory as the late Mr. G. Wakefield, and therefore cannot recollect the words of *that* celebrated critic, but I am pretty confident, that I have met with an observation somewhere in his writings to this purpose, that *some moderns understand the scriptures better than any who preceded them from the days of the apostles.*

I should probably have saved myself great part of the trouble I have taken in re-examining the passage, on which I think differently from several Unitarians of high respectability for character, talents and learning, some of whom are removed from among us, though others are still left to assist us in our religious inquiries — had I thought of looking into Artemonius before I began to draw up what I have now written. Two persons may happen to have very similar views of a subject, when their ways of treating it may be sufficiently different to justify the publication of both. If, Sir, this should appear to be the case with respect to what Artemonius published in the last century, and what I now take the liberty of sending you, I may hope to see the latter allowed a place in the Repository.

If any of your readers should think that I have failed in my attempt to wrest an important text

entirely out of the hands of the advocates for the doctrine of Christ's pre-existence, by endeavouring to show that it has no reference to that subject, they will oblige me and probably others, by candidly pointing out where they conceive the failure to lie. I wish to be ranked among those, who, though far advanced in life, profess themselves to be still learners, and to be ready to give up an opinion, how long or how fondly so ever cherished, upon being convinced that it is erroneous.

Yours, &c.

D.

Notes on Passages of Scripture.

Feb. 1st, 1812.

Ps. civ. 28. "That thou givest them, &c." To this verse King James's translators have prefixed, needlessly and injuriously, the word *That*. It should have been rendered,

"Thou givest them; they gather: Thou openest thine hand; they are satisfied with good."

The parallelism is compleat and beautiful, and is preserved by M. Mendelsshon. Nor is this the only instance in which those translators have made a plain passage obscure by their superfluity of expression. Ps. l. 8. is sufficiently remarkable, "I will not reprove thee for thy sacrifices, or thy burnt-offerings to have been continually before me." Thus exhibited, the declaration is unintelligible. Follow the construction and the order of the Hebrew, and all will be clear:

"Not for thy sacrifices will I reprove thee; And thy whole burnt-offerings are always before me."

Here too is a parallelism: the

sense of both clauses is the same; and the fact which they imply and the sentiment which they suggest, are illustrated by Isaiah i. 11—18.

It may be observed that parallelisms are often found in Virgil. See Heyne's Comment. on *Æn.* xii. 727.

Ps. cxxxix. 18. "If I should count them, they are more in number than the sand." So, on another subject, Pindar, *Olymp.* Od. xiii. (ἐπωδ. 6, sub. fin., with the scholiast's note),

ὥς μαν σαφες
ἐκ αἱ εἰδείην λεγείν
πόντιαν ψαφῶν ἀριθμὸν.

Jer. x. 25. compared with Ps. lxxix. 6. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." In the above Ps. it is "the *kingdoms* that have not called upon thy name." Evidently, therefore, this passage cannot with propriety be quoted in favour of family worship; a practice, nevertheless, which rests on Scriptural examples and authorities as well as on other unanswerable arguments.

Matt. xxvii. 48. "One of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink." Commentators agree that this *vinegar* (so our translators style it) was the small, tart wine which formed the ordinary beverage of the Roman soldiers: and of exactly such a sort of liquor Horace appears to speak in his *Satires*, ii. L. iii. 116, 117, where he describes an avaricious *self-tormentor*, who with an abundance of the choicest wines in his cellars, drinks some of the meanest quality,

"*acre*

Potet acetum."

Acts. xv. 29. "That ye abstain from meats offered to idols, and from blood and from things strangled."—The following sentences in Tertullian's *Apolog.* adv. Gent. § 9, shew that this advice was regarded even after the apostolic age and beyond the limits of Judea, "ne animalium quidem sanguinem in epulis esculentis habemus—suffocatis et morticinis abstinemus, ne quo sanguine contaminemur."

—xvi. 30. "he brought them out, and said, Sirs, What must I do to be saved?"—from the consequences, that is of the earthquake, and from the punishment of a supposed neglect of duty.—It is nothing to allege that the gaoler was in no real danger; as his prisoners had not escaped. The meaning and the pertinency of his question, depend upon the sense which he entertained of his own situation. From the foregoing verse it is evident that he was in considerable agitation and terror: and his subsequent kindness to Paul and Silas, was, no doubt, for the most part, the expression of his gratitude.

—xxvi. 8. "Why should it be thought a thing incredible with you that God should raise the dead?" They who read this question without a reference of it to the context, may suppose that the apostle intimates the *natural credibility* of a resurrection. The preceding and the following verses will shew that he adverts to nothing of the kind, but teaches this great doctrine on the authority of revelation, and places it, where alone it can be fixed, on the basis of a *FACT*.

Rom. i. 32.—“not only do the same, but have pleasure in them that do them.” “As if,” says Bowyer, (*Conject. in loc.*) “to approve a wicked act, implied more guilt than to commit it.” But this learned man would scarcely have hazarded the observation, had he attended to the nature of the human mind. Such approbation supposes the existence of a *disinterested*, that is an inveterate, habit of wickedness, a love of it for its own sake. It marks the height of depravity, a judgment completely darkened, a conscience stupified by vice.

—iii. 2. “*Much*, every way &c.” Markland (in Bowyer’s *Conject.*) asks, ‘how is this to be reconciled with *παντως* in ver. 9?’ The answer is, Paul speaks *there of practice*, *here of privilege*. Markland stands deservedly high as a classical scholar, and was characterized by urbanity and candour as a critic*; In his remarks on passages of Scripture, he is less successful than many of his fellow-labourers.

1 Cor. viii. 5.—“though there be that are called Gods, whether in heaven or in earth, (as there be gods many and lords many):” Le Clerc (*Ars Critica*, 77, 2d. ed.) thus paraphrases the last clause, “*ut revera sunt Θεοι πολλοι, Dii multi et Domini multi*,” and supposes that the apostle and the Jews in general occasionally and seriously applied the word *Gods* to the Gentile vanities. Paul, however, is addressing proselytes from among the heathens to Christianity: and is it probable that he who had just before declared “we

know that an idol is nothing in the world,” would make so important a concession? Surely he speaks here of *reputed* deities and describes the primary and secondary gods in the language with which the Greeks supplied him: surely, Le Clerc’s comment should have been, *ut tales sunt Θεοι πολλοι, &c.!*

2 Cor. v. 16.—“though we have known Christ after the flesh” —Mr. Belsham (*Calm Inquiry*, &c. 357, 358) thus paraphrases the verse, ‘If I had been the intimate friend of Christ, and in the habit of daily personal friendship with him, I must forego all the delight and advantage of his society, in order to fulfil the purposes of the mission to which I am appointed;’ —However, it seems but reasonable to suppose that the phrase “after the flesh,” has the same meaning in both clauses: and this meaning is ascertained by other texts to be *knowing any one with reference to his external distinctions of birth, country, religion, &c.*

—x. 6.—“having in a readiness to revenge all disobedience, when your obedience is fulfilled.” So far as respected the Church at Corinth, the Apostle had almost effected his purpose by lenient measures. But this being done he would proceed to inflict punishment on their seducers. Paul’s determination appears to have been voluntary, and not, as Whitby (*in loc.*) imagines, forced from him by the necessity of the case.

—xi. 8.—“to do you service, *διακονιαν*; ‘that I might serve you in the ministry of the gospel.’ Not, as Grotius (*in loc.*) interprets it, ‘that I might help your indigent members,’ of which fact we

* See his excellent dedication of his edition of the *Supplices of Euripides*.

have no evidence, and which office belonged to the deacons. *Διακονία* is sometimes used specifically, in the apostle's writings, for the Christian ministry: and its sense in this verse, is pointed out by the conclusion of the seventh.

From a conviction, I suppose, that this is a common meaning of *διακονία* in the epistles *το κηρυγμα* seems to have been employed as explanatory of it, in Rom xii. 7, in a MS. which Michaëlis notices*.

—20.—“ye suffer if a man bring you into bondage.” *You allow him to do so*, i. e. says Mr. Locke (in loc.), “to his own will.” I rather think *to unwarrantable opinions and practices*: for granting that this subjection had not yet been accomplished, the very attempt was sufficient to justify Paul's selection of the word.

Gal. iii. 27. “as many of you as have been baptized into Christ, have put on Christ.” It may be inquired, whence the phraseology, *put on Christ*? Or, what its propriety in this connection? Perhaps the allusion is to the baptized person cloathing himself again, when he comes out of the water. The proselyte when initiated into the gospel, lays aside his former garment, renounces his prejudices, &c. whether Jewish or Heathen, and puts on something new, Rom. xiii. 14.

Heb. xi. 26. “Esteeming the reproach of Christ, &c.” The *Christ* or *anointed*, in this verse, is the same with *the people of God*,

in the foregoing. See 1 Sam. ii. 35.

xii. 16.—“or *profane* person, as Esau,—.” He is so called only as the effect of his *despising* his birth-right (Gen. xxv. 34.) In this view alone the Hebrew Christians are exhorted not to follow his example, i. e. not to renounce a blessing and a hope infinitely more valuable. Though we may justly censure certain parts of Esau's conduct, his general character, some features of which were excellent, is perhaps too harshly thought of, as the consequence of its not being understood in what respect he was *profane*.

James i. 22—26. “Be ye doers of the word,” &c. We meet with a similar sentiment and turn of expression in Demosthenes—(Philip. iv.) *τοσδετον χρονον σπεδαζετε, οσον ανακαθησθε ακουοντες,—ειτ' απελθων εκαστος υμων, ε μονον εδεν φροντιζει περι αυτων, αλλ' εδε μεμνηται.*

—25.—“continueth therein”—rather *continueth to look at it*, as opposed to what precedes. The former *ετος*, in this verse is somewhat embarrassing. Erasmus proposed to substitute *ετως* (Bowyer's Conject. in. loc.); a reading so happy that I would willingly adopt it, could I consent to alter any thing in the text of the New Testament on the authority of conjecture.

Rev. xviii. 21.—“a mighty angel took up a stone like a great mill-stone, &c.” A quotation from Xenophon (Anab. L. 1. chap. v. § 5), may place the beauty and propriety of this image in a clearer light: *ενοικωντες [τας πυλας] οντας αλετας—εις βαβυλωνα ηγον. κ. τ. λ.*

* Introd. to the N. T. (Marsh.) Vol. I. 286.

REVIEW.

Still pleased to praise, yet not afraid to blame."

ART. I. *Practical Sermons* by Abraham Rees, D. D. F. R. S. F. L. S. Editor of the *New Cyclopaedia*. Second Edition. 2 vols. 8vo. price 11. 1s. Longman and Co. 1812.

These sermons, which, in a short space of time, have come to a second edition, might, on account of their intrinsic value, have well engaged our attention at an earlier period. The small portion of our pages, however, which we can allot to this department of our Repository, precludes us from that punctuality in noticing all works of real merit which we could wish to observe. The author is well known to the public as a popular preacher and writer: in both relations he has long sustained a high reputation, and we may join in the testimony of our contemporaries that the sermons before us will add, in no small degree, to the fame which he has already acquired, as an earnest, forcible and pathetic teacher of the practical principles of the Christian religion. The title "*Practical Sermons*" will be readily understood by every reader: it conveys to the mind, at once, the idea that the author does not enter into any controversial points: he does not appear before the public in vindication of tenets belonging to a particular sect, or party, but undertakes to plead the importance of those principles which must be true upon every theory, because upon them the well-being of man in society depends, and, because upon them it is generally agreed, that

the ultimate happiness of mankind must rest.

We shall enumerate some of the leading topics treated on, which are, the accomplishment of prophecy in the introduction and progress of Christianity:—the observance of the Sabbath:—the object and nature of Christian worship:—the evidence and practical influence of the resurrection of Christ:—the reasonableness of faith as a principle of conduct:—mutual love, the Christian test:—on a wounded spirit:—the omnipresence of God:—practical Atheism:—the progress of vice:—the danger of procrastination:—reflections on the character of Barzillai:—the folly and danger of associating with the wicked:—the danger of apostacy:—the wisdom and duty of perseverance:—the credibility of a future life evinced:—the principles of Christian fortitude:—the nature and benefits of Christian zeal:—the benefits resulting from the trials of life:—of the unequal distributions of Providence.

From this account of the subjects which are discussed in the volumes before us, and we have scarcely mentioned the half, our readers will perceive that they are of great importance, and we can assure them that they are treated on, in such a manner as to supply persons of all classes, and of all ages, with much valuable information as to the principles of their holy religion, and with many useful directions in the conduct of life. These discourses are

characterized for great justness of thought, and for an accurate display of the rules of human duty, expressed always in a forcible and neat, and frequently in a very animated manner: in proof of which we should be glad to lay before our readers a variety of extracts, if the limits of our own work would allow it. We shall content ourselves with giving an example or two of the Doctor's method of handling his subject.

In his sermon on "The Practical Influence of the Resurrection of Christ;" from the words "*Because I live, ye shall live also.*" after an admirably impressive introduction, he observes that the words of the text imply not only the future triumph of the disciples, to whom they were addressed, over death, and their felicity in a future world, but the resolution and activity with which, in consequence of the resurrection of their master, they would be enabled to propagate his religion, and serve the best interests of mankind, and the glorious success that would crown their patience and labour. And he asks, if any one can consider the surprizing change that was produced in the temper and conduct of our Lord's first disciples, without deriving a strong presumptive proof that he was really raised from the dead, at the time and in the manner which he had predicted? No other principle can account for a change so sudden and so signal. Before his death, they were timid, dejected and desponding: when he was apprehended and condemned and led out to crucifixion, they were seen dissembling, or denying, or afraid of avowing their connection with him: and when they saw him dead

on the cross, their society was dissolved and they retired from the scene in grief and despair. But in a few days, these same persons rally, re-unite, and seem to be divested of all former passions and feelings: to account for this the preacher says,

"Nothing could have united them: nothing could have inspired them with the resolution and intrepidity, which they so signally manifested: nothing could have supported their patience, encouraged their perseverance, and secured their success, but the resurrection of Christ from the dead, and those powers which he imparted to them as an evidence and confirmation of the truth of this fact. *Because he lived, they lived also.* Conscious of his restoration to life: deriving supernatural influence from him, and animated by the hope of finally sharing with him in his triumph over death and the grave, the fearful became valiant, the weak became strong, and the gospel approved itself the power of God to the salvation of them who believed."

Vol. I. p. 101.

We have observed that Dr. Rees does not enter into controversial points of doctrine; there is, however, in this sermon, p. 100, a passage that seems to hold much stronger language with regard to the common opinion of the atonement, than we could have expected. Speaking of Christ, he says, "His death was a sacrifice of propitiation for the sins of men," &c. We are aware, from what follows, that the whole passage may be interpreted in a more general sense than that which a certain class of persons will attach to it. They will construe the paragraph in such a way as to shew the author is in union with them in rendering the Almighty an inexorable being, who requires an atonement to be made before he can pardon the offences of the human race: a doc-

trine which we doubt not, is as abhorrent from the feelings and the faith of the pastor of the Old Jewry congregation, as it is from ours.

The xviii, xix and xx discourses, in the first volume of this work, merit attention, at a period when every one seems disposed to look upon wealth as every thing, and to regard an *abundance* of this world's good as essential to enjoyment and happiness: when many, because they cannot live in such a style, and more in such a sphere as they have either anticipated or been accustomed to, abandon themselves to melancholy and despair, rather than attempt to adapt their tempers to their condition. The following passage will illustrate the author's manner on this subject.

"As we are professedly the disciples of Christ, we may derive from his example and doctrine peculiar instruction and powerful motives in the cultivation and exercise of this art. His views and conduct illustrated a superiority to the world, which we should endeavour to resemble. His character was the most excellent and exemplary that was ever exhibited in human nature; and yet his condition was humble and obscure. His history beclouds the lustre of rank and affluence, and warns us of the folly and danger of estimating worth by dignity of station or by the abundance which any man possesses. His doctrine expressly teaches us, that a *man's life*, the true happiness of his life, consisteth not in the amplitude of his stores or the elevation of his rank. It presents to our desires and pursuit qualities of a nobler nature and more lasting duration than those which decay with time, and of which we must be inevitably bereaved by death. It fixes our happiness on a more solid basis than that of worldly honours and possessions:—on a basis, which will remain firm and immovable, when the world disappears and the frame of nature is dissolved. It directs our views to a tribunal, before which rank and wealth will be of no account, and teaches us to expect a sentence, decisive and final, according to

the character we have maintained and the works we have performed. With this prospect, it is of little moment, whether we are *abused* or whether we *abound*. Piety and virtue in every station will ensure a certain and glorious reward." I. 386, 387.

In reasoning on the omnipresence of God, our author thus addresses his audience:

"As God is infinitely perfect, he must be every where present. If we set limits to the presence of God, we proportionably degrade his excellence and diminish his perfection. If he does not exist and act every where, he is so far an imperfect being. Besides, if we deny the existence and agency of God in any one place, we may deny that he exists and acts in every other; and, consequently, he does not exist by that kind of necessity of nature, which belongs to the underived and self-existent being. But waving these more abstruse demonstrations of the omnipresence of God; demonstrations, however, that are satisfactory and convincing to those who are accustomed to this kind of reasoning; we may observe, that God is, wherever he acts; and we perceive traces of the divine agency every where around us. The visible creation is in this sense full of God. There is not a point of space: there is not an atom of matter, which does not bear testimony to the presence and influence of God; and as it is a first principle, that no being can act where it is not, the agency of God, which is universal, must evince his universal presence. Wherever we discern an effect, there must be a cause; and of course all the matter and the motion which we observe in the universe constrains us to admit the vital presence and constant energy of the Almighty. Without God, the universe would be a chaos. The sun and stars, that gild the firmament by day and by night, would be extinguished." I. 244, 245.

From the foregoing passages, which are a fair specimen of the contents of *fifty* sermons, the reader will be better able to judge of their value, than he could, possibly, from any commendations of ours. We may, however add, that while there are among them, discourses calculated to rouse the young and

thoughtless to exertion, and to awaken the profligate to reflection and repentance; there are others admirably adapted to strengthen the virtuous in a course of piety; and which will not fail to recal to the mind those arguments for consolation and support, which are so necessary in a world subject to calamity, and intended as a state of discipline and trial. S.

ART. II. *Christianity an Intellectual and Individual Religion. A Discourse, delivered in Renshaw Street, Liverpool, October 20th, 1811, in a Chapel, opened on that Day, for the Worship of the One Undivided God. By John Grundy. 8vo. pp. 28. Liverpool, printed: Sold by D. Eaton, London.*

In this discourse, Mr. Grundy explains, defends and enforces the great principles of Christianity, according to the judgment of Unitarians. From Rom. xiv. 4, 5, it is argued "1. That Christianity addresses itself to the understanding. 2. That it is an individual concern, having no connection with worldly policy. 3. That an explicit avowal, by each individual, of the result of his enquiry, will be acceptable to Almighty God." (p. 7.)

The following is the conclusion of this interesting discourse, which, together with the title-page, may remove our surprise at the New Chapel in Liverpool, being called in the newspapers, *Unitarian*. [See our last vol. p. 697.]

By the erection of this building, and your attendance in it, you have again publicly announced the right of private judgment. You have proclaimed your determination to think and act for yourselves. You have, in the face of the world, avowed your separation from that form of religion which is established in

this country and patronised by the state. In this respect you have acted only in conjunction with a numerous company of your brethren dispersed throughout the kingdom. But there is one point in which you differ from the great majority of them. in the *object* of your worship. Jointly with them you separate from the established form. Proceeding upon the same principle, the right of judging for yourselves, and acting agreeably to your conviction you separate from them on a point of at least equal magnitude, the exclusive adoration of one Being. In distinction from those of your brethren who believe in One God with Three Persons, you believe in One God with One Person. To the worship therefore of the One God, the Father only, this house is dedicated.

"In consequence of this diversity of opinion, we have another term of reproach to encounter.

"Arian and Socinian are the terms generally assigned to us; and these, until lately, were frequently considered as synonymous with Deist or Infidel. The term Presbyterian is now commonly used; but, I confess, some difficulty appears to me to attend the use of it. Because it has either no definite meaning as to opinions or discipline, or if it have any meaning, it signifies something which we are not. The phrase Rational Christian is in one respect objectionable. It is deemed invidious and savouring of pride. Though it ought to be understood that when the term is used, it does not mean, rational as opposed to irrational; it denotes persons who make reason their guide in religious principles and doctrines, in opposition to those who consider religion as an affair of feeling.

"Since we must have some discriminating appellation, would that we could unite in the use of one term, so defined as to include us all, the term *Unitarian*; *Unitarian*, in contra-distinction from *Trinitarian*, and referring solely to the object of religious adoration. A *Trinitarian* worships One God with three persons. A *Unitarian* worships One Undivided God. The term thus defined, would include us all, whether believing the pre-existence, or the simple humanity of Jesus Christ; and if fully adopted and publicly avowed, it might probably be an indissoluble bond of union.

Christians, as the disciples of one Master, Jesus Christ; Dissenters, as separating yourselves from the Established

Church; Unitarians, according to the definition previously given, as worshippers of God the Father only; you assemble within these walls. For the promotion of unadulterated Christianity, you have erected this edifice. To this great object, may it ever be devoted. And may peace dwell within this tabernacle, and happiness attend those who stately assemble within its doors."

Pp. 24—28.

ART. III. *Eighteen Hundred and Eleven. A Poem. By Anna Lætitia Barbauld.* 4to. pp. 25. Johnson and Co. 1812.

Eagerly will the leaves of this work be opened by all whose ear has been charmed by the genius of its well-known author: but the lover of his country will almost forget the delight he is wont to take in the effusions of genius, whilst his heart trembles at the solemn truths, and melts at the sad anticipations, of this deeply interesting poem. Heaven grant that the melancholy strain may not prove the voice of prophecy!

After a pathetic description of the miseries and crimes of war, we meet with the following lines:

And think'st thou, Britain, still to sit at ease,
An island Queen amidst thy subject seas,
While the vexed billows, in their distant roar,
But soothe thy slumbers, and but kiss thy shore?
To sport in wars, while danger keeps aloof,
Thy grassy turf unbruised by hostile hoof?
So sing thy flatterers; but, Britain, know,
Thou who hast shared the guilt must share the woe.

The author, through the poem, pursues the afflicting thought that, Night, gothic night, again may shade the plains
Where Power is seated, and where Science reigns;
England, the seat of arts, be only known
By the gray ruin and the mouldering stone;

That time may tear the garland from her brow,
And Europe sit in dust, as Asia now.

This gloomy prospect is, however, somewhat enlivened by the hope that honourable fame will survive the ruin of our native country; and that distant lands will succeed to all the blessings of civilization and freedom:

Yet, O my country, name beloved, revered,

By every tie that binds the soul endeared,
Whose image to my infant senses came
Mixt with Religion's light and Freedom's holy flame!

If prayers may not avert, if 'tis thy fate
To rank amongst the names that once were great,

Not like the dim cold crescent shalt thou fade,

Thy debt to Science and the Muse unpaid;

Thine are the laws surrounding states revere,

Thine the full harvest of the mental year,
Thine the bright stars in Glory's sky that shine,

And arts that make it life to live are thine.

If westward streams the light that leaves thy shores,

Still from thy lamp the streaming radiance pours.

Wide spreads thy race from Ganges to the pole,

O'er half the western world thy accents toll:

Nations beyond the Apalachian hills
Thy hand has planted and thy spirit fills:

Soon as their gradual progress shall impart

The finer sense of morals and of art,
Thy stores of knowledge the new states shall know,

And think thy thoughts, and with thy fancy glow.

We lament that this poem is not more extended. For a nation *drunken with blood, line upon line, and precept upon precept*, is needful. Many more reflections of the most impressive nature might, on such a subject, have flowed from the pen of an author, whom every man of poetic and moral taste reveres as a poet, a patriot and a christian. M.

MEMOIR OF MRS. LINDSEY, BY MRS. CAPPE.

(In a Letter to the Editor.)

SIR,

York, Feb. 9th 1812.

I wish I were more equal to the task allotted me, of giving, to such of your readers as it may interest, some idea of the character of my late highly-valued friend, Mrs. LINDSEY, of Essex Street. Frequent personal intercourse in the early part of life, added to a confidential correspondence for more than half a century, may be supposed to have supplied ample materials, and in fact it has supplied them; my diffidence arises, not from any defect of this sort, but from the difficulty of selecting from the long series of past events that crowd upon my recollection, a few of the most striking, and of compressing the relation to be given of them within the compass that can be allowed in the Monthly Repository. It would be easy for me to descant upon her talents and her virtues; the activity, ability and zeal, with which she unweariedly pursued whatever might promote the general cause of scriptural truth and virtue, increase the happiness, or alleviate the distress of suffering individuals. But indiscriminate panegyric is not my object; far would she herself have been from desiring it; "Pray for me," was her constant language, "that the many failings and defects of a too irritable nervous system, may finally be subdued and corrected."

Mrs. Lindsey's father, Mr. Elsworth, of Richmond, in Yorkshire, died in early life, leaving a widow and two daughters; Hannah, the elder of whom, and the

subject of this memoir, was born in August, 1740. Elizabeth, the younger, a most lovely, amiable girl, died at the age of thirteen years, and being two years younger than her sister, and nearer my own age, she was my beloved and favourite companion, and I well remember her death at this moment, as my deepest and earliest affliction. Whilst her children were yet young, Mrs. Elsworth married the late very eminent Archdeacon Blackburne, the near neighbour and friend of my father, who was Mr. Lindsey's predecessor in the living of Catterick. Hence our early connection, and hence also, probably, in consequence of this marriage, those early associations were formed in the originally superior mind of Miss Elsworth, which powerfully tended to its expansion and vigour, and to fit her for the important station in after life, she was destined so eminently to fill. As it is edifying, where it can be done, to trace the several minute circumstances which lead, in their consequences, to events most important to the individual and to others in various ways connected; proving to demonstration that nothing happens by chance, and thus to obtain a transient glimpse of that more glorious development of divine wisdom and goodness which will be displayed when the great volume of providence shall be more clearly unfolded; I shall mention the following apparently trifling anecdote.

There lived in the neighbourhood of Catterick, a very excel-

lent old lady, who had originally been the companion and humble friend of the eminently pious Lady Betty Hastings, formerly well known in a large and extensive neighbourhood in the West Riding of this county, for her numerous charities, and whose younger sister, Lady Anne Hastings, was Mr. Lindsey's earliest patroness. He was on a visit at her house, where my mother accidentally met him. He had read with great interest some of the Archdeacon's celebrated publications, and finding my mother was acquainted with the family, asked her many questions respecting it; and she happened incidentally to mention, among other particulars, that Mrs. Blackburne had a daughter by a former marriage of uncommon talents. The thought immediately struck Mr. Lindsey, as he afterwards told my mother, that a young person so endowed and so educated, would be a most desirable companion for life; he did not, however, at that time make any acquaintance in the Archdeacon's family, but went soon after to reside in Dorsetshire, on a living given him by the late Lord Huntington. He corresponded, after this, for some time, with the Rev. Daniel Watson, who was warmly patronised by the late Bishop Law, and had afterwards the living of Middleton Tyas, in Yorkshire. Mr. Watson, in one of his letters, speaking of a visit he had lately made at Richmond, happened to mention Miss Elsworth as possessing uncommon talents; and this little circumstance confirming the prejudice in her favour made upon his mind by the accidental conversation already mentioned some years before, he wrote

immediately to inquire of Mr. Watson, (who was at that time the tutor of my brother, and resident in our family,) if he knew whether the young lady was disengaged, and in consequence of Mr. Watson's reply, Mr. Lindsey came to Richmond; and on a second visit, in the latter end of that summer, on the 29th of September, 1760, the marriage took place, Mrs. L. having just completed her 20th year. How little was it then foreseen that a sense of duty would at length compel Mr. Lindsey to make a sacrifice, which not only required his own utmost fortitude, but the aid and assistance likewise of such a coadjutor!

They continued to reside in Dorsetshire, until the death of my father, three years afterwards; when Mr. Lindsey obtained an exchange of the living he then possessed, for that of Catterick; not with any view to greater emolument, but solely from the desire of being nearer Richmond.

At Catterick, in the following year, I had the happiness of being first introduced to Mr. Lindsey. Residing with my mother at that time in the neighbourhood, I was invited by my old friend to spend a few days with them, and never can I forget the impression made upon my mind, by their conversation, their plan of life, the habits of self-denial it included, the great objects they had constantly in view, and the admirable means they adopted to secure the attainment of them. This was probably the more striking, from the circumstance of my having been for some time, after the death of my father, in the family of some distant relations of my mother's, who lived in great splendour, but whose cha-

acters were in every respect the very reverse of those I was now contemplating. How often was I not ready in secret to exclaim, with the widowed daughter of Naomi, "Where ye live, there would I live; your God shall be my God; where ye die, there would I die; and there also would I be buried."

In Mr. Lindsey were united the most amiable temper, the most unaffected humility, thinking nothing of himself and his own various attainments; the most ardent piety, and unbounded generosity and benevolence: qualities which were rendered still more attractive by his having been early introduced, immediately on his leaving college, to the most cultivated and highly polished society of that day, in the family of the Duke of Somerset; possessing as he did the rare talent of extracting the pure gold without any mixture of the base alloy of pride, ambition, self-indulgence, or the vain love of pomp and grandeur. A train of adverse circumstances, together with his great generosity to an only sister, had deprived Mr. Lindsey of his paternal patrimony. At that time, therefore, they had little more than the produce of the living, about 300*l.* per ann. with the addition of a comfortable house and garden, in a cheerful airy situation, without rent or taxes. Here then, the strict economy of both, and the extraordinary talents of my friend in her domestic arrangements, were qualities of first importance. During the remaining nine years that they continued at Catterick, I was their frequent and highly privileged visitor. Mrs. Lindsey had an apothecary's shop; a good assortment

of medical books and considerable acuteness in the discrimination of disease; to the poor, therefore, she was a skilful physician, not only supplying and preparing medicines for their relief, but generally administering them in person; and I remember, when frequently, witnessing as I did, her extraordinary success, I was wont to exclaim, "How should I exult if I had your knowledge and could thus apply it," she would calmly answer, "Exult, you would have no reason; do you not think that if it were the will of God these poor persons should recover, he could easily have employed other means of equal efficacy, without my fee-ble agency?"

They established a sort of Sunday School; the children of the poor, and some of the farmers' servants were divided into classes, and had such religious instruction imparted to them, on the Sunday afternoon and evening, as was deemed suitable to their respective ages and attainments, Mrs. L. taking the younger, and Mr. L. the elder classes. They were rewarded, according to their proficiency, with Testaments, Bibles, Prayer Books, Pilgrim's Progress, the Life of God in the Soul of Man, and many other religious books, wholly at the expence of their patron and patroness. But these were not the only instances of their bounty. Not a case of individual distress occurred which they did not endeavour to alleviate, if they could not wholly relieve. Will it be inquired, how charities so extensive could be accomplished with resources so extremely limited? I would reply, that the habitual self-denial of the shepherd of the flock, who desired nothing for

himself but the simplest fare, aided by their keeping very early hours, seeing little company, and the admirable family arrangements of Mrs. L. whose two domestics, (one man and one maid,) moved as it were by clock-work; aided further by her own personal activity and domestic knowledge, not only supplied the power of doing all this, but the house, the garden, the adjoining premises and church-yard, which my father had previously planted with ornamental trees, and adorned with wood-bines, laburnums, roses and jessamines, were kept with such perfect neatness that the whole appearance was that of cheerfulness and comfort, approaching somewhat to taste and elegance. The late Mr. Mason, so highly appreciated as a poet, and who had been an intimate college companion of Mr. Lindsey's, on making them a visit was much struck with this, and was disposed to celebrate my friend as a perfect model for the wife of a country clergyman.

But this was not the field, admirable as were her labours in it, where the singular talents of Mrs. Lindsey, and her strict adherence to principle, were most conspicuous. Far from ever urging her exemplary husband to accept of the splendid offers of great church preferment, which were made to him from time to time by the Northumberland and Huntington families, one of which offers in particular, would have led immediately to an Irish bishoprick, she entered fully into the views which compelled his refusal: and when, on his recovery from a violent rheumatic fever, in which he had continued twenty successive nights without sleep, and in which she had nursed him with an activi-

ty and judgment peculiarly her own, he said to her, that one thing only had disturbed his mind, the delinquency, as he deemed it, of continuing to minister in a church so far removed from gospel simplicity—"Then relinquish it," was her noble reply; "our wants are not many, and, in some way or other, the providence of God will enable us to supply them." At that time or soon after, the resolution of retiring from the church was taken, although it was not put in execution till nearly two years after, owing to some peculiar circumstances, which this is not the place to detail. They continued, however, to make gradual preparation, but not by diminishing their usual charities, or withholding other acts of kindness, in which their whole income was usually expended; so far otherwise, indeed, that during the last year, the small-pox having been very fatal in that district, they incurred the additional expence of inoculating all the children of the poor in their own large village, and in the neighbouring hamlets, most of whom Mrs. Lindsey attended in person, and with so much success, that she did not lose a single patient.

I shall not here attempt to detail the various results of this magnanimous resolution, the effect of an elevation of mind so exceedingly uncommon, more especially as I hope the time is not distant when the whole transaction, together with its important consequences, will be presented to the public by a much abler pen. I must not, however, omit saying, that every necessary preparation for the intended sale of furniture, plate and china, to defray the ex-

pence of their removal and to supply the means of present subsistence, to which their own very small private property was quite unequal, (being merely the interest of four or five hundred pounds settled upon Mrs. Lindsey,) was made by herself with the greatest alacrity and cheerfulness. I was at Catterick when Mr. Lindsey preached his farewell sermon from Acts xx. 32. and an equally affecting scene I never witnessed. I remained there till within a few days of their final departure, and a letter now in my possession from Mrs. L. written during that interval, dated Sunday evening, part of which I shall transcribe, will give the most accurate idea of the state of mind in which she performed her part of their arduous duty.

"This day is over, and my husband's presence made me as happy as I can be among this sorrowing people. Surely these impressions which arise from affection and gratitude cannot all die, and wholly miss of their first and best destination, the Author of all good. O that they may know and love him, through his poor creatures, and have his favour for ever! John's grief," (their man servant) like Mr. B's. was native, but stronger as his ties were: eight years indulgence and the habits consequent to be destroyed, or nearly so by removing to new scenes; and on such an occasion where no little resentments which so commonly cause removals and reconcile the mind to other places, stepped in to abate the sorrow. I am persuaded he will often be your visitor to inquire about me. Poor M. T. how she saddened me! She is perfectly stupified with grief. I have said and done all I can to reconcile her. We had no letter to-day but from Mr. Mason; I imagine all our more distant friends suppose we are gone. Two days more will accomplish this painful removal, and send us into the wide world again: but if the great Governor do but go with us, we shall have nothing to fear."

After finally bidding adieu to

Catterick, they spent one night with my mother and myself at Be-dale, where we then lived, and I accompanied them the following morning to Wakefield, where we spent a day or two with the late most excellent Mr. Turner, at that time minister there; and so much had the tone of my mind been raised by witnessing their magnanimity and courage, that it was not till I saw them drive away in the chaise which was to convey them on their doubtful pilgrimage, that I felt the full pressure of the loss I was about to suffer. In vain did I look around for comfort; friends and companions like these, were no where to be found; and the world appeared to my afflicted spirit like one vast dreary wilderness. But I am wandering, Mr. Editor, from my purpose, which is simply to demonstrate, from a few striking facts, that my friend was no ordinary proficient in the school of her sainted confessor; but like him was ready to relinquish ease, independence, popular esteem and even the power of being useful to others, when put in competition with the paramount duty of strict integrity in the sight of God, as the only mean of obtaining his favour.

After they took up their abode in London, Mrs. Lindsey did not relinquish her former habits of great activity and extensive usefulness. Among their numerous circle of friends, acquaintance, or other connections, there was not a sick couch that she did not visit, or a sorrowing family to whom she did not endeavour to administer consolation and advice; and so eminent were her services in this way, possessing as she did, the singular talent of always suggesting

the best means of attaining the desired end, and of going directly to the point most effectual to promote it, that her influence, under circumstances in themselves wholly adverse to her possessing it, was universal and truly astonishing.

The first great work in which she engaged, was planning Essex Chapel, and the house of the minister adjoining; daily superintending the various workmen employed in the building, and contriving how to make the most of the small allotted space; and I believe it will be admitted that there are few professional architects who could more completely have succeeded in their object. For some years after they first went to London, they had a small lodging in Featherstone buildings, Holborn, without a servant, and were under the necessity of exerting the most rigid economy. At length, however, when the worship in Essex Street was established; when, after some years, an uncle of Mrs. Lindsey's had left them for their joint lives, a considerable income; and eventually, when several of Mr. Lindsey's friends who admired and loved him, had bequeathed him considerable legacies; as they never expended much upon themselves, or materially altered their mode of living, they were enabled once more to extend pecuniary relief in various ways, to numbers of persons on a very extensive scale; and to gratify their benevolence still further by forwarding every charitable or useful undertaking;—such more especially as had a tendency to promote the great cause of scriptural truth, and holiness of life and conversation.

To the surrounding poor they

were also constant and daily benefactors, and, if labouring under disease, and that Mrs. Lindsey was unable to visit them herself, she was wont to bespeak the kindness and to call in the medical aid, of her brother, Dr. Blackburne, who had generally a long string of her poor pensioners upon his list. Need I add, “that the blessing of those who were ready to perish came upon them,” and that the tears of the orphan and widow will long bedew their hallowed grave.

I do not know that Mrs. Lindsey ever wrote any thing beyond the keeping up for many years a very numerous and extensive correspondence. She particularly excelled in the use of terms most appropriate to express her meaning; in the discrimination and acuteness of her remarks; in seizing upon the prominent traits in the character she meant to delineate, or in the event she designed to relate, and above all, in the art of condensing her subject. Her sketches, like those of a master, were real portraits. It was her particular wish in many instances that her letters should be destroyed, and therefore I do not think myself at liberty to give more than an extract or two from the very few I have remaining, by way of specimen and as serving to justify the character I have given of them above.

Speaking of a particular friend of their's whose faculties had been deranged by a stroke of apoplexy, she says,

“What a thousand embarrassments beset our worthy old friends by the calamitous state of their brother and all his complicated affairs! Not one thing can they do, or receive a penny of his, without taking out a statute of lunacy, and

that at present they cannot think right, hoping that he may recover his faculties, a thing contrary to all experience. when the disorganization of the brain has been so severe. Yet even under this awful business good is visible; it has arrested our three amiable young men, (his nephews) in their eager pursuit after the deceitful allurements of this transitory world, in which this poor weeping imbecile was enveloped, with all the previous requisites of a totally opposite character: scoffed out of his belief by an infidel partner, his first strong and tender affections broken and diverted from their proper course, which he felt and lamented but had not principle sufficient to remedy. How many hours of fruitless persuasion have we spent upon him! He loved us very much, and admired a virtue he felt visionary, but delectable. He has often said to his youngest sister, 'Oh such a woman as Mrs. L. would have done every thing for me, in a wile.' I wish ardently there may be any power left to recal him, in the solitude and restraint he is under, and which he understands perfectly, and submits to with tears when seen occasionally by one of the young men; but never inquires after his sisters or us. he has got a great attachment to a child who belongs to the house, who often amuses him, and whom he wants to buy that he may never part with him. But enough of this melancholy story, with profound gratitude for a more favourable lot."

Speaking of Dr. Priestley's farewell visit, previous to his going to America, she says,

"On Sunday the 6th," (April, 1794,) "he came to us and attended the morning service. Mr. Toulmin, of Taunton, (now Dr. Toulmin, of Birmingham,) happened to preach, and a more suitable sermon could not have been made on purpose, being composed under the impressions he had felt from the state of things—his own persecution, and his son's being driven with his wife and four children to America last year. He is an excellent preacher; has pathetic tones like Mr. L.; the chapel was quite crowded, (as Dr. P. had said he should be there if the ship did not sail till Saturday, which was expected,) and a very affecting sermon it was; every body felt it on one ground or other. My station was between two placid men, who bear with

composure the events of life; the one, just twenty years ago, beginning this worship, attended by the other, to be near if disaster had happened: witnesses to truth above the common rate, then both silenced. one from age, the other from open persecution, never more to be seen together till the resurrection. Mrs. Lee was compleatly overset; indeed, if it had not been a communion day, so that above half were gone out before, Dr. P. would not have got away, down stairs, till dinner time. The two friends were in such good health and spirits, soothing every body with good hopes of a future happy issue, that it was quite animating: nor are these the occasions under which my spirits sink, so that we passed a short and cheerful dinner-time; after which, the Doctor walked to Hackney to his wife, and to inquire how Mr. Belsham had gone through his first sermon. There was a chance of seeing him again on Monday, but an express called them to the ship early in the morning. Mr. Toulmin's sermon is printing, with one he preached here a few Sundays before: very good both, but his manner and voice were the most impressive."

Speaking of the same eminent person, in a letter written in 1803, seven years after, she says,

"By a letter from Dr. Priestley, he is in tolerable health, and very busy with some new and useful small publications. When finished, he says he shall retire with thankfulness, to close a happy life. Very few would feel this after such a variety of severe trials and in exile, but he can see only good under the divine government."

My deceased friend was habitually influenced by a deep sense of the power, the wisdom and the goodness of God, and by a firm belief that all things will work together for good, both in life and in death to those who sincerely desire to do his will as revealed in the gospel of Christ; and she had all the zeal, the ardour and the courage of a reformer, whenever an opportunity occurred of lending her aid in promoting the great cause, that of the strict unity of

God as taught in the scriptures of both the Old and New Testaments, to which the life of her most exemplary husband had so long been devoted. She was far from being elated by the uncommon tribute paid to her talents, and to that extraordinary energy of mind which enabled her to become a general benefactress to her relations and friends, and to many others variously connected. The following account of herself, drawn it will be confessed with no flattering pen, extracted from a letter written in the year 1797, will sufficiently prove and establish this.

"You have a thousand pleasant visions and gratifications belonging to your temper, of which I am quite incapable, from my irritable frame sadly increased by early impressions, in which pleasure was not an ingredient: duty and necessity have made me do some right things; nobody would love me if they knew me as I know myself, and therefore I never thought they did it much, and did not wonder at it. I have been more of a useful than loveable creature, from meaning well and taking pains to do what was allotted to me. This is not a good picture of your friend's mind, but it is a true one. My chief happiness has arisen from an union with one of the best, gentlest and most indulgent of human beings, and being employed in doing the rough work in the important station to which he was called, and which kept me from the world and its temptations, which ought to have made me better: but I have not caught his spirit, owing to the discordant particles of which I am composed,—I wish they may end with this corruptible body."

Nor was this an insulated feeling; it was her usual strain whenever she spoke or wrote of herself. I shall give one more short specimen from a letter dated the 29th of Sept. 1806.

"I begin at least to address you on this memorable day, which 46 years ago began the career of my distinguished happy destiny, marked throughout with

advantages for virtue and the divine favour, if my own insensibility to it, had not defeated the means more than it ought: yet I would hope so much good has been acquired as to lay the foundation of going forward hereafter, and may finally end in joy unspeakable."

Where is the heart so cold, as to read this without involuntarily exclaiming, Amen, so be it? Yes, my friend, thy painful struggles with a highly nervous irritable system, are now all over—they are vanished like the deepening shades of night, on the glorious approach of a summer's morning. Our separation probably will not be long, and when, "in some nobler mansion of our father's house," we meet again, how transcendent will be the transformation!

"The change will come: this active mind,

To earth's dark scenes no more confin'd,

Shall burst the chains with glad surprise,

And in the Saviour's image rise."

For the last four or five years, Mrs. Lindsey's health and active powers were visibly declining, and when I last saw her in the Sept. of 1808, her constitutional nervous irritability was painfully increased, heightened no doubt by extreme anxiety for her angelic husband, who had suffered repeated slight paralytic attacks and was calmly approaching the last month of his earthly pilgrimage; his composed benign countenance seeming to say, "All the days of mine appointed time will I wait, until my change come." She continued, however, her wonted exertions for the relief of the poor, and especially of the diseased poor, who are usually very numerous in the little narrow lanes and alleys of the Essex Street neighbourhood. Petitions of various sorts were almost daily pouring

in; the medical skill of Dr. Blackburne was in constant requisition for their relief, and his prescriptions were sent to an eminent druggist, and made up at the expense of their generous benefactress. The last letter I received from her, seven weeks ago, was dated on the 18th of Dec. and it has obtained with me a kind of sanctity as being her last letter. It is short, but written in her usual manner, containing many affectionate expressions of esteem and regard. "You I know," she says, "will be kind to me, whether I write or not."

On Monday (Jan. 13th) a party of her particular friends drank tea with her, and she appeared much as usual; they were struck, however, on taking leave, with the fervent manner in which she prayed that God would bless them; "as if," says Mr. Friend, "she had a kind of presage of her approaching dissolution." On the Tuesday evening, she had a slight paralytic seizure, which deprived her, the next day, of the use of speech: and the pressure on the brain increasing, she gradually sunk into a state of insensibility, without pain or suffering of any kind, until Saturday morning the 18th, when she calmly and tranquilly expired. It was her daily prayer that her last sickness might not be long, so as to be a burden to her friends, and her prayer was heard.

Happy will the writer of this imperfect memoir esteem herself, if any of those whom it may interest, and especially the young who are just embarking on the eventful voyage of human life, may be induced by the example of real excellence it exhibits, to

aim like the subject of it, "to perfect holiness in the fear of God." It will be seen that this principle, afflicted as she was by the most painful nervous irritability, was her support and consolation, a perpetual incitement to useful and benevolent exertion; and it like her, they are so happy as to have more enlightened views than others of the Christian dispensation, (that best gift of God to man) and to join in a purer worship, let them beware that they do not by a life of thoughtless dissipation, by conforming to the manners and gaining the habits of the fashionable world, around them, insensibly imbibe its spirit; and thus bring discredit on the sacred name they bear. Let not the question which has so frequently been asked with apparent triumph, have the specious sanction of their name for being again repeated; "What do ye more than others?" "How is the value and importance of your religious principles, exemplified in your temper and your conduct?"

If, on the other hand, this attempt at the plain statement of a few interesting facts should be read by any who on some subjects think very differently from the character here delineated; if it may not overcome their prejudices, at least may it improve their candor, and lead them to receive with caution those vehement theological anathemas, by whatever authority enforced, which consign to everlasting perdition whoever shall presume to question the peculiar dogmas of their own sect or party. The truly Catholic spirit, so happily evinced by the generous promoters of the British and Foreign Bible Society, has done much to soften and ameliorate the rancour

of these little party animosities and distinctions, and to hasten the dawn of that happy day, when all men shall "perceive" with the venerable apostle, "that God is no respecter of persons, but in every nation he who feareth him and worketh righteousness, is accepted of him."

I am sorry, Mr. Editor, to have engrossed so many of the pages of your Repository; but the subject is of no common occurrence; and the mere mention, when speaking of Mrs. Lindsey, of her talents and her virtues, could not have done justice to either.

I am your obliged and constant reader,

CATHARINE CAPPE.

Brief Memoir of the Rev. Edward Harries.

Died on Saturday the 1st of February in the 69th year of his age, the REV. EDWARD HARRIES, of Ascott, in the county of Salop.

He was the eldest son of an ancient and respectable family, received the early part of his education at the free grammar school in Shrewsbury, and was afterwards entered as a student at Magdalen College, Cambridge; where, in due time, he took the degrees of Bachelor and Master of Arts. His ancestors had been warm supporters of what are called high church principles, and the writer of this heard him, within the last six months, mention with self-congratulation, the change wrought in his mind, during his residence at college, chiefly by a perusal of Locke's "Letters on Government," and the "Independent Whig." At the usual time he took

orders, and was inducted into the livings of Cleobury Mortimer, and Hanwood, both in Shropshire. At the latter of these, which was within a mile of his principal place of residence, he did regular duty for several years, edifying his hearers, not only by the doctrines which he inculcated from the pulpit, but by the uniform integrity and benevolence of his life.

Mr. Lindsey's secession from the church, and the "Apology" which he published upon that occasion, made a strong impression upon his mind, which was remarkable not only for the acuteness of its reasoning powers, but for a degree of candour and freedom from prejudice, of which we unhappily have but few examples. He was induced to consider more deeply than he had hitherto done, the foundation upon which, what are termed, *gospel mysteries* are laid. He studied the sacred writings, and a number of the best compositions which have been given to the world upon this momentous subject; and the result of these inquiries is well and forcibly expressed by himself, in a sermon, preached at the Unitarian chapel, in Shrewsbury, a few months before his death:—"There have been many excellent books written by great and good men, with the best design, to reduce Christianity to the belief and worship of the One True God; but the plainest book on this subject is the New Testament."

Thus convinced that "Our Lord is One, and his Name One;" "that there is but One God, the Father; and one mediator between God and men, the man Christ Jesus;" he found himself unable conscientiously to read

many parts of the church liturgy ; he could only worship the Lord his God. No threefold being, to be united and separated at pleasure, was the object of his adoration ! He could only bow down before the God and Father of our Lord Jesus Christ ; and with feelings similar to those of his late excellent friend Mr. Evanson, he left out of the service all that appeared objectionable. His congregation seemed by no means displeased with what he did ; indeed the church was never so regularly well filled as during his ministry in it. But some person, probably of the neighbourhood, prompted perhaps by an attachment to tenets into the scriptural foundation for which he had never candidly inquired, wrote to the bishop of the diocese an anonymous letter, stating the manner in which the duty at Hanwood was performed. This letter, the bishop inclosed in one of mild remonstrance to Mr. Harries, who on the receipt of it could no longer hesitate respecting the course he ought to pursue. His living at Clebury he had before resigned, on account of a required residence ; and the advowson of Hanwood being his own, he immediately resolved to dispose of it.

During his ministry in the church, and omission of many parts of the liturgy, he seldom if ever enforced his own particular opinions, doubting perhaps of the strict propriety of doing so in that place, restricted as the clergy of the establishment are, in their interpretation of the scriptures : but before he finally quitted it, he judged it necessary to state to his hearers, (who usually consisted of double the number of his parishioners,) what those opinions were ;

which he accordingly did, in several successive sermons. After this time, he regularly did duty on Sundays at his own house, adopting first the form of prayer used at the chapel in Essex Street, and afterwards one composed for a congregation in the West of England, consisting of ten services. A few of his neighbours thought with him, and constantly attended ; but as he seldom touched upon doctrinal subjects, the few strangers who occasionally dropped in, had no chance of having their preconceived opinions shaken, and, of course, notwithstanding the impressive manner in which he delivered the service, and the high respectability of his character, the number of his hearers did not increase.

His life from this time passed in a succession of useful and honourable employments ; he was a builder, a planter, and the kindest and most indulgent of landlords ; never adding a shilling to the rents of his cottagers, but on all occasions desirous of increasing their comforts, and relieving their wants. Nor were his benevolent exertions confined to his family and neighbours : on many occasions, he stood forward as the powerful advocate of right and justice, and was happy in being the means, more than once, of materially benefiting those whose cause often falls to the ground for want of an able and disinterested defender.

His bodily frame was strong, and would probably have lasted long, had it not been for an inward complaint, from which he at times suffered much, and which he was well aware was likely at length to terminate his life : but he endured with true Christian fortitude, ardently praying that

his patience and resignation might still be equal to the trials which he who "does not willingly afflict the children of men," had mercifully allotted for him.

"The fervent prayer of a righteous man availeth much!" he supported his last illness, which continued through many weeks, in a manner which most strongly evinced the firmness of the rock on which he leaned for support. All his intimate friends were admitted in turn to his bedside, and to each of them he expressed the full satisfaction which he then felt in the principles which, upon entire conviction he had formerly embraced. He reposed with humble and grateful confidence upon the mercy of our great and good God, as declared unto us by our Lord Jesus Christ; and in "this faith first delivered to the saints," he found true rest unto his soul. The worthy rector of his parish, who was

his intimate friend, was one of those who conversed with him on his death-bed, and returning from his chamber, deeply affected, declared that he had hardly ever seen any one in so truly Christian a frame of mind!

May examples like this incite every one of us to look carefully into his own conduct and principles! Let us diligently search after truth, and follow its lead joyfully, whether into "good report or evil report;" and above all things, endeavour by the holiness, purity and usefulness of our lives, to "adorn the doctrines of our Lord Jesus Christ;" that through him we may be admitted into those heavenly mansions, where "there will be no more death, neither sorrow nor crying, but God himself shall wipe away the tears from every eye!"

M. H.

INTELLIGENCE.

Extracts from Mr. Wright's Journal of his Missionary Tour in Scotland, 1811.

[Concluded from p. 55.]

Stirlingshire. In this county there is some stir among the Anti-Burghers; one of their ministers is at present suspended under the charge of heresy. He seems, from a pamphlet he has published, to be a Sabellian. I visited *Falkirk*, where there are some Unitarians, though they do not meet regularly: there are some well-informed and steady friends to Unitarianism in the neighbourhood. I went to *Falkirk* with an expectation of preaching, but in conse-

quence of the miscarriage of a letter no notice had been given, and when I arrived it was too late. I had interesting conversation with several friends: and should have visited them again and preached there; but it was impracticable. At *Stirling*, I could find no opening for preaching.

Perthshire. In this county, I visited the following places.

1. *Blackford*. This is a village. There is one avowed Unitarian, and other persons favourable to the cause, in it. I preached in a room to about 100 attentive hearers; and had conversation on several subjects with a small party afterwards.

2. *Crieff*. Here are several Universalists, and some persons favourable to Unitarianism. I should have preached at *Crieff*, but a place could not be procured, and the day was too rainy to attempt preaching abroad.

3. *Perth*. The town-hall being engaged, a place could not be procured for preaching; but I had conversation and disputation with a few persons on theological subjects.

Angusshire. In this county, I was only at *Dundee*. I received information when too late, which will induce me, should I go into that country again, to proceed to some other places.

At *Dundee*, there is still a small, but pious, liberal and affectionate congregation, which has been preserved for many years by the labours, and steady exertions of our worthy and respectable friend Mr. *R. Millar*. I preached four times in *Dundee* to full, and most of them crowded, congregations, who were deeply attentive. I was told that so many people never attended Unitarian preaching before in that town.

Fifeshire. There are a few persons in this county who are Unitarians, but they live remote from each other. I visited

1. *Newburg*. Where lives a well-informed and steady Unitarian, with whom I had much pleasant conversation, but no opening for preaching.

2. *Kittle*. Here dwells a fine old man, an Unitarian, who was excommunicated for heresy, by the Scotch Baptists, 22 years ago. I had much agreeable conversation with him.

3. *Kirkealdie*. Here I preach-

ed in a hall to about 100 people, who were very attentive. I had a long conversation with several of them afterwards, in which we discussed most of the leading points in theology. I found them favourably disposed to rational views of Christianity.

Edinburgh. Though mentioned last, is not the least important place to the great cause in which we are engaged: on the contrary, I think *Edinburgh*, calls for and deserves our greatest attention in our exertions to promote Unitarianism in Scotland. In the Northern Capital there are at present two Unitarian congregations. The one meets in the Skinners' Hall Chapel, and is respectable as to numbers and the character of its members. The other meets in a hall at the head of the Anchor Close, High Street: and though small has respectable members also. I preached in the Skinners' Hall Chapel on Sundays, and in the smaller place on week-day nights. My preaching was made known by printed bills being posted in different parts of the city.

I preached 17 discourses in *Edinburgh*, had many interesting conferences with parties of friends, and much edifying conversation in a more private way. We had always good, generally large, congregations. Our largest audiences were estimated at 500 people: and were always deeply attentive to what was delivered. I was requested by the Skinners' Hall congregation to declare the Lord's table free, at the end of the public service, and afterwards to administer the Lord's supper, which I accordingly did with pleasure: regarding this as another triumph

over illiberality. The friends at *Edinburgh* have established a library.

The principal thing that is wanted at *Edinburgh* is a regular minister of good talents; and such an one both the congregations are very anxious to obtain, in which case I have no doubt they would be re-united. But one of the places was opened at a time while I continued there. The Unitarians have continued to increase, though they have laboured under every disadvantage, in a city where a higher degree of talent is requisite in a public speaker than, perhaps, in any other place in *Scotland*. There is good reason to think there are many persons in *Edinburgh*, who are either Unitarians, or favourable to Unitarianism, who will not regularly attend the meetings, until they can hear a correct speaker, of, at least, respectable abilities. Could a suitable minister be placed there, I am much of opinion that a very large and respectable congregation might be collected. This is not only of importance to the cause in that city, but also the country around it, as such a minister might find many places for occasional lectures at moderate distances from it. I have no doubt of the friends at *Edinburgh* doing every thing in their power to promote the comfort and usefulness of a minister, could they procure one. They possess much intelligence, liberality of sentiment and Christian affection.

At *Dundee*, too, the friends are desirous to obtain a minister, and it would much promote the cause if they could be furnished with one. They would do what they could for his support, and treat

him with every kindness. He would find several openings for occasional preaching, without travelling far from *Dundee*: and might do much to promote rational Christianity in that district.

It would also be an important thing, after ministers are found for *Edinburgh* and *Dundee*, for one to be placed at *Paisley*, as the minister of the congregation there, and missionary in the West of *Scotland*. He might go round his whole circuit every month, and preach in a number of places, where little societies either are, or will be formed. Three ministers thus placed in *Scotland*, in addition to Mr. *Yates*, at *Glasgow*, would supply the present wants of that country, and greatly accelerate the progress of truth and liberality. I have spoken the more fully on this subject, because I feel its vast importance to the cause, because our Scottish brethren are urgent on the subject, and because I consider an important end of Unitarian missions, is, by disseminating the pure doctrines of truth, to collect congregations, and prepare them for regularly settled ministers: and by ministers being settled with congregations as they are collected and established, the missionaries will be at leisure to labour in new directions, to publish the truth where it is not known, while in their way they visit churches which have been raised, either in whole or in part, by their labours. The field of action in the North is still extending; the prospect of success still brightening; but during the present journey I have found it necessary to confine myself on Sundays to those places where we

have congregations already, as their present circumstances demanded this attention.

The following are the subjects on which I preached during this journey :

1. The Unity of God. 2. The justice of God. 3. The love of God. 4. The paternal government of God. 5. The knowledge of the only true God, and that Jesus whom he sent is the Christ, the foundation of eternal life. 6. The mercy of God. 7. The humanity of Christ. 8. The Son of Man the Christ, the Son of the living God. 9. The doctrine of atonement. 10. Sacrifices. 11. Jesus the Mediator of the New Covenant. 12. Love to Christ. 13. What is meant by God being in Christ. 14. Glorifying in the cross of Christ. 15. The living God the Saviour of all men. 16. Universal restoration. 17. The Father greater than the Son, Christ one with the Father, and Christ and Christians one. 18. The love of God in making Christ a propitiation for sins. 19. Christ sent to bless mankind in turning them from their iniquities. 20. Eternal life the principal subject of the gospel. 21. Future judgment. 22. The future state of the righteous. 23. Future punishment. 24. The Spirit, and being lead by the Spirit of God. 25. Original sin. 26. Repentance. 27. The justification of the Heathen through faith. 28. The insufficiency of faith without works. 29. Isaiah ix. 6, 7. 30. Christ the first-born of every creature. 31. God no respecter of persons. 32. The doctrine of election. 33. Being born of God. 34. The imitation of Christ. 35. Prayer. 36. The cause and cure of the

fear of death. 37. Suffering, fatherly chastisement from the divine hand. 38. Christian liberty. 39. Christian communion. 40. Christian zeal. 41. Heresy, with a plain exposure of our religious sentiments.

The annual sermon which I preached on behalf of the Scotch Unitarian Fund, had an introduction on the nature of heresy, and consisted of three parts,

1. A statement of what we are. 2. Of the objects we have in view; and 3. Of the means by which we seek to attain them.

The following are the places preached at during this journey which had not been previously visited by an Unitarian missionary. 1. *New Town of Wishaw.* 2. *Strathaven.* 3. *Renfrew.* 4. *The Brigg of Johnston.* 5. *Blackford.* 6. *Kirkealdie.* Indeed I had been once before at *Blackford*, but had then no opportunity of preaching.

The retrospect of this journey gives me much satisfaction: every where I found our brethren ready to second my efforts to promote the cause of truth and righteousness, and found among them much hospitality and unceremonious friendship. Their Christian simplicity, progress in knowledge, brotherly affection and zeal, tempered with charity, much delighted me. May the blessings of divine providence attend them, and all the consolations of the gospel be ever with them!

The cause of truth and liberality has certainly made considerable progress in *Scotland*, since I was there before. The conceptions which I then formed of the people, and of the country, as a favourable soil for the spread of Unitarianism, are more deeply

fixed, and I am more fully satisfied of their correctness by what I have seen and heard during this last journey. Fully am I convinced that our attention ought to be steadily directed towards North Britain; among different parties there is some stir about opinions, and a variety of circumstances which are operating to produce more of the spirit of free enquiry and Christian liberality. The work is undoubtedly great, and the difficulties many; but they must give way before persevering efforts, if well-directed. Perhaps, no where are we more secure of the ground we gain than in the North, owing to the more steady habits of the people. May God crown with success our efforts for his glory!

*On the Christian Tract Society;
a Letter from the Rev. T.
Rees, to the Editor.*

SIR,

The interest which you have taken in promoting the success of the Christian Tract Society, an institution which may be said to owe its birth to your valuable miscellany, induces me to hope you will allow me a small portion of the space usually allotted to correspondents, for a short statement, explanatory of its present constitution and plans.

I hardly need inform your readers of its original design; which was, as expressed in the preamble to the rules, "to distribute amongst the poor small cheap tracts, inculcating moral conduct on Christian principles," without attending to those minor points of difference on matters of opinion which are seen to divide many persons who yet agree on the great

practical principles of the gospel. It was with the view of embracing all such persons that the general term "Christian" was applied to it, rather than any other of more restricted signification, which might appear to pledge the members to the peculiar tenets of some one sect or party.

By a reference to the tracts already published, now Fifteen in number, it will be seen that the principle which led to the choice of the title, has uniformly been adhered to in the books of the society,—no doctrinal topics having been admitted, except in a very few instances, wherein some tenet may have been brought forward for reprobation on account of its obvious tendency to sap the foundation of Christian morality. To carry the benevolent designs of the society into execution, it is provided, that "any pecuniary subscription shall be received, but that subscribers of half a guinea annually shall be entitled to vote at the general meetings: and that a donation of five guineas at one time shall constitute a member for life, with the same privilege."

The practice of the society, in respect to the distribution of its tracts, has, from the first, been to allot to each subscriber, without regard to the amount of his contribution, a certain number of every book on its publication; that is, twelve of each of those retailed at one penny, and six of each of those of higher price: and also to give to the members the privilege of purchasing quantities for charitable purposes at a very reduced rate: the scale of these prices may be seen in the catalogues appended to most of the tracts.

This practice was continued,

until the last annual meeting of the society in November 1811, when a new regulation was established, which changed the mode of furnishing the subscribers with those quotas of books to which the society considered their subscriptions to entitle them. This regulation provides that instead of allotments of new tracts being, on their publication, awarded to the members, a catalogue of all the books, with the prices affixed, should be sent to them by the Secretary in the month of January in each year, out of which they should be allowed to claim, at their own choice, books to the amount of their several subscriptions, provided they made their claim within three months from the date of the notice. A resolution was at the same time past, that by way of apprising the subscribers of its publication, a single copy of every new tract should be sent to each, as far at least as the Secretary might find this practicable.

Such is the present situation of the society in respect to the privileges of its members. The new plan has not yet been acted upon. Owing to some accidental circumstances, which it is needless here to specify, it was found impracticable this year to circulate the catalogues in January. They are however now ready, and will be very shortly sent to the subscribers. But as it is likely some difficulties may occur as to the means of conveying them to those members who reside in distant parts of the country, they will perceive that they will be affording us essential aid, as well as securing for themselves the more certain reception of their books, were they to point out to me the channel by

which their catalogues and parcels might be conveyed to them.

In calling, at this time, the attention of yourself and your readers, to this society, it affords me sincere pleasure to be able to announce its growing success; and the demands for the tracts already published have been of late so rapidly on the increase as to yield the pleasing assurance that they need but be known to be approved, and to furnish a happy earnest of the extensive and lasting benefits which may, under the divine blessing, result from our labours.

THOMAS REES,

Secretary.

Barnard's Inn, Holborn.

Feb., 18, 1812.

Dr. Marsh's Address to the Members of the Senate of the University of Cambridge; occasioned by the Proposal to introduce in that Place an Auxiliary Bible Society.

WE have at present two very extensive Bible Societies, the one founded in 1699, the other in 1804. Both of our Archbishops and all our Bishops (with the Prince Regent at the head) are members of the former: neither of the two Archbishops, and only a small proportion of the Bishops are members of the latter. The members of the former, now amounting to about five thousand, are exclusively Churchmen, no one being admitted to it without testimony of his attachment to the Constitution, as well in Church as in state. The members of the latter are much more numerous, than those of the former; but they consist of Churchmen and Dissenters indiscriminately. The two Societies agree in the very laudable object of distributing Bibles both at home and abroad, though the number of Bibles distributed by the latter, especially abroad, greatly exceeds the number distributed by the former. For not only are the funds of the latter much superior to those of the former, but those funds are employed in the distribution of Bibles only, whereas

the funds of the former are employed, partly on Bibles, partly on Prayer-Books, and partly on Religious Tracts, which are in unison with the doctrine and discipline of the Established Church.

From this short statement it appears, that the former, or the *ancient* Society, is not only a *Bible Society*, but likewise (what the other is not) a *Church-of-England Society*. With the former it is an invariable rule, in promoting Christian knowledge, to keep in view the doctrines, which the members of the Society believe and maintain. Especially where the Church of England is established, they consider it as *their* duty to promote Christianity, not under *any* form, but under that particular form, which, above every other they are *pledged* to support, which alone is the *tenure* of ecclesiastical and even of civil preferment. In conformity with that rule, the Society for promoting Christian Knowledge (the *ancient* Bible Society) distributes in its home circulation, as well the *Liturgy* as the *Bible*: for though in the spirit of true Protestantism, it acknowledges the Bible as the only *fountain* of religious truth, yet, it knows from the experience of all ages, that the waters of that fountain will be clear or turbid, according to the channel into which they are drawn. And as the members of the Society *believe* (though without reproach to those whose belief is different) that the doctrines of the Liturgy are *correctly* derived from the Bible, they consider it as their indispensable duty, to unite the one with the other. Indeed, uniformity of doctrine can never be produced without an adherence to this rule: for *every* Christian party either finds, or *supposes* that it finds, its peculiar doctrines in the Bible.—But this salutary rule, so necessary to promote uniformity, so desirable therefore by every true Churchman, cannot be observed by the *modern* Bible Society; for such a rule would not only be contrary to its present avowed object, but absolutely inadmissible from the very *constitution* of the Society. For it not only consists of Dissenters as well as of Churchmen: but an *equality* of power and interest between the two parties is the avowed *basis*, on which this modern Society is built.

It is true, that those members of it, who are attached to the Church, may so far correct the evil, that when they have obtained Bibles for distribution from

this Society, they may *of themselves* add Prayer-Books, and Religious Tracts in unison with the established faith, and that this correction will be rendered easy, if (as frequently happens) they are members also of the *other* Society. But, to say nothing of the question, whether it is not more advisable for Churchmen to adhere *wholly* to a Society, which, in proportion as its numbers increase, will supply their wants without the necessity of correction, the Dissenting members have the same resource with their brethren of the establishment, it being equally in *their* power to distribute Bibles in company with such Religious Tracts, as favour their *own* opinions, and are always at hand, whenever they are wanted. The principle of *equality* therefore, on which the modern Bible Society is formed, and which places Christians of every denomination on the same level, is upon the whole preserved: and in this *constitutional equality* there is evident danger, that the pre-eminence of the *established religion* should be gradually forgotten and finally lost.

It is far from my intention to be unfriendly or disrespectful toward those, whose religious opinions are different from my own. Though sincerely attached to the Established Church, and desirous of promoting its welfare by all fair and honourable means, I fully recognize the *natural*, and in this country, *legal* right of private judgment in matters of religion; and I should be ever ready both to deplore and to oppose every effort to abridge the freedom of religious opinion, or religious worship, which is exercised in this country by Dissenters of every description. But though I respect religious opinions in general, however different from my own, and respect them *because* they are religious opinions, yet I deeply lament that such diversity exists, not only because the greater the diversity the more abundant is the error, but because *religious* dissension, in consequence of our mixed constitution, is closely connected with *political* dissension. Religious dissension therefore in this country becomes a *political* evil; and as such should not be encouraged, though Dissenters of every description should for conscience sake be tolerated. This is the true line of distinction, which every Churchman should invariably observe; and I am convinced that every candid Dissenter, so far from resenting this open and honest avowal,

will do justice to the purity of my intentions. Indeed every man, who loves his country, will be ready to adopt a principle, which is calculated to promote political good, without producing religious evil.

Let us apply this principle to the modern Bible Society, as far as relates to the conduct of *Churchmen*: for nothing which is here said is intended as a restraint on the conduct of those, who dissent from the Established Church. They have full liberty to distribute Bibles, either alone, or accompanied with such religious tracts, as they may think proper: and if a Society consisting solely of Dissenters had been formed for this purpose, the members of the establishment would have had no right, either to interfere, or even to complain of it. Such a Society would have been perfectly consistent with those principles of toleration, which are happily established in these realms. But it is certainly a question for consideration among *Churchmen*, whether it is prudent to augment the power of such a Society, by throwing into its scale the weight of the *Establishment*. If Churchmen give the whole of their influence to the *antient* Bible Society, they retain the strength of the Established Church within its own channel, and thus contribute to preserve it. If they divide their influence, and still more, if they give it wholly to the modern Bible Society, they divert the strength of the Establishment into a foreign channel, where the current may at least be turned against them. In supporting the *antient* Bible Society, they have ample security, that they are supporting at the same time the *Established Church*: but in supporting the modern Bible Society, they have no such security, either in its constitution, or in the general friendship of its members. It is true, that the professed object of the modern Bible Society is to distribute Bibles without note or comment, and, in this country, according to the authorized version. But were it certain, that, as the power of this Society increases, the present avowed object would still be retained, we can have no guarantee that other objects, inimical to the Church, will not in time be associated with the main object. The experience of only seven years, under circumstances where circumspection has been peculiarly necessary, is a poor ground of consolation. The Dissenters, however well affected

in other respects, cannot be well affected to the Church, or they would not be Dissenters from it. Their interests in respect to religion are different from ours, and therefore must lead them a different way: and though we know from experience, that they can combine for the purpose of opposing the Church, it would be contrary both to experience and to the common principles of human action, to expect their co-operation, if the object in view was the interest of the Church. If we apply then the principle above-mentioned, that Churchmen should tolerate, but not encourage Dissenters, we shall find in it a strong argument against the promotion of the modern Bible Society. For, independently of the reason above-stated, that Churchmen should unite the *Liturgy* with the Bible, and thus prevent its misapplication to other doctrines, the very constitution of the modern Bible Society gives an importance to the dissenting interest, which otherwise it would never have obtained, and consequently brings a fresh accession of danger to the Established Church. That Churchmen by their association with Dissenters in this modern Bible Society, increase both the political and the religious importance of the latter, is too obvious to require illustration. And that this increase of influence may hereafter be applied in a manner not contemplated by those, who now inadvertently promote it, is likewise a position which cannot be controverted. But by increasing the influence of the *antient* Bible Society, we necessarily increase the influence of the *Established Church*: for the *antient* Bible Society is one of its firmest bulwarks. On the one hand, therefore, our encouragement of the *antient* Society must contribute to the welfare of the Established Church, while on the other hand, our encouragement of the modern Society, not only contributes nothing to it in preference to other churches, but may contribute even to its dissolution. Now if we injure, or even neglect to support our own Church, we shall hardly make compensation by our own distribution of Bibles in foreign parts. If our own Church, as we have reason to believe, professes Christianity in its purest form, the downfall of such a church, would be an irreparable loss, not to this nation only, but to the whole world.

Under these circumstances, I respectfully submit the question to the consi-

deration of this University, *which* of the two Bible Societies is most entitled to encouragement on the part of a body, whose peculiar duty (a duty so nobly displayed on a late occasion) is the support of the *Established Church*.

HERBERT MARSH,

Margaret Professor of Divinity.

Cambridge, Nov. 25, 1811.

The Report of the Manchester New College, removed to York, at the Twenty-fifth Annual Meeting, August 30, 1811.

The trustees of the Manchester New College, removed to York, have great satisfaction in being able to present to its friends so favourable a report of the state of its funds; and, which is much more essential, of its discipline, and the proficiency of the students.—The rental arising from the property in Manchester is increased; the interest also of the permanent fund increases gradually, in proportion to the additions made to it from the benefactions. The whole of these it has been the practice of former years to annex to the permanent fund; but, in consequence of the great additional expenses incurred in the acquisition of the lately purchased buildings, and on other accounts, the state of the general funds of the college would not admit of the appropriation, this year, of more than one half of their amount. The purchase alluded to has been made by the kind assistance of twenty-five gentlemen, who have agreed to advance the purchase money, on condition of its being repaid by small annual instalments. Of these gentlemen, the particular thanks of the trustees are due to the Rev. William Grindrod, of Chester, for the very liberal terms on which he has proposed that the sum advanced by him should ultimately become the property of the college; and to T. B. W. Sanderson, Esq. of Chewbent, who has ordered that his annual instalments should be paid, as they become due, into the permanent fund, together with the interest arising therefrom.—In these buildings, situated nearly opposite to Mr. Wellbeloved's, the classical and mathematical tutors, and all the students are comfortably lodged. They furnish, besides, commodious lecture and dining-rooms, with the several requisite conveniences. The trustees have hitherto

made no repairs or alterations, but what are absolutely necessary to the accommodation of the present society of students; but a considerable number of additional apartments may be fitted up, if required, at a very reasonable expense. The trustees have been greatly indebted to the unremitted attention of Mr. Thomas Smith, of York, who has, in the most judicious manner, and with the utmost attention to economy, superintended the alterations which have this year been made.—The subscription-list is considerably enlarged, through the activity and zeal of the deputy-treasurers: and the congregational collections a little exceed the amount of the last year. This mode of providing for the exigencies of the college, appears to the trustees particularly desirable, as it affords an opportunity to the several ministers, not only of extending the knowledge of this particular institution, but also of directing the attention of our societies, and particularly of the younger part of them, to the principles of religious liberty, and to the exercise of individual inquiry and judgment. On these accounts the trustees are desirous to return their thanks to those ministers who have already preached sermons for the benefit of this institution; and they beg leave to recommend a similar measure to the attention of other ministers and congregations throughout the kingdom.—The business of this institution is distributed among three tutors. The Rev John Kenrick, M. A. gives lectures on the Greek and Roman classics, on the principles of grammar, and on ancient and modern history, and superintends the exercises of the students of the first three years in Latin and English composition. The Rev William Turner, jun. M. A. undertakes the departments of mathematics and of natural and experimental philosophy, and also gives lectures on logic, metaphysics, and ethics. The Rev. Charles Wellbeloved, theological tutor and director of the Institution, gives lectures on the evidences of natural and revealed religion; on the principles of biblical criticism, and on ecclesiastical history; instructs the divinity students, and such lay students as may desire it, in the languages of the original Scriptures, and of the most important versions; critically reads over with them the whole of the Old and New Testaments; and from those pure sources, encourages them, each for him-

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self, to form his own views of the important doctrines of Revelation. He also pays particular attention, during the last two years of their course, to the formation of a proper style of composition for the pulpit.—The trustees are happy to say, that the general character given of the students by their tutors, for orderly and exemplary conduct, is highly encouraging; and that the annual examinations continue to be attended by many friends to the institution, with increasing pleasure and satisfaction. At the last examination, June 27 and 28, 1811, the first prize offered to students of the first three years for diligence, regularity, and proficiency, was adjudged to Mr. Hugh Ker, of Hull, the second to Mr. Thomas Crompton Holland, of Manchester, and the third to Mr. Robert Wallace, of Dudley. The prize for the greatest progress, during the session, towards the attainment of a just and natural elocution, was given to Mr. William Hincks, of Cork.—The number of students during the ensuing session will be twenty-one; eleven divinity, and ten lay students. Of the former Messrs. Manley, Hutton, H. Turner, and G. Kenrick, will be in the fourth year of their course; Messrs. Lewis, Brettell, Ashton, and Holland, in the third; Messrs. Wallace, and Bakewell, in the second; and Mr. Benjamin Mardon, jun. of Exeter, in the first. Mr. Hincks will not return during the next session, but the trustees hope that he will rejoin his fellow students at the commencement of that which will succeed it. Mr. Arthur Dean, the only divinity student who this year completed his course, is

settled as a minister at Stand, near Manchester.—In order to secure, as far as is possible, the respectability of the students who shall be educated for the ministry in this seminary with regard both to character and literary attainments, the trustees have resolved, "That, in future, no candidate shall be admitted on its foundation, but on the recommendation of three protestant dissenting ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course, he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are such as to qualify him for becoming a student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential to his admission."—All applications must be addressed to "The Rev. Charles Wellbeloved, York;" who will lay them before the annual meeting of trustees, at York, on the last Wednesday in June, at which meeting they will be taken into consideration, and those candidates preferred, who appear, from the testimonials produced, to be most eligible.—Letters on the subject of this institution may also be addressed to George William Wood, Esq. Treasurer, Manchester, or to the Rev. William Turner, Newcastle upon Tyne, by whom, or by any of the deputy treasurers, subscriptions and donations are received.

SAMUEL SHORE, Junr.
President.

Statement of the Funds of the College, June 30, 1811.

	£	s	d	£	s	d
Premises in Manchester, valued before the alterations at	4000	0	0			
Expence incurred in altering the centre building	79	3	10½			
	4792	3	10½			
Allow 2½ per cent for depreciation	119	16	1½			
				4672	7	9
Permanent Fund, June, 1810	645	4	0			
Addition made thereto, June 30, 1811	44	12	6			
				689	16	6
Premises in York, first instalment of Purchase-money				200	0	0
Subscriptions in Arrear				77	8	0
Balance in the Treasurer's hands				16	1	1
				£5655	10	7

GEO. WM. WOOD, Treasurer.

Manchester Presbyterian Meeting.

The Christmas Quarterly Meeting of Presbyterian Ministers, in Manchester and its vicinity, was held at Dob-lane chapel, near Manchester, where the Rev. Mr. Jones regularly officiates. Mr. R. Smethurst introduced the service, and Mr. Grundy preached from John xviii. 38. to a crowded congregation. Mr. Johns was chosen supporter to Mr.

Smethurst at the next meeting, which is to be held at Chowbent, in the spring. Eighteen ministers, and above forty lay gentlemen, dined together at the White Bear in Manchester. The business of the Lancashire and Cheshire Unitarian Book and Tract Society, to which there has been an accession of several new members, was transacted the following morning.

W. J. Secretary.

OBITUARY.

MR. GEORGE CARTER.

1812. Jan. 5.—Never was a more striking instance of the uncertainty of human life exhibited, than in the recent death of Mr. GEORGE CARTER, of Bridport. On Sunday the 5th instant, in the vestry belonging to the Unitarian chapel in that place, just before the morning service, in apparently good health, he dropped suddenly by the side of the minister, and was taken up a senseless corpse. He expired in the 64th year of his age. How true is the common observation, that we know not what a day may bring forth, and what a solemn call is it upon all persons to be habitually prepared for death and eternity!—In very early life Mr. Carter was subject to fits, which, it is supposed, impaired his faculties; but though deficient in judgment, his memory was remarkably retentive of passages of sacred scripture, and psalms and hymns used in public worship. He seemed to have had very serious impressions of God and religion made upon his mind in his youth, which, instead of being erased, were strengthened by time. He was always shocked when he heard profane language. He took so much delight in attendance on public worship, that, without doubt, the Lord's day was to him the happiest day in the week. Though unable to form accurate ideas of the points on which the various denominations of Christians differ, he thought that all of them ought to cultivate mutual candour and love, and was always displeased whenever he heard any of them consign others over to eternal perdition, for differing from them in religious sentiments, and not believing just as they do. He has told the writer of his short sketch, who had daily inter-

course with him for a considerable number of years, and who greatly feels the loss of him, that when questions have been proposed to him respecting the Unitarian doctrine, he has replied by quoting the following passages of scripture, and others of a similar import: "Hear, O Israel, the Lord thy God is one Lord;" "Thou shalt worship the Lord thy God, and him only shalt thou serve;" "God is a spirit, and they that worship him must worship him in spirit and in truth;" "When ye pray, say, Our Father, which art in heaven;" "There is One God, the Father, and One mediator between God and men, the man Christ Jesus."—He had not sufficient acuteness in metaphysical distinctions, to perceive, how consistently with these plain and express declarations, any other being, besides the Father of all can be a proper object of adoration and worship, or how the "one mediator between God and men, the man Christ Jesus," can himself be the very and eternal God.—For some years, Mr. Carter officiated as clerk in the chapel, with much seriousness and propriety, and also daily employed himself in going round to poor families in the town to teach the children to read, so that he was by no means a useless member of society and the Christian church. That eternal life is the gift of God by Jesus Christ, and therefore gratuitous, and not the strict claim of human merit, is maintained by the most zealous advocate for the necessity of good works. The best of men must rely on the divine mercy for final acceptance and salvation. If, however, at the great and impartial day of accounts, regard be had, and surely

regard will be then had to *qualifications* for future happiness, arising from a detestation of vice, a love of piety and virtue, and sincere endeavours to do one's duty, according to the abilities which God has bestowed, the humble subject of this Obituary, will be in a much more eligible condition than thousands who now stand high in fame. It is an equitable rule of the divine government, that as on the one hand, proportional improvement is demanded of superior advantages, so on the other, "to whom little is given, of them is little required."

Bridport, Jan. 11, 1812. T. H.

1812. Jan. 21, In London, aged 76, ANN, the relict of JOHN JEBB, M. D. "Mrs. Jebb was the eldest daughter of the late Rev. James Torkington, Rector of Little Stukely, in Huntingdonshire, and of Lady Dorothy Sherard, daughter of Philip, second Earl of Harborough. She was married to Dr. Jebb in 1764, when he was in the height of his literary reputation at Cambridge. The Dr. it is well known, engaged in some very serious controversies with the University, particularly on abolishing subscription to the 39 articles at the time of taking degrees and on public annual examinations of under-graduates. These disputes found exercise for the first talents at that time in the University, and Mrs. Jebb was not content with being a silent observer; she became the active opponent of Dr. Powell, the master of St. John's College, who conducted the other side of the controversy, and who felt as sensibly the point of Mrs. Jebb's pen, in the public prints, as he did of the learned Doctor's. It was in reference to the force of argument contained in a smart pamphlet, written by Mrs. Jebb on the same subject, under the signature of "Priscilla," that the late Dr. Paley said, at the time, 'The Lord had sold Sisera into the hands of a woman.' When Dr. Jebb, having embraced some speculative opinions, which he thought, made it necessary for him to resign his preferment, and leave the church, settled in London, he became a physician, and a

strenuous reformer. No name is better known among the advocates of parliamentary reform, than that of Dr. Jebb: the active energy of Mrs. Jebb is also well known: being an invalid, she lived a retired life; but her zeal rose to the full level of her husband's—she saw with the same quickness, glowed with the same ardour; and wrote occasionally with the same spirit. But Mrs. Jebb was not more distinguished for the vigour of her mind, than the qualities of her heart. She was a Christian, without bigotry; a moralist, without severity; a politician, without self-interest or ambition; a sincere friend, without disguise and without reserve. With considerable powers of mind, she possessed all the amiable softness of the female character. With as few failings as could well fall to the lot of humanity, she exercised an unlimited candour in judging those of others. Candour and benignity were the prominent features of her character. Her friends, therefore, were numerous, and she could not have a single enemy.—These superior qualities of mind and heart were lodged in a body of the most delicate texture. The frame of Mrs. Jebb was extremely feeble, her countenance always languid and wan. She used to recline on a sofa, and had not been out of her room above once or twice these 20 years—she seemed the shadow of a shade, or rather all soul and intellect, like one dropped from another sphere. For her ardour and patriotic firmness, mixed with urbanity and gentleness, and occasionally brightening with innocent playfulness gave that to her countenance, which the mere bloom of health cannot bestow, nor the pen describe; it gave a singular interest to her character: it can only be felt, and will be lastingly remembered, by her surviving friends.

M. Chron. Jan. 27, 1812.

Lately, Mr. MILFORD WINDEATT, Jun. of Totnes, Devon: of this pious young man, we shall be glad to receive some account from any one of our correspondents acquainted with him.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

The Christian's Survey of the Political World.

The falsely called *National Society*, for the education of the poor, has taken into consideration the plan of union of their diocesan and district committees, and have made such resolutions as naturally arise from the connection between the corresponding societies. It is a very judicious plan: as thus a constant communication will be kept up between the members of the established sect and the whole seems to have been formed upon the system of those corresponding societies, which a few years back were the object of the vigilance of government. One regulation only respecting the children to be educated claims our attention:—It is in the following words: “It is required that all the children received into the schools be without exception instructed in the liturgy and catechism, and that in conformity with the directions in that liturgy, the children of each school do constantly attend divine service in their parish church, or other place of public worship under the establishment, wherever the same is practicable, on the Lord’s day, unless such reason for their non-attendance be assigned, as shall be satisfactory to the persons having the direction of that school, and that no religious tracts be admitted into any school, but which are or shall be contained in the catalogue of the Society for promoting Christian Knowledge.”

The members of the established sect have thus taken due pains to instil such notions into the children, as may, it is to be presumed, preserve them from imbibing the principles of any other sects. And this would be a great point, if the established sect had a great majority over the other sects. But as it is, happily, in a minority all these pains will be to very little purpose. Their children will mix with other children, and the defects of the liturgy and catechism, will sooner or later be pointed out. The farther the falsely called *National Society* proceeds, the less danger do we apprehend to the cause of liberty, religion and truth; and the more pains are taken to bend the tree in one direc-

tion, with greater force will it go afterwards in the contrary direction, when the mind is left to its own exertions.

Our sentiments on this *National Society*, or as it is more properly called, and we shall hereafter give it that name, *The Anti-national Society*, have received great support by a debate. And the result of it, in the court of *Common Council* of the metropolis. A motion was made to grant five hundred pounds to the society, and the argument on which it was founded was—it became the city to encourage an establishment for the benefit of the established sect. The motion was opposed by *Alderman Goodbehere*, who considered the society not to be national, not formed to unite and increase universal harmony, but to disjoin man from man. The great merit of Lancaster’s plan was its comprehensiveness, but the exclusion of this new society, appeared to him unworthy of support. *Mr. Quin* disapproved equally of the title assumed by this new society, whose propriety he called in question, because the members of the establishment in England and Wales did not form one half of the population of those countries, nor one fourth of the population of the United Kingdom. He then entered into a comparison of the merits of the Lancasterian and the Bellian schools, giving to the former, independently of its enlarged liberality, a decisive preference over the latter, in every thing relative to education. He insinuated the state of education in China, where every child was educated in reading, writing and cyphering, without any regard at all to religion, as in that country was no established sect to domineer over the others; and to that and to the attention paid to education might be attributed the peace and tranquillity of that extensive empire. It was too much for this new society to say, that it would be fatal to the state as well as their own sect, if the poor were educated in any principles but theirs, principles of so small a part of the community. He saw the rising of a persecuting spirit in this business, which he hoped the Dissenters

would resist, or they would be crushed by it. *Mr. Dixon* declared, that the establishment was a most tender mother to all descriptions of people, and he would defy any one to shew that it had ever evinced a persecuting spirit. The speaker forgot the persons burned in the reigns of Edward the Sixth, condemned to the stake in the reign of Queen Elizabeth, burned in the reign of James the First, and the punishments inflicted on nonconformists in the reigns of Charles I. and II. *Mr. Blundell* was astonished at the insensibility of the clergy of the establishment to the education of the poor, and did not know of any thing done by the new society, except raising subscriptions: whereas Lancaster had educated thirty thousand children, before he applied for assistance. *Mr. Pearsall* read a letter from Newport, stating that the children of Dissenters at the Bellian school there, were not permitted to accompany their parents to the places of religious worship of their own persuasion. *Alderman Birch* expressed his surprise at the question: What was the national religion? The constitution of the country had interwoven the established sect with the state, not that the sect should be political, but that the state should be religious. The court therefore ought not to assist in the education of the poor of any sect, except that which is established by law, and he begged the members of that court to consider, that they sat in the corporation as members of the established sect. *Mr. Waithman* considered the new plan to have originated in no other motive than opposition to Lancaster, and the cry of the church being in danger, was raised to assist this grand cause. If they succeeded in beating down Joseph Lancaster, he did not know, what would become of the funds: but he believed the country would hear little more about the National Society. Churchmen saw no danger in universal ignorance, but were quite alarmed at any education, except in their own religious doctrines. Every man in the community was entitled to his fair chance of rising by his merit, but this chance was withheld, if the first rudiments of education were denied to him. The number of Dissenters was owing to the carelessness of the clergy, for who would risk an ague in a cold church, to be set asleep by the drowsy discourse of a preacher without energy or talent? Preachers of energy

and talent were generally excluded from the regular churches, and therefore people went elsewhere to hear better preaching: and if the careless and slovenly conduct of the ministers of the established sect increased the number of Dissenters, they had no right to attack men for dissenting. On taking the votes, the numbers were for granting five hundred pounds to the Anti-national Society, forty seven, against the grant fifty-three, and it must afford satisfaction to every liberal mind, that the new scheme of illiberality has been thus defeated.

The established sect has met with more defeats. The victory obtained at Cambridge by the *Bible Society*, has been followed up by similar triumphs in other places. Meetings have been called and numerous attended at Huntingdon, Buckingham, Bedford, Hertford, —at which the principal nobility and gentry of the counties attended, and in all the same spirit of liberality was manifested. Auxiliary Bible Societies were founded, and the members of the different sects, whether established or not, concurred in the great design of promoting, to the utmost of their power, the diffusion of the scriptures. We rejoice in seeing the hearty concurrence of all parties in this holy object, and trust that it will produce the beneficial consequence of love to each other, and a firm union in the principles of the religion of love.

But the Dissenters have cause of alarm from another quarter, and the *Toleration Act* will be of little use to them, if the interpretation that has been generally acted upon for the last hundred years, should be superseded by one, which after this generation, will leave them entirely without ministers. It is now advanced that a minister, previously to the receiving of his licence, should have a certificate signed by certain members of a congregation, signifying that he is their approved minister. But according to the system of Dissenters, and a very proper system it is, a man is not settled a minister till he has been approved of by the congregation. How then can the congregation approve of him, unless they hear him: and if they sign this approbation, they bear witness, that he has preached without a licence, that is, has offended the law, on which these licences are founded. The question will be argued in this and other cases and judgment given next term, at which time

the Dissenters will know the ground they stand on, and we should suppose take such measures as the case requires, and the liberality of the times will not think inexpedient. The established sect disavows persecution; of course they cannot countenance a measure, that would deprive their brethren of other sects of teachers. This would be a refinement of persecution, which has escaped the sagacity of former times, and would render toleration nugatory: and the more we think of it, the more are we impressed with the solemn words of our Saviour, 'My kingdom is not of this world;' it cannot be upheld by its rules of politics, nor destroyed by its censures or persecution.

But difficulties arise, it seems, in the *Establishment*, and recourse is had to temporal jurisdictions on the subject of their ministers. A gentleman, supposed to be of the evangelical persuasion, has been elected into a lectureship, to which it seems the confirmation of the bishop is necessary. In this case it has been denied, the prelate declaring, that he cannot conscientiously approve of him, and the object of the motion was to compel the bishop to give satisfactory reasons for this refusal. With this the court would not comply, and the elected minister has one resource left in laying his complaint before the archbishop. A court of law would indeed be curiously employed in sifting the merits of a knotty point of divinity, in which the bishop and the priest chance to disagree. But much is to be said on both sides of this singular case. The bishop is to look to the edification of his flock, and though preaching, in his opinion erroneous, may be approved of by a congregation, his pious cares will be employed, that they should have better instruction. As the making of priests and deacons rests with the bishops, their superintending care seems equally requisite after they are made: but such difficulties could not occur in a community, framed on the plan of the gospel, where the idea of going to law on the nature of their own officers would seem as strange as did to Paul the application to Pagan tribunals on differences between Christians.

The Catholic Question is at rest for a time in *Ireland*. The government has gained its point, in the conviction of one person under the Convention Act, and has used its superiority in a manner, which we hope will conciliate all parties,

and bring them to a better temper in this great question. Mr. *Kirwan*, on the cause being given against him, was not apprehended, but permitted to be at large, and, when brought up for judgment, a trifling fine was imposed upon him, and he was released. The judges in passing sentence spoke with great asperity: but the main point is settled, and as government has withdrawn all the other prosecutions, and the Catholics are still at liberty to present petitions from their several districts, we do not see why they may not continue their exertions within the limits allowed to them; and the cause of liberality has not lost any thing by this conflict. Indeed, as one verdict was for them, and one against them, neither party has cause of triumph over the other: if they wish to triumph, let them do it, by shewing which can give up the most to the other, which can most prove themselves to be Christians, by possessing most of that temper, which was in Christ, our common Lord and Saviour.

The *Regent* is now without restrictions. The situation in which he was to be placed, occasioned much discussion, and the great question was, Is there to be a change of ministry? Time has proved the conjectures of the Opposition, as they are called, to be fallacious; and Mr. *Perceval* is still prime minister. A sort of negotiation was entered into, through the mediation of the Duke of York, between the Prince and the lords *Grey* and *Grenville*, and the letter of the Prince to the Duke, and that of the lords to him in reply, have been published. The lords conceived, that they could not take part in the administration, under or with the present minister, and the Prince's letter manifested such sentiments with respect to Ireland and Spain, as rendered it not very expedient for these lords to be in the cabinet. *Marquis Wellesley* has however resigned, but there seems to be little likelihood of a change of measures.

The Prince had scarcely taken his independent seat in the council, when there was a rumour of peace with *Sweden*, and overtures were said to have arrived to this purpose. Such a proposition was not unlikely to come at the time it did, as it might suit the purpose of the great Ruler of the Continent, to make an application, when a change in the councils of the sovereign was to be expected. The quarter, from which it comes, may

excite an apprehension of insincerity: yet peace is so delightful a sound, that the very naming of it affords joyful expectations. What will posterity think of these long and bloody wars, in an age pretending to be enlightened! Could the prince give peace on a solid foundation, what an honour to the regency!

Spain has been doomed to present, besides the various acts of marauding parties, two splendid achievements. In the one, the French; in the other, the English, were victorious. The latter took a town, the former subdued a kingdom. *Valencia* is one of the most beautiful and fertile provinces in Spain. Its independence rested on the preservation of its capital, but the defeat of the Spanish army, under Blake, left it without any other resources, but what was within its own walls. No army arriving to relieve the place, it was compelled to capitulate, and the French obtained there an immense booty, and took a vast number of prisoners. Such an acquisition gives them incalculable advantages, which are feebly balanced by the prowess of the British troops, in the taking by storm of the city of *Rodrigo*. By all accounts, this was a most gallant action; but its effects on the war cannot be great, unless Lord *Wellington* could, from that quarter, force an entrance into Spain. The capture of the place has, however, added new dignities to the general. By the English Regent he has been created an Earl, and by the Spanish Regency a Grandee of Spain, and Duke of the city of *Rodrigo*.

A change has taken place in *Cadiz*, and a new regency has been appointed, in which the Duke of Infantado, the ambassador here, has a place. It has addressed the nation with great energy; but its language will not be heard in many places. The common people do not seem to require much addressing, but the *Cortex* has not yet shewn men by whom a falling country may be preserved. If we had seen a manly edict, declaring the fall of the Inquisition, some hopes might be entertained of them; but it is a melancholy reflection, that our arms may be a means of restoring that iniquitous power, which, wherever the French appear, ceases to exist. In *Portugal* also, the edict on censorship gives little encouragement to expect, that our intercourse with that unhappy nation has tended to introduce the manly

sentiments of freedom, for which our country has been distinguished.

In *Sicily*, the British interest has prevailed, and discoveries have been made, which will prevent the island from falling into the hands of the French, and secure such an authority to the country party as ensures a much better government for the future. The *Turks* and *Russians* carry on the war more languidly. French troops are increasing in the North of Europe, and rumours continue on float of a rupture between *France* and *Russia*, but the foundation on which they rest grows more and more precarious. In the *United States*, as far as words go, the aspect of affairs is not pleasant; but still an absolute state of war is remote, though apprehensions of rupture increase! How happy would it be for the world, if, in the negotiations of states, the maxim of doing to each other as they would wish to be done by, could be more generally applied. In the *Spanish Colonies* every thing wears more and more the appearance of independence. We do not speak this of one, but of all: and Mexico, in which the power of the mother country is the strongest, will probably, before the end of the summer, shew itself far from having been subdued by the late defeats of the insurgents.

In *Parliament*, the chief debate was on the subject of Ireland, which occupied several days, and gave opportunities for a declaration of sentiments in both houses. In the upper house, a division in the cabinet was perceived by the avowal of Marquis Wellesley of favour to the catholics, and, in the other house, the general current of opinion ran on their side. Their opponents supported themselves by very feeble arguments, and every thing wears an appearance of increased toleration; and, if it is true, as recently reported, that it is no longer to be a cabinet question, we cannot doubt, that religious differences will cause less confusion, in future, in the united kingdom. The minister triumphed completely in all his arrangements for the regency, and has found no difficulty in those relative to finance. The disturbances at Nottingham occasioned some debates, in which, notwithstanding the severity of the measures proposed, on account of the urgency of the case, the arguments used by Sir Samuel Romilly on the necessity of improve-

ment in the criminal law, seemed to have an effect on the house. The application of death to such a number of offences makes us appear in very strange colours in foreign nations, and we are in this case a remarkable contrast to the Chinese, who are so extremely tender on this head that sentence is not passed till the whole has been revised by the superior councils. It would be worth while to have it ascertained, whether, in that very populous nation, influenced by the principles which we derive from revelation, the number of criminals bear any thing like the proportion to their population, that it does in our supposed enlightened country.

NOTICES.

The Rev. Thomas Belsham will shortly publish *Memoirs of the late Rev. Theophilus Lindsey, M. A.* including a Review of the Controversies in which Mr. Lindsey was engaged; a General Account of the Progress of the Unitarian Doctrine in England and America, in consequence of Mr. Lindsey's Writings; and many interesting Anecdotes and Letters of Eminent Persons lately deceased.

The London Unitarian Book Society

are about to put to the press, a new and cheap edition of *William Penn's Sandy Foundation Shaken*.

Another Tract, by the author of *William's Return, The Twin Brothers, &c.* entitled "An Affectionate Address to the Poor," is printing by the Christian Tract Society.

Dr. Toulmin has in the Press, a Third Edition of his "Manual of Prayers for the closet."

CORRESPONDENCE.

Although our present No. has run a half-sheet beyond our usual quantity of letter-press, we find ourselves unable to introduce several articles that are pressing for insertion. On the subject of the *Toleration Act*, which we stand pledged to take up it may, perhaps, suffice for the present to observe, that the matter is *sub judice*; and that a decision will be made next Term, (in the month of April,) on the two following important points, viz. 1st. Whether the Acts of William and Mary, and the 19th of the King, extend to any but the settled ministers of separate congregations; and 2nd, Whether they warrant magistrates in demanding from persons, applying to qualify, under the above-mentioned statutes, certificates of their being the settled ministers of separate congregations. If the decision of the court on these points, be in favour of the Dissenters, the law as it now stands, is sufficient for their protection; if otherwise, constitutional measures will doubtless be taken to gain and secure a legal toleration. We await the determination of the court with some anxiety; and till it is known shall suspend our strictures.

In answer to an inquiry concerning the contributions to the resistance to Lord Sidmouth's Bill, we can only say, that we suppose the Two Societies will, in due time, publish their Reports, including statements of their funds.

ERRATA.

p. 45, Col. 1, *et passim*, for "Bowyer" read *Bouyer*.

51, Col. 1, l. 3, for "1812" read 1811.

63, 3 lines from the bottom, dele comma after Dissenters, and insert a colon.