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**BIOGRAPHY.**

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*Letters of Mr. Bartholomew  
Hoare.*

(Concluded from p. 218.)

LETTER III.

*To the Rev. Samuel Slater, Mi-  
nister of the Dissenting Con-  
gregation at Colyton, in Devon.*

DEAR SIR,

As the late signal mercy I have received, has in all probability set our next interview at a much greater distance than I had otherwise intended; so I hope this consideration may free my present addressing you from the imputation of impertinence, which otherwise it might justly be deemed, unless your peculiar candour should prevail on you to give it a more favourable turn.

As I had never been present at an ordination, so from the first notice I determined to give my attendance on the 28th ult. at Sidmouth: but from some unforeseen disappointment relating to the horse I had hired, I unhappily failed of what I prefer to any other consideration of that nature, your company on the way thither: which likewise rendered my arrival much too late for the whole solemnity. However, I happily

was soon enough to be numbered amongst Mr. Towgood's auditors; whose discourse was drawn up in terms and delivered in a manner quite suitable to the occasion: as he set this transaction in a just and rational light by asserting the right of ordination to be primarily in each respective congregation, disclaiming all pretences of conferring any latent gift or qualification; and that no more was intended by that rite, than the recommending the persons ordained to Almighty God for his especial blessing and assistance, and to their flocks as persons duly qualified to be pastors in the Christian church. Which also I think Mr. Amory very seasonably premised, when about to enter on the interrogatory part of this exercise; the giving you my sentiments on which was the chief design of this epistle. And here as I think Mr. Kiddel's answers relating to the Réformation, his motives as to entering into the ministry, and his resolutions of demeaning himself agreeable to that character to be very satisfactory; so I must confess when he came to the controverted articles of Christianity, he did not answer my expectation! For as the word

God (though its real import be no more than a great king, yet) in our common language is always understood to respect the Supreme Being, who in scripture by way of eminence is styled “the blessed and only Potentate,” and “the God of our Lord Jesus Christ;” and though St. Paul indeed declares Christ to be “over all God blessed for ever:” yet it is evident that to reconcile this expression to the general current of the New Testament, it ought to be taken in a qualified sense as spoken of him, whom that primitive writer Justin Martyr calls *God by the will of the Father*: and whom as the sacred writings abundantly testify, God the Father as the reward of his obedience has invested with all the authority, power and dominion which He possesses.

As to the Holy Spirit, as neither a throne, nor kingdom, nor church nor people, are any where assigned him in scripture; nor to the best of my remembrance a single petition either immediately or by consequence addressed to him, I can’t conceive how the same with a very little variation may be declared of him as of the other two persons: much less how an Unitarian could with the least propriety sum up his confession with that glaring interpolation of *1 John v. 7.* which the most eminent confessor\* of the present century, of which the three kingdoms can boast, (now with God) has beyond all peradventure proved to be spurious, both in his tracts against Martyn and also in his *Address to the Convocation.*

It was the subject of an affectionate prophet’s lamentation of

\* Rev. Mr. Emlin, of Dublin.

old; (which I wish there was not too much reason to resume in our days) “That his brethren and countrymen were not valiant for the truth,” which as it is the most valuable thing in the world, so, I think, all, but especially ministers, ought tenaciously to adhere thereto; though it should have the misfortune to lie under the most discouraging circumstances. But I cannot be persuaded, that to act the part of a reconciler is quite consistent therewith. However I cannot discover any material objection, which the most bigoted Tritheist could have advanced against Mr. Kiddel’s whole declaration.

As it seems to be of very little moment with respect to another life, in what sphere we are to pass over the present; so I have always concluded that to fill up that station well, which the divine Providence has assigned us, will entitle us to as resplendent a crown and place us as near the throne of God and the Lamb in the present state, as if we had filled an archiepiscopal throne and worn a mitre here below; since we are all by virtue of our covenant relation said to be “a royal priesthood” and made “kings and priests unto God by his Son;” which inclines me to look on a great part of Mr. Moore’s performance as an exuberance of affection, to—, for which due allowances ought to be made.

I can assure you, Sir, I should not have so freely animadverted on this solemnity, but to that friend, who is as my own soul. But waving all apology, I am, &c.

#### LETTER IV.

To the Brother of the Writer.

—What greatly enhances my

grief on your account is, what indeed you pretty well know before, that it is out of my power either to extricate you out of this wretched situation, or to assist you in it: for you well know that my business which consists chiefly of keeping a small shop here in the country is what (especially of late) brings a mere trifling advantage with it. For the present exorbitant price of the necessaries of life puts it out of the power of the common class of mankind to apply any part of their earnings to the purchase of clothing; and as to the debts, which they contracted before the advance, I can discover no distant hope of their being in any condition to discharge them. This circumstance renders my present situation very embarrassing on account of my traders. You well know my foundation at entering into a little trade was very slender, and an increasing family, tender constitution, together with a variety of unavoidable afflictive incidents, have conspired to prevent an amendment in my circumstances: indeed my utmost ambition as to trade is to be able to make short payments for my goods, because such as can do so, are at liberty to deal when and with whom they shall think proper and not undergo the mortification of looking on and seeing themselves imposed on without remonstrating. This is certain, that no man does well in trade of any kind, unless he has the command of it. This therefore has still been the summit of all my wishes: because could I have attained this, it would have enabled me to assist my dear relatives in their necessity and the indigent, fatherless and widows in their affliction, to have set my

children in a way of passing through life with comfort, decency and usefulness, and of contributing towards the support of that religious society, with whom we stately join in the worship of Almighty God. But this is a situation, in which, perhaps, an All-wise and Gracious Being does not see proper to place me; and I hope I shall still make it my endeavour, as I have hitherto, to acquiesce in the following petition of Mr. Pope's Universal Prayer:

"This day be bread and peace my lot;  
All else beneath the sun,  
Thou know'st if best bestow'd, or not,  
And let thy will be done."

As to the inquiry which you make in relation to our family, I shall endeavour to satisfy you as far as it lies in my power; but it cannot be expected to be either so correct or particular as could be wished: because our grandfather was removed from this world before our father had reached eighteen months of his life: so that he was deprived of all that his immediate predecessor could have informed him, in his growing up, concerning the family. However there was a brother, who was a Nonconformist minister at Bemister, where he continued to the day of his death, (which happened more than thirty years since) greatly esteemed for his piety and learning by all his acquaintance; and my father, observing my uncommon inclination to books, (even from my childhood) has several times took me with him, for two or three days together, when a lad, to visit this uncle. My father entertained some hope, as the old gentleman was childless, that when

apprised of my genius, he would have taken and brought me up a student; (for he had several young gentlemen at a time in his house, to whom he taught the classics and prepared them for higher seminaries of learning,) but his wife was a perfect Xantippe, and dictated to him in all his undertakings, which prevented his complying with my father's proposal, when he moved him about it: for he answered that he hoped a secular calling would turn out as much for my advantage upon the whole, and that he could not grant him his desire consistent with his peace. But this I doubt, you will think a needless digression. This uncle, I well remember, I have several times heard give my father a detail of the family; for he (as I have been since told) was a great antiquarian: but youth is too inattentive to subjects of this nature. What I retain of his discourses on that head is his asserting—that our's was heretofore a very considerable family—that one of our ancestors had the honour of knighthood conferred upon him—that in those intestine troubles betwixt Henry VI. and Edward the IV. when most of the considerable families in England engaged on one side or the other, several of this family took commissions under Henry VI. whose cause failing and being by some means or other, rendered obnoxious to the victors, our ancestors removed from one of the midland counties, (if I remember right, it was Huntingdonshire,) and retired and settled at Comb-pyne, in this neighbourhood. I cannot recollect any thing said by him particularly relating to them, all the contests betwixt Charles I. and

the parliament; in whose army two brothers of the family bore commissions; and after the king's death were in the administration during the interregnum: all which time I particularly remember he said one of them resided in London and kept a coach and splendid equipage (which in those days was, I imagine, something extraordinary,) till the Restoration put an end to that form of government. Their brother from whom we are descended at the same time possessed an estate of 400*l.* per an. here at Comb-pyne; who married three wives successively, and had several children by each wife. By the first wife in particular, he had but one son, (whose name I bear) and one daughter: to him at his death he left 300*l.* per annum of his estate: he, I have been told, always appeared like a gentleman and particularly wore a sword, when he was dressed (which by the way I suppose was as distinguishing then, as a commission of the land tax is now.) This young gentleman dying a bachelor by a fall from his horse, and leaving a testamentary disposal of all his estates real and personal to his only sister, and she intermarrying with one Broughton in this neighbourhood, had by that marriage a daughter; who intermarrying with the predecessor of the Oke family of Pinhay (which family you know) carried thither the family estates, who possess them to this day. The elder brother by the second wife was our great grandfather; who had also an estate left him by his father: and our grandfather had possessed it after his mother had he survived her, it being I imagine what is called coppyhold; but when the Duke of



Mopmouth made a descent here in the West, our grandfather (who was a man of an excellent character, of which I have been assured by several who remembered him) from a belief, that James II. was breaking in upon the constitution and introducing popery and arbitrary power, with a great number of sober, serious persons took up arms under that unfortunate nobleman; and, after his defeat, to avoid the effects which the engaging in that inauspicious enterprise produced, he retired to London, till the Revolution put an end to the danger: but being of a weak constitution he died not many years after of a gradual decay and left a wife and two children, a girl about three years of age, and our father near eighteen months; and dying intestate, the mother became administratrix; and soon after intermarried with a second husband, who spent all he could possibly lay hold of, of our grandfather's substance: the effects of which our father and we have very sensibly felt. But a wrong step in marriage, as well as in death is not to be corrected: however, I have heard, that my grandmother lamented it to the last hour of her life. As to those commissions which any of the family at any time bore in the army, or what place they filled up in the government, I cannot say. But I remember the old gentleman particularly, that they continued about London and left some descendants; that they had distinguished themselves by their martial deeds; and that they were men of great stature and strength of body. For in relating this of them I recollect an oddity in my uncle's conversation, which was

his addressing my father thus—  
 “cousin, our family were formerly remarkable for their stature and strength, but (continued he) the race is dwindled by their taking wives who were little of stature.”  
 And that at my return home I made my mother (who you know is an undersized woman) smile on telling her, that she must need be unacceptable to the gentleman we had been visiting, as being of the size that had reduced the stature of his family. But alas! How few of the patriots, or heroes, which two or three centuries ago distinguished themselves by a love for, or defence of their country have we transmitted down to us: three or four of the most illustrious perhaps we may meet with in the annals of those times! the rest are all overwhelmed by the stream of time and sank into oblivion beyond all recovery!—As to the bearing of the family, I can say nothing to any purpose; this however at the time of my recollecting the foregoing particulars, I remember my uncle to have mentioned; and, I believe, specified what it was, but as I knew nothing of the science of heraldry, I cannot recollect it: but I well call to mind, that his haughty wife at one time in particular scornfully smiled at his mentioning it, and said her family had a coat of arms also, but she was not so vain as to make that the subject of her conversation. And I have heard my father more than once relate that a silver seal, which was his grandfather's, on which was engraven the family arms, was laid up by his mother as a thing of value; and that when he grew towards the state of manhood, he surreptitiously took it down and seen after lost it;

that on his mother's missing it she made inquiry about it, and on his acknowledging his taking it, she gave him repeated charges not to embezzle or lose it on any account; that she often interrogated him about it, even to the end of her life; but that he never acknowledged his having lost it to her, well knowing it would give her much concern, and bring on himself her just reproaches. But still as I said above, what the figure on the coat armour was, I know nothing of; it being a thing

which I then understood so little, that I did not attend thereto, as I might have done when those opportunities offered, which now are lost for ever. All here are much as usual as to health: they join me in my affliction on your account. Pray write to me soon, for I shall expect your answer with an impatience equal to that regard, wherewith I am,

Dear Brother,

Your most affectionate and anxious  
Brother, B. H.  
*Musbury, Jan. 10, 1757.*

## EXTRACTS FROM NEW PUBLICATIONS.

*Two Letters from Mr. Henderson to Dr. Priestley, communicated by Dr. P. to the Gentleman's Magazine, April, 1789.*

[From "A Selection of Curious Articles from the G. M." In 4 volumes, 8vo. 1811. Vol. III. pp. 167—171.]

*Dr. Priestley's Introductory Letter.*

MR. URBAN,

As one of your correspondents has expressed a desire of having some information concerning the late Mr. Henderson's pretension to intercourse with spirits, &c. I send you two of his letters to me, which are curious in themselves, and may throw some light on the subject. They will likewise give a better idea of the man than any thing written by another person concerning him can do. Also, as I imagine it is generally supposed that I am the person intended by the *Doctor*, whom the writer of Mr. Henderson's life represents as believing he had this power, the reader may be able to judge from the second letter of the probability of this circumstance.

When I lived at Calne, and presently after the publication of my *Disquisitions relating to Matter and Spirit*, I received an anonymous letter from Bristol about some intercourse with spirits; and hearing that Miss Hannah More had said, that the letter probably came from Mr. Henderson, I wrote to him about it; and as the letter was carried by a friend who was going to Oxford, I told Mr. Henderson, that, if he could call up any spirit, my friend was willing to be disposed of as he should think proper for the purpose. In what manner I expressed myself I do not now recollect; but it is evident that Mr. Henderson did not consider me as very credulous on the subject.

J. PRIESTLEY.

*Mr. Henderson's First Letter.*

*Hanham, Aug. 29, 1774.*

Sir,

I hope your goodness will pardon this presumption from a stranger unworthy your notice; and likewise my not franking this letter,

as I have no franks and can get none. If you can condescend thus much, I have one request more, that you would answer me.

I was brought up with some prejudices of education, which I hope I have now got over. This I owe in no small measure to the candour of my father, who, though he inculcated his own principles on me, left me to my own judgment. At first I received these principles without hesitation, and soon became acquainted with the best arguments for them. I had no opportunity for a long time to converse with judicious men of contrary sentiments, so that I easily vanquished those who contradicted me. But yet my mind suggested many difficulties which I could not solve. Hence I began to doubt. Imparting my doubts to some friends, I was told there were mysteries in religion; that I should take God's word for them, and pry no further. This satisfied me for a while, but not long; for I considered, let a mystery be what it may, God would not deliver absurdities. Again, it does not follow that all our bible is divine because some is. And if any part of our Bible contain absurdities, &c. that part is not divine. I could not get books on any subject. I wanted instruction on predestination, remission of sins, assistance of the spirit, eternity of hell torments, and various other points. My friends could not satisfy me. At length I surmounted these difficulties, wading through many doubts, and little less than infidelity. I now believe that the prophecies in our Bible were given by God; that the Gospels are true; that whatever we believe should ac-

cord with the speeches of Christ therein recorded. I believe the doctrine of original sin to be absurd. I believe the spirit of God only assists our apprehension. I believe the foreknowledge of God, held by the Arminians, to be equal to the decree of God, held by the Calvinists; that they are both wrong; and the truth is, the pains of hell are purgatory. These I believe; and have reasons which I think substantial for them. Many things I yet doubt of; among these are the Trinity, and the mediation of Christ.

I am in such a state of mind as to be shocked at no assertion, and to submit to any argument which I cannot answer.

I beg that you would be pleased to assist me in the mediation of Christ; for I own I do not like the doctrine of his being a sacrifice; yet he is so represented by Paul and John. And, though I am not certain of the infallibility of the Epistles, yet I do not chuse to contradict them, lest they may be true.

JOHN HENDERSON.

P. S. Please to direct for me, at Mr. Wait's, grocer, in Castle-street, Bristol.

*Mr. Henderson's Second Letter.*

SIR,

I hope you will not take it ill, when your friend informs you that I have not seen him. I was from my rooms (for a few hours) when he came to seek me. I staid at home all the following day, but found no more of him. Had I known where he lodged in Oxford, I should have visited him. Excuse me then that I must take



the other communication you proposed, and send this by post.

Of the anonymous letter from Bristol, which you mention, I know nothing. It was, probably, written by some one, I hope well-meaning, who wished to check your philosophic Disquisitions of Matter and Spirit. That such information should excite the curiosity, especially of one so incredulous, I cannot wonder. But such curiosity I neither blame nor neglect.

That I may satisfy you, I will tell you, 1. Who I am; 2. Whether I believe those things; 3. Whether I be willing to demonstrate their truth sensibly; 4. What good ground that information had.

I. As to myself, I shall only write what I think pertinent to this purpose. I had a small school education. I loved reading and thought from my earliest years. Peculiarly I was attached to religious, and, though at first I knew not the term, metaphysic studies. These (both in the *authors* and *systems*, or courses of learning), having no teacher, meeting with none but such as slighted, blamed, pitied my turn of thinking, or only wondered at it—these I pursued not *regularly*, but as they occurred to a boy discountenanced, uninformed, with scattered intervals of scanty leisure, and a very few unselect, out-of-the-way books. As one thought introduces another, so does a book. Both increased to me in time. So did some kind and degree of seeming knowledge. Opinions multiplied and varied; but doubts exceeded. Sceptical as those made me, they did me good; 1. In making me never positive; 2, Nor

unwilling to change; 3, Nor a despiser of those who thought otherwise than I. I mention my being very doubtful, the rather because you will agree with me, that, when one thinks no certainty is to be found, one will be less nice in assenting to insufficient evidence. Perhaps I am an instance. I have nothing to add of myself, but to thank you for your kind attention to letters of mine (some years ago), for your hints, and the books you lent and gave to me. Do not you recollect it?

II. Do I believe those things? 1, I have no reason to think them absurd or impossible; 2, They are commonly asserted in all ages; 3, And generally believed; 4, I find myself more at ease in believing them; my notions are suitable. Thence, it may be on bad proof, I assert that there are such things. You will the less wonder at such a belief, when I add, that I not only assent to spirits, apparitions, magic and witchcraft, but that I allow Behmen's philosophy and Swedenborg's visions. Yea, I deny hardly any thing of that sort. So you will perceive that I easily believe, and require not too much demonstration.

III. Whether I be willing to demonstrate their truth sensibly? 1, I do not know that I can give any such exhibition. 2, The faith itself is not interesting, nor have I the least wish to convince any. 3, My conscience is not clear that such acts are innocent. 4, They would not be, at least may not, demonstrations. A sensible man, when I had asked, 'Would you be convinced if I shewed you a spirit?' answered, 'No; I should grant any thing at the time, but afterwards I should think you had



frighted me out of my senses, and then you could make me believe any nonsense.'

IV. What good ground had that information? I will tell you all I know. I have asked Miss More. She says, had you asked her, she would have told you that she knew nothing of the matter. Many people have known that I studied astrology, geomancy, and magic, and was of an abstract mind. They surmised. Common things looked extraordinary. Little things were greater. I was reported a conjuror. I was teased to tell fortunes, raise spirits, and sometimes to cast out a devil. Some pretended to a graver curiosity, and asked me for a positive answer to, 'Have you not seen and raised a spirit?' I always replied, 'I will tell you any thing about them out of books, but as to my own experience I will not say.' Can you deny it? I said, 'I will not deny it.' Thence, they affirmed it abroad. To sum up all: 1, I believe. 2, I think I have reason. 3, No one was ever witness to any appearance with me. 4, I never told any one that ever I raised a spirit. 5, I will not deny it; I have said sometimes, that I thought I had seen a spirit.

As I take it, your main wish is to know, 1, If I believe such an exhibition possible? I do. 2, If I have done it? I never did say, nor mean to say, that I have; (but for some reason) I will not deny it. 3, If I can do it? I do not know that I can. 4, If I be willing to try? I had rather be excused.

I have now answered your letter as satisfactorily as I can. You see you need not be in any

apprehensions for your philosophy, on account of any experimental knowledge of mine. If I can say any thing more that is worth the while on this subject, or a better, I shall be glad of an epistle from you.

Farewel, I esteem you; and opinions I regard little. I am obliged by your friendly expressions in the letter. I wish you all good and success in doing it. I should have answered sooner, but for bad eyes, and the company of strangers.

JOHN HENDERSON.

*Pembroke College, Oxford; or at Hanham, near Bristol, when in that Country.*

*Anecdotes of Mr. Henderson, of Pembroke College, Oxford.*

[From the same. Vol. IV. pp. 221--224.]

April 3, 1789.

MR. URBAN,

Much has been said in your Miscellany, respecting the late Mr. Henderson, of Pembroke College, Oxford,\* whose extraordinary abilities, and eccentricity of character, justly rendered him during his life, an object of general curiosity, and will continue to stamp an adscititious value on any authentic particulars that may be recorded of him.

A correspondent in your last Magazine requests Mr. Agutter to favour the world with an account of "the literary courses Mr. Henderson took, and the various authors he conversed with, in his penetrations of the obscure regions of magic, divinity, and physic." As Mr. Agutter will in all probability return a copious

\* He died Nov. 2, 1788, in the 32d year of his age.

answer to the inquiries of this correspondent, I shall avoid a discussion of the points alluded to by him, and shall content myself with exhibiting a few *traits* of Mr. Henderson's character and deportment, collected during that acquaintance which I maintained with him at the university of which he was a member.

It may not perhaps be impertinent or superfluous to mention some particulars relative to the commencement of our acquaintance. I had never seen Mr. Henderson before he entered at Pembroke College, though his fame had previously reached my ears. One morning while I was occupied in my apartments at this college, I was surprised by the unexpected appearance of the joint tutors of our society, introducing to me a stranger, who from the singularity of his dress, and the uncouthness of his aspect (I speak not with any disrespect), attracted my notice in an uncommon degree. His clothes were made in a fashion peculiar to himself; he wore no stock or neckcloth; his buckles were so small as not to exceed the dimensions of an ordinary knee-buckle, at a time when very large buckles were in vogue. Though he was then twenty-four years of age, he wore his hair like that of a school-boy of six. This stranger was no less a person than Mr. Henderson, who had that morning been enrolled in our fraternity, and had been recommended to apartments situated exactly under mine, which I believe was the sole reason of his being introduced to me in particular, as it was not otherwise probable that I should have been singled out as the person who was to initiate this *fresh-*

*man* in the ways and customs of the college.

Mr. Henderson passing some hours of that day with me, I was gratified with a rich feast of intellectual entertainment. The extent and variety of his knowledge, the intrinsic politeness of his manners, his inexhaustible fund of humour and anecdote, concurred to instruct, please, and amuse me.

From this period to the time of my relinquishing an academical residence (a space of about four years), I was frequently honoured with the society of Mr. Henderson. I had therefore many opportunities of being acquainted with his natural disposition, his habits of life, and his moral as well as literary character.

His temper was mild, placable, and humane. He possessed such a spirit of philanthropy, that he was ready to oblige every individual as far as lay in his power. His benevolence knew no bounds; and his liberality was so diffusive that it submitted with difficulty to the circumscription of a narrow income. He was fond of society, and well qualified to shine in it. He was frank, open, and communicative, averse to suspicion, and untinged with pride or moroseness.

His mode of life was singular. He generally retired to rest about day-break, and rose in the afternoon: a practice, however, that was frequently interrupted by the occasional attendance which he was obliged to give to the morning service of the college chapel. He spent a great part of the day in smoking, and, except when in company, he usually read while he smoked. He had no objection to the liberal use of wine and spi-

rituous liquors; and, notwithstanding his philosophic self-denial in other respects, he did not always scrupulously adhere to the rules of temperance in this particular. But this failing, which, I believe he did not often practice, and which never led him into any glaring impropriety of conduct, was lost amidst the general blaze of merit and virtues with which his character was adorned.

The following remarkable custom was frequently observed by him before he retired to repose. He used to strip himself naked as low as the waist, and taking his station at a pump near his rooms, would completely sluice his head and the upper part of his body: after which he would pump over his shirt, so as to make it perfectly wet, and putting it on in that condition, would immediately go to bed. This he jocularly termed "an excellent cold bath." The latter part of this ceremony, however, he did not practice with such frequency as the former.

His external appearance was as singular as his habits of life. I have already mentioned those exterior traits which struck me in my first interview with him, and the same peculiarities remained with him during the whole time of my being honoured with his acquaintance, and, I believe, to the end of his life. He would never suffer his hair to be strewed with *white dust* (to use his own expressions), daubed with pomatum, or distorted by the curling irons of the friseur. Though under two and thirty years of age at his death, he walked when he appeared in public, with as much apparent caution and solemnity,

as if he had been enfeebled by the co-operation of age and disease.

With regard to his moral and religious character, he was a pattern highly worthy of imitation. He was in the strict sense of the phrase, *integer vitæ scelerisque purus*. He shewed a constant regard to the obligations of honour and justice: and recommended both by precept and example, an attention to moral rectitude in all its ramifications. He had the courage to reprove vice and immorality wherever they appeared; and though he was sometimes treated on these occasions with contumely and insult, he bore with a moderation truly Christian, so ill a return for his well-meant endeavours. In his principles of religion he was orthodox, without being rigid. His devotion was fervent, without making too near an approach to enthusiasm or superstition. He was perfectly acquainted with the religious dogmas of every different sect, and could readily detect the respective fallacies of each. But, however he might differ from these sectarists, he behaved to them, on all occasions, with great politeness and liberality, and conversed with them on the most amicable terms of general sociability.

His abilities and understanding were eminently conspicuous. His penetration was so great as to have the appearance of intuition. So retentive was his memory that he remembered whatever he learned; and this facility of recollection, combined with a pregnancy of imagination and solidity of judgment, enabled him to acquire a surprising fund of erudition and argument; a fund ready at every

call, and adequate to every emergency.

His learning was deep and multifarious. He was admirably skilled in logic, ethics, metaphysics, and scholastic theology. Duns Scotus, Thomas Aquinas, and Burgersdicius, were authors with whom he was intimately conversant. He had studied the healing art with particular attention, and added to a sound theoretic knowledge of it, some degree of practice. His skill in this art he rendered subservient to his philanthropy; for he gratuitously attended the valetudinarian poor wherever he resided, and favoured them with medical advice, as well as pecuniary assistance. He had a competent knowledge of geometry, astronomy, and every branch of natural and experimental philosophy. He was well acquainted with the civil and canon laws, and the law of nature and nations. In classical learning and the belles lettres he was by no means deficient. He was master of the Greek and Latin tongues, as well as of several modern languages. He affected not elegance, either in his Latin or English style; but was happy in a manly, perspicuous, and forcible diction, which he preferred to the empty flow of harmonious periods. He was versed in history, grammar, and rhetoric. In politics, he was a firm Tory, and greatly disapproved the general conduct of the Whig party. In this respect he resembled his friend Dr. Johnson.

His skill in physiognomy remains to be mentioned: he spoke of the certainty of this science with all the confidence of a Lavater. He constantly maintained that by the mere inspection of the countenance of any individual in the world, he was able, without having either seen or heard of the person before, to give a decisive opinion of his disposition and character. Though I am inclined to consider this as an extravagant boast, I am ready to allow that the characters of many persons may be discovered by such inspection, and that Mr. Henderson frequently succeeded in a wonderful manner in his attempts of this kind.

He pretended to a knowledge of the occult sciences of magic and astrology. Whether this was, or was not, a mere pretence, I leave to the judgment of the enlightened reader. Suffice it to remark, that his library was well stored with the magical and astrological books of the last century.

I never knew any one whose company was so universally courted as that of Mr. Henderson. His talents of conversation were of so attractive a nature, so variable and multiform, that he was a companion equally acceptable to the philosopher and the man of the world, to the grave and the gay, the learned and the illiterate, the young and the old of both sexes.

Yours, &c,

C. C.



## MISCELLANEOUS COMMUNICATIONS.

### *Dr. Enfield's Sermon on the Progress of Religious Knowledge.*

Dr. ENFIELD has left the character of an elegant, accomplished writer; but there is one sermon of his, particularly, which entitles him to the higher praise of a Christian Reformer,—no discourse extant, not excepting Dr. Priestley's on Free Inquiry, breathing a more ardent spirit of improvement, or more nervously and eloquently expressing the bold speculations, the glowing anticipations, which have, in all ages, animated great minds. This sermon is "On the Progress of Religious Knowledge," and is the first of "Three Discourses," by three separate authors, (Dr. Enfield, Mr. Godwin and Mr. P. Holland,) published in one 8vo. volume, in the year 1780: the volume is dedicated to "Samuel Shore, Esquire, of Norton Hall, Derbyshire," who (agreeably to the prayer of the authors) still lives "to bless his nearest connections," and whose "name and influence" still "support the schemes of usefulness and benevolence," by encouraging which, in their day, he attracted the respect of these united friends.

Dr. Enfield's text is Matt. xiii. 33—*the leaven in the measures of meal.* The subject is introduced by some elegant remarks upon the difference between man and other animals in point of improvement. "The bee, the ant, or the beaver of the present race, appears to have no larger portion of knowledge or skill, and to be capable of no greater variety in its productions, than the same animal in the earli-

est ages of the world. Whereas human nature admits of such essential improvement, from the continued labours of individuals through a succession of generations, that there is not perhaps a greater difference between the most sagacious and the most stupid animal existing on the face of the earth, than between the human savage, who subsists on the plunder of the forest, and the ingenious artist, or 'the deep-judging sage,' formed in the polished state of society."

He next notices the rise of the greatest amendments in the human condition from the smallest beginnings: "little did the man who first observed the polarity of the load-stone, or he who executed the first rude sketch of the art of printing, imagine to what valuable purposes their respective discoveries would afterwards be applied."

The author then turns to the proper subject of his discourse, the progress of religious knowledge; and sketches with a beautiful pencil the history of the Divine Dispensations from Adam to Moses, from Moses to Christ, and from the establishment to the corruption of Christianity. Here occurs a fine eulogium on the Unitarian Reformers.—"Soon after the first dawn of the Reformation, several great men arose, who possessed such strength and acuteness of understanding, and freedom of spirit, as to be able, at one effort, to separate the pure religion of Christ from the mass of absurdities and superstitions with which

it had been mixed; and to conceive themselves, and represent to others, a system of faith so rational and scriptural, that all the labours of modern times have done little to improve it. These bold innovators, however, placed themselves on a ground so far removed from the old establishment, and even from the commonly received system of the reformed church, that they gained few followers, and only brought upon themselves, and those who had penetration and fortitude enough to become their adherents, the censures and anathemas of those churches which claimed to themselves the merit of orthodoxy. By appearing at the head of a small and despised sect, they only furnished the multitude with appellations of obloquy and contempt for free inquirers in succeeding ages."

Two causes are next specified as hindering "the progress of free inquiry, and of its natural offspring, rational ideas on religious subjects," in later times; viz. subscription to articles of faith, and the propensity of the vulgar to mysticism and enthusiasm. Notwithstanding these obstructions however, the preacher represents the cause of truth as surely, though gradually, advancing, and expatiates, with an unusual spirit of eloquence, upon the happy signs of the times. He prophecies of the Methodists, that "when the rage of novelty is over, and the heat of passion is abated, many who now despise the name of reason, will listen to her 'still small voice;' that their present blind attachment to their leaders will give way to the desire of knowledge and love of truth; that their zeal will be directed, by judgment, and tem-

pered with moderation; and that they will settle into the respectable character of *rational Christians.*"—The pages of this work attest the preacher's sagacity.

Other obstacles to the spread of true religion are particularized—in the spirit of indifference; in slothfulness, timidity and selfishness. The following observation, found in this part of the sermon, is admirable: "In accomplishing schemes of reformation, *discretion should be employed to regulate, not to restrain, the operations of courage.*"

The reader's heart will kindle into delight at the preacher's vivid picture of Christian ministers sustaining the character of reformers. "It is only from those who have established their principles on the firm basis of free inquiry, who are duly sensible of the importance of knowledge, particularly moral and religious, to the happiness of mankind—and who at the same time possess inflexible integrity, a bold and enterprising temper, and an invincible independence of spirit, from whom great attempts in the work of reformation are to be expected. Such men, instead of *timidly keeping out of the way of danger by insisting wholly on general truths, or on a nearer approach to the ground of controversy, making a cowardly retreat behind a set of phrases of doubtful meaning, will avow and support, with all plainness and frankness, whatever they judge to be important and seasonable truths. They will not think it sufficient that they barely teach no error, but will esteem it their duty to assist their hearers in searching after truth, and establishing rational principles of religion and morals.*" Having

dared to conceive the great idea of reformation, they will dare to attempt the execution. Fortified in the consciousness of their upright and benevolent intentions, they are prepared to receive with equal indifference, the cautious advice of the timid, the ridicule of the licentious, the scorn of the vulgar, the indignation of bigots, and the persecution of tyrants. If they should have the misfortune to be anathematized as heretics, *for the very virtues for which many an orthodox martyr has been canonized*, they will console themselves with the reflexion, that the censures of men cannot destroy the merit of their character, and with the hope that the good seed which they have sown with so much labour and hazard, will not perish in the ground."

This animating representation of the duty of ministers, is followed by a forcible appeal to the laity:—"While ministers of religion thus strenuously exert themselves for the propagation of truth and religion in the world, let wise and good men of every class unite to afford them their hearty countenance and steady support. Shaking off that lethargic spirit of indifference to the progress of knowledge, virtue and happiness, which is the natural offspring of an uncultivated understanding and a selfish temper; alike disdaining, tamely to submit their judgment to the authority of ecclesiastic guides, or blindly to follow the track marked out by their ancestors; *and boldly daring, under the direction of reason, to advance, even by untrod paths, into the regions of new opinions, and to draw aside the veil of mystical sanctity, which prejudice has spread over*

*long established errors*; let them pursue their researches after truth with an ardent, liberal and courageous spirit. On doubtful questions let them suspend their judgment, till they have passed, by the slow gradations of patient thinking, from uncertainty to rational conviction: and let them submit without hesitation to the authority of reason, wherever her decisions can be clearly ascertained, even though they should be obliged to surrender some of their favourite opinions, and to suffer the odium of opprobrious appellations. Let not any timid apprehension of the danger of innovation—let not a spirit of indifference under the specious disguise of moderation, induce them to practise themselves, or to expect from their ministers, a quiet acquiescence in prevailing prejudices and errors, which they judge to be injurious to the interests of virtue and religion. In full confidence that *truth and happiness can never be at variance*, let them be always ready to allow, as well as to take, *an unlimited latitude in argument*, and give every possible encouragement to free inquiry."

The exhortation is then applied particularly to Protestant dissenting congregations; and the discourse thus concludes, maintaining to the last its title to be pronounced one of the best sermons in the English tongue:—"Finally, let both ministers and people heartily unite their endeavours to restore the original purity and simplicity of Christian doctrine, and to rescue Christian worship from every incumbrance or disgrace, which priestcraft or fanaticism has brought upon it: always remembering that it is more consistent

with the true spirit of Christianity, *the great author of which was*, in the most respectable sense of the appellation, *a reformer*, to be ever ready to encourage and promote improvements in religious opinions and practices, than to be rigidly tenacious of ancient tenets and forms, merely because they are such: and that (in the words of a good writer\*) 'It is an honest, impartial, and unprejudiced freedom of thinking and discoursing upon all subjects whatever, conducted with humility, decency and information, which ought to distinguish the religion of a Christian from that of all the world besides.' In this manner it may be hoped that the friends of truth, virtue and religion will unite to carry forwards the good work of reformation. Nor shall it be doubted, that their united efforts will produce the most glorious and happy effects. Yes, I will foretel (and may it please the great Lord of Nature to fulfil the prediction), that the cloud which was once 'no bigger than a man's hand,' shall at length spread over the whole heavens, and water every region of the earth with the dews of heavenly wisdom; that truth shall at last triumph over error, charity over persecution, and religion and virtue over prophaneness and immorality; that all the nations of the world, subjected to the laws of truth and righteousness, shall become the spiritual kingdom of God; and that the whole earth shall be one holy temple consecrated unto the Lord. Amen."

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\* See Squire's Indifference for Religion Insensible, § 2.

Extract from a Theological Correspondence.

SIR,

The following extract from a correspondence between a lady and a doctor in divinity of the church of England, seems to me to deserve a place in your excellent Repository, and may serve as an answer to all persons who wish to recommend defences of the un- and anti-scriptural word used by the sectarians of Rome, England, and Scotland, in their addresses to the Divinity.

"I feel myself much honoured by your referring me to so valuable a work, as there is no question in my mind of your's being; but I must be allowed to decline the reference. Till I find the word *Trinity* in the Bible, it is a matter of indifference to me what any person explains the word to mean. Its theory formed no part of the system of religion which my lord and master Christ taught me, and what any person in after ages ingeniously but fancifully may choose to suppose that he comprehends its explanation to be, can be of no authority or importance to me."

An ingenious writer has lately, I perceive, observed the impropriety of using the word *Trinity* when an English word may be so much better substituted for it, and is a true translation of the word *Trinitas*, namely *Threeness*; and hence he recommends the following reading, "O holy, blessed, and glorious *Threeness*, three persons and one God." *Threeness* in *Oneness* is certainly more intelligible to an Englishman than *Trinity* in *Unity*. I remain, Sir, your constant reader,

ACHOUA.



"*Nolo Episcopari.*"

SIR,

As a farther illustration of *Nolo Episcopari*, I would refer your correspondent who made inquiry respecting it, to a passage in Chandler's Life of Bishop Waynflete, as quoted in a late number of the Monthly Review.—"The sub-prior and another monk were deputed to wait on Waynflete at Eton college, with the news of his election. From sincere reluctance, or a decent compliance with the *fashion of the times*, he protested often and with tears, and could not be prevailed on to undertake the office to which he was called, until they found him, about sun-set, in the church of St. Mary, when he consented, saying, He would no longer resist the divine will." S. P.

*Epitaph.*

SIR, Oct. 1, 1811.

The following epitaph appears worthy to be known beyond the circulation of the *curious* book to which it is annexed. It was published in 1807, by Mr. Johnes, in a dedication of "*The Travels of Bertrand de la Brocquire,*" to the memory of his sister, Mrs. Hanbury Williams, who died in 1806. Mr. J. attributes this epitaph on his sister to his friend, the Rev. Mr. Shepherd, of Gateacre. May I be allowed, without offence, to regret that the very ingenious author, a Christian teacher, not unworthy of the name, should have been here contented without advancing a step beyond the *pulvis et umbra sumus* of a Pagan poet. Such omissions have been too common among us *rational* Christians, and thus we

have suffered our good to be evil spoken of.

VERBUM SAT.

*Epitaph on Mrs. H. Williams.*

Stranger, or friend! with silent steps  
and slow,  
Who wanderest pensive thro' this hal-  
low'd gloom,  
Muse on the fleeting date of bliss below,  
And mark, with reverence due, *Eliza's*  
tomb.

For 'tis not pride that rears this sculp-  
tur'd stone,  
To spread the honours of heraldic fame;  
Here *love connubial* pours the plaintive  
moan,  
And dew, with bitter tears, *Eliza's*  
name.

Here sad remembrance fondly loves to  
dwell,  
And wrings with woe a widow'd hus-  
band's breast,  
While eye she points to the dark narrow  
cell,  
Where the cold ashes of *Eliza* rest.

Stranger, or friend! hast thou a part-  
ner dear?  
Go, press her closer to thy aching heart:  
With silent wing the moment hastens  
near,  
The dreadful moment, when ye too  
must part!

*Calvinistic Doctrine of Atonement.*

SIR, May 5, 1812.

Your "*Old Correspondent,*" in p. 230, of the present vol. appears to have been satisfied with his stage coach repartee, more than, in justice, he ought to have been. I have heard many Calvinistic sermons, and have read not a few of the writings, both abstruse and popular, of that description of Christians; but I have never met with any expression of sentiment, even among the wildest and least judicious of them which would justify the interpretation put by your correspondent on their doctrine of *par-  
don of sin through a meritorious*

*atonement.* There may be some daring Antinomians, who are ignorant and vicious enough to reason in the manner which he justly reprobates; but it is sufficiently known that all the proper Calvinists disavow the sentiments, the spirit, and the practice, of such persons.

I am not explaining, or adducing evidence for, the doctrine in question: my only object is to plead for a fair and equitable construction of it. Whether it be held as stated by such authors as Tomkins, Ritchie, Price, Fuller and Magee, or in the high and (in my humble apprehension) untenable sense of Gill and Brine, or in any intermediate method of explication, — all dispassionate men must admit, that the believers of the doctrine of Atonement uniformly maintain it as *a scheme of rectitude and mercy, to secure inviolate the honour of the Divine Perfections, and to restore sinful men to HOLINESS and felicity.* Does not the "Old Correspondent" know that, according to Calvinists and those who, in this point, nearly coincide with them, *faith* in Christ is the condition *sine qua non* of pardon; and that no faith is held to be efficacious but that which operates in the production and preservation of righteousness and holiness, sincere, universal, and constant? Is it not a common topic in their sermons and practical writings, that, should a man reason as your correspondent represents them to reason, it would indicate a state of mind destructive of any rational hope that he was a *pardoned and happy character*?

If it is not trespassing too much on your pages, I beg permission to

adduce, as no slight evidence of what I have advanced, a passage from a very respectable and able work recently published, Dr. Williams's Defence of Modern Calvinism.

"We also maintain, that a true and lively faith is *productive* of good works, as a good tree bringeth forth good fruit; and that its character may be best known to us by its effects; but surely, as a cause is distinct from its effects, as a good tree differs from its fruits, and a principle in the mind from its operations, so a *good faith* is a different thing from *good works*, and therefore should neither be identified nor confounded. But though Calvinists avoid this, they are in the constant habit of insisting, that a fruitless faith is not saving. They urge the importance of good works on several accounts; for they know that God requires universal obedience — that they are well pleasing to God — that Christians are justified and renewed, in order that they may walk in them unto all pleasing — that they are profitable unto men — that Christ is the author of eternal salvation to them that obey him — and that they are bound, in duty and in gratitude, to observe all things whatsoever Christ has commanded. They reprobate with warmth a dead faith, and inculcate with earnestness 'charity and all other virtues and good deeds,' as indispensable towards forming the Christian character.

"They are taught by experience, as well as by scripture, that except they abide in Christ by faith, they cannot glorify God by bringing forth much fruit; yea, that they 'can do nothing,' — nothing that deserves the name of Chris-

tian obedience, or acceptable service. They know that 'without faith, it is impossible to please God,' as well as that the faith which is dead and not productive of holy obedience is unavailable both for salvation hereafter and for justification in this life. Calvinists are persuaded that we should be careful and strenuous to maintain good works, and to discharge all personal and relative duties; that no sin should have dominion over us, and that we should have no fellowship with the unfruitful works of darkness, but rather reprove them. They seek for glory, and honour, and immortality, by patient continuance in well-doing." pp. 109—111.

I am, Sir,

Yours respectfully,

VICINUS.

*Calvinistic Doctrine of Atonement.*

London, May 9, 1812.

SIR,

Every friend to civil and religious liberty, must acquiesce in the general sentiment in favour of that important measure,—the emancipation of the Catholics; and it will consequently give them pleasure to perceive the numerous advocates that have come forward in behalf of that injured class of the community, by means of the press. The thanks of all liberal-minded persons are due to you, sir, for the many excellent pieces with which you have favoured the public, from time to time; and it is to be hoped, that at no distant period, your endeavours, in common with the other supporters of religious liberty, will be crowned with success.

But, however every attempt of individuals, by fair arguments, to promote such a cause is to be ap-

plauded, any effort to strengthen it by abuse is to be condemned; and I cannot avoid suspecting, that your "Old Correspondent" has chosen this subject, not for the purpose of vindicating the rights of the Catholics, but to cast an odium upon another sect of christians—the Calvinists, by misrepresenting their doctrinal sentiments.

In reply to an objection, made by a gentleman in the "stage coach," to the Catholics being fully tolerated, on the ground that their priests had the power to absolve them from their oaths, your "Old Correspondent" remarked, "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," &c.

On perusing this passage, I confess, sir, my curiosity was raised to know what class of "professors of christianity" your correspondent alluded to; I had not the most distant idea that the Calvinists were the "mark aimed at." My indignation was roused against these, as I imagined, new "professors," which your "Old Correspondent" had exposed. But this was soon changed to another sentiment, when I arrived at the conclusion of the article, where your correspondent avows that the theological creed of the gentleman beforementioned, was the "mark" at which he had "aimed." This mighty "stroke?" This gentleman, he had previously informed

us was a Calvinist; and consequently the whole body of that sect was included in it.

To endeavour, therefore, to resist a wrong impression which may possibly be made on some of your readers, respecting the religious creed of so large a portion of professing christians, I beg leave to observe, that the account, as given of it by your "Old Correspondent," in his "stage-coach conversation," is *false*. The Calvinists do *not* "maintain that whatever crimes they commit, they have *only* to confess them, and believe that another person was punished in their stead, and that by his righteousness they are made perfectly righteous, and are perfectly safe." They do, indeed, consider their own righteousness of so little account, that they cannot depend upon it for everlasting felicity; and therefore apply to the "fountain open for sin and uncleanness," and depend upon the righteousness of "Him who was made sin for" them, "who knew no sin, that" they "might be the righteousness of God in him;" but at the same time, they are of opinion that *repentance and an abhorrence of sin*, are as absolutely necessary to salvation as *faith*; and those who abhor sin, I should apprehend, are not "dangerous to society."

Your "Old Correspondent," may, perhaps, consider himself as possessed of every virtue in its highest degree; though some, from the specimen here given, may not have a very exalted idea of his candour or veracity. He may feel conscious of superior worth and excellence, and may place his trust in his own righteousness. I envy him not his security: I would rather mine should be placed on a firmer

foundation, even on the rock Christ.

I entirely concur with your correspondent, as to the futility of the objection against the Catholics before-mentioned; but surely the Catholic cause can be defended without having recourse to misrepresentation and falsehood.

I remain, Sir,

Your constant Reader,  
A CALVINIST.

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*Bark Money.*

SIR,

Though your pages are dedicated to much more important concerns, than the financial arrangements of a kingdom, yet as the nature of paper-money is, by the circumstances of the times, forced upon every man's consideration, the following document relative to it may deserve attention. The middle bark of the mulberry tree served the purpose of paper in England, but the difference between the two systems consisted in this, that the government of the country in the East, derived all the advantage of its bark-money, whereas in our country the profits, and immense they are, are enjoyed by the proprietors of the Bank, and the bankers of country towns, by whom the paper money is issued. Should any of your readers happen to be in possession of any farther information respecting this bark-money, namely, as to the mode of its fabrication, the preventives from forgery, its gradual effects on the kingdom, and its present state; I shall be obliged to them to communicate it, through your Repository, or inform me from what quarter I may derive it.

I remain

Your constant reader,  
PHILO-CHRYSUS.



Extract from the Voyages and Travels of Marco Polo, page 135. In Pinkerton's Collection of Voyages.

“The money of the great Khan, is not made of gold or silver, or other metal, but they take the middle bark from the mulberry tree, and this they make firm and cut into divers round pieces, great and little, and imprint the king's mark thereon: Of this paper-money therefore the Emperor causeth an huge mass to be made, in the city of Cambalu, which sufficeth for the whole empire, and no man under pain of death, may coin any other or spend any other money, or refuse it in all his kingdoms and countries, nor any coming from another kingdom, dare spend any other money in the empire of the great Khan.

“Hence it follows that merchants after coming from remote countries unto the city of Cambalu, bring with them gold, silver, pearl, and precious stones, and receive the king's money for them; and because this money is not received in their country, they change it again in the Empire of the great Khan, for merchandise, which they carry away with them. He also payeth stipends to his officers and army, in the above mentioned money; and lastly, whatever thing he needs in his court, he buyeth with this money. Wherefore there is not a king to be found in the world who exceedeth him in treasure, not expended on the mint as elsewhere.”

Sketch of English Protestant Persecution. Letter III.

SIR, April 29, 1812.

Since I sent you my last letter I have procured a sight of the latin

work by Fox, mentioned page 220; in the valuable library of Dr. Williams. It is in one folio volume. The following is an exact copy of the title page, which may be acceptable to some of your readers.

*Rerum in Ecclesia gestarum, quæ postremis et periculosissimis temporibus evenerunt, maximarum quæ per Europam persecutionum, ac sanctorum Dei Martyrum, cæterarumque rerum si quæ insignioris exempli sint, digesti per Regna & nationes Commentarii. Pars Prima. In qua primùm de rebus per Angliam et Scotiam gestis, atque in primis de horrenda, sub Maria nuper Regina, persecutione, narratio continetur. Autore Joanne Foxo Anglo. Baileæ. 1559.* It appears from Fox's Life in Biog. Brit. (iii. 2022) that the 1st Book of his *Commentarii* was published at Strasburgh in 8vo. in 1554, while the author was an exile during the persecution under Mary. From the folio volume I quote the 1st page, of which I gave Mr. Peirce's very correct translation (P. 220).

*Quod ni fecisset, sunt qui putant episcopos ultimum ei supplicium molituros. Nam ita audivi a famulo ipsius, Ducem Suffolciæ clam Hooperum, qui eorum conatus non ignorabat, præmonuisse.* The Duke of Suffolk was likely enough to be well informed, being uncle to the king, by his marriage to Mary, the sister of Henry, and Queen Dowager of France. Fox afterwards refers to Edward's protection of Hooper, against the bishop, in the following terms, *Eum nec regis voluntas nec causa equitas tueri possit.* There is also preserved, the authority given to Ridley by the King in council to consecrate Hooper, without incurring a Pre-

*munire*, should he "omit and let pass certain rites and ceremonies offensive to his conscience." (Ridley's Life, p. 312.) In justice to the memory of Ridley, who appeared prominent in this persecution of Hooper, it should be mentioned that they afterwards became intimate friends as hinted by Fox, before they were united by the sufferings of martyrdom. The author of Ridley's Life (1763,) quotes the following passage from his letters to Hooper, when they were both in prison. "My dear Brother, I understand by your works that we thoroughly agree, and wholly consent together, in those things which are the grounds and substantial points of our religion, howsoever in time past, in smaller matters and circumstances of religion, your wisdom and my simplicity made us to think differently." (p. 324). At page 220, I ventured to describe the *Reformers*, as wanting nothing but a safe opportunity to burn popish idolators as well as idols. As this is a hard saying for Protestants, even now, to hear, I beg leave to sustain my opinion, with a passage which I have since met with in Bale's account of Lord Cobham, first published 1544, of which I have a reprint in 1729. At the conclusion (P. 109) he compliments "Kynge Henrye the VIII. now lyvyng," who "after the most godlye example of Kynge Josias, vysyted the temples of his realme," and "utterlye, amonge other, destroyed the synnefull shryne of Becket." Bale adds, "If he had upon that and soche other abhomynable shrynes brent those ydolatrouse prestes, which were, (and are yet,) theyr chefe maynteners, he had fulfilled that

godlye historye throughout. But that which was not than performed in hope of theyr amendement, maye by chaunce lyght upon them hereafter, whan no gentyll warnynge will seme to be regarded."

This priest of the reformation, who had been a *protege* of Lord Cromwell, on whose fall he retired into the Low Countries, appears to anticipate a *Hecatomb*, if I may be allowed the expression, of popish victims, as a burnt-offering to protestant ascendancy, on the accession of Edward. By those who *really* governed, in the name of that Prince, Bale was recalled, beneficed in England, and at length made Bishop of Ossery in Ireland; where, according to Dr. Leland, the historian, he became "a violent and acrimonious impugner of popery." The advancement of such an avowed *fierce polemic*, shews what the papists would probably have suffered from protestant persecutors, had time and opportunity matured their purpose.

And now, before I return to the sufferers under the commission, an account of which concluded my last letter, I shall mention some earlier instances of protestant persecution, which then escaped my notice.

During the first year of Edward's reign, there appear to have been expectations of Gardiner's eventual conformity to the new faith, which had been established by a new Head of the church. He was now joined with Ridley, in a protestant *crusade* against the Anabaptists. *Strype* is my authority for this rather curious fact, in his Eccles. Mem. (ii. 68,) where he observes, at the end of the year 1547, "At this time Gardiner and Ridley, were appointed to deal

with two Anabaptists of Kent. — So at the same time that Ridley exhorted Gardiner to receive the true doctrine of *justification*, against which he was very refractory, he prayed him to be very diligent in confounding the Anabaptists in his diocese; and that he would be steady in the defence of the sacrament against them." Thus Pilate and Herod were made friends, that Jesus might be effectually persecuted. This coalition of papist and protestant, was surely nothing better than an union of guides, alike blind to the rights of conscience and the requirements of religion. These scrupulous, and probably conscientious churchmen, could warmly differ, in expounding a *conundrum* of the schools, and yet cordially agree to persecute—*strain out a gnat and swallow a camel; violate mercy, one of the weightier matters of the law, and yet pay tithe of mint and anise, and cummin.*

The Anabaptists who were thus subjected to the ecclesiastical censures of Gardiner and Ridley, appear to have professed more rational and truly scriptural views of that religious usage, unhappily entitled the sacrament, than even the latter prelate entertained. Ridley had, in 1544, been converted from a belief in transubstantiation, chiefly by meeting with "the Book of Bertram, or Ratramnus, priest and monk of Corbey, concerning the body and blood of the Lord;" written in latin, about 840, a translation of which, by Ridley, or under his direction, was printed in 1549. Thus, as Strype remarks, "though Ridley were not for that gross corporal presence in the sacrament, yet he approved of treating that holy mystery with all de-

votion and honour, and affirmed that in it there was truly and verily the body and blood of Christ, effectually by grace and spirit." Ridley's biographer, the Rev. Gloucester Ridley, even writing so lately as 1763, commends the bishop (P. 664,) for having "always believed and maintained a real presence by grace to faith, and not a mere figure only: although there were some English fanaticks, such as John Webb, George Roper, and Gregory Paske, who believed that the sacrament was only *a bare sign of Christ's body, and nothing more than a remembrance of it;*" the very doctrine maintained with great ability, but I know not with what consistency, by a late successor of Ridley's colleague, in the see of Winchester. I refer to Bishop Hoadley's *Plain Account of the Nature and Design of the Lord's Supper*. It will here be not uninteresting to add, that these three *English fanaticks*, as to whom bigotry and superstition may still *account their lives madness, and their end without honour*, after escaping the fire of protestant persecution, were burned together at Canterbury, in the reign of Mary. Clarke, in his *Martyrologie*, (P. 159,) having mentioned the burning of Ridley and Latimer, in 1555; says,

"About the same time, *John Webb*, was brought before the Bishop of Dover, Doctor Harpsfield, and some others, where such common articles were objected to him as against others, to which he answered, that he did believe that the sacrament of the Lord's Supper, was left in commemoration of his death, and not that it was transubstantiated into his body. After which he, with *George Roper* and *Gregory Paske* and

two other godly men, were all brought forth together; who all constantly adhering to the truth, were condemned, and carried to the place of their martyrdom. By the way they said divers psalms. *Roper*, at the stake, putting off his gown, fetched a great leap. And so they all three were consumed in the flames, at Canterbury, abiding their torments most patiently, and rejoicing that they were counted worthy to suffer for Christ's gospel sake."

These were probably Anabaptists, and two of them might be those with whom Gardiner and Ridley were appointed to deal, in 1547. There was, about the same time, one *Robert Cook*, expressly called an *Anabaptist*, by *Strype*, who "denied original sin, and concerning the Lord's Supper dispersed divers odd things," by which he "created trouble to *Parkhurst* and *Coverdale*."

By the assistance of the same industrious enquirer, *Strype*, I find that in the next year, 1548, an attempt was made to engage the growing mind of the young king, now eleven years of age, on the side of persecution. "William Thomas, Esq. (afterwards executed for treason in the reign of *Mary*)" drew up for the special use of *Edward*, a large collection of thoughts, on civil and ecclesiastical government, entitled "Questions of State Policy." Of these, the following is the tenth. "Whether religion, beside the honour of God, be not also the greatest stay of civil order, and whether the unity thereof be not to be preserved with the sword and rigour?" (*Id.* ii. 101.) This useful hint was soon followed by a proclamation set forth, most consistently by a

protestant council, who, as *Luther* said of himself, should be always learners, "to put an end to all controversies in religion."

We presently find a goodly company of Protestant persecutors, among whom were *Cranmer*, *Lattimer* and *Sir Thomas Smith*, sitting in judgment, April 27, 1548, "in the chapel of the blessed *Mary* in *St. Paul's*," upon one *John Champnies*, of *Stratford on the Bow*, in the county of *Middlesex*. This clergyman appears, by *Strype's* narration of his opinions, to have refined upon the doctrines of grace, as the harsh and exclusive dogmas of *Calvin* are improperly called, till he published a book in favour of the system called *Antinomian*. He was, however, now brought "utterly to abjure the said errors, and all other heresies, false doctrines, and damned opinions contained in his book, and all other Anabaptists' errors, and all other heresies in general, contrary to the faith of Christ." *Jortin* has remarked (*Eccl. Hist. Pref.*), as quoted by *Wakefield* (*Mem.* 1. 123), "Men will compel others, not to think with them, for that is impossible, but to say they do, upon which they obtain full leave not to think or reason at all; and this is called *Unity*."

With such unity, persecutors of every age and description have been obliged to be content, though no doubt, they have often regretted the imperfection of "human laws," that, as *Young* well expresses it, they cannot "take vengeance on the mind." *Cranmer* and his associates accepted the submission of their prisoner, imposing the following sentence. First, a prohibition to preach these errors.



Secondarily, that the said Champnees with all speed convenient, and with all his diligence, procure as many of his books as are past forth in his name, to be called in again and utterly destroyed, as much as in him shall lie." Next appears their *Christian* method of restoring a brother *in the spirit of meekness*. "Thirdly, that the said Champnees, on Sunday next, shall attend at Paul's cross upon the preacher, all the time of the sermon, and there penitently stand before the preacher aforesaid with a faggot on his shoulder." (Concil. Mag. Brit. iv. 39).

We are now arrived again at the year 1549, where I find contemporary with the commission for Protestant persecution, a session of Parliament ending with "an act of grace and general pardon," excepting those who said "that infants were not to be baptized, and if they were baptized, that they ought to be rebaptized when they come to lawful age—that Christ took no bodily substance of our blessed lady." Strype, from whom I quote this passage (Ec. Mem. ii. 189) adds, "Those who held these tenets were those called Anabaptists, whereof several were now in prison."

These prisoners must have been confined to await the sentence of the so often mentioned *commission*. The names and stories of very few of them have been preserved, though they were probably numerous. For the well-known passage of Johnson on *war* may, with a slight alteration of terms, be applied to *persecution*. "Of the thousands and tens of thousands that perished, a very small part ever felt the stroke of an executioner. The rest languished in *dungeons*, amidst

damps and putrefaction; pale, torpid, spiritless and helpless; and were at last whelmed in pits, without notice and without remembrance. Yet from a very *unfeeling* passage in Latimer's 4th sermon, preached before King Edward VI. it may be inferred that even the *executions* were not few.

He says, "the Anabaptists that were burnt here, in many towns in England, as I heard of credible men, I saw them not myself, went to their death, as we will say, without any fear in the world, cheerfully. *Well, let them go.*" Latimer then compares them to "another kind of poisoned heretics, called Donatists," who "went to their execution, as though they should have gone to some jolly recreation or banquet, to some belly cheer, or to a play." Latimer's Sermons, 1758, ii. 140.

The records preserved of prosecutions and sentences under this commission are, however, very scanty, yet considering the impending fate of the principal commissioners themselves, and their *zeal for God, though not according to knowledge*, we may consider them as strikingly exhibiting, according to Shakespeare,

Man! proud man,  
Drest in a little brief authority;  
Most ignorant of what he's most assured.

I have pursued a more circuitous course than I expected, and must again propose in another letter to conclude the sketch of Protestant persecution in England during the reign of Edward.

R. G. S.

*Unitarians in Transylvania.*

SIR,

I lament that the inquiries of Senex (p. 82) have not called forth

some account of the Unitarians in Transylvania; though I confess I am not surprised at the silence of your correspondents; for where nothing is known there is nothing to tell. I suspect that the author of "The Religious World displayed," was himself acquainted with Professor Markos's book only at second hand, and even that is higher authority for a quotation, than I fear most of our *sectographers* are able to produce.

In *Maty's New Review* for the year 1783 (Vol. IV. p. 477), I find a brief account of the following work: "Transilvania, sive magnus Transilvaniæ principatus olim Dacia Mediterranea dictus, orbi nondum satis cognitus. Nunc multifariam ac strictim illustratus. Auctore Josepho Benko, Transilvano-Siculo, &c. Tom. 2. 8vo. Vindobinæ, 1778."

"The account of Unitarians," says Maty, "takes up from p. 215 to p. 229 of vol. 2. We have here a short abridgment of their history, their confession of faith, and their church government. In the year 1776, their numbers were 28,697, and their churches 117."

This assessment gives upwards of 253 persons to a congregation; according to which rate, Professor Markos represents them as upwards of 40,000 in number in 1787—an increase of more than 11,000 in eleven years.

"There is a supplement to the work," adds Maty, "which contains some curious things about the Unitarians, particularly with respect to their coming into Transylvania, taken from a manuscript tract, entitled, *Notanda quædam de fratribus e Polonia exulibus.*"

If this work could be procured,

perhaps a translation of it, or at least of the substance of the information relating to Unitarians, would be acceptable on your pages.

JUVENIS.

Mr. Matthews on the new Unitarian Academy.

Bath, April 3, 1812.

SIR,

Having read and considered the circular letter, containing "The Resolutions of the Friends of the Unitarian cause, and the plan of the new Unitarian Academy," I would beg leave to offer a few remarks thereon, through the medium of the *Monthly Repository*. The reasons assigned for attempting such an establishment, I presume will be generally approved, and the object deemed highly worthy of encouragement. The commencement of the subscription is auspicious, and we may hope the result of due endeavours to extend it will be—*complete success*.

But the accomplishments, and the public benefit, may not be so speedy in their arrival as we could wish. In the mean time, it concerns the friends of the Unitarian cause, to be doing all they can for its advancement, if they believe, as I trust they do, that it is the reviving, growing cause of primitive Christianity. The scriptural admonition to believers formerly was, that they should be "diligent in business, fervent in spirit, serving the Lord:" and though some professed believers in our days are prone to call in question any good effects of *Unitarian* fervency, or religious exertion, yet is this no good reason why its advocates should be discouraged, or why they should not be zealous in promoting the practice of *Uni-*

*arian worship*, as the *Lord's service*. The particular promotion which I now have in view, is, in situations where Unitarian believers have not the aid of a learned or regular minister. The cause of religious truth may be advanced by sincere and sober endeavours, where the learning of the schools is wanting—and indeed the simple dignity of Christian truth is such, that large, or fresh supplies of human learning are not absolutely essential to its best interests.

From the printed address above alluded to, it appears that many of the societies, in different places, “both of those that have existed for a long period, and of those that have newly sprung up, have been kept together only by the occasional services of ministers in their neighbourhood, or by the zeal and activity of individuals, not ministers, among themselves, who have officiated in reading the scriptures and carrying on Divine Worship.” This part of the statement, I cannot but deem so important as to require very particular notice. From such examples of usefulness, due encouragement should be drawn: such auspicious beginnings may well be expected to become influential and happy. Nor can I think that the present ministers and superintendants of Unitarian affairs, in London, could be better employed than in promoting an extension of such religious offices, where regular ministers are not settled. Serious, sensible, and benevolent men, of the same faith, are not uncommon in towns and districts where no settled minister resides. To admonish and excite such brethren to the best use of their faculties, and religious dispositions, must be

a brotherly and Christian work, and I am seriously of opinion it would be crowned with abundant success.

Such has been the consequence of free inquiry on religious subjects for many years,—such the demonstrations of Christian doctrines by a succession of pious and learned men, that light has gone forth abundantly; the sacred scriptures have become more extensively than ever understood, and their genuine import prized. Reading and reflection have prepared the minds of many, throughout our country, to estimate the value of religious truth and liberty. Ecclesiastical and interested systems have been freely appreciated. The pomp and splendour of national establishments, of spurious Christianity, have lost their charm. The public mind has largely revolted from the darkness and imposition of former times, and has a strong bias towards rational simplicity and scripture truth. The large increase of population seems to have been attended with a proportionate increase of knowledge, and a love of Christian, not of licentious freedom. This complexion of our times is manifest in various ways, and especially in the secession of multitudes from the national church. Nor is the anxiety of many of the benefited teachers of that church, lest their supremacy should be gradually lost, the least remarkable proof of the salutary effects of free inquiry. In such times we have cause to hope that “the corruptions of Christianity,” in *Trinitarian* worship especially, may be happily lessened, and the genuine truth and simplicity of primitive Christianity become re-

deemed. This great and most desirable change—this renovation of holy scriptural religion, will, doubtless, sooner or later, take place, after a long and dark night of apostacy. But *means*, under Providence, must be used: and what means can be supposed more suitable than endeavours to bring into active usefulness, on an extensive scale, among the sober and well-informed commonalty, the powers and energies of the human mind? Among men prepared to lay aside the weight and burden of ecclesiastical prejudice and dominion, which neither they, nor many of their fathers, have been able to bear.

That *the national church is in danger*, has often been said, and echoed by interested churchmen, in this country, but never with more alarm than now. This is notorious. The professed champions of the church may continue to complain; but the influencing motives are obvious; and complaint from such men is natural. But while sincere Unitarians have no particular views of overturning any church, merely as such, and are purely concerned for the interests of truth, and the personal improvement of their fellow-men, they must leave the event to Providence, which works by his own instrumental means; and the end of his working they are sure will be right. This is their ground of procedure and of trust.

With such views, and on such principles, I would recommend to the Unitarian committee or board, in London, the issuing of brotherly admonitions to their fellow-professors, in districts throughout the country, where stated ministers are not settled, exhorting

those of ability to become instruments in *carrying on* Unitarian worship, the avowed worship of One Eternal God, agreeably to the doctrines of his blessed Son, our appointed High-Priest, Common Lord and Saviour. The simplicity of Unitarian principles and worship, requires not the aid of robes, lofty pulpits, and splendid houses, as essential in social devotion. Where, consistently with numbers and means, plain and commodious buildings may be erected, they are desirable, and will of course by degrees be prepared; but where those means are wanting, and the number of brethren small, a decent room, or part of a building, may be appropriated and licensed for the sacred use; or, in some instances, a family sitting room may be well employed, for social worship. If conveniencies serve, it may be a Christian office to invite any of the neighbours to attend and be witnesses of the order, and partakers of the benefits, of such serious employments. To this end the previous distribution of small and pious Unitarian *tracts* may be an excellent preparative. A plain moveable desk, purposely constructed for the use of the officiating brother should be provided, and when used decently covered; suitable seats or chairs may be easily had. Let all things be done decently and in order.

The main article of religious *exercise* will of course be the solemn reading of portions of sacred scripture, both in the Old and New Testaments; those portions will doubtless be preferred which treat of social and religious duties, and devotional godliness. Other devotional books (there being many



which are rational, pious, and well-known) the committee may advantageously recommend a selection of. In the mean time the good sense, discretion, and experience of the parties using such helps, may be relied on as sufficient to determine their choice, according to their peculiar circumstances. It can hardly be necessary to add that the most clear and solemn principles of Unitarian faith should be conspicuous in every work that is used, whether in the department of doctrine, prayer, or psalmody. It may sometimes happen that a serious brother, officiating for the general edification, may be so *gifted* (for there are *gifts* both by nature and grace, independent of human learning) as to address a small congregation profitably, without reading, and if so such a service may be most acceptable. But in general, it is probable that a solemn public reading of a printed religious discourse, may be more commonly useful. Of such discourses there exist a great abundance, from the hearts and pens of many learned and pious Unitarian ministers—men whose works, though their authors are dead, yet speak—and speak excellent truths. Others yet live, and live worthy of the works they have sent forth. Many of those invaluable volumes of discourses, though familiar to more general readers, may be new to the greater part of such country congregations, whose members but for such opportunities of hearing, might never know of the existence of such religious instructions. To those whose reading may have extended to all the works which may be selected for the purpose in view, it must ever

be pleasing and profitable to refresh their memories and feelings, and to partake with others of what they had before approved as excellent. If the understanding be well-informed, and good affections excited and strengthened by public hearing, the main end of *preaching* is answered: and by the use of correct and animated compositions respecting those truths which never change, a great point may be secured, i. e. the prevention of weak and incongruous addresses, which though delivered *extemporaneously* from the best motives, may sometimes prove worse than unprofitable.

Among the names which now occur to me, for selection of discourses, I will mention the following, viz. The doctors *Lardner, Samuel Clark, Foster, Price, Jebb, Priestley, Toulmin, Rees, Carpenter*; and of untitled brethren, *Abernethy, Bourne, Lindsey, Kentish, Fawcett, Jardine* *Cappe &c*

Others might be pointed out, perhaps to equal advantage, and which must be well known to the London committee. From the whole mass of excellence a sufficient variety might be easily selected, and sent, either as *presents*, or at *reduced prices*, where the cost was an object with country correspondents. But it would generally happen that money for such purchases would be readily paid, by those who were sincere in the cause.

The success of this plan of instruction and edification may depend, in a considerable degree, on the diligence and qualifications, natural and acquired, of those members who mostly officiated. I say *mostly*, because it seems desirable that public reading should

not be uniformly confined to *one* person, in a place or district, if it can be conveniently avoided; but that the talents of more than one, where talents exist, should be encouraged, both for social good, and that accidental disappointments may be less likely to happen. Grave and moral characters are *necessary*, and should be preferred before age, or literary skill, where, in the latter, moral rectitude and seriousness are less conspicuous. The *life* should "adorn the doctrine of God our Saviour." Under the head of *discipline*, in such congregations, *brotherly love*, and that *morality* which is founded in reverence of religion, will furnish the best *prevention* of the need, either of *authority* or *censure*. Diligence in religious duties, and fervency of spirit in the performance, are excellent patterns of practice, and guards of *union* in all congregations; and as experience proves the advantage of frequent religious assemblies, I would propose its being strongly recommended, that *evening* meetings be holden, wherever they conveniently may be, at least once in the week, as well as on the Christian sabbath. Their diffusive usefulness, especially in populous districts, may be great, and they must be found beneficial to the most religiously experienced;—while the setting open of a door, for evening instruction and edification, to the poor and laborious, after the toil of the day, is a work of Christian charity, which will not fail of a blessing.

I must now apologize for having stated my opinions so much at length, and with the warmest wishes for the success of what I

have recommended, take my leave for the present.

W. MATTHEWS.

*Mr. R. Flower on Dr. Buchanan's Christian Researches in India.*

*Marden, near Hertford,*

SIR, *April 25, 1812.*

In perusing the writings and the records of sensible, intelligent and benevolent men, who seem to have the benefit of mankind much at heart—when we find, or suppose we find, a beclouded imagination often mistaking error for truth—how great is the disappointment.

I have been led to this reflection in the perusal of Dr. Buchanan's *Christian Researches*, a work highly interesting to every well-wisher to the Christian cause. To see a person foregoing the comforts of a settled habitation and the sweets of domestic life, to travel at the peril of health, and oftentimes at the risk of life itself, is truly admirable, and demands both our respect and admiration; but it is lamentable if the perpetuation of error and idolatry should be the effect of such virtuous sacrifices.

The part of the *Researches* I now allude to will be found in page 261 and onward, entitled, *Vestiges of the Doctrine of Revelation in the East*—which vestiges are, "Trinity in Unity, Incarnation of the Deity, Vicarious Atonement for Sin, and the Influence of the Divine Spirit." I need not attempt to prove to Dr. B. or his intelligent reader, that the various idolatries of the Eastern nations and the sacrifices offered by them, did exist much earlier than Christianity itself. History, sacred and profane, attests the facts, nor does the Dr.

call in question the antiquity which the Hindoos ascribe to such practices—how those ceremonies or doctrines which existed previous to Christianity itself, can be called a vestige of that which follows, I am at a loss to account, and must leave the learned Doctor, and the advocates of vicarious and human sacrifice to solve this difficulty.

Nothing is more evident than this conclusion, that which existed previous to a system cannot be a vestige of that system. If this be admitted, and I think it cannot be denied, it would be well if the next Christian researches made by the learned Doctor, would be an inquiry, if these idolatrous notions and practices of the worship of a triune god, vicarious sacrifice and an incarnate God, be not more antient than Christianity itself, and have been injudiciously, nay, criminally incorporated into Christian creeds, and may be accounted amongst the worst corruptions of Christianity.—Amongst the various teachings of our Lord, he has directed us how and who to worship, and I would certainly ask the Dr., or the advocate of the triune worship, where our Lord taught this doctrine? was it in the conversation with the woman of Samaria, which was directed immediately to this subject? was it when he taught his disciples to pray, and left on record an example of prayer, which one would have supposed would never have been mistaken? Or is the worship of a triune God, to be found in the devotional exercises of our Lord himself, or in any of the teachings of the apostles on that subject?—This simple enquiry is surely of importance enough to

engage any one whose time is devoted to Christian research.

The Doctor's notion of the worship of a triune God, necessarily leads him into difficulty, and before the reader proceeds three pages he finds in a note a recommendation of Idolatry.

In giving an account of the places of worship and their appendages, he describes as the most remarkable, the Caves of the Elephanta, in an island, near Bombay, and “containing a triad of three faces,” each face of the triad, being five feet in length; the whole of the statue and the spacious temple which contains it, is cut out of the solid rock of the mountain. In the the note, page 265, after a description of this graven image and the ancient temple of which he recommends a repair, is added—“every Christian traveller can assign a reason for wishing the emblem of a Trinity in Unity, existing in an ancient heathen nation, should remain entire during the ages of the world.”—Surely every Christian sees a reason why this idol ought not to be continued; and even the pious Jew, instructed by the less perfect system of Moses, must see the reason: how will it square with the second commandment, ‘Thou shalt not make unto thyself a graven image or any likeness of any thing that is in heaven or earth! If in the repair and embellishment of the Elephanta, some new convert should be employed by an Episcopalian divine, in restoring the hideous idol of three faces and one body, and had at first ornamented the wall with the inscription of the Decalogue, after the manner of the English churches, surely when he recollected the 2d command-

ment his hand would tremble and his tool fall to the ground, when called to perform this act of violation.

The chain of argument relative to vicarious and human sacrifice, is equally fallacious.—“The heathens use sacrifice respect the institution of vicarious and human sacrifice; this could not be by chance, therefore it is a vestige of Christianity.”—This mode of reasoning may be thus illustrated.—The worshippers of Moloch thought him an implacable being, requiring human and vicarious sacrifice, they, therefore, sacrificed their dearest relations, the infants of their bosoms, the pride and beauty of youth, the tenderest ties of nature, given for their protection, are violated:—this simple argument of the antiquity of idolatry, is sufficient to shew that human and vicarious sacrifice is no vestige of Christianity. The same mode of reasoning may also be applied to the tradition of an incarnate Vishnos.

The reader of these Researches is no doubt struck most forcibly with the dreadful account given of the worship of the God, Juggernaut, and still more awful account of the inquisition of Goa; and the question naturally arises to every reflecting mind, which is the greatest evil, the idolatrous worship of this heathen god, or the institution of corrupted Christianity, as represented by the Doctor, in its present state in Goa? One is shocked and disgusted at the narration of the worship at Juggernaut, and if there is any consolation arising, while we peruse the hideous account of the sacrifices made at their annual festival; it is, that the sacrifices are voluntary, but in the account

given us of the Inquisition, we find its victims are the victims of force, seized unsuspectingly for holding opinions which have arisen, perhaps, from the writings of Christians themselves for mere mental errors, immured in dungeons, and undergoing every species of torture, which depraved imagination can invent till death, or burning at an auto da fe, shall release them from their miseries; this is more dreadful than the voluntary sacrifices made annually at Juggernaut.

When we consider this pile of Christian corruption was not erected at once, but by one abuse after another, in successive gradation, and is the work of ages, it carries with it a sufficient caution and admonition to prevent the recommendation of perpetuating any error in religious worship and ceremony.

Another reflection that presented itself on reading this awful account, was, how dreadful is it; that the blood and treasure of our country should be wasted, and its force directed in support of such institutions as the Inquisition at Goa, existing in Spain and Portugal; but as this will lead me into the extensive field of political controversy, I shall conclude with the hope that Dr. Buchanan will revise this part of his Christian Researches, before another edition is called for—assuring the Dr. that the propagation of Christian truth is my only motive for offering these remarks.

I remain,

Yours, &c.

RICHARD FLOWER.

*An Indian Speech.*

SIR, March 20, 1812.

The enclosed *Speech* as pub-



lished in America, has been communicated to me in a letter from a friend, who when resident in England, was occasionally your correspondent. He is now settled at Mount Pleasant on the *Hudson*, thirty miles from New York, where there can be no doubt of this *Speech* being considered as authentic. R.

The Speech of *Sagoua Ha*, which signifies *the Keeper awake*, a Chief of the *Seneca* nation of Indians, known by the white people by the name of *Red Jacket*, in answer to a speech of the Rev. Mr. Alexander, a missionary from the Missionary Society in New York, to that nation. Delivered at a Council held at Buffalo Creek, New York, in May, 1811.

*Brother*, We listened to the *talk* you delivered to us, from the council of *Black-coats*\* in New York. We have fully considered your *talk*, and the offers you have made us, which we perfectly understand, and we return our answer to them, which we wish you also to understand. In making up our minds, we have looked back, and remembered what has been done in our days, and what our fathers have told us were done in old times.

*Brother*, Great numbers of *Black-coats* have been among the Indians, and, with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the east listened to them, turned from the religion of their fathers, and took up the religion of the white people. What good has it done? Are they more happy and more friendly one to another than

\* The appellation given to clergymen by the Indians.

we are? No *Brother*, they are a divided people, we are united—they quarrel about religion, we live in love and friendship—they drink strong waters, have learnt how to cheat, and practice all the vices of the white people, which disgrace Indians, without imitating the virtues of the white people. *Brother*, if you are our well-wisher, keep away and do not disturb us.

*Brother*, We do not worship the Great Spirit, as the white people do, but we believe the forms of worship are indifferent to the Great Spirit; it is the homage of a sincere heart that pleases him, and we worship him in this manner. According to your religion, we must believe in a Father and Son, or will not be happy hereafter. We have always believed in a Father, and we worship him, as we were taught by our fathers. Your book says, that the Son was sent on earth by the Father. Did all the people who saw the son believe in him? No, they did not, and the consequence must be known to you, if you read the book.

*Brother*, You wish us to change our religion for yours. We like our religion and do not want another. Our friends [pointing to Messrs. Granger\* Parish† and Taylor‡] do us great good. They counsel us in our troubles and tell us how to make ourselves comfortable. Our friends, the Quakers, do more than this. They give us ploughs and instruct us how to

\* The agent of the United States, for Indian affairs, who resides at Buffalo.

† The Indian interpreter.

‡ The agent of the Society of Friends for improving the condition of the Indians, who resides near the Alleghany River.

use them. They tell us we are accountable beings, but do not say we must change our religion. We are satisfied with what they do.

*Brother,* For these reasons we cannot receive your offers. We have other things to do, and beg you to make your mind easy, and not trouble us, lest our heads should be too much loaded, and, by and by, burst.

*Mr. Wright's Reply to Questions on Church Discipline.*

*Wisbeach, May 1, 1812.*

SIR,

I still regard the declaration of the freedom of the Lord's Table, in the Unitarian churches at Glasgow and Edinburgh, as "a great triumph of Christian liberality over bigotry and narrow plans of discipline." To this your correspondent, who subscribes himself *An Unitarian*, objects; and calls upon me to answer several questions. (See p. 153.) I should have paid an earlier attention to his remarks and questions had leisure permitted.

Your correspondent is right in supposing, "That every person who happens to be present when the Unitarians of Glasgow are going to eat the Lord's supper, is at liberty, if he chuses, to join with them; without any questions being asked, about what he believes, or what are his motives for so doing." Before he objected to this, he should have been prepared to show that Christ has invested churches with authority to sit in judgment on the faith and motives of others, and to decide authoritatively whether they be so correct as to entitle them to a place at the Lord's Table. But would not such authority imply

dominion over faith and conscience? Paul's advice to the church at Corinth, when they had attended to the Lord's Supper in a very disorderly manner, was not that they should examine and scrutinize each other, nor that they should act as a court of inquisition upon the faith and motives of others, who might wish to join with them; but that every one should examine *himself*, and so eat of the bread and drink of the cup: beyond this neither he nor any of the apostles, nor even Christ himself, authorized Christians to go. The very act of coming to the Lord's Supper is an expression of faith in Christ; the motives which influence men to do it, can be correctly known to God only, to him alone are they accountable. The church at Glasgow thinks it sufficient, to have the nature of the Lord's Supper explained, to exhort men to examine themselves and so partake of it: beyond this they claim no authority: and those who do, ought to establish their claim by the New Testament, before they sit in judgment on others, and to beware, lest they be found usurping the prerogatives of Jesus Christ, lording it over their brethren, and taking a rank, however humble, in the family of Antichrist. Paul's question, *Who art thou that judgest another's servant?* may be justly put to all those who usurp the authority of sitting in judgment on the faith and motives of others.

I will now answer your correspondent's questions. I admit that "there were some persons formerly called brethren, with whom the apostle Paul would not allow the churches he planted to eat;" but

I contend this has nothing to do with the point in hand : for 1, these were not persons offering to join with them at the Lord's Table, but persons who had been baptized and for some time united with them, as brethren, in the Christian church. 2. The eating referred to by the apostle (see 1 Cor. v. 11.) intends not the Lord's Supper; he is speaking of voluntarily making them our companions, choosing them for guests at our own table, or becoming such at theirs. 3. He does not recommend the withdrawing from the society of persons on account of their supposed errors in judgment or in religious practice ; but because their conduct was grossly immoral. The object of his advice is the discountenancing immoral professors of the gospel, and the prevention of scandal to Christianity. Immoral persons may be prevented coming to the Lord's Table, by suitable admonition and reproof, without churches exercising inquisitorial powers, or passing a bill of exclusion against all who will not submit to them in the exercise of such powers. If, after all, improper persons, or persons from improper motives, should sometimes come to the Lord's Supper, the fault is theirs not ours ; for we are only guests, not masters of the feast ; and not unto us but to God are they accountable. We ought not to assume an unauthorized power to prevent a merely apprehended evil.

To your correspondent's second question, I reply, that the New Testament certainly teaches Christians to regard one another as parts of the same family, and churches to act as harmonious families, always cultivating mutual understanding and good will, by a con-

stant reciprocity of duties and kind offices ; but I see not what this has to do with the point in hand. The churches we read of in the apostolic writings were not all free from discord and disorder. By becoming a part of the congregation, and uniting at the Lord's Table, do not persons become part of the family of Christ, in any given place ? And are not all the duties of Christianity to be enforced upon them as such ? If strangers happen to be there, and choose to eat the Lord's supper with them, need this disturb the harmony of the family ? What injury can it do them ? In all churches there may be some who are mere nominal Christians, and some unworthy characters ; the most rigid plans of discipline have not prevented this. There may be tares among the wheat ; but Christ said, let both grow together till the harvest.

To his third question I reply, that I apprehend " all who believed the apostle's doctrine in primitive times were baptized ;" but I see not how this affects the freedom of the Lord's Table. At that time there could be but one opinion on the subject of baptism ; but we know there are now various opinions on the subject, among persons of equal integrity, learning and piety ; nor can I discover what authority we have to make our peculiar views of baptism a term of communion, any more than our particular views of any other subject. Your correspondent should prove that Baptists, of whom I am one, have a right to judge for others respecting baptism, and to exclude them from the Lord's Supper if they will not conform to their judgment. For my thoughts more at large on

this point I must refer him to my *Essays on Church Discipline and Open Communion*.

To his fourth question I have only to say, that I conceive all who believe that Jesus is the Christ, are so far initiated as to be entitled to all Christian privileges. We invite none to the Lord's Supper, but those who believe in Christ and are desirous of obeying him; but we pretend not to decide on their faith or their sincerity, we appeal to their understanding and conscience, and leave them to act according to their own conviction and choice. Their coming to the Lord's Table, is an expression of faith and obedience to Christ; their motives in coming we leave to God.

On his last question, it may suffice to observe, the Unitarian church at Glasgow is not conscious of "deviating from the plans pursued by the apostles and primitive Christians in regard to communion;" nor can your correspondent convict that or any other church of such deviation, unless he can prove that any who offered to unite with the primitive churches in the Lord's Supper were authoritatively excluded.

I certainly am not aware that those with whom I act have "a cant about liberality and bigotry; but am persuaded the most ardent love of truth, and the most diligent examination of the scriptures, with a view to knowing and doing the will of God, are perfectly consistent with the utmost liberality, and most determined opposition to bigotry: it may suit some persons, who wish to be thought very liberal, but are bigoted on some particular point, to call an habitual opposition to bigotry in every form cant. That Jesus and his

apostles gave sufficient rules for the regulation of the conduct of Christians is fully granted; but that either he or they laid down a precise plan for the discipline of the church in all ages is denied; those who assert that either he or they did lay down such a plan have only to produce it from the New Testament, and the question is decided.

This article is already too long, to allow of my making any particular remarks on the questions of your correspondent P., who dates from *Maidstone*, (see p. 34.) to which the gentleman to whom I now reply, wishes to direct my attention; in fact I agree too much with P., especially in his views of the utility of baptism, for it to be eligible for me to make any reply to his communication; if we differ at all, it is on baptism as a term of communion; and I am not sure P. would contend that it ought to be made a term of communion.

I remain, Sir,

very respectfully,

Yours, &c.

R. WRIGHT.

*Letters to a Student.*

LETTER II.

Is it too flattering to my wishes to suppose, that after having read the preceding letter, you are ready with ingenuous candour to ask, how may I conduct myself wisely and honourably through the scenes before me, and on which, as you have warned me, so much depends? Should you be disposed to make this enquiry,

My first advice will be, ever entertain sentiments of respect and veneration for your tutors: gentlemen, whose lives have been devoted to literature and science; gentlemen, who have made the



different parts of literature, which it is their respective province to teach, the peculiar objects of their attention and pursuit; gentlemen, whose attainments have secured to them a considerable share of reputation and fame, and promise to add a lasting glory to their names; gentlemen, whose abilities and acquirements have been held in high estimation, and entitled them to be called up to the chairs they fill, by those who must be supposed to be better acquainted with their merits than your opportunities or discernment can be allowed to render you: gentlemen coming under such recommendations, have a strong and indisputable claim to your high respect. You ought to look up to them with a veneration similar to what you feel, similar to what you pay to the names of the sages of Greece and Rome, to an Aristotle, a Socrates, a Plato, or Cicero. You can scarcely carry your respect too high, provided you endeavour to preserve the independence of your mind on any human authority. Their claims to your respect are strengthened by the advanced years to which they have attained, and by the superiority of the posts which they fill.

On every ground, reverence to tutors is the first academical duty. It ranks next in obligation to filial reverence; and will certainly be paid by every modest, ingenuous and virtuous mind. The tutor indeed is to be considered as invested with a kind of parental authority: he is in the place of a parent and acts by a power delegated to him by the parent. The regards which you pay to him are testimonies of respect and gratitude to the parent who has transferred his own authority to him.

Consider your tutors in this light; the principle of filial virtue will be strengthened in your breast; their opinions will weigh with you, and your attendance on their instructions will be pleasant and improving. It is certain that a low idea of the character, literary furniture and talents of a tutor, will have an unhappy effect upon the mind, and be a bar to improvement under him. It ought therefore, never to be taken up, but on the most indisputable evidence, nor to be entertained but on the fullest conviction. Nay, if any unfavourable or unamiable peculiarities of temper, or deficiencies in any particular branch of knowledge should give occasion for it, it is wise, as well as candid, to call in every consideration, which can be drawn from other parts of his character, or from his attainments in other branches of his knowledge to counteract the depreciating estimate which some particular circumstances may produce. For by these means his authority will preserve some hold on the mind, which is of the utmost importance to the student himself, to secure his obedience to discipline and his attention to study.

Let sentiments of respect for a tutor be cherished; it will have a happy and useful influence on the mind of the academic. He will be disposed from the expectation of advantage, as well as from a sense of propriety and duty, to attend lectures with regularity and constancy. This is a point of great importance, not only on account of the improvement, which may be derived from a single lecture, and which by absence would be lost; but to form a habit of regular assiduity, which

commencing with an attendance on public lectures, will extend its influence to the whole management of time and studies. Besides, a young man cannot frequently and on slight pretences, absent himself from lecture without inducing a suspicion of secret disrespect to the professor, or of idleness and of indifference to his own progress in knowledge. It disgraces the student himself and undermines the authority of the tutor. It is a practice disreputable and mischievous; where it is connived at, science and knowledge can never advance. Ignominy, and, as the last remedy, expulsion, and not a pecuniary mulct, should be the punishment of it.

With one of your tutors, with him who provides the commons, your connection reaches beyond the lecture room; and draws after it an obligation, with respect to your deportment in his house and at his table. It is not enough that, in this case, you behave with general respect; the comfort of a tutor and the harmony of the family are much affected by an easiness of disposition, with regard to the accommodations of the house, and the articles of the table. A fastidious taste, on these points, is beneath the young philosopher, much more the young divine. It cannot be always gratified, and must expose those who indulge it to perpetual uneasiness. Should things be not perfectly agreeable, it may be of use in future life, to have been inured to some instances of self denial, and to have preserved a good temper under circumstances which ruffle some minds. You will, my friend, make allowances, for the difficulties attendant on the arrangements of a large family, and for the accidents to which, either through the care-

lessness or perverseness of servants, the table is liable. Your residence is but of a transient nature; and in a house, in which you are not to take up a long abode, you may with more reason be expected to exercise so much self-command and benevolence as, in little things, to bear and forbear.

I am, Your, &c.

On Matt. xvi. 18.

The *Gates of Hell*, (*Hades*) shall not prevail against it. "HADES, here translated, *Hell*, is generally used to signify the invisible mansion of departed spirits, good or bad. But the ancient heathens did not think, that all departed souls were in *Hades*; three sorts of the dead were thought to be kept out of that mansion, viz; the *Insepulti*, the *Aori*, and the *Biaothanati*, the souls of them that were after buried, till their funeral rites were performed; the souls of such as died an untimely death, until the time that their natural death should come; and the souls of such as died a violent death for their crimes, *creditum est insepultos, non ante ad inferos redigi, quam justa perceperint*, Tertullian de Anima, c. 56.

Quære, whether this might not be one reason for inserting in the ancient Creed, "after the article of our Saviour's burial, that of his descent into *Hell*, or *Hades*; to signify to the heathens, who had the aforesaid apprehensions, that though our Lord died a violent death, yet he descended or passed into *Hades*, and was not excluded thence, because he did not die for any offence of his own."

Dr. CLEGG's Sermon, at the ordination of Mr. John Holland, jun. at Chesterfield, in Derbyshire, August 11th, 1750, p. 7, 8. Note.

## REVIEW.

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

POPE.

ART. I.—*Select Psalms in Verse, with Critical Remarks by Bishop Lowth and others, illustrative of the Beauties of Sacred Poetry.* London, Printed for Hatchard, 1811. Small 8vo. pp. 288.

Poetical devotion more frequently pleases than Dr. Samuel Johnson\* was willing to admit: and his reasoning against it, is founded on verbal definitions, rather than on any real discordancy in the two ideas. It must, at the same time, be acknowledged, that there exists a considerable diversity of opinion, as to the merit of several compositions which claim to be devotional poems. Nor, perhaps, can we so well account for this variety of sentiment as by referring it, for the most part, to the difference and the force of our early associations. Many of the habits of our childhood and youth, exercise a sway, unperceived by ourselves, over our judgments no less than over our manners. Hence, probably, arises the attachment of men to certain poetical productions, which have little or nothing to recommend them, on the score of intrinsic excellence. This fact, we conceive, best explains Mr. Addison's predilection† for the old ballad of *Chevy Chase*, and the zeal with which Bp. Hurd‡ has vindicated the unnatural chorus of the Grecian stage.

There are poems, however, and

\* Works. (Murphy's Edit.) Vol. IX. 274—277. † Spectator, Nos. 70, 74. ‡ Hurd's *Hence*, Vol. I. 129, &c. 5th ed.

those, too, devotional, which give general satisfaction: such are the Psalms of David, from which the anonymous editor of the volume before us, has made a selection which, we think, must gratify readers in whom elegance of taste and a spirit of piety are united. We propose to accompany him through his Preface, his Biographical Notices, and his Extracts from his favourite poets and critics. It may be necessary to premise that as his selection is obviously intended for private use, and not for social worship, our remarks upon it will have a constant view to this distinction.

Being convinced that a very large proportion of the Psalms have never yet had justice done to the beauties of their poetry, by any of their numerous translators, he desisted from the task, which he had undertaken, of exhibiting a complete metrical version of this book. He has therefore only selected such as he thought most worthy of the public eye;—many of them well known and justly admired, some taken from our older poets, and a few from MSS in the British Museum. From Lowth's Lectures on Sacred Poetry he professes to have made frequent quotations: he regrets that Dr. Geddes did not live to finish his translation of the Psalms; and he adds some account of the MSS which himself has used, and offers critical observations which display the delicacy and correctness of his judgment. There follows an historical sketch

of the Old Version (Sternhold's, &c.) extracted from Mr. Ellis's *Specimens of early English Poets*.

In the *Catologue Raisonné* of "those who have translated the whole Book of Psalms," occurs the name of Henry King, Bishop of Chichester. He was the friend of Dr. Donne; and further particulars of him, as well as more specimens of the poetry of Dr. S. Woodford, may be seen in *I. Walton's Lives, &c.* and in the instructive notes subjoined to that work, by its learned editor. The contrast between Sir J. Denham's happier productions and his translation of the Psalms, was thus described by Watts.

"The bard that climbed to Cowper's hill,  
Reaching at Zion, shamed his skill."

Of Watts himself, in the character of a translator, this editor has not formed the most favourable opinion: with few exceptions, we subscribe to the decision, that his Psalms are commended far beyond their real merits: we believe that the fact is owing to the early associations of which we have before spoken; and we agree with Mr. Cottle, who is here quoted, that "it is a violation of terms to call that a version which, rightly denominated, is no other than a collection of hymns, or divine poems, founded upon the Psalms." To Merrick, we consider the editor as in some degree unjust. It is true that this translator is rather elegant than forcible, that his version has too much of a classical air and style, and that his metres are frequently reprehensible. But, though we dislike his translation of the Psalms, as a whole, we regard him as singularly happy in some parts of his under-

taking, and often perceive the skill and taste and beauty, if we do not meet with the sublimity and raptures of a poet. We have a strong objection, we confess, to any anomalous measures in serious poetry. It might be shewn from examples afforded by our versifiers, and by writers of a yet higher rank, that they give a great facility to incoherence of ideas, to the exclusion of sense, and sometimes of grammar, for sound.\*

The translation of the eighth Psalm by C. Pitt, is truly excellent, though, perhaps, more paraphrastical than was to be wished. Merrick's version of the same Psalm, is also very meritorious, and would not have disgraced this selection: we prefer it to his execution of the tenth, which has a place in these pages. The thirteenth is given as rendered by the late Dr. Cotton. Concerning this gentleman, the world has known something more, since the publication of Hayley's Life of Cowper. We are able to add that his life was pious, that his manners were attractive, that he had the talent of engaging, in particular, the affection of young persons, that all his writings were directed to the most useful objects, and that he brought up a large family, the offspring of two marriages, with much success. His versions of the thirteenth and forty-second Psalms first appeared, if we mistake not, in a periodical work, entitled *The Visitor*, which was said to be edited by Dr. Dodd.

We here meet with the nineteenth Psalm, as might be expect-

\* On this subject see Mason's *Gray*, (1778), Vol. I, 126—127, and Stewart's (D.) *Elements, &c.* 383—384 (2d. ed.).



ed, in the language of Addison's muse. But this translation, we believe, has been assigned, by some persons, to Andrew Marvel; and we should be sincerely grateful to any of our readers for enabling us to trace it to its real author.

According to the editor, "Mr. Cottle's translation of the twenty-third Psalm, scarce [scarcely] yields in point of elegance to the celebrated paraphrase of it by Addison." This praise we look upon as excessive; that others may judge between us, we shall produce the stanzas of Mr. C.

O Lord, amid this desert wide,  
Thou art my shepherd, thou my guide;  
From day to day, from year to year,  
I shall not want, for thou art near.

Thou hast ten thousand gifts bestow'd,  
And strew'd with flow'rs my mortal road.

Through pastures fair, I take my way,  
Or by the peaceful waters stray.

All those who call upon thy name,  
Shall find thy bounty still the same;  
Goodness and mercy shall attend  
The man who makes his God his friend.

And when th' appointed time shall come,  
That I must seek my narrow home,  
Follow where all the prophets led,  
Down to the chambers of the dead:

Close my sad eyes on ev'ry scene,  
Which once my dear delight had been;  
Forsake the fair abodes of men,  
And dust to dust return again;

I will not dread, for thou art near;  
Thy smile shall calm each rising fear;  
Thy rod and staff new joy impart,  
And cheer, with hope, my fainting heart.

Confiding in Jehovah's power,  
I then will meet the trying hour;  
And hail, with my expiring breath,  
The cold and lonely vale of death.

Our fathers pass'd that gloomy road,  
Awhile, our fathers there abode;  
None hath in heav'n his anchor cast,  
Who hath not Jordan's billows past.

When death shall summon me away,  
If thou but smile, my night is day;  
That dark and dreary vale once trod,  
And I ascend to thee my God!

Surely, the allusion in the concluding couplet of the last stanza but one, has neither elegance nor pertinency.

The version, in this volume, of the fiftieth Psalm, is anonymous (*Th' uplifted eye and bended knee &c.*): it was written by Thomas Scott, a Dissenting Minister at Ipswich, and author of an excellent *Translation of the Book of Job in English verse*.

In the translation of the 92d. by Sandys, there is much to admire; and it is remarkable that such correctness of expression and elegance of numbers distinguish a writer who lived in an age famous for quaintnesses, conceits and pedantry, a writer who was not only the contemporary, but the friend of G. Herbert. The ninety-sixth is presented from Watts. Of the 104th, in addition to one by Sir H. Wotton, a translation is here set before us, executed by "a very eminent scholar," whose name is concealed, but whom we believe to be Dr. Vincent, Dean of Westminster, to whom this little volume is inscribed. It is performed with so much terseness, skill and harmony that we are tempted to subjoin a specimen: our readers will compare it with verses 16—23 of the Psalm.

The trees full of sap  
With joy rear their head,  
The Cedars their boughs  
O'er Libanus spread;  
Secure in their covert,  
The bird flies for rest,  
She sings on the branches,  
She broods on the nest.

The pine yields a home  
The stork to secure,  
The goat on his crag  
Defies his pursuer:  
E'en creatures too feeble  
Themselves to defend,  
On caves and concealment  
For safety depend.

The moon by thy law  
 Encreases and wanes,  
 The sun keeps the course  
 Thy wisdom ordains;  
 He sets; and the lion  
 Roams wide for his prey,  
 But flies to his cavern  
 When morn brings the day."

The version of the Hundred and Thirteenth Psalm, by G. Gascoigne, will be found extremely plaintive and impressive, notwithstanding the occasional obsolescence of the diction; and a poetical spirit pervades the translation of the same Psalm, by Phineas Fletcher.

Lovlin (of whom, by the way, and of Lord Coleraine, we should be glad to know more,) Crashaw and Watts have supplied the editor with versions of the Hundred and Thirty-seventh Psalm. There is a translation of it by *Theodosia* (Mrs. Steele,) which is characterized by genuine pathos, and with which, probably, he was unacquainted; it will be called to the recollection of some of our readers by the first line,

'Where Babel's rivers winding stray.'

Ogilvie's translation of the 148th, ('Begin my soul, the exalted lay,')

is very spirited and grand.

In an appendix are given a paraphrase by Grotius, in Latin verse, of the Seventy-second Psalm, a French ode, framed on the Nineteenth, by J. B. Rousseau, and a version, in the same language, by Godeau, of the Hundred and Twenty-first. These add to the value of the selection.

This volume bears much the same relation to the devotional poetry of our country, which some recent selections do to English poetry in general. In the specimens here exhibited from our writers of a distant age, there is an

energy of thought and expression, and an elevation of piety, which many of their successors have not reached. The editor is evidently a man of taste and diligence, and of a liberal mind. His critical remarks are derived from the purest sources; \* he prefers "the chrystalline stream" to waters less pure and less delicious; and, altogether, his compilation is calculated to increase our relish of these sacred poems, which furnish a pleasure proportioned to the care and sensibility with which they are examined.

ART. II. *Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part V. 8vo. pp. 164. Sherwood and Co. 1812.

There is great danger that the Barrister should write longer than he is read. At first, he somewhat interested the public, and greatly incensed the *soi-disant* 'Evangelical' party; but these latter are becoming indifferent to his censures, which will only interest the people whilst they sting the sect at whom they are aimed. We would therefore hint to our author, *ne quid nimis*.

We have paid so much attention to the Barrister in our former volumes [III. 104—107. 499—508. IV. 505—509. VI. 45, 46.] that a slight notice of the present publication will suffice.

Our author sets out with an eulogy on Lord Sidmouth, and, as was natural in the panegyrist of such a statesman, blunders about toleration, which he has

\* v. g. Lowth, Geddes, Hurd, Green, Smith's Notes to Longinus, Michaëlis, Delany, Chandler, &c.

yet to learn to be the right of ignorant teachers. He should have furnished a scale of ignorance by which the fitness of teachers is to be weighed: so many degrees of theological ignorance, for instance, beneath Lord Sidmouth, to constitute incapacity. Accuracy, here, would still depend upon the degree in which his lordship's religious knowledge is estimated. For ourselves, not rating this active peer very high, we should not fear the exclusion of many men from the ministry, if the *minimum* of capacity were set much below his lordship's standard.

In the Barrister's objections to the misnamed 'Evangelical' doctrines we concur; and we approve of his attack on the Articles of the Church of England, as the source of Methodism. The following paragraph is excellent:

"We are oftentimes referred, when all other defence fails, to the Fathers of the Church. There is something, indeed, venerable in this appellative; its association is parental, and disposes the mind instinctively to a feeling of reverence. But we must not deliver over our judgment to the dominion of sound. The Father of the Christian Church is its Founder. I know of no other legitimate line of pedigree through which it can be traced. The compendiums of religious opinions, whatever attestation they bear, whether of Fathers or Councils, are of no weight, not the slightest—except in as far as they accord with that system of moral truth, whose testimony is eternal. All public formularies of faith are, to speak in the mildest terms of them, superfluous. To consult the articles with the gospel before us, is to walk in the realms of light with a dark lantern," pp. 96, 97.

Towards the conclusion of his pamphlet, the Barrister expresses his admiration of Mr. Lancaster's liberal plan of education, and his disapprobation of the new scheme of national education; as national

that is foolishly and presumptuously styled, which of necessity is confined to a part, and a minor part, of the nation. Is he not aware that the Methodists are the main supporters of Mr. Lancaster, and that the new clerical institution is secretly designed for his own avowed object, the stoppage of the current of Methodism?

As the Barrister has not condescended to correct any of the errors which we have before pointed out in his work, we are not much encouraged in our attempts to set him right; but for the sake of such of our readers as are also his, we cannot forbear stating that the author of "The Light of Nature pursued," was not "*the celebrated Dean Tucker*," (p. 135. Note) but Abraham Tucker, Esq. of Beachworth Castle, near Dorking, Surrey: of whom and his work an account may be seen in Mr. Lindsey's *Historical View of the Unitarian Doctrine*, pp. 404—435.

ART. III. *Ignorance of the Day of our Death. A Sermon, preached at Stourbridge, on occasion of the sudden Removal of Mr. Phæbe Swain, who died February 14, 1811, in her 71st year. By the Rev. B. Carpenter. 8vo. pp. 23. Belcher, Birmingham. 1s.*

The design of this discourse is to shew that our ignorance of the day of our death, is a merciful dispensation of Providence. This interesting topic is well handled; and the preacher has in our judgment satisfactorily established the proposition with which he set out. He has cited some examples, and put some cases, which give his sermon an air of originality, and, if we may use the word, a strik-

ingness, which we have rarely observed in funeral discourses.

We extract, with pleasure, the following brief memoir of Mrs. Phœbe Swain.

“She was born at Wolverhampton, in 1740, of pious parents; and early imbibed a strong sense of religion. When her father, less attentive to his profit than to the excellence of the articles which he fabricated, and through a fire which consumed great part of his property, became unsuccessful in business, she piously and nobly resolved to exert herself in order to assist in supporting her parents; and her efforts, through a divine blessing, were not in vain. She established a school at Burton, in which her first concern was to instil principles of piety and virtue into the minds of her pupils. Less care was bestowed than there is in the present day, on those secondary accomplishments which occupy that time and attention which ought to be devoted to more important attainments. But the number of respectable females now living, who were brought up under her care, bear testimony to the goodness of that system which she adopted. When confinement became injurious to her health, and she had acquired what she thought a sufficient competence for herself and her father, they removed to this town in the year 1785. Here her unremitting attention and affectionate attachment to her father, under his growing infirmities, shone in a very conspicuous manner. Her active mind was still directed to the instruction of the young; and she paid a constant and assiduous attention to the Sunday schools, which were instituted the same year in which she came to reside in this place.

“She was always ready to visit and comfort the sick, and to patronize to the utmost of her ability every benevolent plan, and was regular in her attendance upon public worship. Undoubtedly she had her peculiarities and defects; which I think arose from want of judgment and from not attending to the observation of the wise man, that “to every thing there is a proper season.” But notwithstanding these defects, I hold her forth to the young as an example of dutiful attachment to parents. I hold her forth to the teachers and visitors of Sunday schools, as an

example of unwearied assiduity. To the rich I hold her forth as an example of benevolence and hospitality, rather exceeding her ability; and to the worshippers of God, as an example of regular and diligent attendance in his house. She sometimes looked forward with painful anxiety to the bed of sickness; and prayed that when her last change came, it might be speedy. Her request was granted: having breakfasted as usual the stroke of death came upon her. Whilst supported by an attendant, one of her neighbours observed that she had been a good woman. “Yes,” she replied, “I am going to receive my reward, through my Lord Jesus Christ.” After this she spoke but little, suffered nothing, and in the evening expired in the most serene manner.” (pp. 21—23).

ART. IV. *The Rights of Conscience asserted and defined, in reference to the modern Interpretation of the Toleration Act. In a Discourse delivered at Essex Street Chapel, February 5, 1812, being the Day appointed for a General Fast, to which are annexed Notes and an Appendix, illustrative of the Toleration Act. By Thomas Belsham. 8vo. pp. 41. Johnson.*

This is an admirable assertion and defence of “the sacred unalienable rights of conscience,” which the preacher shews, “extend to the adoption, the profession, and the peaceable promulgation of religious principles.” We wish, and perhaps shall not wish in vain, that this able argument for religious liberty may find its way into the hands, and impress the minds of our magistrates, senators and statesmen.

Some notes on the Toleration Act are appended to the Sermon, which we shall take the liberty to quote, and probably to consider, in another department of our work, on a future occasion.



## TOLERATION ACT.

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*The Toleration Act, intituled, an Act for exempting their Majesties Protestant Subjects, dissenting from the Church of England from the Penalties of certain Laws.*

Forasmuch, as some ease to scrupulous consciences, in the exercise of religion, may be an effectual means to unite their majesties Protestant subjects in interest and affection,

I. Be it enacted, by the king and queen's most excellent majesties, and with the advice and consent of the lords, spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that neither the statute made in the 23d year of the reign of the late Queen Elizabeth, intituled "An Act to retain the Queen Majesty's subjects in their due obedience; nor that statute made in the 29th year of the said Queen, intituled, an Act for the more speedy and due Execution of certain branches of the Statute made in the 23d year of the Queen Majesty's reign, viz. the aforesaid Act; nor that branch or clause of a statute, made in the first year of the reign of the said Queen, intituled, an Act for the Unity of common Prayer, and Service in the Church, and administration of the Sacraments, whereby all persons, having no lawful or reasonable excuse to be absent, are required to resort to their parish church or chapel, or some usual place, where the Common Prayer shall be used, upon

pain of punishment, by the censures of the church; and also, upon pain that every person so offending shall forfeit for every such offence twelvecence. Nor that statute made in the 3d year of the late king James the First, intituled, an Act for the better Discovering and Repressing Popish Recusants. Nor that after statute, made in the same year, intituled, an Act to prevent and avoid Dangers which may grow by Popish Recusants. Nor any other law or statute of this realm, made against Papists or Popish Recusants, except the statute made in the 25th year of king Charles the Second, intituled, an Act for preventing Dangers which may happen from Popish Recusants. And except also the statute made in the 30th year of the said king Charles the Second, intituled, an Act for the more effectual preserving the King's Person and Government, by disabling Papists from Sitting in either House of Parliament, shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths mentioned in a statute made in this present Parliament, intituled an Act for removing and preventing all Questions and Disputes concerning the Assembling and Sitting of the present Parliament, shall make and subscribe the declaration, mentioned in a statute, made in the 30th year of the reign of King Charles the Second, intituled, an Act to prevent Papists from Sitting in either House of

Parliament. Which oaths and declaration, the justices of peace, at the general sessions of the peace, to be held for the county or place where such person shall live, are hereby required to tender and administer to such persons as shall offer themselves to take, make and subscribe the same and thereof to keep a register. And likewise none of the persons aforesaid, shall give or pay, as any fee or reward, to any officer or officers belonging to the court aforesaid, above the sum of sixpence, nor that more than once, for his or their entry of his taking the said oaths, and making and subscribing the said declaration: nor above the further sum of sixpence for any certificate of the same, to be made out and signed by the officer or officers of the said court.

II. And be it further enacted, by the authority aforesaid, that all and every person and persons already convicted, or prosecuted, in order to conviction, of recusancy, by indictment, information, action of debt, or otherwise, grounded upon the aforesaid statutes, or any of them, that shall take the said oaths mentioned in the said statutes made this present Parliament; and make and subscribe the declaration aforesaid, in the court of exchequer, or assize, or general or quarter sessions, to be held for the county where such person lives, and to be thence respectively certified into the Exchequer; shall be thenceforth exempted and discharged from all the penalties, seizures, forfeitures, judgments and executions, incurred by force of any of the aforesaid statutes, without any composition, fee, or further charge whatsoever.

III. And be it further enacted, by the authority aforesaid, that all and every person and persons that shall, as aforesaid, take the said oaths, and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties or forfeitures, mentioned in an act, made in the 35th year of the reign of the late Queen Elizabeth, intituled, an Act to retain the Queen Majesty's Subjects in their due Obedience, nor in an act made in the 22d year of the late king Charles the Second, intituled an Act to prevent and suppress seditious conventicles. Nor shall any of the said persons be prosecuted in any ecclesiastical court for, or by reason of their non-conforming to the Church of England.

IV. Provided always, and be it enacted, by the authority aforesaid, that if any assembly of persons dissenting from the Church of England, shall be held in any place for religious worship, with the doors locked barred or bolted, during any time of such meeting together, all and every person and persons that shall come to, and be at such meeting, shall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforesaid laws recited in this act, for such their meeting, notwithstanding his taking the oaths, and his making and subscribing the declaration aforesaid.

Provided always, that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tythes, or other parochial duties, or any other duties to the church or minister; nor from any prosecution in any ecclesiasti-

cal court, or elsewhere, for the same.

VI. And be it further enacted by the authority aforesaid, that if any person dissenting from the Church of England as aforesaid, shall hereafter be chosen, or otherwise appointed, to bear the office of high constable or petit constable, churchwarden, overseer of the poor, or any other parochial or ward officer, and such person shall scruple to take upon him any of the said offices in regard of the oaths, or any other matter or thing required by the law to be taken or done, in respect of such office, every such person shall and may execute such office or employment by a sufficient deputy, by him to be provided, that shall comply with the laws on this behalf; provided always, the said deputy be allowed and approved by such person or persons, in such manner, as such officer or officers respectively should by law have been allowed and approved.

VII. And be it further enacted by the authority aforesaid, that no person dissenting from the Church of England, in holy orders, or pretended holy orders, or pretending to holy orders, nor any preacher or teacher of any congregation of dissenting protestants that shall make and subscribe the declaration aforesaid, and take the said oaths at the general or quarter sessions of the peace, to be held for the county, town, parts, or division, where such person lives, which court is hereby empowered to administer the same; and shall also declare his approbation of, and subscribe the articles of religion mentioned in the statute, made in the 13th year of the reign of the late Queen Elizabeth, except the 34th, 35th, and 36th, and

these words of the 20th article, viz, The church hath power to decree rites and ceremonies, and authority in controversies of faith, and yet, shall be liable to any of the pains or penalties mentioned in an act made in the 17th year of the reign of King Charles the Second, entitled, an act for restraining non-conformists from inhabiting in corporations; nor the penalties mentioned in aforesaid act, made in the 22d year of his said late majesty's reign, for or by reason of such persons preaching at any meeting for the exercise of religion. Nor to the penalties of 100*l.* mentioned in an act made in the 13th and 14th of King Charles the Second intitled, an act for the uniformity of public prayers and administering of sacraments, and other rites and ceremonies, and for establishing the form of making, ordaining, and consecrating of bishops, priests and deacons, in the church of England, for officiating in any congregation for the exercise permitted and allowed by this act.

VIII. Provided always, that the making and subscribing the said declaration, and the taking the said oaths, and making the declaration of approbation and subscription to the said articles in manner as aforesaid, by every respective person or persons herein before mentioned, at such general or quarter sessions of the peace as aforesaid, shall be then and there entered of record in the said court, for which sixpence shall be paid to the clerk of the peace, and no more; provided that such person shall not at any time, preach in any place but with the doors not locked, barred, or bolted as aforesaid.

IX. And whereas, some dissent-

ing protestants scruple the baptizing of infants, be it enacted by the authority aforesaid, that every person in pretended holy orders, or pretending to holy orders, or Preacher, or Teacher, that shall subscribe the aforesaid articles of religion, except as before excepted: and also except part of the 27th article teaching infant-baptism, and shall take the oaths, and make and subscribe the declaration aforesaid, in manner aforesaid; every such person shall enjoy all the privileges, benefits, and advantages, which any other dissenting minister as aforesaid, might have or enjoy by virtue of this act.

X. And be it further enacted, by the authority aforesaid, that every teacher or preacher in holy orders, or pretended holy orders, that is, a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the declaration aforesaid; and also subscribe such of the aforesaid articles of the Church of England, as are required by this act in manner aforesaid, shall be thenceforth exempted from serving upon any jury, or from being chosen or appointed to bear the office of church-warden, overseer of the poor, or any other parochial or ward office, or other office in any hundred, or any shire, city, town, parish, division, or wapentake.

XI. And be it further enacted, by the authority aforesaid, that any justice of the peace may, at any time hereafter, require any person that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity, hereinafter mentioned; in case

such person scruple the taking of an oath, and upon the refusal thereof, such justice of the peace is hereby required to commit such person to prison, without bail or mainprize, and to certify the name of such person to the next general or quarter session of the peace, to be held for that county, city, town, part, or division, where such person then resides; and if such person so committed shall, upon a second tender at the general or quarter sessions, refuse to make and subscribe the declaration aforesaid, such person refusing shall be then and there recorded, and shall be taken thenceforth to all intents and purposes, for a popish recusant convict, and suffer accordingly, and incur all the penalties and forfeitures of the aforesaid laws.

XII. And whereas, there are certain other persons, dissenters from the church of England, who scruple the taking of any oath, be it enacted by the authority aforesaid, that every such person shall make and subscribe the aforesaid declaration; and also this declaration of fidelity following: I, A. B. do sincerely promise and solemnly declare, before God and the world, that I will be true and faithful to King William and Queen Mary. And I solemnly profess and declare that I do from my heart, abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, that Princes excommunicated, or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have any power, jurisdiction, superiori-



ty, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.

And shall subscribe a profession of their christian belief, in these words.

I, A. B. profess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the holy Spirit, one God blessed for evermore, and do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration.

Which declaration and subscription shall be made and entered of record, at the general quarter sessions of the peace, for the county, city, or place, where every such person shall then reside. And every such person that shall make and subscribe the two declarations and profession aforesaid, being thereunto required, shall be exempt from all the pains and penalties of all and every the aforementioned statutes made against popish recusants, or protestant nonconformists, and also from the penalties of an act made in the 5th year of the reign of the late Queen Elizabeth, entitled an act for the assurance of the Queen's royal power, over all estates and subjects within her dominions, for or by reason of such person's not taking, or refusing to take the oath mentioned in the said act. And also from the penalties of an act made in the 13th and 14th years of the reign of King Charles the Second, entitled an act for preventing mischiefs that may arise, by certain persons called Quakers, refusing to take lawful oaths, and enjoy all other the benefits, privileges, and advantages, under the like limitations, provisoes and conditions, which any other dissenters should or

ought to enjoy, by virtue of this act.

XIII. Provided always, and be it enacted by the authority aforesaid, that in case any person shall refuse to take the said oaths when tendered to them, which every justice of the peace is hereby empowered to do, such person shall not be admitted to make and subscribe the two declarations aforesaid, though required thereunto, either before any justice of the peace, or at the general or quarter sessions, before or after any conviction of popish recusancy, as aforesaid, unless such person can, within thirty-one days after such tender of the declaration to him, produce two sufficient protestant witnesses to testify upon oath, that they believe him to be a protestant dissenter, or a certificate under the hands of four protestants who are conformable to the church of England, or have taken the oaths and subscribed the declaration abovenamed, and shall produce a certificate under the hands and seals of six or more sufficient men, of the congregation to which he belongs, owning him for one of them.

XIV. Provided also, and be it enacted by the authority aforesaid, that until such certificate, under the hands of six of his congregation, as aforesaid, be produced, and two Protestant witnesses come to attest his being a Protestant dissenter, or a certificate under the hands of four Protestants as aforesaid, be produced, the justice of peace shall, and hereby is required, to take a recognizance, with two sureties, in the penal sum of fifty pounds, to be levied of his goods and chattels, lands and tenements, to the use

of the king's and queen's majesties, their heirs and successors, for his producing the same; and if he cannot give such security to commit him to prison, there to remain until he has produced such certificate, or two witnesses as aforesaid.

XV. Provided always, and it is the true intent and meaning of this act, that all the laws made and provided for the frequenting of divine service on the Lord's day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation, or assembly of religious worship, allowed or permitted by this act.

XVI. Provided always, and be it enacted by the authority aforesaid, that neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit or advantage to any papist, popish recusant whatsoever, or any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity, as it is declared in the aforesaid articles of religion.

XVII. Provided always, and be it enacted by the authority aforesaid, that if any person or persons, at any time or times after the 10th day of June, do and shall willingly and of purpose, maliciously or contemptuously, come into any cathedral or parish church, chapel or other congregation permit-

ted by this act, and disquiet or disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of the peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of fifty pounds, and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions, and upon conviction of the said offence at the said general or quarter sessions, shall suffer the pain and penalty of twenty pounds, to the use of the king's and queen's majesties, their heirs and successors.

XVIII. Provided always, that no congregation or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace, at the general or quarter sessions of the peace for the county, city or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said general or quarter sessions, the register or clerk of the peace whereof respectively, is hereby required to register the same, and to give certificate thereof to such person as shall demand the same, for which there shall be no greater fee or reward taken than the sum of sixpence.

## POETRY.

### THE PHILOSOPHY OF EVIL.

(From Mr. G. Dyer's Poetics.)

It was when dark November frown'd ;  
Country and town alike were dreary ;  
Nothing was smiling all around,  
Nought within cheary.

“ Oh ! for some pure ætherial sphere,  
“ To which no dregs of matter cling,  
“ Where flows serene th' all perfect year,  
“ From mind's pure spring.”

It might not be—a form I view—  
Stern was his front, and fierce his eye ;  
His robe mix'd of November's hue,  
On crimson dye.

Clamour and Rage, and trembling Fear,  
In grim wild state before him go ;  
And in his hand he couch'd a spear,  
As towards some foe.

“ Sing not to me,” he cried, “ of loves  
“ Sigh not to me in Pity's strains ;  
“ Nor think to lure me to the groves,  
“ To pipe with swains.

“ Different my joys,—I traverse earth,  
“ I range thro' air, I pierce the sea ;  
“ And every creature by its birth,  
“ Is bound to me.

“ Each from me some strong instinct draws,  
“ Which towards its kin engenders strife ;  
“ Birds, fishes, yielding to my laws,  
“ Prey upon life.

“ Have you not heard in distant wood,  
“ How greedy beasts pursue their way ;  
“ By turns, each drinks some creature's blood,  
“ By turns the prey.

“ Have you not mark'd the busy world,  
“ Where reason forms its wisest plan ?  
“ How man, by furious passions whirl'd,  
“ Preys upon man ?

“ 'Tis mine—I stir the active thought,  
“ I rouse the passions, urge the deed ;  
“ And there I feast, where thousands fought,  
“ And thousands bleed.

- “ Midst storms and fires I sit and sing,  
 “ Most pleas’d where least I see of form ;  
 “ I sail upon the whirlwind’s wing,  
 “ And guide the storm.  
 “ When Ætna belches flame around,  
 “ I gaze and gaze with greedy eye,  
 “ Where cites, late with plenty crown’d,  
 “ In ruins lie.  
 “ Does ocean rave ? I look and think  
 “ Unruffled on the sounding shore,  
 “ And rise with joy, as thousands sink,  
 “ To rise no more.  
 “ Do earthquakes growl beneath the land ?  
 “ I wait expectant of the sight ;  
 “ And grow, as earth’s wide jaws expand,  
 “ Wild with delight.  
 “ Of life their babes when Hindoos spoil,  
 “ The pious deed I loud proclaim,  
 “ And of their widows’ funeral pile,  
 “ I light the flame.  
 “ Tis mine—all mine—I boast the deeds—  
 “ And call myself the friend of man—  
 “ ’Tis mine—and see ! the work proceeds—  
 “ ’Tis Nature’s plan.  
 “ On man, what crowding ills attend !  
 “ See how creation pants for room !  
 “ Ah ! wretch —I haste, that wretch’s friend,  
 “ To build his tomb.\*

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\* The Persian Magi held two principles, one the author of good, the other of evil; the latter was called Arimanes. This personage is called in the Chaldaic oracles by different names, Hecate, *Ἐλαστημα κακης υλης*, Dæmon; other barbarous names, as it is there expressed, are given it by God. The Indian mythology paints it under different forms, more particularly as Seeva. By the northern nations it was called Surtur, who is described in the Edda, as making war upon Odin. In the funeral song of Hacon, it appears as the wolf Fenris, chained now, but who will break loose hereafter, and destroy the world. In the Greek and Roman poets, particularly Ovid and Claudian, it is conspicuous in the Battle of the Giants against Jupiter, and has thence passed into the poetry of Milton. Pindar, after describing the confinement of these giants in Ætna, represents them as belching out streams of fire. (Pyth.) i. *απλατα πυρος αγνοταται παγαι*. Mars is made by Homer a fierce malicious being, destructive to men and delighting in blood,

*Αρες, Αρες, ἔροτολοιγε, μισαιφουε.*

Il. lib. v.

In the sacred writings of the Jews, also, this principle appears, and is called *Nakas*, a serpent, (Gen. iii. 1.) and on this, the Christian doctrine is founded. It seems to be, and thus it is explained by many critics, the principle of evil, as personified in the philosophy of the east. And it is remarkable, that in Persia, both



## CONSOLATIONS OF UNIVERSAL RESTORATION.

Serene was the ev'ning, low murmur'd the breeze  
That odorous swept through the beautiful sky,  
And whispering soft mid' the shadowing trees,  
It wafted affliction's disconsolate sigh.

'Twas a matron, that stretch'd 'neath a cypress's shade,  
Gave vent to the moanings of darksome despair,  
The moon faintly beaming her figure display'd,  
And tresses all white that hung careless in air.

The tear scarcely gleam'd on her sorrow-worn cheek,  
Nor eas'd the distress of a mother undone ;  
With sighs of affection half-smother'd and weak,  
She mourn'd o'er the grave of a profligate son.

Her age's last comfort, her soul's dearer part,  
Once genius and virtue seem'd stamp'd on his form,  
But the rose that had twin'd 'round her rapturous heart,  
Was nipp'd by the tempest and crush'd by the storm.

Vice struck the fair blossoms that open'd to view,  
And passion's rude blast snatch'd the fragrant perfume,  
E'er penitent tears could his bosom bedew,  
The heart just relenting was chill'd by the tomb.

The parent's weak heart-strings grew cold with despair,  
She scarce rais'd her eyes to her father in heav'n,  
But clos'd them too quickly—no comfort was there—  
No cherub appear'd who might whisper—“*Forgiv'n!*”

And now on the moss of his evergreen bed,  
She clasps the cold dust, still belov'd, in her arms,  
Scarce dares she to raise her disconsolate head,  
For mercy divine seems despoil'd of her charms.

And must he to vice be *for ever* a slave  
Who lately with artless simplicity smil'd?  
Will light *never* dawn on the desolate grave?  
And is Heav'n's best image *for ever* defil'd?

No: beams of felicity burst thro' the gloom,  
And fall on her feeble and tear-streaming eyes,  
They gild with a rainbow of glory the tomb,  
And point to the *mansions* of joy in the skies.

Smiles cover her face, and the low bending grove  
Rejoices in gales of diviner perfume,  
For Zephyr soft breathing of mercy and love,  
Opes the roses that blow on the verge of the tomb.

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the principles were personified under the symbol of two serpents contending for the MUNDANE EGG.

In the above poem no allusion is made to the origin of evil, it only admits its existence, and accords with that philosophy, which supposes it a necessary part of the present system, and that partial evil may be universal good.

"O joy!" she exclaims, and her tear-streaming eyes  
 In rapturous transport exultingly roll,  
 "What visions of glory descend from the skies,  
 "What hopes of futurity crowd on my soul!  
 "My son! I shall clasp thee again to my heart,  
 "And purified meet thee in regions above,  
 "When sorrow and sin shall for ever depart,  
 "And all be felicity, virtue and love!  
 "Can the passions, the frailties, the vices of man  
 "Change him that spake planets and systems to day?  
 "Still his arm shall perform its beneficent plan,  
 "While mortals shall vanish and nature decay.  
 "I see burst asunder the gates of the grave,  
 "Hell hears, and his mandate submissive obeys;  
 "There banners of virtue eternal shall wave,  
 "Whilst worlds stand enraptur'd in wonder and praise.  
 "Then rise my fond heart, leave the dust of the sod,  
 "To ages of glory triumphantly soar,  
 "When genius shall rise to its Father and God,  
 "And pure be rekindled to set never more."

*Reading.*

T. N. T.

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## INTELLIGENCE.

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### *Account of Mr. Lancaster's Reception in Scotland.*

[From the Glasgow Herald, April 20, 1812.]

After five months travelling in Ireland, for the purpose of introducing his system into that country, Mr. Lancaster quitted it on the first current, returning to London through Scotland, for the sake of visiting Glasgow and Edinburgh; but, unwilling to lose a useful hour, lectured at Ayr on the 4th, and Kilmarnock on the 5th, at both towns being cordially welcomed by the magistrates and respectable inhabitants. On the 7th, he visited the schools which bear the name of *Lancasterian* in Glasgow, and reported their state in a general meeting of the Directors of the Institutions here; who, highly to their honour, were convened to meet with and shew every kind attention which the friends of humanity and knowledge in this city could evince to a benevolent stranger.

He recommended measures, calculated to gratify their warmest wishes,

and those of the public, by speedily introducing the system completely into the schools here; and he pointed out others, which, if properly executed, would have the most beneficial effect, in extending the economy and other benefits of the system into every place in the west of Scotland, where it might be required. The importance and obvious advantages of these propositions, induced the Directors of the Institution, to call a general meeting of the Society for the consideration of them. In the interim, Mr. Lancaster went to Paisley and Greenock, where he was again welcomed, by the clergy, magistrates, and respectable persons in each town, with a true and lively feeling for the progress of education, and for a friend of it. He returned to Glasgow, and one of the schools in this city having formerly been far from prosperous, the system not having been properly acted upon by the teacher who had the charge of it, he held a meeting of near a thousand persons, in the Calton school room, and delivered a lecture, calculated to give a

good impression of the plan, to the parents of the children. He was as well received, and as well attended to, as could be wished; and some of the statements he gave made the good old King shine in the eyes of his subjects, as the patron of education and friend of the poor. The instant the lecture was over, he set off by the mail to Edinburgh, in order to make his arrangements in person, for a lecture there, and found a general meeting of the committee of the Lancasterian school in that place, had appointed a public dinner at Oman's hotel, to welcome his arrival. Here he was received with an urbanity and attention, which we hope will always continue to do honour to the magistrates, clergy and gentry of that city, as well as to the enlightened head and members of its liberal university. They paid the highest honours to his Royal Highness the Duke of Kent, for the example he had set to the army, in introducing the Lancasterian system into the Scots Royals, near three years ago, with unrivalled success and economy; an example, as well known to all the Royal Family, as it is to this nation; where such benevolence in a prince will never fail to meet the most cheering reception from an affectionate and loyal people. Having completed his arrangements for lecturing in Edinburgh, he again returned hither, to lecture in the theatre, where he again met a cheerful auditory, who gave him a most hearty welcome.

The master of the Calton school appeared on the stage, with a detachment of fine little fellows, who illustrated part of the plan by their evolutions. The lad who attended them and gave the commands, is one of Mr. Lancaster's apprentices from London, an orphan, who has been five years with Mr. Lancaster, and, though only fourteen years of age, has organized several schools on his system, and contributed most materially to their success—and whose services in the Calton school will not soon be forgotten. The lecture was received with marked attention and approbation, and though the recent fatigues of Mr. Lancaster, at one time seemed to overpower him, yet he resumed, and went on, with unbroken spirit, to the end of a long and very interesting lecture.

Wednesday, a public dinner was given in the great room of the Black

Bull Inn in this city. It was most numerously attended. Robert Owen, Esq. of New Lanark, was in the chair. The whole room exhibited an assemblage, which was a fair specimen of the feelings of the respectable citizens of Glasgow, to this benevolent traveller, and of their zeal in the cause to which he is devoted. Previous to the dinner, a general meeting was held, to hear several resolutions read, and to pass some additional ones.

The gentlemen belonging to the school in the Gorbals, had submitted a proposition, for uniting the schools under one committee, and making them one concern. This harmonious proposition was brought forward and adopted with delight. The Lancasterian schools in this city are now united: and as we are not a *divided* people, our fellow-citizens will not fail to be pleased with this concentration of energies, and unity of interests.

A proposition for the extension of the views of the society beyond Glasgow, was also agreed to, and now it becomes—“*The Glasgow and West of Scotland Lancasterian School Society.*”

Its purposes are, by a *distinct* fund, to promote the spread of the system over the districts, wherever there may be a disposition to receive it: to carry its energies and benefits, by the operation of a general fund, home to the doors of those who otherwise might desire its benefits, and feel the need of them, in vain; not to innovate upon our truly respectable establishments, but to add to their energies; considering their constitution as sacred, but willing to render service to all populous places where there are not adequate means of education adapted to the number of people; and to render every service to existing institutions, which they may be prepared, and their conductors may be disposed to receive: and this from a fund which will certainly afford the means of accomplishing a great good at the smallest expense.

The good the Committee will be enabled to do will be practical, and by means of persons well experienced in the plan. We are happy, that the Calton School is already in so flourishing a state, as to promise high perfection in a short time, and afford a good model of the system. Nor must we forget the merits of a schoolmaster in another school of the Society's, where much

good is done, but under very disadvantageous circumstances, from bad accommodations. We hope this inconvenience will soon be removed, by the erection of a new School house, which has long been in contemplation, and which now appears in a fair train for accomplishment. The harmony and energy among Lancasterian Schools in this city are an happy bond of brotherhood; and the prospect of the education of every child in it, and of the extension of the same benefits to every district where there may be a disposition to welcome them, if found necessary, is indeed one of those heart-animating prospects, on which the mind cannot but dwell with delight.

We are pleased to see, that, in the resolutions, the patrons of Mr. Lancaster and his system are not forgotten; and we are persuaded the country at large, will unite in honouring those royal and noble names who have evinced their patriotism, in patronizing a system, which will bring the light of knowledge (the handmaid of the Christian religion,) and the blessings of the Bible, into the dwelling of every humble cottager in the empire.

We have had the pleasure of mentioning the dinner and its respectable attendance.—We now report, with equal satisfaction, some of the occurrences of the evening.

When the Chairman gave the health of the Duke of Kent, Mr. Lancaster made a statement, not as acknowledging any toast, (which the strictness of the religious opinions of the Society of Friends, to which he belongs, forbids in any case,) but by way of information.

He stated, that the King himself, (attended by his consort and princesses, among whom was the amiable Amelia!) introduced him to the Duke of Kent, who joined a subscription set forward by his royal father. That the Duke then visited his scholars, not in the state of a prince of the blood, but as a private gentleman, to acquaint himself with the merits of the plan, by minute enquiry and personal inspection. That he then introduced it into the Royals, and this near three years ago, as an example to all the regiments of the line. He had educated near 1,000 children and young soldiers in that regiment. And yet, though he had this exalted merit, there were some, who called themselves Christians, who would not give him the honour which was his due: but to make

amends, a Jew had been as forward in gratitude as they had been remiss. The sentiments of that liberal and enlightened Jew he would now recite:—but he must first observe, that the Royal Highlanders, the Marquis of Huntley's regiment, were had in high honour in the country from which he had just come, Ireland. During the rebellion in that country, the soldiery were allowed to live at free quarters; and, under martial law, rapine and violence might hold their lawless sway: but those enlightened, *educated* soldiers had the Bible in their hearts and knowledge in their heads: the power of violence was restrained by the force of principle, associated with knowledge; and they would *not even take a drink of butter-milk without paying for it.* If war had put a sword into the hands of these brave fellows, knowledge had put a shield, and with that the oppressions of civil war had been restrained, and the head of the wretched and forlorn man protected from the iron hand of violence. He then recited the verses.

The *Despot's* rule must be o'er darken'd men

The tyger's home, the darkness of a den;

But where true FREEDOM lives, no fear she knows,

To make man learn the *blessing she bestows.*

The enlighten'd KENT, excited at her shrine,

Spreads quick *instruction* through each martial line;

That every soldier, civiliz'd and free,  
May nobly shield our land of liberty.

(*Universal approbation.*)

The Chairman, in concluding his address, stated, that it was not consistent with the principles of the Society of Friends, or Quakers, to join in toasts; and therefore he proposed that the company should express their gratitude to Mr. Lancaster by acclamation, instead of the customary compliment of drinking his health, which was done loudly and standing. Mr. Lancaster, evidently under a strong grateful feeling of sensibility, rose to make his acknowledgment.

He observed, that members of his religious society were tenacious of their principles, for the sake of integrity in religion, and regard to youth. On many occasions, it was hard for them to shut themselves out from meetings conducive



to the purposes of universal benevolence: many of them might be unused to public speaking, and find it difficult to explain why they acknowledged the civility, and abstained from acknowledging the compliment with which it was so associated. They never imposed their principles upon others, and were very thankful for the enjoyment of them to themselves. It was truly relieving to his mind, to have this social mark of kind attention offered in a way which was so unexceptionable. He could return his grateful acknowledgments for the kindness shewn him, without explanation: and he would conclude with repeating the gratifying relief it afforded to his mind. Engaged in a public pursuit, public company was often a duty; but this marked attention to the religious scruples of the society of which he was a member, was to him the highest indulgence he had ever met with; and he was highly gratified that this indulgence should have been shewn among an educated people, where knowledge had long taken root, and produced the action and re-action of cultivated intellect, to improve its own powers. The relief to his mind was inexpressible. He hoped that public urbanity would remember the example. He believed the friends of his own society would feel the attention so paid to the free exercise of their religious freedom, even in what might be considered a minutia, as very gratifying; for his own part, he should feel a great pleasure, when going into public assemblies, to be able to come in, as a citizen of the world, as a friend of that cause which was so dear to the present company, without having to explain the reason of the peculiarities of his religious scruples and practices. He was truly obliged by the honour done him; and still more by the kind condescension apparent in the manner of doing it, for which he returned his thanks.

The British and Foreign Bible Society was drank with rapturous feeling, as were the friends of the Royal Lancastrian System in London, Dublin, and Edinburgh; and several sentimental toasts were given, independent of those which are merely customary.

*Manchester, April 30, 1812.*

The Quarterly meeting of Presbyterian ministers in this town and neighbourhood, was held on Good-friday at Chowbent, at the chapel of the Rev. B.

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R. Davis; at which fifteen ministers were present. Mr. William Johns introduced the service, and Mr. Robert Smethurst preached from Acts x, 34, 35. Mr. J. Grundy preached to a numerous audience in the evening. An arrangement was formed by some of the ministers present, for supplying Congleton for a limited time. The number of gentlemen who dined with the ministers, amounted to more than forty.

W. J.

#### *Unitarian Fund.*

We have the pleasure of reporting the Annual Meeting of the above society, which took place on Wednesday, the 20th instant. In no particular did it fall in pleasantness, and, it is hoped, in usefulness, below the preceding anniversaries; in some, it exceeded them all; but as we have been so full in our account of the meeting in former years we shall content ourselves with a brief account.

The religious services of the day were conducted as usual in the chapel, Parliament Court, Artillery Lane, Bishopsgate Street. The Rev. T. Madge, of Norwich, introduced divine worship by prayer and reading the 2d. chap. of the Acts of the Apostles: the 2d prayer was offered up by the Rev. E. Butcher, of Sidmouth: and the Rev. W. Severn, of Hull, preached the Sermon from 2 Cor. ii. 17. *For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.* The preacher made some very judicious observations upon the word of God, distinguishing between the word of God and the history of it, and also upon the several ways by which the word of God is corrupted, as by mingling with it subtle speculations and unauthorised dogmas, and by not laying due stress upon its plain doctrines and moral precepts. He next pointed out the course which it behoves the professors, and particularly the preachers of the gospel, to pursue in relation to their religious duties, shewing how the Apostles and primitive Christians were *in Christ*, and how the same character may belong to modern Christians. Here he was led to consider the present state of Unitarianism, and the exertions of Unitarians, confining himself particularly to the society before him. He pointed out several circumstances in the times favourable to Unitarian efforts, and amongst

them the detachment of men's minds from the habiliments, buildings, and ceremonies, &c. of the established religion, by means of the popular sects, whom he considered as the forerunners of the preachers of the unadulterated gospel, and of whom he predicted, that as they acquired more knowledge they would be more disposed to free inquiry, more candid, and more likely to embrace *the truth as it is in Jesus*. The whole was concluded by an earnest and pathetic invocation of the blessing of heaven.

The congregation was numerous, and a large proportion of it stayed to hear the Report of the Committee.

In the meeting of the society for business, Thomas Hardy, Esq. of Walworth, was in the chair.

The Treasurer made his report of the state of the finances, by which it appeared that the expenditure of the last year had considerably exceeded the income, owing to the several extended missions undertaken during this period—the balance in the Treasurer's hands, and the property vested in Exchequer bills, amounts we are sorry to say, to little more than 40*l.* though we are better pleased that the funds should be now employed, as far as the occasion calls for them, than that they should be treasured up for future emergencies which may never arise, or which may find the society less disposed to active exertion.

The Report of the Committee was next read embracing a great variety of topics, it occupied an hour and a half in the reading. As we shall probably be favoured in an early number with the substance of it, we shall not now attempt an abridgment. It was received by the meeting, and ordered to be published at the discretion of the Committee. One of the principal features of it was the history of the rise of the Unitarian congregation at Reading, and the society resolved that they cordially approved the proceedings of the Committee in this particular, and that they would second, according to their ability, the exertions of their brethren in that place. They also voted the sum of Twenty Pounds towards the Unitarian church now erecting at Glasgow. It was further resolved that every gentleman preaching the annual sermon should be, in virtue of his services, an honorary member of the society; this rule to be retrospective.

The following gentlemen were chosen into office for the year ensuing; viz.

John Christie, Esq.	Treasurer.
Rev Robert Aspland,	Secretary.
Mr. George Cooper,	} Committee.
— David Eaton,	
— John Grice,	
— William Hall,	
— Samuel Hart,	
— Robert Stevens,	} Auditors.
Rev. William Vidler,	
William Frend, Esq.	
Lawrence Rowe, Esq.	

The thanks of the society were voted to the Rev. W. Severn for his sermon; to the Rev. E. Butcher, the preacher elect; to the Rev. R. Wright and the other missionaries; and to the several gentlemen who had served in office the past year. A vote of thanks also passed to the Rev. T. Rees, for the assistance which he has uniformly rendered the Secretary, in conducting the Welsh correspondence. The proceedings of the meeting were marked by unanimity, and closed about four o'clock by resolutions thanking the chairman, and the minister and managers of the chapel. The subscribers and their friends then adjourned to the London Tavern, to a dinner provided by the stewards and committee, on the usual economical plan.

At the dinner, a larger company was assembled than on any preceding occasion. Preparation had been made for 250 persons in the great room; but the influx of visitors was so great that it was found necessary to lay a table in an adjoining room; the guests here afterwards joined the larger party, making the company to consist of upwards of two hundred and seventy persons, who by the arrangements and activity of the stewards were all comfortably accommodated.

John Towill Rutt, Esq. was chosen into the chair, which he had filled at the first annual dinner, and which he had on this occasion been solicited by the Committee to occupy again. To him the meeting was indebted for its spirit and harmony, and useful bearing upon the objects of the society.

The following were some of the sentiments delivered from the chair.

*The King; may his wish be accomplished, that every child in the British empire should be enabled to read the Bible.* This was prefaced by the remark that in

the present circumstances of the personage referred to, it would have been perhaps most respectful to him to have forbore introducing his name into public; unless indeed the King's patronage of Joseph Lancaster had conferred upon him such an honourable distinction as no adversity could render worthless.

*The cause of civil and religious liberty all the world over*

*The Unitarian Fund.*

*May the wisdom of the legislature no longer suffer the Toleration Act to be "abominably intolerant."* This was introduced with an explanation of the wording of it: the phrase within commas was stated to have been used by Lord Sidmouth, in his speech on the rejection of his celebrated and unfortunate (though perhaps not ill-intended) bill; and it was understood that the phrase had been privately explained by the noble speaker in reference to the Unitarians. Some judicious and impressive observations were made on the general subject of the Toleration Act, and of religious liberty.

*The Rev. W. Severn, the preacher, who returned thanks in a very animated strain.*

*The Missionaries of the Unitarian Fund: may they go forth bearing precious seed, and the harvest be abundant.* On this, Messrs. Wright and Bennett addressed the company.

*The memory of Priestley, Lindsey and Wakefield.* This toast, received with silence by the company, was prefaced by some feeling observations. The chairman repeated one remark made by Mr. Sturch (who now sat on his left hand) when he filled the same chair; namely, that we ought rather to rejoice that such men lived, than to lament that they died.

*The Rev. Mr. Lyons, and the Unitarian cause in Scotland.* Mr. L. stated, in returning thanks, which he did with much warmth of feeling, that he considered the Society's the most honourable and important work to which the powers of the human mind could possibly be directed, that he gloried in the object of the institution, which was no other than the promotion of human happiness; and that he felt a growing conviction that this object was practicable and attainable by the means within our reach. This speech

was heard with marked attention by the meeting.

*The Treasurer, John Christie, Esq.* who gave a very interesting representation of the plan and objects of the institution, followed by an urgent recommendation of its support.

*Mr. Friend, and the Unitarian Academy;* which gave occasion to Mr. F. to explain the plan and present state of this institution. The names of several subscribers were in consequence given to the Treasurer of the Fund, who is also Treasurer of the Academy\*.

Mr. Severn next proposed the following, after some pertinent and interesting introductory observations: *The Unitarians of Transylvania, and a speedy communication between them and their British brethren.* In giving it, the chairman stated that he believed the intercourse which was deemed so desirable was about to be opened, through a channel lately discovered.

We can add only the names of the gentlemen, in order, who afterwards addressed the meeting: Mr. Hardy, who proposed to the chair, *Success to the Monthly Repository*: the Secretary, on his health being given: the Rev. W. Vidler, whose name was given, in connection with a wish for the prosperity of the cause at Reading: the Rev. E. Butcher, the preacher elect: Mr. Eaton, for the Committee: Mr. Sturch, on proposing the health of the Chairman, which was received with unusual demonstrations of respect: Mr. Thomas Foster, in connection with the book societies: the Rev. T. Rees, as Secretary of the Christian Tract Society, and Mr. Hennell, on behalf of the Stewards.

As the company was more numerous than on any former occasion, so it contained, we are happy to say, a greater number than we had before seen of country ministers and brethren.

We have but one remark to make in concluding our brief report; namely, that the pleasantness of the meeting is a pledge of its utility, and that the growing interest which the successive

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\* A general meeting of the subscribers and friends to the Unitarian Academy was held, agreeably to advertisement, the next day: the result of the meeting will, we expect, soon appear on our pages.

anniversaries of the Unitarian Fund excite, is the best proof of the approbation of its plan and objects by the Unitarian public.

*Birmingham Auxiliary Bible Society.*

The general annual meeting of the BIRMINGHAM ASSOCIATION for promoting the objects of the BRITISH AND FOREIGN BIBLE SOCIETY, was held at the Royal Hotel, yesterday, when the accounts of the success of the institution were listened to with pleasure, by a numerous auditory of ladies and gentlemen. The chair was taken at twelve o'clock, by the Rev. Mr. Spooner, who opened the business of the day, and was followed by the Revds. E. Burn, Dr. Toulmin, ——— Scott, J. Kentish, Jas. Buddicom, &c. Messrs. Corn, Rock, P. M. James and others, who successively addressed the assembly.—We regret that want of room prevents the possibility of our giving any report of their various interesting and eloquent speeches. The most satisfactory accounts were given of the success of this most excellent institution and the most cheering hopes held forth of its future usefulness. In eight years it was stated the Holy Scriptures have been translated into fifty-four languages, and 300,000 copies have been distributed. 100 Auxiliary Societies have been established, which co-operate with the com-

mon parent in schemes of the greatest and most sublime utility. Several resolutions expressive of the satisfaction of the meeting were put by the alternate speakers of every persuasion, and were carried without a dissentient voice. In short, the most perfect and cordial unanimity prevailed, and all distinctions of parties and opinions seemed to be buried in the general and laudable desire of being instrumental in conferring benefits of the most valuable nature upon the poor and the ignorant.

*Midland Chronicle, April 25th, 1812.*

NOTICES.

THE UNITARIAN TRACT SOCIETY FOR WARWICKSHIRE and the NEIGHBOURING COUNTIES. The annual meeting of this Society will be held, this year, on Wednesday, the 17th of June, at Evesham in Worcestershire: when the Rev. John Fry, of Coseley, will preach. The service to begin at 11 o'clock. A Lecture will be preached on the preceding evening by the Rev. John Kentish of Birmingham.

The Annual Meeting of the SOUTHERN UNITARIAN SOCIETY will this year take place at Chichester on the first of July. The Sermon in the Morning will be preached by the Rev. William Hughes, formerly of London. There will also be service in the evening.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR,

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

With the utmost grief we heard the first account, that the Attorney General had thought it necessary to use the power with which he is, or claims to be invested, in prosecuting a bookseller for publishing a book, written against the peculiar doctrines of Christianity. This grief was increased, by the event of that trial, in which a deaf old man was frequently interrupted by the court, and his defence did not appear to be answered by either his prosecutor or his judge ; and being found guilty by the jury he was, at the instance of the pro-

secutor, committed to prison. It is needless for us to say, how much we abhor the sentiments, which were the objects of this prosecution. Our Lord and master was reviled upon earth, but he did not crush his revilers ; and when his mistaken disciples intreated him to call down fire from heaven to destroy those, who would not acknowledge, like the author of the book in question, his divine mission, far from acceding to such a request, he rebuked them with these emphatic words, ' Ye know not what spirit ye are of.' Sir Vicary Gibbs,



according to the newspapers, has professed himself to be a sincere Christian; but a sincere Christian must bend to the authority of Christ, and though a man should call the Christian religion a fable, its author an impostor, and its teachers designing and interested villains, (as multitudes have done, emperors, kings, princes, priests, the great, the rich, and the learned) the sincere Christian hears the reproaches with sorrow for those, from whose mouth it comes, and does not retort, either by bad language, or what is worse, by penalties, imprisonments, tortures or death. These were the instruments of infidels against Christians: if Christians use these instruments, because they now have power in their hands, we say to them as Christ said to his erring apostles, 'Ye know not what spirit ye are of.'

The bookseller has been brought up for judgment, and put in the affidavits of five respectable persons, as to his character, and he himself stated, that he had no evil intention or design against the public peace, in publishing his book, which he did not conceive to be to the dishonour of God—that he had erroneously believed it to be the right of all persons, to discuss the authenticity of any passages in the holy scriptures—that he was born and bred, and continued in the Church of England, and endeavoured to live in charity with all men—that he was sixty years of age, afflicted with a cough and very infirm, and prayed the mercy of the court, in pity to the errors and infirmities of human judgment.

Mr. Prince Smith addressed the court in a most able manner, in mitigation of punishment, shewing the state of the world under Popish laws against enquiry, and pointing out that the court was the guardian of the morals of the people, not the keeper of their souls: and the enquiry now was, how far the public morals might be injured and the public peace invaded by the dissemination of the principles contained in this book. Great latitude had formerly been allowed in discussing opinions, and at this time there were upwards of forty million's of the king's subjects, who believed Christianity to be a fable, and whose faith was founded on an incarnation eight hundred years older than Moses. He brought instances of divines using a great latitude of enquiry respecting the prophecies, and among them the father of the Lord Chief Justice, allow-

ing the infidel to use his own arms, in his attack upon Christianity. The informations of the Attorney General were properly treated as bars to all free inquiry, and his inconsistency was shewn, by his sanction of the poem of Lucretius, which was an attack against all religion, whereas the book before the court was against only a peculiar mode of it. The Christian charity of the judges was applied to with peculiar energy, for though the arm of the law, grasped at the thunders of heaven, it would be impotent to convince, it was powerful only to destroy. The bookseller was remanded to prison, and ordered to be brought up for judgment in the next week, when he was sentenced to eighteen months imprisonment, and to stand in the pillory.

A circumstance of this kind would naturally produce very little sensation. The object was an individual in an obscure situation, and the higher ranks who entertain the sentiments of Hume, Gibbons, Voltaire, Dupuis, &c. &c. were not likely to intercede for one, who was disseminating their principles in a form not sufficiently refined. But other events, and those of a most melancholy nature, called forth all the public attention. Assassination is a crime, from which the English character turns with abhorrence, yet the instances of it of late have too often grieved our hearts. Private wrongs, real or pretended, have armed the hands of Englishmen, in a manner, which has been long the reproach of the Italians: but in one case the individual gloried in his act, and did not attempt to escape from the hands of justice. In the north, the assassins have, notwithstanding great rewards for their detection, escaped hitherto undiscovered. These wretched men commit murder from revenge, as some of their confederacy have been killed in their outrages against private property, and others have been consigned to the hands of justice. The confederacy is of an abominable nature, waging war against the improvement of machinery, by which their districts have hitherto flourished, and notwithstanding temporary distress it is certain that the chief instigators in the tumultuous proceedings are the least affected by it. Government has sent a very strong military force to protect the immense property employed in manufacture, and a commission has been issued to try the infatuated rioters.

But the assassination, more generally felt from the higher rank of the suffering party, owed its origin to wrongs real or pretended, which were confined entirely to the person, who performed the act, and these grew out of commercial transactions in the Russian empire. A merchant there, by name *Bellingham*, had a dispute relative to his business, which being referred to arbitration was given against him, and it ended in his being thrown into prison. He conceived, that the English ambassador and consul were not sufficiently attentive to his complaints, and he came to England with this idea strong in his mind, impressed deeply by the indignities he had suffered and heightened by a derangement, to which he appears to have been subject. Here he laid his complaints before ministers, members of parliament, and the Bow-street officers, but nowhere obtained that attention, to which he thought himself entitled. Hence he formed the idea of sacrificing a public man to his resentment, with a confused notion of teaching them their duty; and it fell to the lot of the first minister to receive the fatal blow. He was coming into the lobby of the House of Commons, when he received a pistol shot, the ball piercing his heart: and advancing only a step or two he fell, and expired in a few minutes.

Having perpetrated the act, *Bellingham* retired to a seat behind, where he was siezed soon after, with a very unnecessary degree of violence, for he did not betray the slightest wish to escape, nor did he make any resistance. After an examination, in which he confessed the fact, and corrected with great coolness, the evidence of some of the witnesses, he was committed to Newgate, and four days after was brought to his trial. In prison, and at the bar, he manifested the same firmness of mind, rejecting the plea, that had been set up for him of insanity, complaining of the injuries he had sustained in Russia, and of the neglect of government towards him, both at home and abroad, and justifying his act, in which he maintained that there was no peculiar malice against the unhappy object, who fell a victim to the neglect of government in doing justice. The sentence of death he received with the utmost composure, which he retained during the trying interval to the time of execution, which was employed in pious conversation and acts of devotion,

for he was a very serious member of the establishment, and in writing. His fortitude did not forsake him to the last, for previous to his execution, on the third day after his condemnation, just before he stepped on the scaffold, he was examined by the Lord Mayor and Sheriffs, in the presence of a number of persons, before whom he justified the act, and denied the concurrence of any accomplice. He looked upon death as a haven from his troubles, and was launched into eternity, without betraying a symptom of remorse, or losing at any time his fortitude.

Thus were completed the days of this extraordinary character, which manifested powers, that had they been exercised in a good cause, would have called forth all our commiseration, all our praise. It shews how strangely may be combined in the human mind, the feelings of religion and the basest passions of the heart. Little had this unhappy man attended to the precepts of religion. 'Vengeance is mine, and I will repay, saith the Lord:' and how could he reconcile in his pious moments, his conduct with that of our Saviour, under more trying circumstances, whose charge to us to love our enemies, to bless those who persecute us, had been exchanged for the unchristian, and unhallowed passion of revenge. Let the duellist, who in a similar manner sends his adversary to the tribunal of his Creator, reflect upon the danger of giving way unto wrath; and that he frequently has not so much to say in palliation of his crime, as the wretched man, who has expiated his offence by the hand of the executioner.

The sudden death of *Mr. Perceval*, naturally occasioned a very great sensation in all ranks of people, though in some places the news of it was received with joy, as he was looked upon as the author and supporter of these evils, under which the manufacturers were suffering. Yet in his private character, as a father, a husband, and a friend, no one was more sincerely lamented. The House of Commons shewed the sense they entertained of his loss, by a most enormous grant, no less than an annuity of two thousand a year to his widow, a thousand a year to his eldest son during her life, and afterwards two thousand a year during his own life, and fifty thousand pounds to his children. We are at a loss in looking for services, which particularly in the present state of the

country, can justify such a grant. Respectable as he was in private life, he does not appear, in his public character, to have any great claim for public regard. His want of liberality in matters of religion and his participation in the abuses which are as notorious as the sun at noon day, would be a blot upon a character that had the highest claims to respect: but however fit for a subordinate part, he was, as Marquis Wellesley properly observed, totally out of his element in the office of premier.

By the death of Mr. Perceval, an end was put to his administration. A negotiation was entered into with Marquis Wellesley and Mr. Canning to join it, to which they both, with great dignity and propriety, refused to accede, and a vote of the House of Commons frustrated the attempt of the feeble remains of administration to patch up a ministry by themselves, and a few feeble adherents, who were willing to run the risque of managing the state. A motion was made for an address to the Prince to form an efficient administration, which was carried by a majority of four against the ministry; and to this address the Prince returned a gracious answer. At this moment of writing, the arrangements are not completed; but it is expected that Marquis Wellesley will be premier, and Mr. Canning, Lord Holland and Lord Erskine, the latter as lord chancellor, will be received into the cabinet. Earl Moira is said to be intended for Ireland. A vigorous administration is evidently to be formed; and, at any rate, from what we have seen of Lord Wellesley, he is freed from those narrow and bigoted views of toleration which disgraced the Perceval administration.

From this melancholy subject we turn to others, on which, if our limits allowed, we could dilate with great pleasure. The Bible Society has had a meeting very numerous attended, and peers and prelates vied with each other in manifestations of respect for the sacred scriptures and the propriety of diffusing as widely as possible the light of truth. The opposition excited by Dr. Marsh has evidently produced very little effect. The Bible is triumphant; and we hope that it will produce the proper effect on the Prayer-book, by giving to the latter more of consistency with that original, on which its claims to respect are founded. This, however, is the business of

the established sect, and on this its time would be better employed, than in wasting its efforts in vain attempts to prevent the influence of a society, which has the noblest ends in view, the diffusion of the light of the gospel, and the removal or alleviation of party differences.

The Lancasterians have also had a meeting and a dinner, the latter graced by the presence of two Royal Dukes, one in the chair, and a great number of the nobility. Nothing could be more pleasing to a liberal mind than to witness the union of birth, talents and wealth in the promotion of this noble scheme for giving instruction to the lower classes. The Bellians could not find any rational ground for complaint in this meeting; for their exclusive system was treated with great respect, and we cannot but augur well for the country from the rivalry which prevails between the two parties. It will make them both more alert in their respective departments, and the established sect will probably soon discover the folly of adhering to the system they have laid down, of attending so much to human formularies, particularly that catechism of their's, which is unfit for the education of children as it is unintelligible to the learned.

The established sect patronises the system of Bell against that of Lancaster; but something was wanting to oppose to the Bible Society. This defect is now to be supplied by a Prayer-book and Homily Society. When we read the advertisement for this meeting, we almost were led to think it intended as a banter upon the establishment; but the signature of a very respectable clergyman prevented us from looking upon it in that light; and in our next we shall probably have to announce some of their proceedings. An extensive circulation of the Book of Homilies will tend to shew the state of religious opinion at the time of what is called the Reformation, or what ought rather to be called the separation from the sect of Rome: for it must never be forgotten, that in the main articles of faith, and in the three creeds, the two sects agree, and both stand equally in need of reformation.

An event in a minor sect must not pass unnoticed. A very respectable member of the Quakers has been disowned by his body for being an Unitarian, that is, for holding the opinions, for which

William Penn, the glory of the sect, suffered persecution, and which he has so nobly vindicated in his work, entitled, *The Sandy Foundation Shaken*. How the Quakers can permit this book to have a place in their publications, and at the same time disown a member for being a Unitarian, we cannot reconcile to their principles. Where have they formed their new creed? Whence have they derived an attachment to that Trinity, which William Penn has exposed in the strongest terms, and by the strongest scriptural arguments? This disownment is made by a single meeting, and remains to be confirmed by the general body, and we trust that the aggrieved party will bring his cause before that body, that both they and the world at large may know the principles of their religion. When we read the work of William Penn, and know the attachment of the Quakers to him, we were at a loss to find any justification for this meeting, and we cannot but consider this disownment as the disownment of William Penn, and not merely of the individual member, who has been the object of this strange proceeding. It remains for the body at large to determine, whether they will adhere to the new-fangled heresy, or abide by the scriptural refutation so ably laid down by their great founder.

The Dissenting Ministers about London have not been inactive. They have nobly taken up the cause of religious liberty, and presented petitions to both houses of Parliament in its support. This measure was carried in a very large meeting of the three denominations, and we augur well from their efforts. No objection was made to the principle of the petitions; a slight difference of opinion prevailed as to the time; but surely no time could be better than this, when such noble declarations, in favour of liberty of conscience, have been made

in both houses, and the bigots have been so completely defeated in argument.

Abroad, the chief feature is the journey of Buonaparte from Paris to join his armies on the Vistula. The Russians are prepared to receive him, and by our next, some important news of this grand conflict may be expected. The great conqueror naturally looks for success to the number and excellence of his troops, and apparently little hopes can be entertained of a vigorous resistance from a feeble monarch and a feeble administration. To what new events this will lead time must discover. The diet is sitting in Sweden, and the three courts of London, Stockholm and Petersburg, are approaching to a coalition.

In Spain, nothing important has occurred. At Cadiz a grand feast has been given by the Spanish to the British army, but this had no effect on the French, encamped within hearing of their rejoicings. The integrity of the Spanish monarchy, which we have agreed to maintain, has received a sad blow by the constitution of Venezuela, which has reason to boast of its liberal views respecting civil liberty: but we are sorry to see, that it is so little enlightened on the subject of religion. The Romish sect is declared to be not only predominant but the only one to be allowed in the new government.

The United States of America hold a menacing posture, yet still we are in hopes, that we shall not come to blows with each other. The change of administration will probably lead to a change of measures, and to a revival of trade between the two countries. This would seem to be a measure worthy of the statesman, to whom the reins of government are likely to be confided; and if he secures this object, he will commence his course with justly deserved popularity.

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#### ERRATUM.

P. 233, line 10, from the bottom, for *Banker* read *Bankrupt*.