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BIOGRAPHY.

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SIR,

The biographical department of your instructive miscellany is not the least important, in point of utility and entertainment. But I see no reason, why it should be limited to the characters of ministers, as I think it has hitherto been. The memoirs of those who have appeared in obscure and humble stations, though they may carry with them less éclat, will not be destitute of interest. On the other hand, they will afford examples more adapted to general imitation. Permit me then to afford a sketch of this kind. The classical Mr. Spence, 52 years since, exhibited a detail of the learned attainments of a taylor in Buckinghamshire†. Allow me to

tell a tale of a taylor of a village in Devonshire, whose intellectual pursuits were not less conspicuous: and though they did not, like those of the former, consist in the acquisition of the dead languages, were more calculated to enlarge the mind and form the Christian character, and were, actually, united with distinguished moral excellence, sound judgment and useful exertions. My narrative is short and consists of but few particulars. But the letters annexed to it, will shew the man; and if I mistake not, exhibit a portrait, drawn by his own pen, that is calculated to please, to raise esteem and excite emulation.

I am, Sir,

Respectfully Yours,
JOSHUA TOULMIN.

* On reviewing the date of this interesting communication, we feel it necessary to apologize to Dr. Toulmin and our readers, for having so long kept it back. The present enlarged size of our work will, we trust, prevent any similar delays, in future.

ED.

† In a piece, entitled "A PARALLEL; in the manner of PLUTARCH; between a most celebrated Man of Florence, and ONE, scarce ever heard of, in ENGLAND. By the Reverend Mr. Spence." First printed in 1757, and re-published in 1761, in the 2d Volume of FUGITIVE PIECES. By several Authors. Printed for R. and J. DODSLEY.

A Memoir and Four Letters of Mr. Bartholomew Hoare, a Taylor, at Musbury, near Axminster, Devon.

The Four Letters here offered to the public eye, will give the reader a just idea of the talents, disposition and character of the writer.

The First affords a general view of the principles on which he separated from the Church of England. It was written in vindication of

his conduct, to remove the impressions made on the mind of a lady, in whose family he was employed to work by the day, by the representations of the clergyman of the parish, who was incensed at his becoming a Dissenter. It was addressed to the gentlewoman of Lady Drake, a person of reading and of a liberal temper, the daughter of a minister in Switzerland. The effect of it is not now accurately recollected; except, that I apprehend, after a time, he recovered some share of the business of the family.

The Second Letter is a vindication of separation from the Church of England, on Unitarian principles; in which the point is forcibly argued. The gentleman, to whom it was written, was a man of reflection and good sense, a great admirer of Dr. Foster's *Devotional Offices*, a devout contemplator of the works of Nature, especially as they offer to view on the sea-coast. He afterwards became a regular attendant, during my ministry, at the dissenting meeting-house, in Colyton. His residence was at Seaton, on the coast, between Lyme and Sidmouth: where he carried on, with reputation, an extensive trade in the grocery line.

The Third Letter offers the sentiments of the writer on an ordination service, to the consideration of his much esteemed friend and pastor, the Rev. Samuel Slater, a native of Ilminster, in Somersetshire, who received his academical education at Taunton, and died minister of the congregation of Protestant Dissenters at Colyton, March, 1761, in the vigour of life, greatly respected and beloved, as a very acceptable preacher, of

liberal sentiments and spirit, and a worthy character in every view. The gentleman, to whose ordination the letter refers, was the Rev. Benjamin Kiddel, a native of Tiverton, in Devon, who pursued academical studies under Mr. Moore, at Bridgwater, Somersetshire, and was the nephew of Mr. Moore, who gave the charge, a respectable minister at Plymouth, and author of a judicious and liberal "Essay on Fundamentals." Mr. Kiddel removed from Sidmouth to Cork; and, after some years, returned to England, and was chosen pastor, about 1770, to the congregation of Protestant Dissenters, at Shepton-Mallet, where he finished his ministry and his days, participating in the esteem and attachment of his friends, a few years since.

The Last Letter, it is remembered, was written to meet the enquiries of a brother, in distress, who hoped, by shewing some family connection, to recommend himself to the notice and generosity of — Hoare, Esq. of Stourhead, Wilts. If recollection does not err, his wishes were answered. After the writer's death, he who now publishes it, at the suggestion of a worthy friend to himself and the deceased, took the liberty of communicating a copy of it, with a representation of the state of the writer's family, to the same benevolent gentleman; who, so far from taking umbrage at the freedom, returned a handsome and polite answer; and remitted the family 10*l.* a year. This letter forms a kind of interesting and curious family history; entertaining in itself, and illustrating the genius and talents of the pen which dictated it.

Mr. BARTHOLOMEW HOARE, it will appear by the following letters, was a man of superior abilities and attainments: one of those, whose stretch of capacity and energy of mind, bear them above the depressing influence of a very confined education and a low rank. He was born at Hawkchurch a parish in Dorsetshire. That he never rose higher than to the station of a taylor in a country village, called Musbury, about three miles from Axminster, in Devonshire, is a proof, that fortune did not smile on his birth, nor on his progress through life. But knowledge enriched him from her stores: and probity stamped a worth on his name, which riches and rank cannot communicate. From an early period he applied to reading, which became, notwithstanding the necessary support of himself and family required his time to be given to the labours of his calling, both extensive and liberal. He was well versed in history, particularly in that of this nation and of the Christian church. He had formed such an acquaintance with the law of England, as qualified him for many of the common offices in the practice of it. This knowledge, united with a fund of observation, derived from experience and reflection, rendered him a wise and judicious friend, whom to consult in the different transactions of life. Theology had engaged his particular attention. He had read a number of the most valuable books on its various subjects: and there was scarcely a religious controversy of any importance, which he had not studied with care, as he had settled his judgment with seriousness and honesty. He had read the scriptures with uncommon attention and judgment and openness to conviction. It is not surprising, that on a candid and diligent enquiry, he saw reason to depart from the principles of his education. With integrity he followed the convictions of his judgment. Though exposed to the enmity of bigots, and pressed by the demands of a young family, he openly avowed the sentiments he adopted, by withdrawing from the worship of the Church of England and joining himself to a congregation of Protestant Dissenters at Colyton, about two miles from his residence, in Devonshire; where he, who thus publishes his name, contracted a friendship with him, which was a solace and encouragement to him at the beginning of his ministry. Mr. Hoare was a constant and regular attendant on public worship: a candid, serious and discerning hearer; an honourable member of the religious society to which he joined himself, and was looked to with deference to his judgment and taste. His religious profession was supported and adorned by industry in his calling, strict sobriety of manners, integrity in his dealings, modesty of deportment, wholly unassuming, and benevolence of heart. Kindness and affection were the amiable traits of his relative character. As he sat on the board with his sons, whom he trained up to his own business, he opened their minds and poured instruction into them, by his conversation. He was the counsellor among his neighbours: directing them in difficulties, and making up differences. It will be considered as a proof of the excellence

of his own temper, as it was a testimony of merit in his wife, that he often declared, after an union of many years, that he had never seen any fault in her. He had, indeed, a soul formed for friendship and for domestic life. He died in November, 1767, leaving a widow, three sons and two daughters, several years, it is supposed, short of fifty. His Biographer, who cherishes the memory of his name, with high esteem and tender regret, then removed to Taunton, preached his Funeral Sermon to a crowded audience, from John xi. 11, "Our friend, Lazarus, sleepeth."

Mr. Hoare was short in stature; deformed in person, of prominent features, his eyes piercing and his aspect commanding respect.

In a letter, written in the month of June before his death, he expressed himself as apprehensive of his approaching end. For, after mentioning the state of his health, he added: "as my constitution is very tender, and I find my strength very sensibly to decay, I cannot expect to live very long in this world; and I wish this belief may engage me, in good earnest, to prepare for making an happy retreat out of it."

LETTER I.

*To Mrs. M. D. Cherney, at the
Hon. George Speke's, Esq. at
Ash, near Arminster.*

MADAM,

I had promised myself the pleasure of waiting on you in person with this book; (for the perusal of which I return you my hearty thanks;) but am told that my late conduct, with regard to matters

of religion, has unhappily exposed me to Lady Drake's displeasure; a consequence this, which I could not have expected, and for which I am fully satisfied I have given no just cause in my making a proper use of that liberty, with which Almighty God has endowed me and all his reasonable creatures. For nothing can be more evident, from the faculties of the human mind, without the assistance of revelation; than that the Supreme Being, infinitely wise and benevolent, designed us for more noble ends and purposes, than just to spend a few fleeting years in this imperfect state, and then return to our primitive nothing. But revelation fully assures us, that the principal end of our munificent Creator in sending us into this world, was to train us up for immortality: and by the due exercise of our virtues, to render us meet to be partakers of the inheritance of the saints in light, in order to which he has endued us with powers and capacities, which have a direct tendency and fitness to answer this grand and ultimate end of our creation.—It must, therefore, be the indispensable duty of all rational creatures, to employ those talents of reason and understanding, (which are the distinguishing ornaments of human nature,) in searching out the divine will, and when discovered, in closely adhering thereto, in the practice of all those necessary duties, which we are thereby convinced are incumbent on us: these duties, I apprehend, we are entirely to learn from the holy scriptures; which to us Protestants is the alone test, whereby to try any doctrine or opinion whatsoever; and as it neither

agrees or differs from its declarations, (which as to all necessary truths, are plain and conspicuous) we are consequently either to embrace or to reject it. This is exactly agreeable to the writings of the great Archbishop WAKE. A paragraph or two, of which, I beg leave here to recite verbatim.— They are as follows.—“ In matters of faith (says his Grace) a man is to judge for himself, and the scriptures are a clear and sufficient rule for him to judge by: and therefore if a man be evidently convinced upon the best enquiry he can make, that his particular belief is founded on the word of God, and that of the church is not, he is obliged to support and adhere to his own belief in opposition to that of the church; and the reason of this must be very evident to all those who own not the church, but the scriptures to be the ultimate rule and guide of their faith. For if this be so, then individual persons as well as churches must judge of their faith, according to what they find in scripture.—And if they are convinced, that there is a disagreement in any point of faith, between the voice of the church and that of scripture, they must stick to the latter, rather than the former, they must follow the superior, not inferior guide.”—And further, “The right of examining what is proposed to us in matters of religion, is not any special privilege of the pastors or governors of the church; but is the common right and duty of all Christians whatsoever.” And again, “Every particular person (says this great prelate) is to answer to God for his own soul; and must examine as far as he is able, both what he

believes and how he practises, and upon what grounds he does both; and not follow any assembly, though of never so much seeming authority.”—“And yet (continues his lordship) how confidently do some tell us, that we must believe them before our own reason.”—“That it is schism and heresy and I know not what besides, to doubt of or differ from them in any thing which they require us to believe: and that much better were it to shut our eyes altogether and to go on blindfold under their conduct, than to follow the clearest light that scripture, or reason, or even sense itself can give us.— But let them (says his grace) assume what authority they please to themselves and raise what clamour they can against us: when all is done, this conclusion will remain firm as heaven and clear as any first principles of science; that if the scriptures be, as we all agree that they are, the *word of God*, and were written for our instruction, then we must follow the conduct of them, and hold fast to the truth which they deliver, though not only a company of assuming men, calling themselves the church, but the whole world should conspire against us.” Thus far this metropolitan.

I could bring other great authorities, madam, were it necessary, in vindication of my conduct. But I think the forecited passages to be clear and conclusive. It is certain the human soul is incapable of force and can yield its assent only to evidence and conviction. The same proposition frequently appears in a very different light to different persons: from whence it is obvious that a unity of opinions is

not attainable in nature: it must therefore be the duty of all Christians to exercise mutual forbearance towards each other, and to be ready to allow all men the same liberty which they desire and expect should be extended towards themselves.

As I have great reason to suppose Lady —— to be possessed of more charity, than to dislike any person merely for following the dictates of his conscience; so I strongly suspect that some base falsehood relating to my moral character has, by some ill-designing person been conveyed to her ladyship, which I only want a proper opportunity to obviate. I would fain flatter myself that no man who calls himself a minister of the gospel of Christ would act so ungenerous a part; since it is their duty especially to be gentle towards all men and both to practise themselves and to persuade others, to speak evil of no man: and to do as much as in them lies, that all bitterness, and wrath, and anger, and clamour, and evil-speaking with all malice be banished from the Christian world.—However, it is too evident, that even such are found often to forget themselves on some particular occasions; wherein, according to all my notions of religion they ought to shew themselves examples of every good-natured and compassionate virtue. And this is the more to be lamented from its melancholy effects: it being certain, that a zeal without charity is far more pernicious in its consequences, than a zeal without knowledge. I cannot forbear to pity every such furious bigot, and especially those, (whoever they are) who have so lately injured

me in particular: I am confident they will find but little fruit in it, besides repentance; as it can afford them but small consolation in a most serious and not far-distant hour to reflect on their having done all that lay within their power to deprive a poor man of the means of procuring bread for his tender helpless offspring. I leave the impartial world to judge of the provocation I have ever given to such treatment: as I have made it my constant study to be quiet and to do my own business, which I have still followed with the utmost application in order to provide a necessary subsistence for my family.—And as my separation was entirely free from all venal motives, so I can truly assert, that I am attached to no interest, but that of virtue and my Redeemer: neither have I made any attempts of propagating my opinions, or of gaining proselytes thereto; chusing rather to leave all men to the direction of their own consciences in a matter of so momentous a nature.—I shall only add further, that if difference of sentiments were to exclude from the common intercourse of life, this must necessarily be subversive of all society; and render the religion of Christ, (whose peculiar glory consists in that extensive love and charity it enjoins) a means of filling the world with those destructive vices of envy, hatred and malice: and of reducing mankind to that deplorable state in which the gospel found them;—namely, to be “hateful and hating one another.”—I shall dilate no longer on the ungrateful subject; but shall relieve your patience; on which I am sensible I have already most

shamefully trespassed: but as I am confident, that I am addressing to a person who is eminently possessed of that charity which *beareth all things*, so I consider that even that will effectually incline you to excuse my prolixity, and to believe me still to be with the utmost sincerity,

Madam,

Yours, &c.

July 15, 1751.

LETTER II.

Mr. Banger, in Seaton.

DEAR SIR,

As on my remonstrating some time since on the inconsistency of joining statedly in such public offices of religious worship, as are fundamentally contrary to our judgment, you were pleased to put an author into my hands, which you then intimated had conduced very much towards satisfying you in relation to your conduct in this respect, I have now taken an opportunity, (and that indeed the first my incessantly busy station would admit) to examine what is there offered to the point, and must confess, am much disappointed in finding no paragraph relating to that case.—For I apprehend that what the Puritan divines, in the reign of JAMES the First, suffered suspension for, was their non-compliance with the ceremonies and adjuncts of public worship; a thing very different from the object of worship: which is the most material, if not the only exception UNITARIANS make to the use of the established liturgy, and is (in my humble opinion) a matter of infinitely greater consequence than what they boggled at. For I have often thought that the most rational of the NONCONFOR-

MIST ministers of those days were rather offended at the licentiousness and profanation which was then encouraged and patronized by public authority; (which really was matter of great scandal) than at complying with the practice of such usages and observations, as were allowed on all sides to be of a mutable and indifferent nature.

I imagine that in all questions of this kind, this necessary distinction ought chiefly to be regarded; namely, whether the matter in dispute relates either to the fundamental, or circumstantial parts of religion. If to the latter, then I allow—that though in the case before us, with respect to the worship and ceremonies (to say nothing of the discipline) enjoined in the Established Church, it were easy to point out many unwarrantable usages; of which the wisest and best of its members have still complained as a blemish to her constitution and a burden to the practisers; and which you, Sir, and myself have ere now been considering: such as the reading the psalter throughout—The jejune and spiritless expressions (at least) with which the common offices abound—The impropriety of the hymns and versicles—The tautologous recital of the Lord's Prayer—The promiscuous use of the burial-office—The cross and sponsors in baptism—The priest's absolution—Worshipping towards the East—and many other expressions and ceremonies which to a rational mind must appear quite absurd and indefensible.—Yet (whatever others may have apprehended) they are not reasons sufficient to prevail on me to separate from a religious society with whom I had hitherto held communion.

But when besides these impertinent forms and injunctions, the church with whom I join, does absolutely require its members explicitly to profess and maintain a doctrine not only contrary to my natural conceptions of the Divine Being; but which on the strictest enquiry I likewise find to be contradictory to the express revelation of his will: When its offices are blended throughout with such essential errors, as ascribing the supreme glory of the God and Father of all to subordinate beings; of whom the same scriptures, which inform us of their existence, have assured us that all that power they possess is derived and delegated to them from him who has expressly declared that he is jealous of his honour and authority! and that he will not give his glory to another:—When this church persists in retaining and enforcing these errors, against the remonstrances of the worthiest and most conscientious of its members, requiring them, in the participation of its most solemn rights, to declare, that what they believe of the glory of the Father, the same they believe of the glory of the Son and of the Holy Ghost, without any difference or inequality: and on the the anniversaries of its solemn festivals, impiously denouncing damnation on all such as shall presume to think contrary to her determinations—To separate from and enter my protest against such a society, I cannot but conclude to be my indispensable duty; even though my separation were likely to be attended with the greatest secular disadvantages. For if this be not a sufficient reason for the leaving any religious society, I am at a loss how to vindicate the con-

duct of even those martyrs and confessors, who shine so illustriously in the annals of former ages.

I am sensible, Sir, that the general excuse alleged by those who stately attend on divine services which they do not approve is, that they take care to separate in their ideas, and to assent or dissent according to the matter delivered.— But as the vigour and ardency of our devotion must be much interrupted by such a practice, so it is certainly much more expedient to offer up our addresses to the Father of Spirits with those (if such there are,) of whom we cannot reasonably entertain any doubt or suspicion of being unadvisedly led into what we cannot but pronounce to be a considerable species of idolatry; for as a very late writer justly observes, “a man ought to be at all times as ready to give his unfeigned assent to the truth and equity of every thing contained in that mode of worship, with which he ventures to approach the throne of grace, as he is willing to justify himself in the use of it; otherwise he seems to betray the necessity and reasonableness of the form itself, and that by thus equivocating with his own conscience he turns the public worship of God into a solemn piece of mockery.” Knowles’s Answer to an Essay on Spirit. London, 1754.

With regard to the author of your book; as I should lay very little stress on so partial a controvertist, as he declares in the preface to his work, that he had rather maintain an error in such company, as that wherein he is listed, than profess the truth with some others; so I am surprised that you, Sir, (whom I have fre-

quently with pleasure observed to appear quite dissatisfied on receiving any thing that was superficial in answer to your Queries) should look on what is advanced in this piece as giving the least solution to a point widely different from the subject, whereof it treateth. This writer aims at nothing more than the justifying conformity to some ceremonial usages in the Established Church; which he urges (improperly enough I imagine,) from the apostles complying, on a particular emergency, once, or perhaps twice, with the use of some obsolete Jewish ceremonies; which though at that time superseded by the Christian institution, yet by immediate extraordinary direction of the Holy Ghost they were enjoined to practise on this peculiar crisis, in order to establish mutual charity (that bond of perfectness) amongst the several very opposite sects then proselyted to the christian religion. But this, I apprehend, bears no analogy to the case of those persons, whose exceptions lie against the fundamental and essential part of the Liturgy, in that the ultimate object of worship is so far from being therein ascertained, that a plurality of supreme beings are evidently invoked and worshipped throughout the whole service.

You will certainly be induced, Sir, to pronounce me dogmatical, even to impertinence, in expatiating so freely on the conduct of some, of probably the most virtuous, of my contemporaries. But if it be indeed a matter of indifference with what society we join in the public offices of religion, provided we secretly maintain our own principles, then surely the Reformation itself, and all other endea-

vours to reduce christianity to its pure and primitive state must be considered as works of supererogation, as attempts of becoming righteous overmuch, and indeed as things (to speak in the softest terms of them) entirely needless. It might be urged, that there is not perhaps any society, whose religious principles and usages tally in all respects with the judgment of an inquisitive person,—to which I reply, that if a man can discover any particular society, whose profession comes nearest to his sentiments, prudence will determine him to join practice to opinion; the transition being (I speak it from my own experience) quite natural, if not in a manner irresistible. For I can assure you, Sir, that my separation was the result of no small reasoning and enquiry, but of mature reflection and strong debates with myself; and not the less, undoubtedly, as I foresaw that my temporal interest must be considerably affected thereby. However dissatisfied at the inflexibility of our church governors with regard to any farther reformation; and observing that in the church to which I now belong, the necessary distinctions of supreme and subordinate were carefully preserved in the devotional part of their services, and mediatorial worship given to the Son according to scripture, the positive institutions of christianity administered in their native simplicity, and proper care taken to guard its members against forming any enthusiastic notions, or irrational and unpromised expectations from a participation thereof: and that as to the want of a liturgy, (the only defect I could, or can still discover in our mode of

worship) it was what the most rational of this class of Dissenters approved and would be glad to see used in their assemblies:—Upon the whole, Sir, I could not be persuaded, but that such conviction laid me under an obligation publicly to confess and profess the truth with them, though in doing it I freely own I was obliged to encounter with some considerable obstacles, with greater obstacles than can easily be imagined, or than it is necessary now to particularize. Yet on the utmost enquiry, for I am still as fond of enquiry as ever, I have not found the least shadow of a reason for retracting a tittle in this respect, but rather the contrary; especially when I reflect on this express declaration of the Son of God, that “whosoever shall be ashamed to confess

the truth before a sinful generation, of such will he be ashamed,” and such will he consequently reject, when with ineffable terror and solemnity he shall come to judge the world in righteousness.

I have now finished my tedious and unexpected epistle, which, I confess, I find much more difficult to excuse than to dictate. However, if my own conduct stood in need of an apology, that must be allowed to be sufficient. If not, your approved candour will necessarily incline you to put a favourable construction on what was certainly well intended, and to believe me to be, with great esteem and affection,

Sir,

Your most obliged, humble Servt.

[The two remaining Letters in our next. Ed.]

MISCELLANEOUS COMMUNICATIONS.

Sketch of English Protestant Persecution. Letter II.

SIR, April 4, 1812.

I closed my last letter (p. 42.) at a very interesting period of the English History. Henry the Eighth, under whom, as Buchanan remarks, from his own observation, “the very same day, and almost with one and the same fire, Protestants and Papists were burnt,” had just come to his grave, happily for his contemporaries, in the prime of life, though, awfully for himself, in a full age of guilt and cruelty. His son Edward the Sixth, succeeded, Jan. 28, 1547, at the age of nine years and three months, a child to whom extraordinary mental accomplishments must be ascribed, after mak-

ing every allowance for what may be called the *licentia aulica*, or the extravagance of courtly panegyric. No person can read the account of this prince, when in his 15th year, as he then appeared to the learned *Cardan*, without believing that Edward had been endowed with an uncommon capacity, and that Sir John Cheke, his celebrated preceptor, had bestowed upon his pupil, attentions, far beyond those which now constitute a princely education, as we are compelled, according to the approved maxim, *by their fruits ye shall know them*, to appreciate the term. Burnet, in his *History of the Reformation* (ii. 2.) has translated *Cardan's* character of Edward, and preserved the original

in the same volume. (*Records*, p. 81.)

From an unhappy assimilation of Christianity to Judaism, a kingdom not of this world to a Theocracy guarded by temporal sanctions, there was a common opinion, still, I fear, far from obsolete, which Edward could scarcely have failed to imbibe, that it became the bounden duty of a Christian prince to prohibit the exercise of a religion which he deemed idolatrous. On this principle he refused to his sister Mary the rites of her worship, against the opinion of his courtiers, who would have permitted them, on the score of policy. In the British Museum is preserved a journal of Edward's reign, written by himself, and as has been observed by the learned Judge Barrington "On the Ancient Statutes," possessing peculiar authenticity by discovering the gradual improvement of a child's hand-writing. In this journal, published by Burnet in his 2nd volume, is the following entry, under the year 1549, 50.

"March 18. The Lady Mary, my sister, came to me at Westminster, where, after salutations, she was called, with my council, into a chamber; where was declared how long I had suffered her mass, in hope of her reconciliation, and how, now being no hope, which I perceived by her letters, except I saw some short amendment I could not bear it. She answered, that her soul was God's and her faith she would not change nor dissemble her opinion with contrary doings. It was said I constrained not her faith, but willed her, not as a king to rule, but as a subject to obey; and

that her example might breed too much inconvenience." (*Rec.* p. 21.)

Thus sensibly, and to the disgrace of Protestants, now argued this popish princess for Christian liberty. Fox, in his 2d volume, has preserved a long and rather tedious correspondence between Mary and the council. It is now of small value, except to shew what justice papal depression may expect from Protestant ascendancy, and how much both parties were concerned, could they have possibly seen their true interest, to confine the magistrate to his proper duty in *spirituals*, the choice of a religion for himself. Policy, however, procured for Mary, at least for a time, what was denied to justice. Her relation, Charles the Fifth, brought into the discussion a threat of his powerful sword, an unanswerable argument, the *ratio ultima regum*.

The council, having many goods belonging to the public at Antwerp, thought it not advisable to provoke the Emperor while such effects were in his ports; nor were they willing to draw a new war on their heads, especially from so victorious a prince. They therefore advised the king to leave his sister to her own discretion at present; but the king could not be induced to give way to it; he judged the popish mass to be sinful, and would not consent to the continuance of it. Upon this, the council ordered Cranmer, Ridley, and Ponet to discourse about it with the king. They told him that it was always a sin in a prince to give licence to sin; but not always so to forbear or remit the punishment for a time in hopes of amendment; and that sometimes a less evil connived at

might prevent a greater. The king was prevailed upon with difficulty; and, bursting into tears, lamented his sister's obstinacy, and that he must suffer her to continue in so abominable a way of worship as he esteemed the mass." Ridley's Life. p. 331.

Though Edward was thus warmly intent on inflicting the persecution of restraint, yet, as I shall have occasion to shew, he was very hardly persuaded to shed blood on account of religious opinions. His council had no such scruples. Whatever they had reformed in doctrine, they fully retained the spirit of the Antichristian church. Cranmer, who bore a principal part among them, in ecclesiastical affairs, seems to have possessed a natural disposition peculiarly forbearing and to have exercised a Christian spirit on every subject, but religion. Shakespeare makes his Henry the Eighth, say of him, "as the common voice,"

Do my Lord of Canterbury
A shrewd turn, and he is your friend
for ever.

Yet Cranmer was as staunch a persecutor, under the gentle Edward, as when he had approved under his imperious master Henry, the burning of Lambert and Anne Ascue. Mr. Gilpin, in his Life of the Archbishop, (p. 59) says, far too mildly, "that the spirit of popery was not yet wholly repressed." The Reformers would have abhorred the impiety of repressing that spirit. Nor is there any good reason to doubt that they would have anticipated a Marian persecution and burned the worshippers with their images, had not the power of the papists, instanced in

formidable insurrections, discouraged the attempt.

I have, before me, the "Life and martyrdom of Rowland Taylor," published in 1682, and written by one who appears to have justly admired the pious Rector of Hadleigh. Dr. T. is described as accosting in the following terms a Romish Priest, whom soon after the accession of Mary, he found officiating in his church: *Thou devil incarnate, who made thee so audacious as to enter this church, to defile and profane it with thy abominable idolatry? I command thee, thou popish wolf, in the name of God, to depart hence, and not to presume thus to poison the flock of Christ.* The Priest appears to advantage in his reply to this harsh greeting, on the principle common to both, the magistrate's right of controul in religion. He "said to Dr. Taylor," *Thou traitor, what makes you come hither to lett and disturb the Queen's proceedings?* In an age when persecution, to death, was in vogue could Dr. T. want any thing but power, to burn the "popish wolf," which had intruded into his fold?

This is a fair conjecture, but there is on record a *damning proof* of the sanguinary spirit which now possessed the English Reformers. Fox, in his Latin Book of Martyrs which I have not had an opportunity of consulting but as translated, no doubt faithfully, in Peirce's Vindication of the Dissenters, (2d ed. p. 30), charges the Reformers with a design against the life of Hooper, if he had not submitted to the habits, and adds "which unless he had done there are those who think the bishops would have endeavoured to take away his life; for

his servant told me the Duke of Suffolk sent such word to Hooper, who was not himself ignorant what they were doing." This passage and others which I shall quote are omitted by Fox with more tenderness to the Reformers, as Mr. Peirce has hinted, than fidelity as an historian, in his English work. That work was certainly designed by its horrid details, assisted by the engraver's art, to excite a popular and unqualified odium against papists, who must not be suffered to divide with Protestants even in any proportion the guilt of persecution. Yet these bishops, who would have killed Hooper and thought *they did God service*, would not surely have voluntarily contented themselves with imprisoning Bonner and Gardiner because they refused to act the farce of a Protestant profession. Their lives could have been spared only, because, as soon appeared on the accession of Mary, the majority of the nation were their adherents and might have become their avengers.

There were, however, a powerless people against whom Protestant persecution might be exercised without reserve. These were the Anabaptists, who had appeared and suffered in the former reign, as I find by the following passages in Stowe's Annals, ed. 1631.

1538. The 24th November, four Anabaptists, three men and one woman, all Dutch, bare faggots at Paul's Cross. And on the 27th of November, a man and a woman, Dutch Anabaptists, were brent in Smithfield. P. 576.

1540. The 29th of April, one named Mandeveld, another named Colens, and one other were examined in St. Margaret's Church, and were condemned for Anabap-

tists, and were on the 3d of May, brent on the high-way beyond Southwark towards Newington. P. 579.

The effect of this persecution appears in Brandt's History of the Reformation in the Low Countries, where it is said that "in 1539, there were put to death at Delft, one and thirty Anabaptists that had fled from England, the men beheaded and the women drowned." Brandt, i. 77.

On the death of Henry, the Anabaptists appear to have again visited this country, where, whatever commotions some under that name had raised in Germany, they proved themselves a pacific, suffering people. Burnet (ii. 105.) says that "they were generally Germans, whom the revolutions there had forced to change their seats." Those called "the gentle or moderate Anabaptists, only thought that baptism ought not to be given but to those who were of an age capable of instruction. This opinion they grounded on the silence of the New Testament about the baptism of children, and they said the great decay of Christianity flowed from this way of making children Christians, before they understood what they did. But others who carried that name, denied almost all the principles of the Christian doctrine." Burnet was writing his history by command of the parliament, and had the 39 articles of a parliamentary religion to support. He had just before stated, that this most heretical class of Anabaptists agreeing with Luther, "that the scripture was to be the only rule of Christians, argued that the mysteries of the trinity, and Christ's incarnation and sufferings, of the

fall of man and the aids of grace, were indeed philosophical subtleties, and only pretended to be deduced from scripture, and therefore they rejected them; among these the baptism of infants was one."

Strype, in his Memorials of Archbishop Cranmer, (p. 179.) describes as the "heresies now vented abroad, the denial of the trinity, and of the deity of the Holy Ghost, and the assertion that Jesus Christ was a mere man and not true God, because he had the accidents of human nature, such as hungering and thirsting and being visible; and that the benefit men receive by Jesus Christ was the bringing them to the true knowledge of God." A clergyman of the name of Asheton, "preached these doctrines," for which he "was summoned, 28th Dec. 1548, to Lambeth." Two of the archbishop's chaplains soon formed out of them the following "schedule of diverse heresies and damned opinions," which Asheton was now tempted to renounce.

"1. That the trinity of persons was established by the confession of Athanasius, declared by a psalm *Quicumque vult, &c.* and that the Holy Ghost is not God, but only a certain power of the Father, 2. That Jesus Christ, that was conceived of the Virgin Mary, was a holy prophet, and especially beloved of God the Father; but that he was not the true and living God: forasmuch as he was seen, and lived, hungered and thirsted. 3. That this only is the fruit of Jesus Christ's passion, that whereas we were strangers from God and had no knowledge of his Testament, it pleased God by Christ,

to bring us to the acknowledging of his holy power by the Testament."

The poor affrighted John Asheton is then brought in "detesting and abhorring" such "damned opinions," and "willingly and with all his power affecting hereafter firmly to believe in the true and perfect faith of Christ and his holy church." That faith is described according to the tenor of modern orthodoxy, and the scene thus concludes. John Asheton "lifting up his hand, beseeched his Grace to deal mercifully and graciously with him; and touching the gospel gave his faith, that he would faithfully and humbly obey the commands of the Holy Mother Church, and whatsoever penance the said most reverend Father should lay upon him."

Mr. Lindsey, in his Historical View, (p. 65.) has quoted at large this passage from Strype. Nor can I forbear to add my late venerable friend's remarks on the transaction. (P. 69.)

"Thus, by promises of life, and fears of the most dreadful sufferings, were unhappy men dealt with and prevailed upon to make abjuration of their heresies, i. e. to dissemble and speak contrary to their inward persuasion. For hardly any one, who, on such good grounds, as this Asheton, believed Jesus Christ to be truly one of the human race; or who believed the Holy Ghost, or Holy Spirit, to be only the power of the Father; could soon, or, indeed, at all, be brought to believe these two to be, each of them, the most high God, and equal to the Father of all."

Cranmer, however, having thus begun in the *flesh* was not likely

to end in the spirit. He soon found that the power of his chaplains to worry a heretic was unequal to the now rapidly advancing mischief. As a persecutor, he determined to "go on unto perfection," and, like a civil tyrant, began to cry "havoc, and let slip the dogs of war."

Burnet (ii. 105.) says, that "on the 12th of April, 1549, there was a complaint brought to the council that, with the strangers that were come into England, some of the Anabaptist persuasion had come over, and were disseminating their errors and making proselytes. So a commission was ordered to examine and search after all Anabaptists, heretics, or contemners of the Common Prayer, "sacrificing," as Robert Robinson remarks, (Lect. p. 5.) "the rights of all the nation to a fancied prerogative of a boy." Strype (Mem. ii. 214,) says, that "Arianism now shewed itself so openly, and was in such danger of spreading farther, that it was thought necessary to suppress it by using more rigid methods than seemed agreeable to the merciful principles of the professors of the gospel." Yet neither Strype nor Burnet ventured to place this commission among their large collection of records, though they could not reach the manly independence, becoming impartial historians, of protesting against its inquisitorial and sanguinary clauses. It is preserved, in the original latin, in that great collection of state papers, Rymer's *Fœdera*, (xv. 181,) from whence I shall give some account of it, as the first English Protestant *manifesto* against religious liberty.

This commission is dated April 12, 1549, and directed to Cran-

mer the archbishop, seven bishops, (among whom was Ridley,) Drs. Latymer and Rowland Taylor, Sir Thomas Smith, and others, divines and laymen, amounting in the whole to 25, three to constitute a quorum. The title expresses the grant of authority to inquire concerning heretical delinquency, *De potestatibus ad inquirendum super hæretica pravitate*. The royal boy, not then 12 years of age, is made to declare the duty of all Christian kings to maintain the Christian faith pure and entire among their subjects, but more especially of himself, a *defender of the faith*. After enlarging on the idea of preserving that field of the Church committed to his care from the pernicious seeds of false doctrine, he complains of those who are reviving and instilling into the minds of the rude vulgar the impious errors of the Anabaptists and other heretics.

All such the commissioners are directed to search out, to call for papers in evidence, and swear and examine witnesses. Then, should these usual methods not reach the urgency of the case, they are empowered to set up a Protestant inquisition; for I know not what to make less of the direction, *omnibus aliis viis modis et formis quibus melius et efficacius poteritis, de veritate premissorum etiam summarie et de plano, ac sine strepitu et figura judicii, cognoscendum inquirendum et investigandum*. The recommendation especially to proceed without noise or the forms of a court of justice, *sine strepitu et figura judicii*, carries our thoughts to the secret chamber of an Inquisitor-General, surrounded by his *familiars*.

The commissioners are next di-

rected to restore heretics who abjure, and appoint penances; but to proceed against the pertinacious and obstinate, desperately *immersed* in their errors, *erroribus suis desperatè immersum*. Perhaps here is a pleasantry upon the *mode* of the Baptists. Persecution relaxing her brow for a moment, to *grin horribly a ghastly smile*. Such, however, are to be cast out of the communion of the faithful, and delivered over to the *secular arm*. There is added a full power of calling before them all suspected persons, of committing them to prison, and putting them in irons, *carceri et vinculis, si opus fuerit, mancipandi*.

Such was the formidable engine of oppression of which the English Protestant Reformers now accepted the use, or rather which they had prepared for their own purpose, as it would be unfair to fix upon the memory of the royal child the deep disgrace of this sanguinary commission.

I designed, when I began this letter, to trace the steps of English Protestant Persecution to the conclusion of the reign of Edward. But I have already sufficiently intruded on your pages, and must reserve an account of the sufferers under this commission for the subject of another letter.

R. G. S.

Dissenting Congregation, Call Lane, Leeds.

SIR, March 7, 1812.

Perceiving that you seem inclined to insert accounts of Dissenting congregations and their successive ministers, I take the liberty of sending you a few particulars relating to a Dissenting con-

gregation in Leeds, which has been repeatedly mentioned in the Repository.

The first founder of the society which afterwards assembled in Call Lane chapel, Leeds, was the Rev. Christopher Nesse, (in regard to whom, see the Nonconformist's Memorial, vol. ii. 567.) ejected from his preferment in Leeds, A. D. 1662. After suffering much persecution, he was at last excommunicated three times; and, upon the fourth, a writ was issued out "de excommunicato capiendo;" to avoid which, he removed to London in 1675. The following anecdote will shew that he was a man very much superior to vulgar prejudices (but you will either insert or suppress it at pleasure). Going one Christmas with one of his hearers to pay some visits in the congregation, a good woman brought out the great Yorkshire goose-pie for the entertainment of her visitors. Mr. Nesse's friend objected to this dish, as savouring of superstition. "Well then, brother (said Mr. Nesse), if these be walls of superstition, let us pull them down." I need not add that he immediately set about the business of demolition. After him was Mr. Thomas Whitaker, who is mentioned in the Monthly Repository, (vol. vi. pp. 9, 260.) as having been a pupil of the Rev. Richard Frankland. He too suffered much for conscience sake, and was imprisoned for some time in York castle. He died, minister at Call Lane, Nov. 19, 1710. aged 66. (See M. Rep.) He was succeeded by the Rev. William Moulton (whose son Samuel was minister at Rotherham, and died there, Sep. 16, 1766, aged 58). Mr. Moulton died in 1727 or 1728.

He was succeeded by the Rev. Thomas Whitaker, jun. son to Mr. T. W. above-mentioned. With this excellent man, the writer had the honour and pleasure of being for a while connected; and gladly takes this opportunity of bearing testimony to a character uniformly respectable and amiable. Mr. Whitaker was pastor to the Call Lane society, more than fifty years. He was assisted for some time by his son, the Rev. William Whitaker, who died of a consumption, Jan. 7, 1770. The two last sermons he ever preached, were published after his death, by his fellow-student and friend, the Rev. Samuel Palmer, of Hackney (M. Rep. vol. vi. p. 261.); and to them is prefixed, An Address to the Reader, on the danger of delaying the concerns of the soul, in hope of a lingering death (which your correspondent, Quercus, M. R. vi. 212. so queerly describes as “a preface about consumptions”). Mr. Whitaker died Aug. 4, 1778, aged 80, universally esteemed and beloved. He was a plain, serious, practical preacher; but not forward to introduce controverted points, either in his sermons or in his conversation. Whether or not “the old gentleman (as Quercus expresses himself,) was wider in his sentiments than the young one,” no one who knew him only or chiefly in the latter part of his life, would venture to decide, excepting those (and there were several persons of this sort among his hearers at that time) who construe the omission of their favourite tenets into a denial of them. He was succeeded by the Rev. Joseph Bowden: who had been his assistant about three years; and who is, or deserves to

be, known to the religious world; as the author of a volume of Sermons, published in 1804, in which are united, elegance of composition, serious piety, and striking addresses to the heart and conscience.

I am, Sir,

Yours sincerely,

J. T. E.

“The Unknown God.”

SIR, March 7, 1812.

Permit me, in answer to your correspondent A. Z., (p. 81.) to remind him that Dr. Whitby, in his note on Acts xvii. 23 has given a quotation from Oecumenicus, in which it is asserted, that the inscription upon the altar there mentioned, was at full length, “To the gods of Asia, Europe and Libya; and to the unknown and foreign God.” Will not this circumstance decisively prove, that this altar was dedicated—not as a public acknowledgement of an all-perfect, yet incomprehensible, Deity—but as the result of ignorance in regard to the author of a calamity then suffered, and as an act of homage and supplication to any and every being, (known or unknown) who might be able to remove it? And does not the Apostle’s address to the Athenians take it for granted, that they were ignorant of the being, to whom they had, in this instance, paid religious worship, and whom he proceeded to make known to them?

J. T. E.

“Nolo Episcopari.”

Reading, March 10th, 1812.

SIR,

Permit me to return my thanks to S. P. for the notice he has

taken of my question. (p. 26, and 88.) But if I understand him rightly, he thinks the bishop elect did, formerly, use the words "*Nolo Episcopari*," though they are now disused. I have perused a late edition of the Pro. Dis. Catechism, and find the alteration to be as S. P. states it. "The ancient custom for the bishop elect to say *Nolo Episcopari*, it seems is now disused." But Mr. Christian not only calls it a vulgar error, but thinks it never was used in this country. "It is" (says he) "a prevailing vulgar error, that every bishop, before he accepts the bishoprick which is offered him, affects a maiden coyness, and answers, *nolo episcopari*. The origin of these words and this notion, I have not been able to discover; but bishops certainly give no such refusal at present, and I am inclined to think they *never did, at any time in this country*." Black. Com. Vol. i. p. 380. note. Ed. 14th. Can this be ascertained?

A. B.

The Demoniacs.

SIR, April 4, 1812.

Looking into the auction room of Messrs. Leigh and Sotheby, during the sale of Dr. Raine's library, I was attracted to a copy of Farmer's *Essay on the Demoniacs of the New Testament*, in which was a note in the handwriting of its late learned and liberal-minded possessor. It began in these terms.

"With regard to the language which Christ is described as making use of in addressing himself to the demoniacs, it is clear that in order to be understood by persons disordered in their under-

standings he could only speak in words adapted to the wild imaginations under which they laboured."

This was all I could carry away, but recollecting that in the following part of the note there was a reference to the *Ajax of Sophocles*, for an elucidation of the subject, I consulted that tragedy, formed upon the story of the hero's frenzy on his failure in the contention with *Ulysses* before the Grecian chiefs for the arms of *Achilles*. At l. 51, &c. is the speech of *Minerva* to *Ulysses*, describing her treatment of *Ajax*, who in frantic paroxysm sought to destroy his rival and the rest of the Grecian chiefs.

The passage is thus rendered in Potter's translation, l. 53, &c.

I check'd him from the savage joy his heart
 Conceiv'd, presenting to his eyes wild forms
 Of sick imagination; on the herds
 I turn'd him, and the undivided spoils
 By herdsmen watch'd; on these he
 rush'd and spread
 Wild slaughter, midst the horned droves
 around
 Whirling his sword; th' *Atridae* now he
 ween'd
 Fell by his hand, and now some other
 chief
 Each after each; his mind with frenzy
 seiz'd,
 I urg'd him on, and drove him into
 toils
 Thus wretchedly entangled. When his
 hand
 From this wild slaughter ceas'd, the
 herds not slain
 And all the flocks he seiz'd, in fetters
 bound,
 And drove them to his tent, deeming
 them men
 Not horned herds: there now with
 many a lash
 He makes his captives feel his frantic
 rage.

In another passage, *Ajax* is described as having fastened to a pillar one animal whom he consi-

dered as his rival *Ulysses*, and under that delusion gratified his vengeance by frequent flagellation.

This copy of the Essay, for the sake of the note, reached double the usual price, and was purchased by Mr. Heber, whom I have understood to be as liberal in accommodating scholars with the use of his literary treasures, as he is munificent in collecting them.

OTIOSUS.

Mr. Farmer and Dr. Watts.

SIR, *January 1st, 1812.*

Although I do not consider that any proof of the fallacy of any doctrine can be fairly drawn from the circumstance that a celebrated character has given it up as untenable, when he has been near the close of life; yet as some persons appear to consider this fact of importance, it may not be amiss to pay it a little attention. I am led to make this observation, from a Calvinistic friend having observed to me, the other day, that Mr. Farmer, who wrote on the subject of the Demoniacs, &c. had changed his opinions before his death—and the inference intended, as I conceived, was, that the former opinions of Mr. F. appeared to himself ultimately to be unsound and unscriptural.—I replied, that I did not know what might have been the case with respect to Mr. F. but that I had heard as a fact, that Dr. Watts changed his sentiments relative to several important matters: and that he wished to have suppressed or altered some of his hymns, but that the copyright having been sold to a bookseller, who found them too lucrative a concern, to suffer them to be altered, the Doctor could not do

it. My friend started at this assertion, and pressed me for my authority: which having rather a treacherous memory, I could not at once produce. Now, perhaps, it would be useful to have this fact, for so I still consider it, publicly recorded: and if any of your correspondents can state upon what grounds, this anecdote, relative to Dr. Watts, rests, he would render, I think, an important service to the theological world; at all events he would have the thanks of,

Sir,

Your humble servant,
CARLO.

Letters to a Student.

SIR, *April 4, 1812.*

The letters which accompany this were written with a particular view to a young gentleman, who had been the pupil of the author, above 20 years since. If you think that they deserve attention and offer important hints for the conduct of one who is about to enter on a course of academical studies, for the Christian ministry, by giving them a place in your Repository in succeeding numbers of it, you will meet the wishes of one, whose heart embraces other youth destined for the sacred character, besides him, with regard to whom they were originally drawn up, with affection and solicitude for their future appearance in life with reputation and usefulness.

NEOPHILUS.

Letter I.

MY DEAR FRIEND,

The connections of life, if they have been cemented by mutual affection, cannot be dissolved without leaving in the mind a painful and sorrowful regret: I feel it at this time, when you are just removed

from my care, and the relation of master and pupil must now cease for ever. That relation has subsisted too long, it has been too endearing to leave me indifferent to your future conduct and happiness: and friendship for your worthy parents joins with affection to yourself, to awaken in my breast every tender solicitude for your welfare: and prompts my mind to follow you into a new sphere, engaging in new studies and exposed to the impression of new scenes, with anxious and friendly thoughts.

Called to lay aside the authority of a master, though you will bear me witness it was always tempered with gentleness, I beg leave to address you as a friend, as a second parent. Your youth and inexperience, without impeaching your wisdom and good dispositions, may be supposed not to render you above receiving hints, suited to your new situation. And may I not flatter myself, that they will carry with them to your heart a force and energy not by their truth and importance merely, but from affection to the superintendant of your past years.

You now find yourself advanced forward in life, if not to the period of manhood, yet to a period that, generally, entertains manly thoughts and manly projects. Your friends look upon you, you look upon yourself no longer as the boy, but as the young man. The transition is too suddenly made from the school to the academy; from the study of grammar to that of philosophy; and from the sports of childhood to the pursuits of science. It has often, it may be apprehended, an unhappy effect in producing conceit and vanity, and inspiring

a spirit almost above the restraints of discipline and the checks of authority. The period is dangerous, when we are too old to be treated, as children and possess not wisdom and weight of character to be regarded as men; when imagining ourselves too old to be under a strict regimen, we are not old enough to hold and manage the reins of government ourselves. Youth, in your situation, often feel and conceive they ought to indulge an independence of which they were not before conscious; and are apt to consider the province of the tutor as limited to reading lectures and not as invested with the authority of a governor. They are apt to consider themselves as their own masters, whether this jurisdiction extends to their time or purse, their studies or manners.

Your good sense, my young friend, will easily discern, that these circumstances are attended with hazard, and that when youth are removed from the injunctions and restraints which suit boyish years, they require the friendly hint and the affectionate admonition: and your uncorrupted, ingenuous mind will admit the counsel which a longer acquaintance with life may have taught and which anxious affection dictates.

There is one consideration of vast moment; it is this: That much, that every thing dependeth on the manner in which you spend your academical years; on the degree of diligence, prudence and virtue, which you practice, in that period, and on the character which you then form. It is your seed-time, and the harvest will be in proportion to the nature and quantity of the seed, which you sow.

Your conduct now will give the complexion to your future life: on the improvements you make will your figure and usefulness in the world turn. It now lies with you, whether you will answer or disappoint the fond and laudable ambition of parents and friends, who with kind solicitude wish you to appear wise and good. It now lies with you, whether your mind shall be enriched with knowledge, your health be preserved by pure and virtuous manners, and your name be adorned with every amiable disposition; or whether you become a prey to folly, vice, disease and infamy. It now lies with you, whether you shall become a blessing to the world or a nuisance to society. It is a most valuable period of time, which involves in it such consequences. Leaving these thoughts with you, I would at present drop my pen.

I am, &c.

A Prayer of the late Lord Stanhope's.

Amongst the papers of the late Dowager Countess Stanhope, a remarkable manuscript, written in her own hand, was found, which contains the following prayer to the Almighty, composed by her husband, the late Philip Earl Stanhope.

“Copy of my dear Lord's prayer, from the Original in his own handwriting.

“O Almighty and Everlasting God, the All-wise and All-righteous Ruler of mankind, vouchsafe to grant the prayer of thine unworthy Servant, that, if, in the course of thine inscrutable and adorable Providence, I can contribute, even by the sacrifice of my life, or fortune, or character to the

preservation of my native country from those heavy calamities and distresses which to us short-sighted creatures have appeared impending over it, (and wherewith at this time our enemies threaten us) as also to the reformation of manners, and the advancement of genuine undissembled virtue, by means whereof thy gracious favour may be regained and public peace and happiness procured, I may always in that case be willing, and, when strengthened by thy divine assistance, able to surrender, for those desirable ends, every blessing and comfort of life, and life itself, into thy most bountiful hands, from whom I have received them all.”

M. Chron. Sat. March 28.

Conversation on Catholic Emancipation.

SIR, *March 9, 1812.*

Every real friend to religious liberty, and especially every Protestant Dissenter, who is such upon principle, must ardently wish the Catholics success, in their firm and persevering, but peaceable efforts, to obtain exemption from the civil restrictions and disqualifications, under which they are placed for being Roman Catholics. Yet there are some men, who while they reprobate in the strongest terms every attempt to encroach on the liberty of their own party, zealously contend that the Catholics ought not to be allowed to enjoy the same rights and liberties as their Protestant neighbours. An instance of this kind I met with last summer, soon after Lord Sidmouth's unsuccessful attempt against the Dissenters. Travelling in a stage coach with two gentlemen, who, from their conversation I found to be Calvinistic Dissent-

ers, one of them spoke in glowing language of the defeat of the noble Lord's attempt against religious liberty, which was equally impolitic, unjust and unprovoked. On this subject we perfectly agreed; but something being said about the Catholics, my fellow traveller insisted that they ought not to enjoy full toleration, and that to grant it them would be dangerous to the state. Of course I enquired on what grounds he could support such an assertion. He repeated the old tale of the power of the pope and his agents to free the members of their church from the obligation of any oath; that consequently Roman Catholics could not be safely trusted, for no oaths could bind them. From this ground I fairly drove him by a reference to facts and the avowed opinion of the most respectable Roman Catholic Universities. He then insisted that all I had alleged was of no avail; for so long as their priests were supposed to have the power of absolving them from their sins they might commit any crime with impunity and ought not to be trusted. I asked, "can the Catholic obtain pardon of the priest without paying for it?" He answered, "He cannot." I rejoined, "Then, Sir, there are other professors of Christianity more dangerous to society than the Catholics, taking the matter up on your own ground; I mean those who maintain that whatever crimes they commit they have only to confess them, and to believe that another person was punished in their stead, and by his righteousness they are made perfectly righteous, and are perfectly safe; God will behold no unrighteousness in them. These persons

obtain absolution on easier terms than the Catholic, who must part with his money to obtain it. If the Catholic ought not to be fully tolerated, ought such persons as these to enjoy full toleration?" I found I had not missed the mark; my opponent made no reply, but evidently felt the stroke I aimed at his theological creed.

I am, Sir,

Yours, &c.

AN OLD CORRESPONDENT.

Reasons for Catholic Emancipation.

March 9, 1812.

1. *Justice demands it.* The Roman Catholic is a man, formed like other men, and for the same noble purposes; consequently he is entitled to the same natural rights and liberties as other men. To judge for himself, and act according to his own judgment, in all religious matters, is a natural and inalienable right of man, and must belong to the Catholic as much as to the Protestant; but if so, the exercise of this right ought to subject the former to no civil disqualification any more than the latter: and a regard to justice should stimulate us to promote its impartial exercise towards all men.

2. *It is a moral duty.* It is an essential and fundamental part of moral duty to do to others in all things as we would they should do to us; but if British Protestants lived in a Catholic country, they would wish to enjoy there all their civil rights and liberties, therefore it is their duty to promote the extension of those rights and liberties to the Catholics, who live under the British Protestant government: to oppose

their being freed from civil disqualifications on account of religion, would be a breach of moral duty.

3. *It will render the liberty of Protestants the more secure.*

Liberty never can be so secure as when it is extended equally to all denominations and classes of men in society: then, and not till then, every party will feel interested in its preservation. If we countenance the proscription or disfranchisement of one denomination to-day, we may ourselves, with as much justice, be proscribed or disfranchised to-morrow; and what right shall we have to complain, if the same measure be meted to us as we have meted to others? The extension of catholic liberty will not diminish the liberty of protestants, but further establish the foundation and cherish the spirit of all true liberty.

4. *The promotion of truth requires it.*

Error and superstition cannot be eradicated by persecution in any form, not even the most terrific. In its softer form of deprivation of civil rights and privileges it has done nothing, and can do nothing, to diminish their influence. Liberty, the parent of free inquiry, is the harbinger of truth; liberty prepares the way for, and free inquiry introduces, the knowledge of truth. If the religious views and practices of the catholics be erroneous and superstitious, the restrictions under which they are placed will only render them more tenacious of the error which they think truth, and of the superstition which they imagine to be true religion. How can they bring themselves to think truth is on the side of those who would fasten their chains, or de-

prive them of any of their civil rights? You must grant them their full liberty before you can convince them your religious views and practices are better than their own.

5. *It is sound policy.*

It will be the most effectual way to put an end to catholic disaffection to a Protestant government, to terminate unchristian feuds and animosities between Catholics and Protestants, to bind the Catholics by interest and affection to the British constitution and government, and to unite both Catholics and Protestants in the common interest.

A PROTESTANT.

Case of Lastley and Stevens, executed at York, 1790, for Highway Robbery.

“On Saturday last were executed at York, pursuant to their respective sentences, Thomas Lastley, John Stevens, and Edward Williams, for high-way robberies; James Hartley for house-breaking; John Gills, alias Giles, alias Best, for horse-stealing; and George Moore for burglary. The behaviour of these unhappy men since their condemnation, manifested a hearty contrition for their crimes, and a becoming resignation to their ignominious fate.”—*Sheffield Register of Friday, April 23, 1790.*

Thus were six persons, most of whom, it is probable, were young men, hurried out of the world at the conclusion of one country assize. The particular features of the case of most of them are perhaps now forgotten; their offences do not, however, appear to have been of the highest enormity. But the case of Lastley and Ste-

vens, the two first names in the above list, excited a too general commiseration in the neighbourhood in which they had resided, to be soon forgotten: it is still remembered and related. The writer is not unaware that caution is necessary in judging of facts from floating reports and popular impressions. He has taken some pains to arrive at the truth, and believes that the following short statement contains *the truth, the whole truth, and nothing but the truth*; and it appears to him to shew the very sanguinary character of the English criminal code in a more striking light than any fact which has hitherto been submitted to the public.

Thomas Lastley, John Stevens, John Booth, and Michael Bingham, were men employed in the Sheffield manufactures. On Saturday evening, August 29, 1789, after having received their week's wages, as usual, they spent some time together at a short distance from town. Returning very late in the evening, they found the prosecutor, John Wharton, lying extended upon one of the bridges, partly intoxicated, and either asleep, or pretending to be so. At the distance of a few yards from him stood a basket, which it appeared belonged to him, and contained several articles of provision he had just been purchasing. Booth very foolishly took up the basket, and removed with it to some distance; the other three roused Wharton, and some altercation ensued on his discovering that the basket was gone. In the mean time Booth returned, bringing with him the basket and its contents. He presented it to Wharton, who refused to receive

it, and leaving the party in possession of it, went home, threatening that "he would make them smart for what they had done."

With the same highly censurable imprudence and impropriety with which they had first acted, they took the basket of provisions to a public house, and there regaled themselves upon its contents.

Early in the next week, Wharton with great reason made a complaint to a neighbouring magistrate. He issued his warrants for the apprehension of the whole party, and they were committed to the castle at York. On their trial Bingham was acquitted. Booth was found partially guilty, and sentenced to seven years' transportation. The fate of Stevens and Lastley has been already mentioned.

Wharton had publicly declared before the trial, that he would not appear against them; and such was the general persuasion in the town where they were known, that, if he did prosecute them to conviction, their lives could not be placed in danger, there being evidently more of frolic than of malignity in the transaction, that no person appeared upon their trial to give them a character they deserved, of being, on the whole, steady, industrious, harmless men. It was generally supposed that the prosecutor was induced to follow up his complaint to their conviction capitally by the lure of the reward held out by the statutes 4 and 5 William and Mary, and 8 Geo. II. to persons prosecuting high-way robbers to conviction. With the money he received Wharton set up a small shop near Sheffield: here he was soon unhoused by an indignant mob. It was not,

however, a feeling confined to the lower orders, and Wharton found it necessary to retire from the neighbourhood.

It is material to observe that the state of the country does not appear to have been such as to require, at that time, a peculiarly awful display of the power of the law. The question, then, upon this case is, whether the wholesome discipline of a few months' confinement would not have wrought such a change in the minds and habits of these unfortunate men, as to have rendered society perfectly secure from any repeated injurious attack. Nor can we hesitate, on a review of the circumstances, to decide that it would. It might not, perhaps, be unworthy the attention of those gentlemen who are so benevolently engaged in endeavouring to introduce a more lenient system of punishments into our criminal code, to consider also how far it is desirable that the standing reward for the conviction of highway robbers should continue; and whether the offering of this bounty upon conviction ought not to be reserved for the detection and bringing to punishment of the more atrocious and dangerous offenders only.

April 7, 1812. X.

Case of a fraudulent Banker.

Hackney Feb. 17, 1812.

SIR,

I have real pleasure in noticing your laudable endeavours to call the public attention to the subject of capital punishments: the cause you have espoused demands support from every man who possesses the pure feelings of benevo-

lence, and feeble as my assistance may be, I shall not fail to communicate any facts within my knowledge which may tend to the promotion of your object.

It has been justly remarked, that the severity of the law which subject men to the forfeiture of life for minor offences affords protection to the criminal, who is allowed to escape punishment altogether, rather than a conscientious and reflecting man will incur the awful responsibility of depriving a fellow creature of existence; and to shew that this is not an imaginary evil, I state the following fact which came under my immediate observation, wherein, indeed, I stood precisely in this situation, and however it is to be regretted that the character I shall describe is again let loose on society, I have never yet repented having followed the dictates of humanity, where, as it appeared to me, the punishment was not proportioned to the crime. The case I allude to was that of a bankrupt who had embezzled the property of his creditors. It will be unnecessary to go into a history of the deliberate scheme of villainy which the investigation disclosed; the proofs were clear and decisive, and the man was committed to Newgate by the commissioners, with a pressing injunction to the assignees to commence a prosecution, urging the difficulty attending the detection of fraud in cases of bankruptcy, and the opportunity which now offered of making a public example. The other assignee, my colleague, being a Quaker, was restricted by his profession from taking any part in a criminal prosecution, and it consequently devolved on me, either to call down

the extreme vengeance of the law, or to suffer an infamous and unprincipled man to be at full liberty to pursue his former system of fraud and plunder. I have already intimated that I chose the latter. For many years no conviction had taken place under the act which makes this offence a capital felony; and the depredations committed on the trading part of the community by fraudulent bankrupts are too well known to most of your readers to need any observation here. In a word, I was fully aware of the propriety, not only of punishing the man, with a view to his individual reformation, but also of making a public example, to deter others from similar practices; and had our criminal laws allowed a possibility of doing this by as severe a punishment as they inflict short of death, I should have felt it an imperious duty to proceed in the prosecution, and the ends of justice would not have been frustrated: but such is the law and such are the consequences in numberless other cases, some of which will no doubt be communicated by those of your correspondents who feel an interest in the success of your benevolent undertaking.

S. C.

The Book-Worm. No. II.

SIR, April 5, 1812.

In your first volume [pp. 137, 192, 255.] you inserted some letters written by *Franklin*, in his old age, and which afterwards appeared in the last collection of his works, in 3 vols. 8vo. I now offer you a short piece, comparatively juvenile, which escaped the notice of

those who formed that collection. It is a preface to the translation of a well-known classic of which *Franklin* was at once the Editor and the Printer. As probably very few specimens of his press remain, I will give the title page and preface verbatim, from a copy now before me. *M. T. Cicero's Cato Major, or His Discourse of Old-Age. With Explanatory Notes. Philadelphia: Printed and Sold by B. Franklin, MDCCXLIV.*

"The Printer to the Reader.

This version of *Cicero's tract de Senectute*, was made ten years since, by the honourable and learned Mr. Logan, of this city; undertaken partly for his own amusement, (being then in his 60th year, which is said to be nearly the age of the author when he wrote it,) but principally for the entertainment of a neighbour then in his grand climacteric; and the notes were drawn up solely on that neighbour's account, who was not so well acquainted as himself with the Roman History and language: some other friends, however, (among whom I had the honour to be ranked) obtained copies of it in MS. And, as I believed it to be in itself equal at least, if not far preferable to any other translation of the same piece extant in our language, besides the advantage it has of so many valuable notes, which at the same time they clear up the text, are highly instructive and entertaining; I resolved to give it an impression, being confident that the public would not unfavourably receive it.

A certain freedman of *Cicero's* is reported to have said of a medicinal well, discovered in his time, wonderful for the virtue of its

waters in restoring sight to the aged, *That it was a gift of the bountiful Gods to Men, to the end that all might now have the pleasure of reading his master's Works.* As that well, if still in being, is at too great a distance for our use, I have, *gentle Reader,* as thou seest, printed this piece of *Cicero's* in a large and fair character, that those who begin to think on the arrival of Old Age, (which seldom happens till their sight is somewhat impaired by its approaches) may not, in reading, by the *pain* small letters give the eyes, feel the *pleasure* of the mind in the least allayed.

I shall add to these few lines my hearty wish, that this first translation of a classic in this western world, may be followed with many others, performed with equal judgment and success; and be a happy omen, that *Philadelphia* shall become the seat of the *American Muses.*

Philadelphia, Feb. 29th,
1743, 4."

The story of Cicero's well, of which Franklin has made such ingenious use, is told by *Pliny* in his *Natural History*, B. 31. S. 2, where he is speaking of medicinal waters. The passage is quoted by *Dr. Middleton* in his *Cicero*, iii. 297. It appears that Cicero had a villa at *Putcoli*, afterwards the imperial palace of *Hadrian*, where he is supposed to have uttered that address to his soul, the origin of *Pope's* *Kitab* *Spark* of *heavenly flame.* "Some time after Cicero's death, his *patpotan* house fell into the hands of *Antistius Vetus*, who repaired and improved it; when a spring of warm water, which happened to burst out in one part of it, gave occasion to an epigram, made by *Laurea Tullius*, one of

Cicero's freedmen." The Epigram concludes with these lines,
Nimirum locus ipse sui Ciceronis honori
Hoc dedit, hac fontes cum patefecit ope,
Ut quoniam totum legitur sine fine per orbem
Sint plures, oculis quæ medeantur,
aquæ:

thus correctly rendered by *Dr. Middleton*, in a style of versification less poetical than his justly admired prose.

The place, which all its pride from Cicero drew,
Repays this honour to his memory due,
That since his works throughout the world are spread,
And with such eagerness by all are read,
New springs of healing quality should rise,
To ease the increase of labour to the eyes.

The American translation of *Cato* was reprinted at *Glasgow* in 1758, when *Mr. Logan* is denominated "late President of the Council at Philadelphia," but, unless I have strangely overlooked it, is not once mentioned by *Mr. Melmoth* in his *Cato and Lelius.*

VERMICULUS.

On the Term "Unitarian."

SIR,

I perceive, in your very valuable publication, that the propriety of the term Unitarian being monopolised by a certain sect of Christians is called in question, and an allusion has been made to the speech of a gentleman of the University of Cambridge, who asserted, that the established sect might lay claim to that title. He maintains, I believe, the same opinion; and any one who reads the first article in that medley of opinions, called the thirty-nine articles, will see that the pretensions of the established sect are not without foundation. This

sect, in common with the sect at Rome, worships one God under the name of the Trinity, and whom they address in their prayers very frequently, the minister and the whole congregation using these words: "O most holy, blessed, and glorious Trinity, have mercy upon us, miserable sinners;" and that we may not be led astray by the word, they expressly say, that this Trinity is one God. Now the term Unitarian implies a worshipper of one God, whether that God goes under the name of Trinity, Jupiter, Baal, or Satan, or, according to us, under the name of the God and Father of our Lord Jesus Christ; and if a nation declares that this Trinity, this Jupiter, this Baal, this Satan, is only one God, why should we endeavour to contradict them? Let them call themselves Unitarians, - if they please; and certainly it is better that they should flatter themselves even with the right to the title, than contradict openly the Unity of God, by worshipping that monstrous fiction, a plurality of Gods.

But it becomes the members of the sects established in England and Scotland, as well as the sect established at Rome, who all pay the same worship to the Trinity, to have clear ideas of the term, and they who do not believe in this God should at least understand the term, and apply to it always the proper epithets. Now the address of the members of the established sect is taken from the litany of the sect established at Rome, which uses the Latin language in its religious services, - it addresses the Trinity in these words: *Sanctissima, beatissima Trinitas*—Most holy, most blessed Trinity. The term *Trini-*

tas is a compound term, compounded of *tria*, three, and *unitas*, unity: and it implies a modification of the numbers of three and one, in the explanation of which many folios have been written. I am not going to enter upon the voluminous controversy which this subject has occasioned, but shall observe only, that the word *Trinitas* is of the feminine gender, and, of course, all the epithets or adjectives applied to it are feminine. In speaking, therefore, of the Trinity, I beg to ask, whether the members of the established sect among us, in speaking of their God, make use of the proper language: I ask them, whether they should say, he, she, or it. And again, whether they can apply the pronoun *I*; to this God. For example: in the scriptures our God is introduced as saying, "I am Jehovah, who make all things, stretching forth alone the heavens, and spreading abroad the earth by myself. I am Jehovah, and there is none else; there is no God besides me." The members of the established sect will very properly say, that these words may be applied to their God thus: I am the Trinity, who make all things, stretching forth alone the heavens, and spreading abroad the earth by myself. I am the Trinity, and there is none else, there is no God besides me.

They who do not worship this God, called the Trinity, may indeed make some objections to the application I have made of the term in the above passages; but my business is not now with them. If the members of the established sect are satisfied with the reading as it stands, that is enough, and we may go on to some other pas-

sages, making in them a similar application of scripture to their God. Thus the sublime prophet says, in another place, "For thus saith Jehovah, who created the heavens, that formed the earth and made it; he hath established it; he made it not in vain; he formed it to be inhabited. I am Jehovah, and there is none else."

Let us use, as before, the name of the God worshipped by the established sect in this passage, supposing first, that it had been translated from the hebrew into latin, and thence into English. It would then have run thus: "Thus saith the Trinity, who created the heavens, she that formed the earth and made it: she hath established it: she made it not in vain: she formed it to be inhabited." If the passage had been translated immediately from the hebrew, where unfortunately there is no word to express the Trinity, it might be rendered thus: "Thus saith the Trinity, who created the heavens and the earth: he hath established it, or she hath established it, or it hath established it," &c. Now which of these pronouns would be the most, or are all equally, appropriate?

I have observed, that the Trinity is a compound term, compounded of three and unity; and hence arises a similar difficulty respecting the singular and plural pronouns. Thus, since the Trinity is declared to be the one God, sacred proclamations respecting the Unity must be applicable to this God; but the doubt is, how we are to apply them. As for example, Are we to say, I am the Trinity, and there is none else, there is no God beside me; or, We are the Trinity, and there is none else, there is no God besides

us? Or are both expressions equally proper? In the first case, the members of the established sect may use the pronoun I, contemplating only the Unity, I am the Trinity. In the second, they use the pronoun we, contemplating the three persons, we are the Trinity. This in poetry will have a fine effect, as it gives the writer an opportunity of varying his phrases, according as it may suit his purpose. I am not sure that this thought has not been anticipated; for in the dark ages it was customary to bring, not only the persons of sacred history, but even those of the Trinity, on the stage, their parts being acted by men dressed up for the occasion; God the Father being an old man with a beard, God the Son a pale young man with a cross, God the Holy Ghost having doves' wings and head, the Trinity having on a triangular hat, whence probably is derived the triangle that is seen over the altar in many places of worship, both of the established and the Romish sect.

As complaints are now pretty general, that the belief in the Trinity is now very much on the decline, might it not be useful to bring it more in sight among all parties, that select extracts should be published from the bible, in which, where God is introduced as speaking, the term Trinity should be used, as I have done in the passages above quoted. It will then clearly appear, that the established sect is Trinitarian, which cannot be seen from their bibles, and perhaps it will go some way towards determining, with greater precision, this right to the title of Unitarian.

I remain, Sir, yours,
BIQUINQUITAS.

Scraps of Information.

SIR, April 10, 1812.

I have not forgotten my proposal, of occasional communications, made at the close of your fifth volume, [pp. 635—640.] though I have so long delayed my re-appearance. I now offer you what occurred to me on reading your three numbers for the present year.

P. 9. *Dr. Leechman.* May I be allowed to ask how that pious and learned divine could communicate what the late Mr. Kenrick and his ingenious biographer would esteem "rational and animating views of God and the Christian revelation," and yet bear true allegiance as a benefited minister of the Church of Scotland? That Church peremptorily enjoins the gloomy creed of *Calvin*, of which as *Dr. Price* observes, (*Sermons* ii. 52) her clergy, "not only declare their belief but that they will constantly adhere to it: that is, never grow wiser." I would farther enquire, in behalf of *Dr. L's* "orthodox brethren," why their "violent opposition," perhaps conscientious, certainly consistent, should be censured rather than a rational Christian's acceptance of an orthodox "theological chair?"

Pp. 11, 13. *Vigilius* has been, I believe, long known as the signature, in the *Theological Repository*, of the late venerable Mr. *Turner*, of Wakefield.

Pp. 17, 18. *Dr. Adam Clarke*, on the *Nature of the Serpent*. When this learned critic charges error on "the Septuagint translation," as to the sense of the Hebrew originally, can he believe the plenary inspiration of "the New Testament writers, who" he observes, "scarcely ever quote the

Old Testament, but from the Septuagint translation, and scarcely ever change a word in their quotations;" and especially, in the instance alleged, "copy this version" so erroneous? *Dr. C.* as a Trinitarian, must hold the omniscience of Jesus Christ. How to this belief can he reconcile his opinion of our Lord's reference to the story of the *Fall*, when "he exhorts his disciples to be wise as serpents," though the *Serpent* had no concern in the transaction?

This critic's notion of the *Nachash* as a creature domesticated with Adam and Eve "the woman no doubt having often seen him walk erect, talk and reason," reminds me of the following passage in *Brown's Vulgar Errors*.

"In the picture of Paradise, and delusion of our first parents, the serpent is often described with human visage; not unlike unto *Cadmus* and his wife in the act of their metamorphosis. Which is not a mere pictorial contrivance or invention of the picturer; but an ancient tradition, and conceived reality, as it stands delivered by *Beda* and authors of some antiquity; that is, that Satan appeared not unto *Eve* in the naked form of a serpent, but with a virgin's head, that thereby he might become more acceptable, and his temptation find the easier entertainment." This, *Dr. B.* calls "a conceit not to be admitted," and quotes *Pierius* and *Barcephas* who thought "the assumption of human shape had proved a disadvantage to Satan; affording not only a suspicious amazement in *Eve*, before the fact, in beholding a third humanity beside herself and *Adam*; but leaving some excuse unto the woman, which af-

terwards the man took up with lesser reason; that is, to have been deceived by another like herself." V. E. B. v. Ch. iv. *Who shall decide when doctors disagree?* It will, probably, be soon decided that critics, even those worthy of the name, are sometimes employed *magno conatu magnas nugas dicere.*

P. 27. *Sir Thomas More, &c.* To these should be added Bishop Berkeley. In 1785, he published, in Ireland, the *Querist*, containing several Queries proposed to the consideration of the public." Among others, on various topics of national industry and political economy, are the following.

53. Whether some way might not be found for making criminals useful in public works, instead of sending them either to *America* or to the other world? 54. Whether servitude, chains and hard labour for a term of years, would not be a more discouraging, as well as a more adequate punishment for felons than even death itself? 392. Whether felons are not often spared, and therefore encouraged by the compassion of those who should prosecute them? 393. Whether many that would not take away the life of a thief may not nevertheless be willing to bring him to a more adequate punishment?"

In 1737, was published anonymously, as a translation from the Italian, "The Adventures of Signor Gaudenzio di Lucca," who is made to discover another *Utopia* far distant in the Arabian desert. Of this discovery he gives an account to the holy Fathers of the Inquisition at Bologna. The ingenious author evidently contrived his romance to convey his own sentiments on various important questions of do-

mestic and civil policy. In the following passage, he declares against capital punishment, even in the case of murder.

"There is a positive law among the *Mezzaraneans* not to shed human blood voluntarily. They carry this fundamental law of nature to such a height, that they never put any one to death even for murder, which very rarely happens; that is, once in several ages. If it appears that a person has really murdered another, a thing they almost think impossible, the person convicted is shut up from all commerce of men, with provisions to keep him alive as long as nature allows. After his death the fact is proclaimed, as it was when they shut him up, over all the *Nomes*. His name is blotted out of all their genealogies; then his dead body is mangled just in the same manner as he killed the innocent, and afterwards burnt to ashes, which are carried up to the highest part of the desert, and then tossed up into the air, to be carried away by the winds blowing from their own country: nor is he ever more to be reckoned as one of their race, and there is a general mourning observed throughout the kingdom for nine days." Pp. 173, 4.

Dr. Kippis (B. Brit. ii. 261.) attributed the adventures of Gaudenzio di Lucca to Bishop Berkeley, but in the next volume declared this a mistake, on the authority of the Bishop's son. The work has lately been ascribed by a writer in the *Monthly Magazine* (xxxii. 220.) to "Simon Berington, a Romish priest in Shropshire." I remember to have seen this work attributed to the Rev. James Ridley, author of the *Tales of the Genii*, who died in 1765,

and who is mentioned by Mr. Duncombe, in Hughes's Correspondence, iii. 139. If my recollection is correct, the absolutely solitary confinement, in the case of murder, recommended by this writer, was adopted in the famous criminal code promulgated about thirty years since by the Duke of Tuscany. It is not easy to discern the real humanity of such a substitute for the punishment of death. There is more of christian benevolence in the following declaration by Mr. Gilbert Wakefield, in his printed but unpublished "Address to the Judges," 1799.

"Were even a murderer committed to my custody, I should endeavour to impress upon his mind a deep sensation of the injustice and atrocity of his offence: I should labour to convince him that exclusion from society was indispensable, not only for the good of the community, but for the prevention also of accumulated guilt upon his own head. Yet I would address him in the kind language of expostulation and rebuke. I would regard him with generosity and tenderness. I would prove myself his friend by every exertion of sympathetic attention to his most calamitous condition. I would shew that I loved the man though I abhorred his offence. If he were hungry, I would feed him. If he were thirsty, I would give him drink. Nor should I despair of overcoming evil with good; of producing remorse unfeigned and substantial reformation, by this lenient and peaceful process. Thus would my own benevolent affections be essentially improved, the great law of brotherly love, enacted in the

gospel, fulfilled by a just obedience; and a "brand plucked from the fire," to repentance and salvation." (Defence of Gilbert Wakefield, p. 104.) I cannot quote this passage without recollecting the contemptuous surprise which I witnessed, on its delivery, among the "idolaters of forms and precedents," the learned gentlemen before and behind the bar.

P. 40. *Luther's Light.* This has been a favourite view of the protestant doctrine. I have, as a frontispiece to an Epitome of Ecclesiastical History, 1683, a print entitled "The Reformation." Luther is represented at one end of a table, surrounded by Reformers, whose names are over them, not without the licence of a few anachronisms. Before Luther is an open book, through which his name is written. On the table is a candle lighted, and at the bottom a cardinal, Satan, a pope and a monk, who are blowing at the candle, and complaining, "The candle is lighted. We cannot blow it out." The monk is at the same time applying a short taper to a book in the hands of Tindal, evidently his Translation of the Bible. This appears to be the engraver's improvement on the original, which I happened to observe very lately in Queen Street, Lincoln's Inn Fields. The painting appeared to be of considerable age.

P. 49. *Conferences, &c.* The Reviewer of this sportive performance, the manner of which he justly disapproves, seems not aware of the origin of its title. The hint was, no doubt, taken from an 8vo volume, now before me, printed in 1719, and entitled "Thirty Four Conferences between the

Danish Missionaries and the Malabarian Bramans, or Heathen Priests in the East Indies, concerning the truth of the Christian Religion; together with some letters written by the Heathens to the said Missionaries. Translated out of *High Dutch*, by Mr. Philips."

The Danish Missionaries resided chiefly at Tranquebar. A book, containing an account of their transactions, was quoted more than once in your last volume. In these Conferences there are questions proposed by followers of Mahomet and of Brama, not a little puzzling to Trinitarian Missionaries, who resort to various solutions; two may suffice: the first proposed to a Mahometan Priest. "You christians, quoth he, believe in *Three* Gods, and we believe in *One* God only. I answered, Sir, far be it from us to believe a Trinity of Gods, for I'll make it plain to you by a familiar comparison, that we believe in but one God only. For as we see but one sun in the firmament, which has light and heat represented to our minds under *ideas* quite different from that of the solar body, or globe of the sun itself; and yet heat, light, and the solar body, are so united together that they make but one sun and not three suns. So, by way of accommodation, this may be applied to the Holy Trinity, for we say that in one divine essence there are three persons." P. 23.

The second solution shall be one offered to a "learned Malabarian physician." The Missionary had mentioned God as revealing himself "by his son Jesus Christ. Who is his son?" said he. And is he also God? I answered, He

is God blessed for ever. But, pray, Sir, recollect yourself, said he, have not you been just now inveighing against a plurality of Gods? And now I find you have yourselves more than *one*. The Father is God, and the Son is God; then you have *two* Gods. I answered, we do not believe two Gods, but one only God. And God, who knows himself, has enjoined us to believe a Trinity of persons in one divine essence, which we call Father, Son, and Holy Ghost. If God has a son, said he, then your God, as well as some of ours, must have a wife. God is a spirit, said I.—He begat his son from eternity, by generation not to be paralleled in time; and from Father and Son proceeds the Holy Spirit, the third Person in the blessed Trinity, which, though to us mortals incomprehensible, yet the possibility thereof may be shadowed forth by an easy comparison. Out of the immaterial *Soul* of Man proceeds and is born the *Understanding*; and from the essence of the Soul and the Understanding emanates or proceeds the *Will*; and yet the soul (as to its essence) the understanding, and the will, are really but one and the same thing. I find, said he, that you, with subtle ways of arguing, can make a Trinity consistent with Unity; and if your explication is absolutely necessary to make others understand what you mean, pray allow us the same advantage of explaining the doctrine of our religion, and putting it in the favourablest light we can for the excluding of the absurdities imputed to us? And this once granted us, 'twill follow, that our *plurality* does not destroy the

unity of God no more than *your trinity* does." P. 127, 130.

I am tempted to add the Missionary's account of a short Conference on another subject. "I returned home, and as I was near the city, a Merchant called after me, asking if he might propose to me some questions. I answered, yes sir, with all my heart. He asked me, what do you say to the durations of the pains and torments of hell? Are they to have an end, or are they endless and everlasting? I replied, they are certainly endless and will endure for ever. Is there no redemption thence, added he? No, said I. But, sir, how can this rationally be, said he, seeing that we live in this world but for few years, and our sinful actions are as to their duration transitory; why then should the punishment be eternal? The necessary proportion attending distributive justice is not observed here." The Missionary proposes the poor, but common solution, that a sinner, who "dies in his sins, continues to sin on in hell for ever, which calls for punishments answerably eternal." pp. 97—99. Thus, with this horrible doctrine supposed in his commission, the zealous Christian Missionary could believe that he was, all the while, teaching a *Gospel*, or *glad tidings of great joy to all people*.

P. 82. *Unitarians of Poland*—their expulsion in 1661. This took place under Casimir V. who, though a jesuit and a cardinal, had been elected, in 1648, to succeed his brother Ladislaus, whose widow he married, by a dispensation from the pope. Casimir quitted the throne in 1669, and retired on a pension from

Louis XIV. to the Abbey of St. Germain des Prez at Paris, where he died in 1672. I have in "A new Description of Paris, 1687," a long latin epitaph on his tomb, "written by Father Delfau, one of the monks of the Abby." After a large enumeration of Casimir's military exploits, we are told that his religion was equal to his valour, for he fought not less for heaven than for earth. *Nec segnius cælo militavit quam solo.* The trophies of his holy warfare, besides monasteries and hospitals, erected at Warsaw, and Calvinistic churches demolished in Lithuania, were the Socinians driven from his kingdom, that they might not have Casimir for their king who would not have Christ for their God. *Sociniani regno pulsine Casimirum haberent regem, qui Christum Deum non haberent.* Mosheim, no partisan of Unitarians, says, that by this "terrible edict, the Socinians that yet remained in Poland were barbarously driven out of that country, some with the loss of their goods, others with the loss of their lives, as neither sickness nor any domestic consideration could suspend the execution of that rigorous sentence." (v. 54. 2d ed.) Yet history commends, not only the fine literary taste, but the virtues, especially the *humanity* of this Christian persecutor. *Tantum religio potuit suadere malorum.*

P. 108. *Eighteen Hundred and Eleven.* The concluding thought in this poem, *Thy world, Columbus, shall be free*, I have found in three writers prior to the age of this excellent and amiable authoress, whose sentiments will be approved by those alone, who indulge a spirit of Christian phi-

lanthropy rather than of Pagan patriotism.

Sir Thomas Browne, in his conjectures, entitled "A Prophecy concerning the future State of several Nations," (see M. Rep. vi. 450.) has the following lines, with their comments :

When Spain shall be in America hid,
And Mexico shall prove a Madrid.

"That is, when Spain, either by unexpected disasters, or continued emissions of people into America, which have already thinned the country, shall be farther exhausted at home ; or when, in process of time, their colonies shall grow, by many accessions, more than their originals, then Mexico may become a Madrid, and as considerable in people, wealth, and splendour."

When America shall cease to send
forth its treasure,
But employ it at home for American
pleasure.

"That is, when America shall be better civilized, new policied, and divided between great princes, it may come to pass, that they will no longer suffer their treasure of gold and silver to be sent out to maintain the luxury of Europe and other parts ; but rather employ it to their own advantages, in great exploits and undertakings, magnificent structures, wars, or expeditions of their own."

When the New World shall the Old
invade,
Nor count them their lords, but their
fellows in trade.

"That is, when America shall be so well peopled, civilized, and divided into kingdoms, they are like to have so little regard of their originals, as to acknowledge no subjection unto them. They may also have a distinct com-

merce between themselves, or, but independently, with those of Europe, and may hostilely and piratically assault them, even as the Greek and Roman colonies after a long time dealt with their original countries." Browne's Misc. Tracts, 1684.

It is well known that about 1725, Bishop Berkeley, then Dean of Derry, had a scheme for "converting the savage Americans to Christianity, by a college to be erected at Bermuda." To accomplish this object, he was willing to exchange his deanery, worth 1100*l* for a subsistence in America of 100*l* a year. After expecting for some time a grant from Government, he abandoned the project on the following honest advice from Sir R. Walpole, communicated to Bishop Gibson. "If you put this question to me as a minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience : but if you ask me as a friend whether Dean Berkeley should continue in America, expecting the payment of 10,000*l*, I advise him by all means to return home to Europe, and to give up his present expectations." (Biog. Brit. 2nd Ed. ii. 255.

While this benevolent Churchman's mind was intent upon his project, he wrote *Verses on the prospect of planting Arts and Learning in America*, in which says his biographer, in 1778, (Id. ii. 254) "another age, perhaps, will acknowledge the old conjunction of the prophetic character, with that of the poet, to have taken place." Having described America as a "happy clime,"

Where men shall not impose for truth
and sense,
The pedantry of courts and schools,
he concludes with the following
stanza,

Westward the course of empire takes
its way :

The four first acts already past,
A fifth shall close the drama with the
day,

Time's noblest offspring is the last.

These verses, the only poetry attributed to Berkeley, were first published in a Miscellany which I have just quoted on another account. They are in Dodsley's Collection, and in B. Brit. (ii. 255.)

The last of the conjectures to which I referred is in the "Letters from Italy, by John, Earl of Cork and Orrery." This nobleman is writing from Florence, Jan. 23, 1755, to his friend, Mr. Duncombe. Having been mus- ing among the splendid remains of the former sovereigns of that city, "now lying in empty rooms and spread over desolated palaces," he thus concludes his letter :

"Arts and Sciences weep at the extinction of the House of Medici. The princes of that house were many of them learned; all of them encouragers of learning. 'Tuscany was to Italy,' says Monsieur de Voltaire, 'what Athens was to Greece.' What Greece is, Tuscany possibly may be; perhaps Italy, perhaps Europe. The ball of empire may hereafter roll westward, and may stop in America: a world, unknown when Greece was in its meridian glory; a world that may save the tears of some future Alexander." Letters. 2nd Ed. P. 155.

P. 142. *The Greek religion.* There was published, in 1680, "An Account of the Greek

Church, by Thomas Smith, B. D.", who had been chaplain to the English Embassy at Constantinople. He says, (p. 63.) "Before you enter the church, is a covered porch, usually arched, running out at each side the portal, with seats against the wall, upon which are painted several images, as of our blessed Saviour, the Virgin Mary, St. John, St. George, and the like, (these two last being the great saints of the East,) and of that saint particularly, to whose memory the church is consecrated; but very wretchedly, and without beauty or proportion."—(P. 211.) "The Greeks have so great prejudice to all engraven images, and especially if they are embossed and prominent, that they inveigh severely and fiercely against the Latins as little less than idolaters, and symbolizing with the very Heathen, apply that of the Psalmist, Psalm cxxxv. 16, 17, 18. But as for the pictures, whether in colours or printed, of our Saviour and of the Saints, they account them sacred and venerable. These they reverence and honour by bowing and kissing them and saying their prayers before them. With these the partition that separates the *bema* or chancel from the body of the church is adorned. At set times, the priest, before he enters into it, makes three low reverences before the image [picture] of Christ, and as many before that of the Virgin Mary: and he does the like in the time of celebration, and oftentimes perfumes them with his incense-pot. Upon some of the great festivals they expose to the view of the people, upon a desk, in the middle of the quire, a printed picture of that day's saint, whither,

upon their approach, they bow their body, and kiss it with great devotion. This practice they defend, from the pretence that they worship the saint in the image which represents him, by the help of which they presently have an idea of him in their mind."

I have frequently seen a picture of St. Nicholas, which a friend brought from Petersburg twenty years ago. It was of small size, and had been used for domestic worship. Attached to the top of the frame was a piece of silver, in the shape of a glory, rather massy and of rude workmanship.

P. 158. *Butler*. To this Epigram there are a few lines worthy to be added as connecting a tribute to the Poet's genius, with regret for the misapplication of his talents. I refer to the following Epitaph in Covent Garden Church, where Butler was buried. It is under a bust of the poet set up at the expense of some inhabitants of the parish.

A few plain men to pomp and pride unknown,
O'er a poor bard have raised this humble stone,
Whose wants alone his genius could surpass,
Victim of zeal! the matchless Hudibras!
What tho' fair Freedom suffered in his page!
Reader, forgive the author—for the age.
How few, alas, disdain to cringe and cant,
When 'tis the mode to play the sycophant!
But oh! let all be taught from Butler's fate
Who hope to make their fortune by the great,
That wit and pride are always dangerous things,
And little high is due to courts and kings!

These lines (see *G. Mag.* 1786, p. 1145.) were contributed by Mr. O'Bryen, a gentleman, whom

I think I have often met among political reformers.

P. 165. *The true Eclectic in religion, &c.* Your acute correspondent Gogmagog will, I dare say thank me, for informing or reminding him of the following masterly comment on his text. It forms part of the character of Bp. Taylor, in the Sermon preached at his funeral, by the Dean of Connor, 1667. "He was one of the Eclectics, a sort of brave philosophers that Laertius speaks of, that did not addict themselves to any particular sect, but ingeniously sought for truth among all the wrangling schools; and they found her miserably torn and rent to pieces, and parcelled into rags, by the several contending parties, and so disfigured and misshapen, that it was hard to know her. But they made a shift to gather up her scattered limbs, which, as soon as they came together by a strange sympathy and connaturalness, presently united into a lovely and beautiful body. This was the spirit of this great man. He weighed men's reasons, and not their names, and was not scared with the ugly vizars men usually put upon persons they hate, and opinions they dislike; nor affrighted with the anathemas and execrations of an infallible chair, which he looked upon only as bug-bears to terrify weak and childish minds. He considered that it is not likely any one party should wholly engross truth to themselves; that obedience is the only way to true knowledge; (which is an argument that he has managed rarely well in that excellent Sermon of his which he calls *Via Intelligentie*) that God always, and only, teaches docible

and ingenuous minds, that are willing to hear, and ready to obey according to their light; that it is impossible a pure, humble, resigned, god-like soul should be kept out of Heaven, whatever mistakes it might be subject to in this state of mortality; that the design of Heaven is not to fill men's heads, and feed their curiosities, but to better their hearts and mend their lives. Such considerations as these made him impartial in his disquisitions, and give a due allowance to the reasons of his adversary, and contend for the truth and not for victory." P. 17.

P. 208. *Le Clerc*. Your correspondent probably knows that there is in latin an account of the life and works of this scholar to the year 1711, and published that year in 12mo. It affects to be the performance of a friend, *Amici ejus opusculum*, but I apprehend has been generally considered as his own. I am not aware of any commendations indecorous, on this supposition. It is incidentally mentioned (p. 47) that Locke communicated to his friend Le Clerc, his Essay previous to its publication. For, quoting an opinion of Le Clerc's it is added, *In hac sententia se mirè postea confirmatum sensit, anno 1688, cum legisset viri acutissimi Ioan: Lockii specimen de intellectu humano, quod nondum erat editum.*

The late Dr. Towers mentioned to me, not long before his death, that he had projected a Memoir of Le Clerc upon an extensive plan, to include notices of his literary friends. Dr. T's near relation, to whom his papers have descended, can probably gratify your "Correspondent from Chesterfield," and others of your rea-

ders on this point. He may also, probably, be able to give some information respecting "Dr. Caleb Fleming," with whom Dr. T. appears to have been very intimate, for Dr. Kippis, in his *Life of Lardner*, (p. xcvi.) says, "My friend, Dr. Towers, has favoured me with the perusal of a series of Letters, written to Dr. Fleming by Dr. Lardner, in which he fully disclosed his thoughts concerning men and things." This circumstance has, I think, been mentioned already in one of your early volumes.

QUINQUAGENARIUS.

Letter from the late Bishop of Derry to a Protestant Dissenting Clergyman, on the Catholic Claims.

[From the *Belfast Monthly Magazine*, October 1811.]

Rome, July the 3d, 1778.

MY DEAR SIR,

I received your letter of the 3d May with much pleasure, and read it with great satisfaction: the receipt of it testified you had not forgot me, and the contents proved that you did not deserve that I should forget you; since you are still the same candid, liberal, and free-spirited man that I used to visit with so much satisfaction at Burt. You are right, my friend, to call me home at this juncture; and I shall return with the greater pleasure, since Ireland is no longer what I left it, the land of narrow prejudices, persecution, and intolerance; but of liberty, candour, and indulgence; and since Parliament has learnt to practice that mildest of all Christian doctrines—of doing to others, as we wish they should do unto us.

In my former travels, I used to pursue with some zeal the objects you so warmly recommended; "of surveying the fine territories, the cultivated countries, the soil, climate, and different productions of various countries," but a Christian Bishop, and especially a Protestant, my friend, ought to have greater objects in view, and nobler game to pursue.

"Paulo majora canemus : non omnes Arbusta juvant, humiles que myricæ."

Agriculture, and all its subordinate branches of improvement, deserve the attention of every traveller, and whoever has the welfare of his country at heart, will endeavour to import some new lessons in this science; but it is liberty, and above all religious liberty, that can make a country flourish, give it numerous inhabitants, and make those inhabitants peaceable, industrious and happy: without this, my friend, without the liberty of worshipping our Creator according to the dictates of our conscience, no matter whether ill or well directed, civil liberty is but imperfect, and allows us only the use of our body, without that of the mind. I can conceive only one case in which *religious liberty* ought not to be granted to one part of a society; and that is, when it proves inconsistent with the civil liberty of the remainder: and this has generally been supposed to be the case with the Roman Catholics; but this supposition has been founded entirely upon a mistake, and upon the idea, that every Roman Catholic was a *Papist*.—Whereas this is so far from being the case, that one might as well suppose that every Protestant was an Episcopalian, and every Episcopalian an high

Churchman, which you know would be a gross error.

In *Popery*, as in every other sect, there are subdivisions; there are also fundamental points in which all the members of that sect agree, and there are secondary ones, in which all differ: these are no longer dogmas, not the trunk or body of the tree which it would be sacrilege to touch, but merely branches, twigs, and sometimes excrescences, which a wise gardener generally prunes, in order to strengthen the tree, and improve the fruit, but which our *Popish gardener* has suffered to multiply and extend, in order to make as many stand under its shade as possible.—Transubstantiation, seven sacraments. &c. &c. these are the dogmas of Popery, the harmless articles of faith which every Papist is bound to believe, and which every Protestant may allow them to preach, without fearing for the *Habeas Corpus* and the *trial by jury*.—But the school opinions are more dangerous and more important: they are like a Frenchman's ruffles, of more consequence than his shirt, and generally more ostensible—these school opinions are the sting of Popery, and make so venomous an animal, that whoever has the misfortune to be bit by him, runs the chance of losing some good limb of his liberty. The Test Act which was passed in Ireland in 1774, was calculated to distinguish the Papist from the Catholic, and the partizan of the court of Rome, from the member of the Church of Rome; and it has done it so effectually, that one half of that communion have taken the oath, whilst the other half, with the best disposition in the world to

follow their example, found the pill too large for their swallow, and for fear of being choaked in the attempt, were obliged to desist, swear it was poison, and that all those would be *kilt* who had taken it. In fact, the court of Rome have denounced vengeance against all those who have subscribed the test, and they are for ever erased out of the book of promotion. These are the men therefore who ought to be tolerated in the free, comfortable exercise of their religion, nay, they have an irreversible right to it, and the withholding that right is as gross persecution, as any committed by the court of Rome: for whenever the *religious opinions* of any sect do not affect the *civil liberties* of the community, — intolerance becomes persecution; — and a Protestant legislator who does not tolerate such opinions, is a Protestant upon Popish principles; he denies to others that private judgment which he exercises himself, and by the use of which alone, his ancestors separated from the most *universal church* ever known in the world.

These, my friend, are my principles, and I am sorry to find that those of your brethren differ from them, or that their conduct differs from their principles. Protestant Dissenters, if they would be consistent, should allow of *Popish Dissenters*; and above all when they refuse to do so, they ought to be certain that their refusal is well grounded, and that the sectarists whom they persecute, do really hold the principles they condemn. A Protestant dare not avow, that he persecutes mere speculative opinions, and therefore if the true Catholic, if the Catholic who subscribes the Test Act, holds

none but speculative opinions, he cannot properly be persecuted in any instance whatever, by a consistent Protestant. Your parliament, therefore, your newly enlightened Senate, who upon the 5th of June, 1778, have allowed themselves to think of relieving *innocent Catholics* in temporal matters, but have declined to indulge them in spiritual, though much less important to the state, have given a problem to the world, of which no one will find the solution, who does not know as much of this *conjuring trick* as I do.

The case then is no more than this. In 1774, the Parliament passed an act, called the Test; enabling the Papists to purge themselves by oath of certain dangerous and horrid opinions, imputed to them, which uninformed Protestants considered as the essence of Popery, and which the Papists themselves asserted to be mere school opinions. As soon as the act was published, the Popish gentlemen, who scarce knew that such opinions existed, except by the imputations of the Protestants, were surprised to find themselves called on to renounce doctrines they never held, and rarely had heard of, and flocked in crowds to do themselves justice by the most solemn abjuration. The clergy, whose mental food are school opinions, which nourish little, and bloat much, were immediately divided, part subscribed the test, the rest refused it. The refusers complained to Rome of the subscribers, the subscribers were proscribed in the black-book here, and your senate have been unwise enough not to inscribe them in the white-book at home. They have renounced all the doc-

trines which rendered them dangerous, and have received none of the privileges that would make them comfortable, but in the exercise of their religion are confounded with the recusants and non-subscribers. — “Fletum teneatis Amici.” — Yours ever affectionately,
F. DERRY.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CIX.

An ancient enemy to Bible Societies.

A monk declaiming in the pulpit, at the beginning of the Reformation, against Zwingle and Luther, and all who took part with them, said to his audience: “A new language was invented some time ago which has been the mother of all these heresies, the Greek. A book is printed in this language called the New Testament, which contains many dangerous things. Another language is now forming, the Hebrew; whoever learns it immediately becomes a Jew.”

Hess's Life of Zwingle. Translated by Miss Aikin. 8vo. 1812. Note. p. 213.

No. CX.

A frolicksome Notion.

“The whole mass of mankind is like a company fallen asleep by the fire-side, whom some unlucky wag has smutted with his sooty and greazy fingers, and when they awake every one laughs at the false beards and antick strokes in other men's faces, not at all thinking of his own.”

Dr. H. More's Div. Dialogues.

No. CXI.

First National Establishment of Christianity.

The Romans (says Bp. Newton, Diss. on Prop. ii. 48.) not only

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crucified our Saviour, but also persecuted his disciples for above three centuries: and when at length they embraced the Christian religion, they soon corrupted it; so that it may be questioned, whether their favour was not as hurtful to the Church, as their enmity. As the power of the Roman emperors declined, that of the Roman pontiffs increased: and may it not with equal truth and justice be said of the latter, as of the former, that they cast down the truth to the ground, and practised and prospered?

No. CXII.

Motto of a good Citizen.

Under a government of Laws, (says the sage Bentham,) what is the motto of a good citizen? To obey punctually; to censure freely.

Frag. of Gov. Pt. p. xiv.

No. CXIII.

Venerable Antiquity.

A traveller observed that in a particular district in Italy the peasants invariably loaded their panniers with vegetables on one side, and balanced the opposite pannier by filling it with stones: he pointed out the advantage to be gained by loading both panniers with vegetables; he was answered, That their forefathers from time immemorial had so prepared their produce for Market; that they

were very wise and good men; and that a stranger shewed very little understanding or decency, who interfered in the established customs of a country.

No. CXIV.

Fame.

At the close of his account of Thomas-a-Becket, our great historian, Hume, warmed above his ordinary temperature, speaks in a feeling strain of the frequent blindness and inequity of Fame. "It is indeed," says he, "a mortifying reflection to those who are actuated by the love of fame, the last infirmity of noble minds, that the wisest legislator and most exalted genius that ever reformed or enlightened the world, can never expect such tributes of praise as are lavished on the memory of pretended saints, whose whole conduct was probably to the last degree odious or contemptible, and whose industry was entirely directed to the pursuit of objects pernicious to mankind. It is only a conqueror, a personage no less entitled to our hatred, who can pretend to the attainment of equal renown and glory."

No. CXV.

Calvinistic Hell.

Alleine's "Alarme to Unconverted Sinners" was once the most popular book of the Calvinists: it is a book from which a serious mind may still learn much; the preacher may draw from it resources of oratory; though it can only be recommended to such as know how to purge the alloy from the pure ore.

The following is not one of *Alleine's* best passages, but it shews with what implements the popular

preachers have worked upon the public mind.

"Hear, O man, thy predecessors in impenitence preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoak of their torment ascendeth for ever and ever! How black are those fiends! How furious are their tormentors! 'Tis their only musick to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink to see how their flesh frieth, and their fat droppeth, to drench them with burning metal and to rip open their bodies, and pour in the fierce and fiery brass into their bowels, and the recesses and ventricles of their hearts."

Pp. 188, 9. Ed. 1672.

No. CXVI.

Dr. Barrow's Description of an honest Man.

As he doth not affect any poor base ends, so he will not defile his fair intentions by sordid means of compassing them; such as are illusive simulations and subdulous artifices, treacherous collusions, slie insinuations and sycophantic detractions, versatile whifflings and dodgings, flattering colloguings and glozings, servile crouchings and fawnings, and the like.

Works. Fol. i. 65.

No. CXVII.

Advocat du diable.

I consider a reviewer, says a distinguished one, H. Maty, as a kind of *advocat du diable*, who should speak all the evil he knows of a good book, for the instruction of the writer and the edification of the bystanders.

REVIEW.

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

POPE.

ART. I. *Sermons by the Rev. Thomas Jervis.* 8vo. pp. 462. Johnson and Co. 1811.

This is, we believe, one of those Volumes of Sermons, which attest the friendship which so commonly prevails between Dissenting Ministers and their congregations. It is natural that they who have for many years been instructed and edified by a preacher's discourses, should be desirous of having those compositions, which have afforded them pleasure and profit, delivered to them in a permanent form; and it is not unreasonable that the preacher should feel a gratification in perceiving that his 'labour' has not been 'in vain,' and should yield to the hope of usefulness beyond the sphere of his personal services, and even beyond the narrow limits of life. We confess that we always view these memorials of a happy pastoral connection with pleasure. There is indeed an abundance of Sermons before the public; but we do not think that there are more good sermons published than are wanted: every volume goes probably into some places where no other volume would go, and every author may be presumed to have readers whom his name alone induces to sit down to a book. Divinity is not the favorite reading of the age; and some service is rendered to religion when any that could not be prevailed on to devote their time to a doctrinal,

moral or devotional treatise, are allured to the perusal of a Sermon.

It is not, however, under this general view of the utility of published Sermons, that the volume before us, alone deserves our good opinion and will enjoy our feeble recommendation: it has merits of its own, which will, we have no doubt, secure it a respectable rank and a permanent station amongst the works which are sacred to benevolence, peace and freedom.

Mr. Jervis is characterized as a writer by richness of fancy and warmth of feeling; his style is always figurative and glowing. We know not indeed that he is entitled to the praise of originality and invention; but if his genius be not creative, it is fertile in resources; he is master of the best thoughts and the brightest images; and there is more merit in using happily the most valuable stores of the ablest minds than in merely suggesting an idea which was never before started, or in clothing it in a dress which it never before assumed.

The Sermons are Twenty-Four in number; four of them (namely sermons xii. xiii. xiv. and xxiv.) are republications: the following is a list of the subjects, in the author's order, —

“ The Being of a God. The Truth and Excellence of the Christian Religion. The Light of the Gospel. Religious Knowledge the foundation of Religious Principle. Education. Admonition to the Young. The Value of an

Unblemished Reputation. Death a Privilege in the condition of Man. The House of Mourning. God the Highest Source of Virtuous Joy. The Glory of God in the works of Creation. The Social Worship of the One God, agreeable to Reason and Scripture. Genuine Religion, not Speculative, but Practical. The Danger of prevailing Custom and Example. Moral Beauty. The Duties, Pleasures and Advantages resulting from the Exercise of Benevolence. Courtesy the Law of Social Life. The Consolations of Friendship. The Prayer of Agur, or the Moral Influence of Poverty and Riches. Consolatory Views of Providence amidst the Vicissitudes of Life. The Vanity of the World. Happiness the Heritage of Man. Reflections on the Great Journey of Human Life, appropriate to a New-Year's day. Reflections on the Lapse of Ages, and the State of the World at the Close of the Eighteenth Century."

We must not pronounce the Sermons immethodical, but the old and useful plan of announcing the divisions of the discourses is dropped, and the method observed is not always obvious. A rational theology pervades the volume, without being pressed, however, upon the reader. Not one of the sermons can be properly termed doctrinal; though Sermon xii. exhibits a general view of the excellence of the Christian scheme. It may, possibly, be matter of regret to some readers that the Sermons are not more peculiarly and strikingly Christian; and we participate, in some measure in the feeling: but still it must be admitted that an author has a right to choose his subject and his mode of treating it, and that the variety thus introduced into books is favourable to the instruction and entertainment, and, of course, the improvement and happiness of society.

A few extracts will enable the reader to judge better of the fairness of some of our strictures.

Sermon v. on 'Education,' from Prov. xxii. 6, is well introduced:

"Should it be asked, what is the best method of restraining the levity and inconstancy of youth? the answer is obvious—Education! What are the most effectual means of correcting the vices of a corrupt and degenerate age? Education! How shall we most effectually promote a general reformation of manners, and the revival of pure, uncorrupted religion? I should still reply—by a strict and conscientious regard to the right Education of children. This is the first step towards reformation, this is 'the beginning of wisdom.' In this view it appears that a liberal and virtuous education is an unspeakable blessing. It is an object of the first magnitude, and of universal concern.

"And in vain do we lament the corruption of youth, if we take no pains to prevent it. We may complain of the progress of vice; but fruitless and unprofitable are all our lamentations, while we fold our arms in supineness and indolence, neglecting to employ the most vigorous efforts to oppose it. Unmeaning are all our invectives and complaints against the degeneracy of the times, if we do not exert ourselves to check the first appearances of evil, the earliest symptoms of vice, before its accumulated force bear down upon us like a torrent which cannot be resisted or controuled.

"To parents, and the instructors of youth, we are, in the first instance, to look for the prevention of crimes, and a radical reformation in the habits and manners of the times. From their timely exertions the happiest effects may be derived to individuals, and to society in general. Millions of intelligent beings may be preserved from the paths of the destroyer; and the world at large may become more wise, virtuous and happy."

Pp. 79, 80.

The following picture of a 'Captivity' is in Mr. Jervis's usual style, and is a specimen of his powers of description.

"Behold the victim of oppression, for some offence of which perhaps he is not conscious, dragged from his home, his family, his children—thrust into the gloomy, subterraneous dungeon—doomed to an imprisonment which will terminate only with life. See the poor

captive reclined upon his bed of straw ! he counts the lingering hours as they pass. He lifts the vacant eye of sorrow, but no object is presented to his view: it is again cast down in fixed despair. He shall no more taste the invigorating freshness of the morning breeze, no more feel the genial heat of the sun, no more be cheered by his golden beam. And thy terrors, O Solitude ! are added to fill up the measure of his woes. He forgets the music of the human voice, and shall never more behold the face of a friend. In dreary despondency he eats the bitter bread of misery, and drinks the nauseous cup of sorrow. The silent tear bedews his cheek ; whilst no glimpse of hope is left to sooth the sadness of his soul. But death will one day unbar his prison doors, unlock the fetters of mortality, and restore liberty to the captive : death will release him from the gloomy precincts of his cell, and set him free from the remorseless cruelty of man. Then will he rejoice, to go where the sorrowful sighing of the prisoner shall be heard no more ; where the wicked cease from troubling and the weary, the persecuted, the tormented, is at rest. Pp. 139, 139.

The Sermon on "Moral Beauty," (No. xv.) from Philipp. iv. 8, is one of the most interesting in the volume. We shall give an extract on the loveliness of virtue; but first we must venture an objection to the preacher's recommendation of religion to the young, on the ground of its inculcating nothing that can injure the finest complexion or derange the most perfect symmetry of features. This, we think, is an instance of sinking; and reminds us of Dr. Fordyce's advising young women to their prayers by telling them that they are never so lovely as in the posture of devotion; a prettiness properly laughed at by Mrs. Wollstonecraft. It is lovely, not too impatient, restless, and dissatisfied by every unward accident, or depressed by disappointment, and inconstant, but to be patient, resigned, and contented in every

condition in which providence may place us. It is lovely, not to be rapacious, covetous, and devoted to our own selfish interest in all things, but to consult the welfare of others, and to do all we can, to promote it. It is lovely, not to avail ourselves of the power we may possibly possess, of acting according to our own arbitrary pleasure or capricious will, without regard to the inclinations or feelings of those with whom we are connected, but by all the means in our power to render their lives easy, comfortable and happy. It is lovely, not to indulge moroseness of temper, to give a loose to turbulent and irascible passions, or to harbour sentiments of malice, envy and revenge, but to exercise the virtues of gentleness and humility; to be kindly affectioned one towards another, each esteeming other better than himself. Lovely is the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. P. 265.

We meet with a golden maxim in the sermon on *Courtesy*, (No. xvii.) p. 300.—"VIRTUOUS MORALS ARE THE BEST FOUNDATION OF GOOD MANNERS." The following sentence from the same sermon, p. 297 is, we think, peculiarly unfortunate: "The duty of Christian courtesy is founded upon the equitable doctrine of doing unto others as we would that they should do unto us; the golden precept of Christianity; and the very quintessence of courtesy." Common usage, the only arbiter of language, has appropriated the word doctrine to an article of faith, and has degraded the word quintessence to a butler's sense.

We take an example of Mr. Jervis's best style from the sermon (No. xxiii) on *The Journey of Life*. This world affords no permanent abode, no settled residence to man. It is a foreign climate, and all its inhabitants are passengers, travelling to their native land. Though there are upon

the road many stages of rest and accommodation, yet these are no more than caravanseras or inns; places of occasional reception and refreshment for the weary traveller: who is still passing on to another country, seeking a better, and a more lasting habitation. It were well, if, in each of these places of rest, these intervals of relaxation from toil and fatigue, we were to erect a pillar of remembrance, a monument of praise, inscribed—*To the Almighty Preserver!*

“As we pass along the road of life, we perceive many objects on the right hand, and the left, on which, in large, and legible characters, we read the awful memento of death, pointing to the grave; the house appointed for all living. The aged tree in the forest, the falling leaf, the mouldering tower, the declining day, the waning moon, we may contemplate as so many expressive emblems of our mortal decay. While we behold the sun in his diurnal course, rising and setting, without pause or intermission, we are reminded that our days are passing away with the utmost celerity and speed. The wheels of nature never stand still. The grand pendulum of time, recording the moments as they fly, vibrates with a perpetual motion. The index that marks the rapid succession of the passing hours, enables us to count the number of our days, and with minute exactness, to calculate the sum of our advancing years. These are faithful monitors, warning us, that we are going ‘the way whence we shall not return.’ ‘We are travelling,’ as it is eloquently expressed, ‘directly to the house of death, whose doors lie open at all hours and to all persons: for this tide of man’s life, after it once turns and declines, ever runs with a perpetual ebb and falling stream, but never flows again. Our leaf once fallen, springs no more.’”

Pp. 400, 401.

We close our extracts with a passage from the last sermon (No. xxiv.) on the “State of the World in the Eighteenth Century.”

“The age of reason and philosophy, the golden age of Christianity, of wisdom, virtue and benevolence, is not yet realized. We are still involved in numberless evils resulting from the depraved state of society, and the defects and imperfections of human institutions. We have not yet seen the iron rod of op-

pression broken, and ‘the wolf and the lamb’ feeding together. The gloomy and fanatical spirit of superstition has not yet subsided; nor has the power of persecution been subdued and disarmed. Conscience is still shackled and burdened by impositions. The right of individual judgment and opinion in matters of religion is still embarrassed and restrained, and the outward profession of the Christian faith and worship is liable to penalties and disabilities, disgraceful to a liberal nation, and an enlightened age: while the Protestant religion, debased by a narrow policy, and the little jealousies which are generated by bigotry and intolerance, is far from having attained to that state of purity and benevolence which ought to be its end and aim, far from being yet settled on the true, the only solid basis of Christian knowledge, truth and freedom. With all the great advantages by which we are distinguished above every other nation under heaven, yet we cannot glory in the unqualified enjoyment of civil or religious liberty, in the general prevalence of virtuous morals and simple manners, in the inestimable blessings of natural justice, of pure philanthropy, of domestic tranquillity, of universal peace.

“Are we not still insensible to the cries of the poor, and unmindful of those regulations and arrangements respecting them, which in the view of a sound and enlightened policy, are necessary to their sobriety and industry, as well as to the peace and good order of society? Do we not remain still deaf to the sorrowful voice of the prisoner groaning under the lash of the oppressor? Do we not still encourage the wanton waste of life, the systematic effusion of human blood? And, by fomenting the irreparable mischiefs and miseries of war, do we not still multiply and aggravate the sufferings of humanity?”

“If there be merit or demerit, accountability and responsibility, attached to human actions; if the conduct of individuals or of states be cognizable at the bar of eternal justice; if certain measures of conduct do, in their natural tendency, directly lead to internal peace and assurance of mind, while contrary measures do as necessarily produce perplexity and embarrassment, then surely we can plead no right to an exemption from defeat and disaster, to unalloyed prosperity, victory and conquest; we can claim no title to the approving

smiles of heaven, and the exclusive favour of the Almighty Ruler of the world. On the contrary, instead of the sunshine of joy, lo, disappointment and disgrace; instead of happiness and plenty, lo, scarcity and general distress and calamity, staring us in the face! instead of order, harmony and peace, behold the demons of discord let loose upon the world, wading through rivers of blood, with pestilence and famine in their train, accompanied by death in all its frightful shapes of terror and dismay.

“How long shall we continue to feel the conflicts and commotions, which, like a volcano or an earthquake, convulse and agitate the globe? Shall Europe be a scene of perpetual hostility and carnage, of fluctuating and uncertain conquest, of reciprocal plunder and partition? Shall the earth be deluged with the blood of its children, merely to gratify the lust of an unbounded rapacity, or the restless rage of a domineering ambition? When, O cruel and relentless War! when wilt thou cease to disturb and depopulate the world? When will thy reeking sword return into its scabbard, satiated with blood? When, O, thou enemy of the human race! shall the widow and the orphan cease to deplore the husband and the father slain? When shall we be able to say, Hitherto shalt thou go and no further—here shall thy ravages be stayed!”—Pp. 439—444.

Some of the Sermons are particularly designed for the young; and in many of them there are such counsels for youth as every parent would wish to submit to the study of his offspring: in addition to this recommendation, the liveliness of the preacher's style is well adapted to the taste of the youthful reader.

ART. II. *An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. Interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign*

Bible Society. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Second Edition. London printed. Sold by Rivingtons. 1812. pp. 80.

ART. III. *A Letter to Herbert Marsh, D. D. F. R. S. &c. &c. &c. In reply to certain Observations contained in his Pamphlet relative to the British and Foreign Bible Society.* By Edward Daniel Clarke, LL. D. Cambridge. Printed and Sold by Hodson. 1812. pp. 13.

The British and Foreign Bible Society, whether we regard its constitution or its object, is deserving, we think, of the patronage of Christians of all denominations. Even from the received translation of the Scriptures, though, in the opinion of able and candid judges, it sometimes requires to be corrected, the serious, unprejudiced reader may deduce the principles of faith and conduct. We know many persons who, by the divine blessing on their examination of it, have been led to an acquaintance with the simple “truth as it is in Jesus,” and however earnest are our wishes for a revision of the authorized version, we cannot conscientiously decline our humble co-operation with the efforts that are making to give the most extensive circulation possible, to a volume which, in every translation, contains the words of eternal life, and which, together with a very large body of our countrymen, we would embrace all occasions of recognizing as the religion of Protestants.

It might well be imagined, nor have we been disappointed in the

hope, that this institution would experience zealous and general support. There was also reason to apprehend that from a certain quarter it would meet with opposition: and we are sorry to confess that we have, for months, looked forward to its finding an active opponent in Dr. Marsh.

Few of our readers, we presume, are ignorant that in December last an auxiliary Bible society was formed at Cambridge. On the design being announced, the Margaret Professor addressed to the members of the senate a paper, in which he called upon them, as friends of the church of England, to withhold their countenance from any such attempt, and to aid exclusively the well-known association in Bartlett's buildings. Not contented with having gone thus far, he circulated, on the eve of the meeting, a hand-bill (of which he now avows himself the author,) sufficiently distinguished from the preceding by the circumstances of its being anonymous and drawn up in the plural number. To the latter publication alone Dr. Clarke adverted in his speech at the Town Hall, and, with the most commendable delicacy, refrained from alluding to that which bore the Professor's signature: such was his desire of avoiding whatever might be construed into a personal attack.

In the "Inquiry, &c." on the other hand, this intelligent writer is animadverted on by name; a treatment of which he naturally complains. The public, however, will the less regret it when they find that Dr. Clarke has hence been induced to employ his pen in a vindication of the Bible

Society against its willing adversary.

The Margaret Professor's pamphlet contains nine sections. In the first he endeavours to shew the usefulness and the necessity of churchmen's distributing the prayer-book together with the Bible to churchmen, and, moreover, to establish the fact that some members of the church justify the omission of the liturgy in the distribution of the Bible. The second section he employs in an attempt to prove that his arguments against such a distribution of the Scriptures alone by churchmen, are not inconsistent with the principles and the spirit of Protestantism. In the third he examines the question by a reference to the practice of the reformers and the case of the reformation. He points out, in the fourth, the analogy, on the one hand, between the Bible Society and Lancaster's system of education, on the other, between the association in Bartlett's buildings and that which styles itself the National Society. The fifth is a narrative of some memorable facts in English history, and is designed to evince that a disregard of the liturgy will lead to the downfall of church and state. In the sixth we have an application of these facts to the present subject. A remedy is proposed, in the seventh, for the apprehended evil: and this remedy is stated to consist in churchmen transferring their patronage from the Bible Society to that with which it has been contrasted by Dr. Marsh. In the eighth section the Professor examines Mr. Vansittart's objections to this measure, and, in the ninth, details

the reasons why he would cheerfully unite with Dissenters in a society the sole object of which should be the circulation of the Scriptures in foreign countries.

We learn that the "Inquiry, &c." made its appearance on Monday, January 27th, at four o'clock P. M. and that the same evening Dr. Clarke's reply was finished, and the next morning was delivered to the printer.

He complains, in a note to the advertisement, of his name having been used without his permission by the Margaret Professor. In the advertisement itself he states facts and enters into reasonings which shew that the members of the imagined rival societies, may with perfect consistency support both: and he informs his readers that having "fashioned his REPLY as nearly as he could to suit the complexion of the 'INQUIRY,' it was necessary to blazon the pages in a similar manner with CAPITAL LETTERS and *Italics*,"* otherwise an insignificant observation might sometimes pass off unheeded."

In the compass of thirteen pages the writer of this letter has replied to whatever is of most consequence in the *Inquiry*, either as it respects the principle and tendency of the Bible Society or any personal differences between the Professor and himself. While he reproves his opponent for his hasty conclusions and ungenerous surmises, for his self-complacent and self-important language, and for some inaccuracies of composition,

* In this publication, as in his Sermon at St. Paul's and in his *Vindication*, &c. Professor M. has freely availed himself of these *emphatics* of the Press. Rev.

he is not inattentive to the laws of argument: while his censures are delivered with an air of pleasantry and humour, they are intermixed with many examples of sound and conclusive reasoning. It is satisfactory to be informed by Dr. Clarke that the *Premier* wrote to the Margaret Professor, in acknowledgment of an application to him from that gentleman, and declared his unequivocal approbation of the new society.

As a specimen of Dr. C.'s manner, we transcribe a few sentences from p. 9, &c.

"Professing a zeal for the *Liturgy*, you seem to disparage the Bible, urging arguments founded on its inability to support itself; maintaining that when *alone*, it is weak, but when in *company* strong. Where is the Protestant that can agree with you in such opinions? After being accustomed from our tenderest years to regard the Bible with reverence, to open that sacred volume with mingled sentiments of awe and of gratitude, as containing all that is necessary for our salvation, shall a precept go forth to be inculcated in the minds of youth that the Bible, when *alone*, is incomplete and imperfect? Cease, I beseech you, from observations, which remind us of the "Heresy" we have so often sworn to renounce. Your persisting in them, will soon call for more powerful reprehension than mine: Voices thundering out of Sion, will proclaim the *independence* and *inviolability* of the Bible. Under this persuasion, and this conviction, I have written to you; but my appeal is to *my country*. Although I am well aware that every church has its *Cardinals*, of all men I was least prepared to expect any thing resembling them in you."

Dr. C. however, has not superseded the necessity of our noticing particular parts of the "Inquiry, &c." On this undertaking we shall accordingly enter; citing the obnoxious passages in the order in which we find them,

and hoping, in this manner, to convince our readers that the Margaret Professor's hostility to the Bible Society, is dictated by political rather than by religious considerations.

P. 5. What better safe-guard [against the delusions of false interpretation of the Bible] can we offer than the book of Common Prayer, which contains the doctrines of the Bible, according to its true exposition?"

Now, without inquiring whether the book of Common Prayer be intelligible to all, we must be permitted to observe that, at best, it can do no more than enable men to know, what are the doctrines of the Bible, according to the creeds &c. of the Church of England. The Bible itself it cannot assist them to understand, because it does not contain any scriptural arguments and illustrations; being a volume, partly of devotional forms, partly of ecclesiastical directions and articles and in a very small degree of elementary instruction. Dr Marsh would have instanced more pertinently in the *Abridgement of Pearson on the creed*, or in *Secker's lectures on the catechism*. His statement places the matter on the mere footing of human authority; with the substitution of the mass-book for the common-prayer, it is perfectly convertible to the service of any Romish priest.

7. "Such are grounds [viz. the principles of Protestantism] on which a churchman [Dr. Clarke, in his speech at Cambridge,] justifies the distribution of the Bible alone, or unaccompanied with the *Liturgy*: and they deserve particular examination, not as being the sentiments of an individual, but as being the sentiments of a party."

Why does the Margaret Professor introduce a word so offensive as "party?" Does he con-

ceive of the views of others agreeably to feelings the reality of which his own experience attests? He is guilty of a departure from the rules of fair reasoning and of liberal manners. By assuming that the advocates of the Bible Society are a "party," he begs the question, and makes a rash and unjust estimate of their motives. In a country the majority of whose inhabitants are avowedly Christians and Protestants it is something new to see the friends of the circulation of the Bible without note or comment represented as a party, and especially when they are known to consist of almost every description of persons in church and state.

10. "It is not the Bible itself, but the perversion of it, the wresting of the Scriptures (as St. Peter expresses it) by 'the unlearned and unstable,' with which [whom] England now swarms, whence the danger proceeds." And again,

11. "Have the persons to whom Bibles are gratuitously distributed either the leisure or the inclination or the ability to weigh the arguments for religious opinions?"

Assuredly, with all our respect for the Professor's talents and attainments, we are astonished at such reasonings. We believe that the generality of his Protestant readers, will consider them as more than "savouring of popery" (8). The principle and the tendency of this argument, instead of "lying concealed from public view" (ib.), are plain enough even to "the unlearned." These are the common-places of Bossuet and of other celebrated Romanists, when they combat the reformed, when their aim is to evince the necessity of an infallible guide and

judge, and to justify the prohibition of vernacular translations of the Scriptures.

12. "If you ask a churchman why it is right to kneel at the altar, when he receives the sacrament [the bread and wine in the Lord's supper: for "sacrament" is an unscriptural term], he will answer, that it is an act of reverence, due from every Christian to the instructor of that holy rite, at whose name, it is declared in Scripture, that 'every knee should bow.'"

If the answer can satisfy the Margaret Professor, it is well: we believe that he has "laboured hard," as he himself reminds us (9), "to promote the study of the Bible;" though in this specimen of his interpretation of it he is sadly unsuccessful. The words which he quotes, from the received translation of Philipp. ii. 10, ought to have been rendered in the name of Jesus. Conformably with the original, *εν τω ονοματι, κ. τ. λ.*; they are so rendered in the Syriac, &c. To "bow the knee in the name of Jesus," is to worship in his name: it is an act of acknowledgement that he is Mediator and Lord, "to the glory of God the Father." The eleventh verse, contrasted with the phraseology in Rom. xiv. 11, fixes the meaning of the clause beyond all reasonable doubt.

16, 17. "Since we know by experience that the study of the Bible does not lead all men to the same conclusions, or there would not be so many Protestants who differ from the established church, may it not be said without reproach that churchmen should not content themselves with the distribution of the Bible alone?"

This argument would be less glaringly inconclusive did churchmen agree in one interpretation of the articles and catechism contained in the Common Prayer. What

advantage can the cause of Religion derive from a nominal uniformity? Professor Marsh has done nothing more in the above statement than renewed his concession that the Bible alone is insufficient for conducting men to an acquaintance with the doctrines, &c. of the English hierarchy.

17. "—it requires no examination to discover, what Latimer and Ridley, what Cramer and Hooper, what our great Reformers would have said, could they have foreseen, that a Professor of Divinity in an English university would be publicly censured by churchmen and clergymen, within the precincts of that university, for urging the distribution of a book which they composed, and which contains the doctrines for which they died."

With our author's good leave, the "Professor of Divinity" has not been censured for simply "urging the distribution" of the liturgy, which his clerical opponents are as ready as himself to circulate among their parishioners, but for urging the distribution of it as necessary to accompany the Bible. This is the actual case, on which, "our great REFORMERS," we presume, would have passed the same judgment as Dr. Clarke. Warmly as they were attached to "a book which they composed," they never even appeared to place it on a level with the sacred volume.

19. "Without denying the validity [purity] of those other sources, such as tradition and the decrees of councils, they could never have secured to the Bible such an interpretation as they themselves believed to be true. For this purpose it was previously necessary to divest it of the glosses, which perverted its real meaning. But did they stop here, and leave the Bible without any interpretation? No."

A personal interpretation of the Scriptures, and an imagined expo-

sition of the sense of them *set forth by ecclesiastical authority*, are two distinct, not to say opposite, considerations: and it would have been happy if our REFORMERS and if Dr. Marsh had discriminated between them. The history of the origin, progress and establishment of *confessions of faith*, is a curious and very interesting topic. Our limits oblige us to refer, on this head, to that masterly performance *the Confessional*, which, we trust, the present disquisitions of the Margaret Professor will occasion to be more generally read. The reformers in Germany and Switzerland drew up articles of their belief in consequence of their adversaries reproaching them with having discarded the peculiar doctrines of Christianity. In England the Reformation proceeded under the jealous eye of the reigning sovereigns, who, as is well known, transferred to Westminster the infallibility which they denied to the see of Rome. We thus perceive that subscription to creeds among protestants had its rise in secular motives, and in human passions of not the most evangelical complexion: and we learn from the several controversies which it has produced that, *scripturally*, and agreeably to the genius and principles of our separation from the Papal church, it cannot be defended.

24. "If the liturgy is not wanted, why do churchmen now object to the religious instruction of Mr. Lancaster? Mr. Lancaster adopts the *Bible*, and the *Bible alone*."

Dr. M. is consistent with himself in introducing the case of Mr. Lancaster, on which we have already offered, and perhaps may again offer, an opinion. But wherefore subjoin that this calum-

nated and highly valuable man has "wandered to the devious passage where Christianity itself becomes lost from the view?" What infallibility belongs to the present Margaret Professor of Divinity that he should pronounce so unhesitating and so unfavourable a decision? As the advocate of the Bible, Mr. Lancaster will be remembered by a far distant posterity; and his Christianity, both speculative and practical, may, not improbably stand the test of a comparison with that of his (inconsiderate, shall we say, or unkind?) accuser. Our author does well to "descend from" an "allegory" in which Christian Charity "becomes lost" from his sight.

29, 30. He acknowledges that the operations of the Bible Society *abroad* "are not only unobjectionable, but highly laudable." We add, that these are its most essential and useful effects, and, as may easily be supposed, its costliest. The extent and magnitude of the labours of the society in this field, are even such as to require the united pecuniary aid of all classes of Christians. Its services, however, are not confined to foreign nations. Were it inactive at home, it might be reproached, plausibly enough, perhaps justly, with bestowing on strangers the whole of that attention a share in which is needed by numbers of our countrymen.

32. "Protestants of every description, however various and even *opposite* in their opinions, claim severally for themselves the honour of deducing from the Bible "irrefragable and indubitable consequences."

This has the appearance of a sneer on the part of Dr. Marsh.

The fact and the right, nevertheless are such as he describes. It is characteristic of a real *Protestant* to make and exercise this claim. Nor are we ignorant of the use to which Catholics apply it: more consistent than the Margaret Professor, they hence infer the necessity of a living, infallible interpreter.

33. "Men become so enamoured of the Protestant in the *abstract*, that they abstract themselves from the Protestantism by law established."

An unexpected specimen this of the figure *paranomasia*! Our author's play on the noun *abstract* and the verb *abstract*, may be edifying enough to some student in composition. As to the matter of this sentence, surely, if it be the essence of Protestantism to deduce its conclusions immediately from the Bible, its establishment by law is something extrinsic from its nature. Science and Protestantism and Religion, are Science, Protestantism and Religion still, whether they have or have not this establishment.

33. The history which Dr. Marsh judges proper to give of the abolition of the liturgy, during the civil wars in the last century but one, he may possibly have inserted in consequence of his own fears: at any rate, it is not ill calculated to alarm some classes of his readers.

But whatever he may imagine, or wish others to imagine, there is a most important difference between the state of parties, both political and religious, under the Stewarts and their situation at the present day: and if in the reign of Charles I. the same zeal had been employed for diffusing the Bible which exists in that of George III.

the dissensions which followed, would either have been prevented or considerably mitigated. Those feuds arose, in truth, from another cause and from the opposite quarter. Have we now a treacherous prince or a tyrannizing primate? Or where shall we discover in these united kingdoms the courts of Star Chamber and High Commission?

In confirmation of his opinion, Dr. M. makes an extract from Bishop Beveridge's Sermon* on the excellency and usefulness of the Common Prayer. But if episcopal names can weigh any thing in this discussion, those of Tillotson and Seeker are assuredly important. Now our author concedes (note, p. 46) that these *apparently* justify the practice of the modern Bible Society: and he had before admitted (8) that the arguments for the distribution of the Bible alone are *apparently* in the spirit of true Protestantism.

To illustrate the assertion that the sectaries under the Commonwealth were as numerous as the interpretations of the Bible were various, the writer of the Inquiry adduces a passage from Dryden's *Religio Laici*. Dryden was a convert to popery. In his *Hind and Panther*, says Johnson, "he reproaches the reformers with want of unity; but is weak enough to

* This sermon "had passed through the twenty-eighth edition in 1738." The Bishop's "writings were numerous, rather weak." We quote from *Noble's continuation of Granger*, vol. ii. 92, 93. An anecdote is there given of which we leave the application to our readers. "When Dr. Beveridge, whilst Prebendary of Canterbury, objected to reading a brief in the cathedral, as 'contrary to the Rubric,' Tillotson replied, 'Charity is above Rubrics.'"

ask; why, since we see without knowing how, we may not have an infallible judge without knowing where?" Our readers will not overlook the FACT that such an author is gravely quoted upon the subject of the Bible Society by a Professor of Divinity in an English university.

47. Professor Marsh perceives features of resemblance between the Bible Society and the Assembly of Divines: one of them he represents in the following sentence:

"When the Assembly of Divines was instituted for the express purpose of advancing the cause of religion, it was honoured with the names of three bishops and two heads of houses in Cambridge."

He adds, in a note,

"I must not, however, neglect to mention that the Margaret Professor was a member of this assembly."

For such a man as our author, this is, really, very puerile. But he proceeds to say of the assembly,

48. "It consisted chiefly of Calvinists; and the Calvinistic clergy of the church of England are generally members of the modern society. Now a man who adopts the doctrines of Calvin cannot be zealously attached to our English Liturgy."

Are the Calvinistic members and ministers then of the church of England less attached to the Common Prayer book and more attached to the Bible than their Arminian brethren of the same communion?

49. He complains of the intolerant and persecuting spirit frequently displayed in the writings and speeches of the advocates of the modern society: and here, again, he discovers a correspondence with the language holden by the Calvinists in the reign of

Charles the First. We think that he exaggerates the evil. But, certainly, the opponents of Dr. Marsh and Dr. Marsh himself will do well to imitate the style and temper of Mr. Vansittart's Letter.

50—53. In the growth of the Bible Society and in Mr. Whitbread's Speech at Bedford, the Margaret Professor beholds a preparation for the repeal of the Test Act. Here therefore he avows a political motive of his opposition: for no man will pretend that the Test laws are religious institutions. If Dr. M. be, in good earnest, alarmed for their repeal, his judgment is in a state which no argument of ours can affect.

55—63. This writer argues upon the mistaken principle that in the Bible Society no sacrifice is made, no accommodation shewn, except on the part of churchmen. Yet we believe that the Scotch Presbyterians and many of our English Dissenters, in becoming members of this association, virtually agree to make similar sacrifices, with the view of better promoting the distribution of the Scriptures: they likewise have their confessions and their catechisms, to which, we can assure the Professor, they are sufficiently attached. Where then is the truth of his statements or the justness of his reasonings? Will he say that the Bible, when read without note or comment, is less favourable to episcopacy than to nonconformity and Presbyterianism?

64. — "the church is undermined, while the conventicle remains entire."

Our preceding observations are a reply to this assertion. Dr. Marsh's reiterated use of the word conventicle, which he cannot but know to be glaringly incorrect,

will not weaken the suspicion of his being actuated by political and party views.

70, 71. —“there are many churchmen, who are aware of the dangers of this [the Bible] society, and who would not have become members of it when first established, yet are of opinion that it is now the best policy to join it.”

They are governed, we persuade ourselves, by a higher motive. We are ill satisfied to hear of *policy*, where the *religious* duty of circulating the Bible is concerned. Dr. Marsh's language, however, is unequivocal, and clearly informs us which of these ideas is predominant in his mind.

73. —“the remedy now applied in the co-operation of churchmen with Dissenters, though it is considered as effectual, is really worse than the disease.”

Surely, if, as this writer is pleased to intimate, the Bible Society may be converted into a political engine, the direction and the use of it must, in his judgment, be rendered safe by a preponderance of churchmen among its members.

76, 77. —“Were it necessary, I could appeal to dissenting families in this town, [Cambridge] who themselves would bear witness that so far from dreading a contagion from their intercourse, I freely communicate the contributions which I can spare, without the smallest regard to religious distinctions.”

We doubt not the sincerity and justness of this appeal, and shall not the greater gift of the word of life be communicated to dissenting families by the hands of Dr. Marsh? Shall not his charity be the bond of perfectness

70. —“The society, in its present form, has advantages which no member will abandon. Though its splendour is derived from the operations abroad, its influence depends on the operations at home. It there provides for temporal as well as spiritual wants. It gives power

to the dissenter, popularity to the churchman, and interest to the politician, which is useful at all times, and especially at the approach of a general election.”

This concluding sentence, little short of a libel on the Bible society, fully develops the object of the Margaret Professor. Yet, in the name of common charity and common sense, what power does the society give to the dissenter except that of doing good on an extended scale? What popularity to the churchman if, for joining this association, he is accused of disaffection by the Wordsworths, the Sprys and the Marshes of the day? Or what interest to the politician, even on the eve of “a general election,” while it is alike patronized by ministerialists and by oppositionists, by Mr. Perceval and Mr. Whitbread?

N.

ART. IV.—*The Ameliorated Condition of the Poor, one Benefit derived to the World from Christianity.—Considered in A Discourse delivered at the Chapel, in Trim Street, Bath, on Sunday, Dec. 23, 1810. By Joseph Hunter, 8vo. pp. 25, 1s. 6d. Bath printed and sold.*

On the day on which this sermon was preached it appears that collections are made at the several places of worship throughout the city of Bath, for the support of the General Hospital. This fact furnishes Mr. Hunter with an illustration of the philanthropic genius and merciful tendency of the Christian religion, which he presses both as an argument of its truth, and as a motive to charity in the breasts of its professors. The sermon deserves to be circulated beyond the limits to which the author has modestly confined it.

INTELLIGENCE.

Unitarianism in America. A Letter to the Rev. Mr. Grundy.
[Concluded from p. 199.]

I fear, that I have already wearied you, but, my dear Sir, you must permit me to say, that your account of the progress of Unitarianism in our Northern and Southern States is altogether incorrect. In our own neighbourhood, with the exception of those I have mentioned, and, perhaps, one clergyman about forty miles from Boston, I know of no one, whom you could call an Unitarian. In the western parts of Massachusetts they are almost altogether Calvinists, or, as they term themselves, *Hopkinsian Calvinists*, who carry their system to great extremes, and are dissatisfied with every thing that falls below their standard. This is a sect, formed chiefly upon the system of the celebrated Dr. Edwards, and they are named from Dr. Hopkins, once a minister of Newport, who first published the system. They compose a numerous class of Christians in Rhode Island, New Hampshire and Vermont, and are thought by many to be increasing.

As for Connecticut, nothing else but Calvinism, in a greater or less degree, can flourish there. You may see an example of this in a pamphlet, which Mr. ——— was also kind enough to lend me, respecting the dismissal of an able, pious and intelligent minister, (Mr. Abbot) from his people, on account of some differences of opinion. The intolerant spirit, that prevails in this, as well as in some other parts of New England,

is greatly lamented by very many serious, intelligent and rational Christians among us, who are at the same time no less opposed to other extremes of Unitarianism.

I really cannot imagine, what your friend could mean by his Convention of Massachusetts and Connecticut ministers, in which on a single day, *one hundred ministers declared themselves converts to the "new doctrine"!!!* As you candidly acknowledge the doctrine to be new, so, I am sure, must have been the convention that adopted it. The ministers of Connecticut, as far as I know, never meet in Convention with those of Massachusetts. They are members of a different state; the constitution of their churches very different;—that of Connecticut, almost as rigidly *Presbyterian* as the Kirk of Scotland, and that of Massachusetts, *Independant*. If ever such a convention took place, it could only have been with the Calvinists of Connecticut and their no less Calvinistic neighbours of the western parts of our state. But if such a body as this, who, before, would hardly acknowledge that man to be a Christian, who did not fully unite in all their articles of faith, could in ONE DAY, become converts to Unitarianism, then surely the age of miracles has not ceased; a new day of Pentecost has been granted us, and the "*new doctrine*," after the establishment of Christianity, for more than eighteen hundred years, has *by a sudden conversion*, at last made progress*.

* This convention of the Connecticut

I might mention other parts of America, in which I think it will be found that your friend's account is very incorrect. In New York, and especially in the city, where there are several distinguished ministers, there is a great attachment to Calvinism; and this, though I am not so well acquainted with particulars, is the general spirit of our more Southern churches. Indeed in the Carolinas, in Tennessee, in Georgia, Methodism very much prevails; and in the Presbyterian churches of any note, the ministers, as far as I know, are most decided Calvinists. In Philadelphia, where Dr. Priestley used to preach to a very few hearers, there is an Unitarian church. But this is really the only one, that I know of; and in general I would say, that multitudes, who reject the doctrines of Calvinism, are equally opposed to those of Unitarianism.

But I really beg pardon, my dear Sir, for this very long letter. From a stranger I feel that it needs apology. But I have only stated

and Massachusetts's clergy, is so very improbable, that I think your friend must have referred to the Annual Convention of Massachusetts's congregational ministers, which takes place in Boston, the last week of every May. It is composed of ministers of very various and opposite sentiments. They are, however, united in the care and distribution of a common fund, for the relief of poor widows of their deceased brethren, very much in the same manner, as the three different dissenting denominations in London. But when you consider that it is formed of men of such varieties of opinion, that many are Hopkinsians and many are Calvinists, you will think that such a conversion to Unitarianism, as your friend and yourself seem so much to rejoice in, is quite as improbable as would be the same conversion among the *United Presbyterians, Independants and Baptists* in London.

facts, without, as I hope, any colouring or exaggeration. To such, as a friend of truth, I think you cannot object. I only wished to show, as I trust I have done, without offence, that in Boston, in New England and in America at large, we ARE NOT, and permit me to add, as long as we study the scriptures, I believe, WE SHALL NOT, become converts to your "new doctrine."

I am, dear Sir, with respect,
yours,
F. P.

Report of the Progress of the Lancasterian System in Ireland.

[From the Freeman's Journal, Dublin. March 25, 1812.]

Early in November, Mr. Lancaster arrived at Shrewsbury on his way to Ireland, and lectured in that town. He exerted himself it appears with much success, for after the lecture the Mayor took the chair, and not only proposed the establishment of a school according to the plan he heard set down and explained, but liberally offered ground for the building. Some persons who were enemies to the system (and whose hostility no doubt derived its birth from the liberality of Mr. Lancaster's views on religious topics) disapproved of the proposition, and manifested much dissatisfaction; they were however soon put out of countenance, and they even retired leaving the philanthropist enjoying the acclamations of the entire assembly. The Mayor's proposition was of course carried *nem. dis.* and thus the invaluable benefits of education were secured to the poor children of Shrewsbury, by an adventitious effort of our indefatigable traveller, in whose very

journey to serve one fellow creature, a contrivance is made to benefit another. When Mr. Lancaster left Shrewsbury he was not forgotten by his opponents. Those meritorious individuals who would keep the human mind in the darkness of ignorance unless its intelligence come blended with the poison of bigotry, renewed their clamour (with a zeal that has latterly become no novelty) about "the danger of the Establishment;" but the superior persuasion and influence of the Mayor, and his enlightened coadjutors, put down the illiberal efforts of their adversaries, and Mr. Lancaster was left the consolation of reflecting that his visit to Shrewsbury was not unavailing.

About the 6th of November, Mr. Lancaster landed in Ireland, and shortly after commenced his lectures in this city. His notice of his first lecture at the Rotunda immediately caught the public eye, and insured him a full and respectable attendance. His second night attracted a larger throng than the first, but his third collected together a greater multitude, consisting of persons of the first distinction (many of whom came a considerable distance from the country) and of people of all religious persuasions, than we ever saw assembled before. It is needless to say we never witnessed attention so marked, or interest so fixed upon any occasion as this, except when they were interrupted by bursts of acclamation from the entire auditory.

It is well known that the La Touche family, Mr. Leland Maquay, and some others (among whom are some benevolent Members of the Society of Friends) have established a school in School

Street, in the Liberty of this City. Twenty-eight thousand poor children have been already instructed here; and though it is an irrelevant fact, it is not at the same time unworthy of notice, for quieting the imaginations of Mr. Lancaster's opponents, that at this school no proselyte has ever been made to any religious opinions—yet it is notorious, it has sent thousands of pupils into "the great world," from the first steps of knowledge, who have never been reproached for any laxity in their attachment to their king or the constitution. Nay, it has sent away many who are at this day respectable citizens of this city, and who if they have been distinguished for any thing, it is for exemplary loyalty and unaffected social virtue.

With the School-street committee Mr. Lancaster naturally became acquainted. There was a congeniality of sentiment and feeling that attracted the parties towards each other; but there was a stronger impulse to bring them together. Mr. Lancaster, ever ardent in advancing his objects, waited upon the committee to arrange a plan he understood they meditated, of not only adopting his system in *toto* (having already partially availed themselves of it) but of extending its benefits to other parts of the kingdom. The committee had already a good idea of Mr. Lancaster's plan—indeed, they were the only persons in Dublin who were in any degree practically conversant with it; the communication with Mr. L. expanded their views, and it was ultimately resolved to convene a meeting at the Exchange by public advertisement, in order to form a society "for the extension of the

Lancasterian system of Education in Ireland." The meeting took place, and a society was formed; and the first resolution entered into was an approval of the Lancasterian system, on the ground of its affording "on the smallest scale of expense the means of a scriptural education, by which the Bible could be read without invidious commentary; and children could be instructed without the mischievous influence of sectarian catechisms and controversial tracts."—The society further resolved to aid the progress of education by procuring properly qualified school-masters, and furnishing schools with all the articles necessary for their out-fit and establishment on the economical principle, and they are now in correspondence with Mr. Lancaster for information on those interesting subjects. Thus the society are proceeding, and such are their broad, liberal and philanthropic views. Donations for their patriotic purposes are received at the Bank of La Touche and Co. There can be little doubt of their meeting the warm support of the public at large. Their objects are strikingly national, and admirably calculated for the adoption of all sects and persuasions. To the community in general, they must render the most important benefits; and if Mr. Lancaster's visit to this country had been productive of no other advantage than giving life and energy to this society by his presence in Dublin; this alone would entitle him to the thanks and gratitude of Ireland.

Though constantly employed in Dublin during the intervals of public duty, having among other occupations devoted much time to

different schools of the city, Mr. Lancaster contrived to find leisure to visit Castlecomer and to superintend in person a school opened there by a teacher of his own training at the expense of a lady, whose name will be long endeared to the youth of that neighbourhood, we mean the Countess Dowager of Ormonde. Mr. Lancaster had reason to feel much satisfaction at the state in which he found this benevolent institution, and his visit to Castlecomer was further remunerated by learning it was her Ladyship's intention, to still further his views by the establishment of a school for One Thousand children at the Collieries. The neatness and general appearance of this village exhibit already gratifying specimens of the benevolence of a most munificent patroness; but what will it be when the effects of education are fully exemplified in the demeanour of so many hundred children!

Mr. Lancaster's attention was next directed to the populous city of Kilkenny. He had not been disappointed in the calculations he made upon the benevolence of Lord Ormonde. His lecture was attended by the Countess of Ormonde, Lady Carrick, and several persons of the first respectability. It is needless to add, that by Lord Ormonde's liberality, a school is to be established at Kilkenny. In this neighbourhood alone, 2000 children are likely to be educated.

Tullamore afforded another scene of pleasure to our unwearied traveller, having enabled him to witness a gratifying example of Lord and Lady Charleville's zeal in the advancement of his system. It appears that Lord and Lady Charleville, who rank among his warm-

est patrons, were at Weymouth at the time the king and the royal family honoured Mr. Lancaster with so much attention in 1805. They expressed a desire to see him, and he was favoured by an invitation to become their guest. "It was then," said Mr. Lancaster, on some occasion, "I first learned the character of Irish hospitality." Lord and Lady Charleville availed themselves of this opportunity to procure the instruction of a schoolmaster, to be sent to Ireland; and the success of this teacher was the source of the satisfaction Mr. Lancaster felt at Tullamore.

Mr. Lancaster's next visit was made to Belfast; and its object was merely to inspect a school established there for five hundred children. He found this institution in the highest state of perfection. The utmost order prevailed, and to such a state of tractability were the children reduced, that all acted under the directions of their teachers, as if they were stimulated by one impulse. The boys appeared contented, and even cheerful and happy, in the midst of all this subordination; presenting a captivating illustration of the superlative excellence of Mr. Lancaster's discipline, under which a rapid progress is made in the acquisition of knowledge, and an almost incredible controul obtained over the mind, without the appearance of irksome restraint or a loss of mental enjoyment. It is worthy of remark, that some of those children were the sons of seafaring people, whose early habits had given them a marked rudeness and ungovernability of manner; yet those very boys had not only been brought through

their gradations with nearly the usual rapidity, but they had beside learned a decent and modest demeanour. It has been recently observed, that amongst 600 children admitted this year, there has not been discoverable a single instance of truancy. Mr. Lancaster gave two public lectures while he was in Belfast, which were attended by the Marquis of Donegal, Sir Edward May, General Mitchell, and an immense crowd of the most respectable inhabitants of the town. He lectured in Newry on his way back to Dublin; and in this city he arrived time enough to receive an invitation to the celebrated dinner given to the friends of religious liberty, at the Rotunda, on the 19th of December.

We have followed Mr. Lancaster over a vast tract of country, comprehending several hundred miles, which he traversed, lecturing, and propagating his principles of education, as he went along, with a rapidity which would appear almost incredible to those who know not how "speed is winged" by a sincere ardour to serve mankind. Mr. Lancaster did not arrive in Ireland until the sixth of November; his first lecture was not delivered in this city for some time after; there was an interval of a week between each of his three lectures, yet he was able to leave Dublin, in a bad and unfavourable season, visit the distant quarters we have alluded to, exclusive of his numberless bye-journeys, and return to this metropolis before the 19th of December. An early encomiast, whose fancy was made a little creative by observing the extraordinary exertions of this singular character, remarked, that

“Lancaster is here now. The next instant he is in the east. We hear of him there, and he is presently in the south. He is expected in the west, but next day he is found in the north!” We will not go so far as the warmth of this gentleman’s enthusiasm has led him, but we will with sincerity say, that if the colouring of this picture be pencilled down to the scope of human exertion, it will exhibit a faithful portrait of Joseph Lancaster. Commendation, when it is employed to compliment any man who disinterestedly sacrifices his property and his repose for the good of the human race, never fails to run into exaggeration: but if there ever was a man on whose behalf there was least danger of its running into excess, that man is Joseph Lancaster. Mr. Lancaster has been now several years at his present pursuit, without a relaxation of zeal or energy. All kinds of bodily fatigue and mental anxiety he has suffered in his career of philanthropy, and he has never yet either looked for or enjoyed the slightest reward, except the approbation of a benevolent heart. We have never known an instance in which the gratuitous efforts of any man have been so ardent or so indefatigable. There is no man whom the shafts of calumny have not reached; even Joseph Lancaster can describe their malevolence. “He certainly has been profuse in his contributions for the good of his country,” say the envious, to whom the fame of others is ever insupportable, “he has been laborious and active without premium or compensation, but he is—vain!” By what criterion is his vanity judged? Is it deducible from all his hardships and fa-

tigues, from all his sacrifices and losses? Is it to be inferred from his plain and humble demeanour, from his unostentatious habits, from his contempt of parade and show? Is it to be inferred from the entire tenour of his life, from the rigid uniformity of his conduct, that has left him the same man in 1812 that he was in 1805? But forgetting our narrative, we are arguing the point on a question, upon the merits of which there is never a dissentient voice, except where envy and malice make their combination to prove that no effort of man can obtain the meed of universal suffrages.

We have already observed, that Mr. Lancaster arrived in Dublin previous to the celebrated 19th of December. He received a specific invitation from Lord Fingal to dine at the Rotunda, and the high honour of having his name toasted, and associated with ‘The Friends of Religious Freedom,’ was beside conferred upon him. We were witnesses of the sensation that seemed to run through upwards of eight hundred noblemen and gentlemen of the first respectability, when Mr. Lancaster rose to return thanks for the compliment of having his health drank, and really if we were not present, we could be never persuaded of the universal interest excited. His address had all the strong characteristics of his mind; it was plain, candid, and energetic. He confessed that large scenes of conviviality neither suited the turn of his disposition nor accorded with the maxims of his creed; but he was nevertheless gratified at the splendid illustration he had seen around of the effects of ‘union, harmony, and brotherly love.’ All the topics

he touched upon were received with acclamations of applause. His ingenuous statement of what he had 'from King George's own lips, which no man living could tell but himself, and which he had derived neither from courtier nor statesman,' relative to his Majesty's opposition to Catholic Emancipation, flowing *alone* from a scruple of conscience, called forth special marks of approbation. He dwelt upon this topic at some length, and he impressed with great force, (what indeed was already the feeling of every man present) that the views of a mind influenced by an impulse of religion, were, more especially in a sovereign, entitled to consideration, respect and esteem. He closed his address by a feeling and emphatic appeal on behalf of 'the poor children of Ireland,' for even here Joseph Lancaster could not forget the duties of his ministry, and he retired amidst tumults of applause, leaving an impression on the assembly which will doubtless prove in no little degree advantageous to his benevolent purposes.

Shortly after this memorable night, Mr. Lancaster set out on his journey to Limerick. He lectured at Edenderry, Tullamore, Moate, Mount Mellick, and Roscrea as he went along. The auditories were in general numerous and respectable, exhibiting in every instance the strongest marks of pleasure and satisfaction.

The citizens of Limerick received him with their accustomed liberality. From that distinguished and promising young nobleman, Lord Glentworth, he experienced peculiar attention, and Messrs. Harvey, Ryan, Mahony, and numberless others whose names we have

not had the satisfaction of learning, were active in promoting his views. A school on a small scale had been for several years conducted in Limerick, on the Lancasterian plan; and the Report of the Treasurer (an active friend of the institution) was, "that the improvement of the pupils was facilitated in a four-fold degree within a given period, since the introduction of the system!" A school on a large scale is in contemplation; and a considerable sum has been already raised to carry it into effect.

At the special request of Sir Edward O'Brien, of Dromoland, Bart. (one of those few "owners of the soil," who can spend an ample fortune in Ireland, in promoting agriculture and manufactures; in ameliorating the condition of his tenantry, and giving employment to the poor) Mr. Lancaster visited Ennis. He lectured to upwards of 400 persons in this populous town, and received from them all the attention and politeness for which they are remarkable. A school is to be immediately established in Ennis, for we perceive that, at a Meeting of the Gentry of the County, held during the Assizes, under the title of "Friends to the Lancasterian System," a sum was raised by subscription, amounting to 250*l.* and that, besides, annual grants amounting to 36*l.* had been ensured for the support of the institution. Sir Edward and Lady O'Brien have a Lancasterian school in great perfection at Dromoland, and we have the further pleasure to add, that the last Ennis Chronicle acknowledges the receipt of "a sum of 50*l.* by the Rev. Frederick Blood, from Sir

Edward O'Brien, for assisting the establishment of a Lancasterian school in the village of Corofin, where one is expected to be completed about May." The long room over the market-house, (the property of Sir Edward) is to be made the theatre of instruction; and the patriotic Baronet has, in addition, given an annuity of 10*l.* to assist the maintenance of a school-master.

After lecturing three times in Limerick, Mr. Lancaster left that city for Cork, exhibiting in his way, according to his invariable custom, the excellence and utility of his system at Charleville and Mallow, in both of which places he had numerous auditors at a very short notice. In Cork he made his usual exertions, and after he left this city, Killarney, Tralee, Youghal, Fermoy, Clonmel, Waterford and Ross, were severally visited by him. His reception in all those places, but especially Waterford and Ross, was uniform; predilection to his system, attention to his lectures, and personal kindness to himself, were observable in all. He visited schools and charities of all persuasions as he went along, and he had the singular felicity of observing that his principles equally interested and prepossessed all. At his lectures all denominations attended; and among his newly acquired patrons are to be found persons of all religious sects. Mr. Lancaster has ever made it a primary object to deprecate proselytism and to abolish all traces of religious exclusion, yet he has been successful; it forms then no unimportant section in the history of this country, that education is at length purchased at the heavy

sacrifice of foregoing the indulgence of bigotry. Mr. Lancaster has travelled through this country from North to South, decrying intolerance every where; and it is now ascertained for the information of Great Britain and Europe, that even with this formidable opponent to contend with, he has been able fully to establish his system in Ireland.

We have noticed the principal incidents which occurred to Mr. Lancaster since his arrival amongst us, but our hasty sketch must be of course dissatisfactory and greatly imperfect. We understand however that a new publication, entitled, "A History of the Rise and progress of the Royal Lancasterian System," will shortly make its appearance, when the innumerable admirers of our philanthropist will be gratified with an ample detail of all particulars of his tour through Ireland, as well as his proceedings and exertions at the other side of the water. We shall not lengthen out this article by adding any observation upon the benefits that must be derived from what has been already achieved by Mr. Lancaster's visit to Ireland. The incalculable advantages that must result to the kingdom at large, is one of those self-evident propositions which are only obscured by an effort at illustration.

Unitarian Church, Glasgow.

Glasgow, March 10, 1812.

The managers for the building of the Unitarian Chapel in Glasgow, beg leave to inform the religious public through the medium of the Monthly Repository, of the progress made towards the completion of their plan, and to solicit for it the aid of the friends of free enquiry and rational Christianity. They have taken

a lease at 22l. a year of a piece of ground in an advantageous situation. The plan of the chapel has been fixed upon; the building of it began last week, and, according to the contract, will be finished at the end of August for 1465l. Under the chapel will be a cellar for cotton, which is expected to lett for at least 60l. per annum, and thus to discharge the interest of the whole sum which it is necessary to obtain by loan or subscription. Those, who are acquainted with the numbers and circumstances of the professors of Unitarianism in Glasgow, will be surprized to learn that they have already raised nearly 700l. in subscriptions, and 50l. in donations. The managers, considering this first attempt to erect a place of Unitarian worship in Scotland, as an object most worthy of the aid and encouragement of the enlightened and benevolent Christian, earnestly request Unitarian ministers in England to patronize and recommend their scheme; they will be thankful for donations however small, and offer *their own security* for paying the interest, and by degrees the principal, of all sums borrowed in the form of subscriptions. They rejoice in the prospect of still greater increases in the number and respectability of the Unitarian Church in this city; and they look forward with high satisfaction to the time, when, after discharging the debt at present contracted, the funds of the chapel may be in part applied to the erection of Unitarian chapels in many other parts of Scotland.

Subscriptions and donations are received here by the following persons as managers; Messrs. Robert Smith builder; G. Auchinoole, James Ross, and Wm. Rae, merchants.

Letter from the Rev. Th. Browne.

Mr. Editor,

I request permission to recommend my services as an active and diligent minister to such congregations of Unitarian Christians as may be at this time destitute of one. I would give them two, three, or even six months to judge of my qualifications and suitableness, and if they were of opinion that I expected my connection with them to involve in it unreasonable terms, I would retire at the expiration of the stipulated time without giving them the smallest cause of offence either publicly or pri-

vately. My great anxiety is not to spend in privacy and professional inactivity those powers, such as they are, that a kind Providence has given me, but whilst I am able, to be doing good and making myself as useful as possible to my fellow-creatures. I shall be at liberty to engage with any congregation at the end of the present month.

Your most obed. Servant,

THEO. BROWNE.

*St. George's Colgate,
Norwich, March 10th, 1812.*

Unitarian Book Society.

The Anniversary of this Society was holden on Thursday the 25th ult. at the London Tavern, Henry Hinckley, Esq. Treasurer, in the chair, supported by Alderman Goodbehere, Mr. Timothy Brown, Mr. Brooksbank, &c. &c. It appears that many of the institutors of the Society in 1791, have recently departed this life. The Secretary, the Rev. Jeré. Joyce, read a very affecting letter from Mrs. Harries, widow of Mr. H. the seceding clergyman, [See *M. Repos.* p. 118.] announcing the death of that gentleman: he also stated in feeling language the late removal from their earthly sphere of usefulness of those two extraordinary females, Mrs. Lindsey and Mrs. Jebb.—The health of a gentleman, in the company, was given from the chair, and received with much interest, who, it was said, had within a few days been *disowned by the Society of Friends* for being a member of the *Unitarian Society*. We hear, also, that another charge which led to this expulsion was that the gentleman referred to, *did not deny* being the writer of some strictures in this work on the Yearly Epistles. As we hope the public may be put in possession of the whole case, we shall content ourselves for the present with giving this information.

*Resolutions and Petition of the
Protestant Dissenting Ministers.*

RESOLUTIONS.

At a General Meeting of the Protestant Dissenting Ministers of the three denominations residing in and about the cities of London and Westminster, holden by adjournment at the Library in Red-cross Street, on Tuesday, April 21. The Rev. John Evans in the Chair.

RESOLVED, That it is the natural right of all men to worship God agreeably to the dictates of their own consciences.

That all human laws which serve to restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of religion.

That this Body regard with deep concern the existence, on the Statute Books of their country, of several laws of this description, which, in whatever measure recommended at the several periods of their enactment by the plea of political necessity, are at present, from the change that has taken place in the circumstances of the times, and the more liberal spirit which prevails among all classes of the community, no less unwarranted by such plea, than they are repugnant to the principles of Christianity.

That, with the view of asserting their claim to the unrestricted freedom of divine worship, and to an equal participation with their fellow subjects of the privileges of the constitution, from which they are excluded on account of their religious profession, a Petition be presented from this body to both houses of Parliament, praying for a repeal of all the Penal Statutes now in force, whose operation extends to the province of Religion.

JOHN EVANS, Chairman.

PETITION.

To the Right Honourable the Lords Spiritual and Temporal, in Parliament assembled:

The humble Petition of the undersigned, being Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster,

Sheweth,
That your Petitioners conceiving the right of worshipping God according to the dictates of their own consciences to be derived from the Author of their being, and confirmed by the Founder of their Christian faith, and therefore not to be subject to the controul of human authority, cannot but regard with deep concern those statutes which restrain and limit the exercise of this right, and impose conditions and penalties that seem to them as unjust in their principle, as they are injurious to the vital interests of true Religion.

That your Petitioners consider those statutes as originally designed to guard against evils which no longer exist, and

as expressive of sentiments with regard to the nature and extent of religious liberty which no longer prevail—at a period when the subjects of the British empire, however they may differ with regard to the principles of their religion and their mode of professing it, concur in a cordial attachment to the family on the throne, and when enlightened views of religious liberty, and a corresponding liberality of spirit have been diffused among religious professors of all denominations.

That your Petitioners, expressing their lively gratitude for the concessions made to their religious rights in the course of the present reign, earnestly but respectfully pray that every remaining Penal Statute, which extends its operation to the province of religion, may be repealed, and that whilst they conduct themselves as loyal, obedient, and peaceable subjects to the state, they, in common with all their fellow-citizens, may be put in possession of complete religious freedom, and allowed to worship their Maker, and maintain their Christian profession, according to their own views, and their incumbent duty, without being subjected, under the sanction of law, to any penalties or disabilities in consequence of their dissent from the established church.

That your Petitioners, confiding in the wisdom and justice of this Right Honourable House, pray that their cause may be taken into consideration, and the relief granted to them for which they supplicate.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations, of Protestant Dissenters, for the year 1812.

William Smith, Esq. M. P. Chairman, Park Street, West. John Gurney, Esq. Dep. Chairman, Sergeant's Inn. Joseph Gutteridge, Esq. Treasurer, Camberwell. James Collins, Esq. Dep. Treasurer, Spital Square. Messrs. Joseph Stoward, Joseph Towle, Samuel Favell, Henry Waymouth, John Towill Rutt, Joseph Bunnell, George Hammond, Thomas Stiff, William Freme, Joseph Luck, William Hale, Thomas Wilson, Nathaniel Child, Ebenezer Maitland, Thomas Maitland, William Aiers, Joseph Wilson, John Addington, Joseph Beuwell, William Esdaile, William Savill.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

The Christian's Survey of the Political World.

Discussion is recommended as a great improver of the human mind; and, if this is really the case, the last month has afforded ample matter, on which the men of this world may engage their thoughts. The subjects too, if they do not too much engross us, are of importance: and it is useful to all, whose concerns are involved in them, to have clear ideas of the points in agitation. The Catholic Question and the new restraints on the Toleration Act come home to those, who are not members of the Established Sect: and that sect, desirous of retaining pre-eminence, must, like Diotrephes, see with concern any attempt in the others to regain that equality, which belongs to all Christians. The commercial world is deeply interested in the East India Question, in whose charter there will be some changes. The Bank has such possession of the circulating medium, that all classes turn their eyes with fear to the depreciation of its paper, and the consequences of its system, which is fixing its roots more deeply into the soil, and threatening very extensive ruin. The manufacturing part of the community has been employed on the Orders in Council, and we are sorry to add have been pressed besides by the disturbances which have taken place in various parts of the country; and the general question of internal politics, which has engaged the attention of the City of London, has been prosecuted with great indiscretion at Manchester, where it has produced a disgraceful scene of riot and confusion.

The Catholics have prepared a prodigious number of petitions, and present themselves before parliament in a very different point of view, from what they have hitherto appeared in. The Protestants of Ireland are very generally united to them: and it comes now as it were from one third of the United Kingdom, supplicating to be placed on

the footing of other subjects. They have presented a petition to the Prince Regent, which may be considered as the exposition of their principles; and in this they disavow every obnoxious doctrine, relative to the civil power, which has been fastened upon them. The power of the Pope to deprive kings of their thrones and to absolve subjects of their oaths of allegiance, is particularly specified and as absolutely denied; and they declare themselves as much bound to keep their faith with heretics as with their own body. They enter too more into points of religion than might seem necessary, and in fact in the grand question which occasions all the difficulty they might use the words of their brethren of the Established Sect in one of its articles: "The Church hath right and authority in matters of religion." The difference between the two sects is that the thirty nine articles of one have no authority but under an act of parliament, whereas the Romish sect believes, that its church, as they call it, may decree in matters of religion independently of the civil power. Here rests the whole difficulty: and if it were to be settled by half a dozen bishops of each side, they would soon come to a conclusion, though we will not venture to say, that it would meet with the cordial assent of the laity of either party. To the true Christian the decision is very easy: for he acknowledges no master but Christ, to whose words he makes his appeal; and a church is a voluntary association, from which the idea of dominion is excluded—"That is exercised," saith our Lord and Saviour "among the Gentiles, but it shall not be so among you."

In England scarcely any movement has been made on this important question. A petition against the Catholics from Oxford has been obtained in the University, but it speaks only the sense of a majority of the resident masters or rather of the

higher dignitaries, for the body at large, if polled, would be decidedly in favour of religious liberty. The Deputies of the Dissenters in London have had a meeting on the occasion, in which it was thought prudent not to stir, but the body of Dissenting Ministers of the Three Denominations are impressed with the necessity of considering the question more at large, and have come into the measure of that worthy clergyman of the Church of England, Mr. Wyvill, and have addressed the legislature to purge the statute book of all its enactments on the subject of religion, which tend to set one sect against another and to embitter Christian affections.

Three Dissenting Ministers at Norwich, have been refused a licence on the ground of not having procured the certificate of their appointment, said to be required by the Toleration Act. In this interpretation the magistrates are justified by a Dissenting Minister, who, in notes to a Fast Sermon published this month, has given his own interpretation of the act, which is in unison with the high church party, and totally opposite to the opinion of his brethren, and of the last century. Whether the judges are of the same opinion we shall soon learn: but surely the question might have been left to their decision, without affording arguments or advantages to the opponents. It is obvious that, if the interpretation contended for is granted, the Dissenters have no alternative but to preach without licence, or to apply to the legislature for an interpretation of the act. The early Christians took the former course; and when meetings take place upon the same Christian principles the interference or support of the legislature will be unnecessary.

Whilst the Papists and the Dissenters are thus claiming our attention, it is with pleasure that we see a party rising, which we trust will increase rapidly in numbers from all the sects. It has been raised by the prudence, the industry, and the zeal of a distinguished member of the establishment, a clergyman of considerable fortune and independent principles. We need not mention the name of Wyvill, the true friend of civil and religious liberty. He circulated copies of his petition, through a very large part of the country, and he has had the satisfaction to see it presented to parliament by

Mr. Whitbread, and signed by upwards of nine thousand persons, chiefly clergymen, gentlemen, and the higher orders of merchants, manufacturers and tradesmen. This petition goes upon true Christian principles, and prays for the removal of all religious tests and penalties, that every man may adopt what religion he pleases, and be accountable to the state not for matters of conscience but for civil crimes. If the Catholic Emancipation is rejected, this will afford matter for another debate, and the principles of the Established Sect, will undergo a severe discussion. It will be seen how far the experience of the past has operated upon them, and whether they can embrace in their true extent the doctrine of love, the genuine maxims of the gospel.

The Lancasterians have had a triumph in a very extensive district of London, around the line from Blackfriars' Bridge to Clerkenwell Church: and the Bellians have met with success in Dorsetshire. In the former district, a very respectable meeting was holden, over which Alderman Smith, late Lord Mayor, presided, whose plain and inartificial speech on the influence of knowledge on morals, aided by his own experience in the magisterial chair, of which he gave very important instances, pointed out in the strongest manner the necessity of educating the poor. The resolutions were introduced by Mr. Waithman in a very eloquent and impressive manner, and supported by Mr. Quin, in a speech that would do honour to any assembly. They were resisted by a gentleman, who threw out the most illiberal and unfounded assertions that could be devised, representing the Quakers as Socinians, and the opposers of Lord Sidmouth's Bill, as ready to support their opinions by force. For the honour of the meeting, he had on the shew of hands only two to support him in some resolutions, and in others he stood alone. A Committee was formed and a liberal subscription commenced. Of the Dorsetshire meeting we know nothing but by the advertisement, from which it appears that the bishop of the diocese was appointed president, five peers, one right honourable and two honourables, a dean and an archdeacon, vice presidents, and these with five baronets, seventeen esquires, and nineteen without any distinction to their names form a committee.

The chief people therefore of the county may be considered as the supporters of the plan for educating the poor, according to their first resolution "in the principles of the establishment, and in schools for such purpose formed on Dr. Bell's system." This society by another resolution connects itself with the Anti-national Society, to which an account of the state and progress of the Dorset society is to be annually transmitted by the president. Thus the Bellian system will have a fair trial in Dorsetshire, where we trust our friends will not be inactive; and indeed we have not the least doubt, that the better education that is given to the poor, the greater success we shall have in instructing them in the principles of Christianity; and whatever anti-scriptural terms they have learned by rote in their schools will easily be erased from their memory or at least cease to have any impression on their minds, when they come to compare the three creeds in their prayer-book with the simple and easy faith of the gospels.

In London the Anti-national Society has opened a school on Holborn Hill, and are preparing another in Baldwin's Gardens, Grays Inn Lane, as the central school. They do not intend to open any more in the metropolis, being of opinion that their funds would be exhausted in partial efforts, and that it would be more adviseable for parishes either separately or in unison with others to provide schools for themselves, which if constituted on the system of exclusion are to be considered as parts of the general Anti-national body. The committee however promise to afford assistance towards the building of these schools: but more particularly in providing proper persons to inspect them, or in training persons for that purpose. We are not surprised at these resolutions, which manifest the first falling off from their original plan,—

Parturient montes, nascitur ridiculus mus.

Tumults have arisen in various parts of the country, and we are sorry to say that, in one part, they have been owing to the injudicious conduct of men, who ought to have considered better the danger of occasioning a ferment in the public mind. At Manchester between one and two hundred persons signed a

requisition for a meeting, for a complimentary address to the Prince Regent; and, in consequence, either themselves, or their more injudicious friends, issued papers, in which were severe reflections on the Catholics, and insinuations of the danger threatening us by a Pope Buonaparte. These were answered with asperity by papers on the opposite side of the question, and the appearance of things seems to have produced a wavering in the councils of the agitators of this unfortunate meeting. People, from all sides, crowded into the town, where they learned that the meeting was put off, but, as might be expected in such a multitude and on such an occasion, a riot ensued, and the hall of meeting was broken into, and soon presented a scene of devastation. Happily no great mischief was done, indeed not more than the callers of the meeting can easily make up out of their own pockets. These individuals met afterwards in some other place; where they agreed on an address, which was left for signatures in various parts of the town: but the Prince will take it but as a poor compliment, that an address must be in such a manner smuggled; and, if the ministers did not devise the original scheme, they will not thank the planners of it for their officiousness.

The East India Company has applied for a renewal of its charter, and has also published a correspondence with ministers on the subject, by which it appears, that the public is likely to be more consulted than it has been, and the strange anomaly of foreigners enjoying an intercourse with the east, from which our own countrymen are excluded, will be set aside. The state of India is unparalleled in history. A company of merchants, from being mere traders, has taken possession of immense territories: but their right to trade depends on charter, and, consequently, their whole authority will cease on the expiration of that charter. To whom then would the territories acquired by them under the charter belong? evidently to the sovereign of this country; for a subject cannot possess dominion exclusively of him. Hence it becomes a matter of great political prudence, if a new charter should be granted, to make proper regulations respecting the commercial concerns of the proprietors of India stock, and the dominion to be exercised

over a vast territory. The subject branches out into an immense discussion, and it will be ably treated in both houses. Numerous petitions have been prepared from commercial towns for the opening of the trade, against which the East India Company plead, that it will be injurious to those who embark in it: but of this question we cannot allow them to be fair judges. We doubt, also, whether their Mameluc system is beneficial; and whether it would not be better for all parties to allow Englishmen to possess landed property in India, and engraft themselves with the natives of that extensive country.

The dispute on the right of the Livery of London to be received by the sovereign on the throne, has been revived; for they had a meeting, in which an address to the Regent was agreed to, containing many severe remarks on the conduct of ministers. This address was not allowed to be presented but at the levee; and, in consequence, at the next meeting several resolutions were entered into, which were directed to be conveyed to the Prince by the sheriffs. However, the substance of the petition and resolutions will be laid at the foot of the throne; for, at a meeting of the Common Council a similar address was carried, and this is to be presented by the Mayor and Common Council, who are always received in state, their address being read and answered. Thus the City of London has expressed its sentiments fully; for the Common Hall was nearly unanimous, and all the exertions of power and commercial influence could not produce a majority in favour of ministers in the Common Council.

Abroad, the eyes of Europe have been fixed on the motions of armies in the north. The French have overrun Russia, but are received there as friends, and the King in his edicts proclaims them such, received them in his capital as such, lodged their generals in palaces, and gave them royal entertainments. His troops also are enrolled with those of the great nation. Yet we doubt very much whether this visit of his friends is by any means acceptable to the unfortunate sovereign. He has no means of resisting the torrent. His royal existence depends on the nod of the mighty Emperor, whose plans are

beginning to develop themselves. It is supposed that he will soon head his immense army which is to give law to the north. The lofty Autocrat will probably be humbled, and Sweden, though protected by our fleets, must tremble for its existence; though we should rather suspect, notwithstanding an envoy from us with dollars is said to be in Sweden, that the French heir to the crown will not forget that he is a Frenchman, nor withdraw himself from the politics of the great nation.

The war between the Turks and Russians is thus held in suspense, and it is evident that if the French attack the former, the latter will easily overrun again the territory that he has lost. Austria is to be cordially united with France in its new undertaking, and the two emperors are to have a meeting to plan together, most probably, a new division of territory. Thus the mighty ones of the earth go on their accustomed course, and the reign of peace is retarded; but as light overcame the primeval darkness, so out of this horrible confusion shall a new state arise, in which the heroes and great men of the present day will be considered in no better light than boxers and prize-fighters. Sicily is not completely tranquillised. It was not likely that the late change would take place without leaving bitter remembrance in the minds of those who have lost their accustomed power and influence in the government.

A melancholy day has passed in Cadiz, though in the account of it the joy of the inhabitants was expressed by every manifestation that could be devised: in illuminations, splendid dresses, masses and feasting. The afflictions of the Spanish nation have not yet impressed upon it a due notion of liberty; they retain their slavish despotism, and willingly devote themselves to the worst of slavery. They have completed the great work of the constitution. This they have sworn to defend: and, to make the whole more solemn, the Regency and the Cortez, and, with great concern we add, the British ambassador, went to one of the churches to solemnise that ceremony which is called the mass, in which the whole assembly present kneels down to adore the wafer-god. The Regency swore to defend and maintain the catholic, apostolical, and Roman religion, without permit-

ing any other in Spain." Adieu to all hopes of this country. Better to bend under the severest yoke of political tyranny with religious freedom, than to enjoy the utmost possible civil liberty under such an abominable ecclesiastical thralldom. We cannot expect a country to be crowned with success which thus devotes its inhabitants either to groan under a superstition which debases the human mind, or to sink into an apathy and contempt of all religion. Fine speeches were made on the occasion by the Regency and the president of the Cortez, magnifying the prospects of happiness and glory under the new system, looking forward to it for the preservation of true religion and real liberty; but, alas! these are all pompous words, and when divested of their glare, they proclaim the melancholy tale: Spaniards, ye are doomed to be the dupes of your priests; the words of our Saviour and eternal life shall not reach your eyes or your ears, but under the contaminating hands of the Inquisition. No man shall dare to utter his thoughts on religion, without exposing himself to the rancour of priestcraft. We quit this melancholy subject, impressed with the sincerest regret for the unhappy nation, and trusting that if this wretched constitution should succeed in Spain, still the colonies will think for themselves, and separate from a country which imposes such a yoke upon its subjects. In the interior of the country, the guerillas con-

tinue their usual occupations, but the French interest is gradually strengthening itself. The English have marched out of Portugal and are besieging Badajoz, which is defended by an able engineer. An outwork has been taken, and our troops are only three hundred yards from the walls, but still the place is expected not to surrender without much loss on the part of the assailants. The report of the Spanish colonies is more favourable to the mother country, for the insurgents at Mexico are said to be completely subdued; but little dependence can be placed on accounts from these distant possessions. The United States continue their warlike preparations, but there is every reason to hope that they will not give up their love of peace on account of the inconveniences that have befallen them from the folly and wickedness of Europe.

In parliament many questions have been agitated; among them the flagellation of soldiers was peculiarly interesting: the allowance to the Princesses brought forward many pertinent remarks on a book, said to have been printed, but not published, by Mr. Perceval, relative to the conduct of the Princess of Wales: but the most important question is that relative to the Catholics, which has been decided against them by the house of Lords, and is expected to occupy the House of Commons for two nights with the same success.

OBITUARY.

1812. Feb. 8th. died at Woolton, Mr. THOMAS LLOYD, assistant teacher at the Rev. W. Shepherd's school. He was a man of singularly extensive acquirements, being well versed in the Latin, French and Italian languages, and possessing a tolerable acquaintance with the German and the Greek. In mathematics he was profoundly skilled. His integrity was unimpeachable, and his manners were at once simple and cheerful. About fourteen years ago the exercise of his poetic talent unfortunately became to him the fruitful source of distress, and in its consequences brought him to an untimely end. Having composed a song, which was pronounced,

by a jury of his country, to be seditious, he was sentenced to suffer two years imprisonment, and to pay a fine of 50*l*. Soon after he was conveyed to the House of Correction, at Preston, which was appointed as the place of his confinement, his brother addressed to him a letter in which he expressed himself in terms of strong indignation at the result of his trial. This letter was opened by the jailor, and by him transmitted to a magistrate, who, instead of proceeding against the writer, gave orders that the unconscious prisoner, to whom it was addressed, should be put into close confinement. These orders were but too well obeyed. Every morning Mr. Lloyd

was conducted from his sleeping cell to a solitary apartment, totally destitute of furniture—he not being allowed even a chair to sit on, nor any book except the book of common-prayer. Here he was locked up till bed time, when he was carefully guarded back to his place of rest. This process lasted for six months, during which time he was on no occasion suffered to quit his day room, to open the only window of his apartment, or to hold intercourse with any one, save his keepers. At the end of that time he was, in consequence of the remonstrances of Councillor Scarlett, put on the same footing with his fellow prisoners. It was soon evident, however, that his health was dreadfully impaired—and though during the remainder of his confinement, he was treated with humanity, and was promoted to the confidential situation of acting clerk to the prison—he left Preston at the expiration of the term of his imprisonment with a confirmed asthma, which yearly becoming more and more oppressive, for the last 12 months rendered the prolongation of existence a painful toil, and finally terminated his mortal career with acute suffering. The magistrate, in consequence of whose interposition Mr. Lloyd was so harshly treated, has by a few months preceded his victim to that “bourne” from whence “no traveller returns.” In this circumstance perhaps he was fortunate: for had he lived to read this record of the mischief which he has done, its perusal would, in all probability, have by no means tended to dissipate the horrors of the grave.

Addition to the Account of the Rev. E. Harries, p. 118. (An Extract from the Letter referred to, p. 272.)

“Amongst some injunctions he

left with me, one was to write to you, to settle all arrears to Unitarian societies and funds. He more particularly enjoined me to say, that from the time he first began to think upon the subject, and quitted the church, the convictions of his mind upon the truth of those doctrines that Jesus Christ taught, had been more and more strengthened and confirmed; that they had promoted his great happiness in life, and given him unshaken, though humble, confidence, in the mercy, justice and goodness of the One only God. On his sick-bed, he was more than usually *animated and eloquent*, speaking to all who visited him of the unspeakable satisfaction he had derived from the opinions he had adopted, and how bright they made his way as he approached the nearer to eternity. He further wished me to express his sentiments upon what we owe to the Great Founder of our Religion, the Prophet sent from God, the Messiah, the man Christ Jesus. Nice shades of difference he never entered into, as believing them not of that importance that some do, though he did not believe him to form any part or portion of the Indivisible, Omniscient Being, who made heaven and earth and all things they contain, yet he thought our warmest gratitude, love, veneration, and esteem, for all the good things he had done and suffered in his life, death and resurrection, for his brethren of mankind, were most justly his due, and unless we feel them in our hearts we cannot shew our love for him as we ought by keeping his commandments.”

NOTICES.

A Collection of Hymns, primarily designed for the use of the congregation assembling in George's Meeting, Exeter, is in a state of considerable forwardness, and will be ready for publication early in June.

It consists of somewhat more than three hundred hymns, of which about twenty have never before been introduced into any collection.—As the names of the authors are not given, the Editors have felt themselves at

liberty to make or adopt any alterations whatever, which they considered as of themselves improvements, or which appeared necessary by a due regard to the object and ends of religious worship. They have been particularly desirous to increase the number of suitable hymns, peculiarly referring to Christian privileges and requisitions: and while they have constantly kept in view the grand truth that the Father is the only true God, and the only proper object of worship, they have studiously endeavoured to avoid all expressions directly implying opinions which are commonly controverted among those who are united by their adherence to this fundamental principle. It has been their object to enable the Christian worshipper to sing with the understanding; but they trust it will not be found that in doing this, they have sacrificed any thing really calculated to excite and cherish the warmest and noblest affections of the heart.—The collection is printed in demy 12mo. on a good paper and distinct type. Farther particulars may be known, by applying to the Rev. J. Manning, or Rev. Dr. Carpenter, Exeter.

Agreeably to a proviso of the last annual meeting of the Welch Theological Unitarian Society, held at Neath, the next annual meeting is appointed to be held at Aberdâr, near Merthyr-Tydvil, on Thursday, the 25th of June 1812—and not at Landilo as was once intended.

Mr. Kentish has just published a Second Edition of his Sermon before the Western Unitarian Society, last year, on the Connection between the Simplicity of the Gospel and the leading Principles of Protestantism.

The Annual Association of Unitarian Ministers in Lincolnshire, Cambridgeshire and Norfolk, will be held

at Wisbeach, on Wednesday and Thursday the 3rd and 4th of June. Mr. Madge, and Mr. Aspland are invited and expected to preach on the occasion.

The Anniversary of the Western Unitarian Book Society will be kept at Bridport, on Wednesday, the 17th of June: The Sermon to be preached by Mr. Aspland.

Mr. Aspland has in the press a Sermon preached on Wednesday the 8th inst. at the Old Jewry Meeting-house in Jewin Street, on behalf of The Widows' Fund, for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers:—The Subject, *The Beneficial Influence of Christianity on the Condition and Character of the Female Sex.*

The Annual Meeting of the Subscribers and Friends to the Unitarian Fund will be held as usual on Whit-Wednesday, which falls this year on *May the Twentieth*, at the Chapel in Parliament Court, Artillery Lane, Bishopsgate Street. The Sermon on behalf of the Fund will be preached by the Rev. W. Severn, of Hull; or in case of failure, by the Rev. Edmund Butcher, of Sidmouth. Divine service to begin at 11 o'Clock.

After Service, the Society will proceed to business. (See Advertisement on the last page of the Wrapper.)

A General Meeting of the Subscribers and Friends to the projected **UNITARIAN ACADEMY** will be held on Thursday, May 21st. (See also Advertisement on the last page of the Wrapper.)

The Annual Assembly of **GENERAL BAPTISTS** will be held in Worship Street, on Whit Tuesday, May 19th. Divine Service to begin at 11 o'Clock.

For Correspondence, see the Fourth Page of the Wrapper.