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HISTORY AND BIOGRAPHY.

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*Historical Account of the Warrington Academy.*

Newcastle, Dec. 20, 1812.

SIR,

I now at length enter on the fulfilment of my promise (M. Repos. vol. v. p. 429.) to furnish you with some account of the Warrington Academy, from its first establishment in 1757, to its dissolution in 1783. If I had been aware of the difficulties which I should have had to encounter in clearing up various circumstances connected with its early history, I might not, perhaps, have been so forward in offering my services, to pay the best tribute in my power to the memory of my *alma mater*. But when it is considered that more than half a century has elapsed, since many important particulars connected with its history occurred, that all the persons engaged in its direction have, for several years, been dead, and that very few remain of those who were students during its more early periods, your readers, I trust, will excuse any imperfections which may appear in the following historical sketch.

The period between the years 1750 and 1754, was experienced by the Protestant Dissenters, in the North of England, more especi-

ally, as particularly critical in respect to their interests as a religious body, which had, from the first separation of the Nonconformists from the Church of England, been served by ministers respectable both for character and learning. The race of ministers who had been bred in the seminaries of Frankland, Sheffield, Benyon, Coningham, Dixon, Jollie, Owen, were fast retiring from the stage, while the failure, one after another, of the academical institutions which had succeeded those above-enumerated, and on which the northern congregations had rested their dependance for the supply of vacancies as they occurred, created a general and reasonable alarm. Dr. Doddridge's death, in 1750, had caused a removal of the Northampton academy to Daventry, where the talents of the new tutor, Dr. Ashworth, were not, as yet at least, appreciated as they probably deserved: the death of Dr. Rotheram, in 1751, had been followed (as has been seen, vol. v. p. 218) by the entire dissolution of the academy at Kendal, and that of Dr. Latham, at Findern, near Derby, in 1754, brought to a close an institution to which the Protestant Dissenters

had been indebted for a considerable proportion of their most respectable ministers.

In this alarming state of the dissenting interest in the North of England, the public-spirited activity of Mr. John Seddon, then a young and highly popular minister at Warrington (see *M. R.* vol. v. p. 428.) succeeded in stimulating the principal merchants and others in Manchester, Liverpool, Birmingham, Warrington and other places, to attempt the establishment of an academical institution, which should "unite as far as was possible, the advantages of the public and more private method of education;" should be calculated at once, for the education of ministers, on the principle of their being "free to follow the dictates of their own judgments, in their enquiries after truth, without any undue bias imposed on their understandings;" and, at the same time, "to give some knowledge to those who were to be engaged in commercial life, as well as in the learned professions, in the more useful branches of literature, and to lead them to an early acquaintance with, and just concern for the true principles of religion and liberty, of which principles they must, in future life, be the supporters."—Accordingly, the annual sum of 217*l.* having been engaged for, through Mr. Seddon's instigation chiefly, at the above-mentioned four places, proposals were circulated from Manchester, by nine of the principal Dissenters there, "for establishing a public academy, in or near Warrington, to be under the management of a President, Vice-President, Treasurer, Secretary, and Committee of twelve, who

should elect tutors, of known ability and good character, in theology, moral philosophy, including logic and metaphysics, natural philosophy, including the mathematics, and in the languages and polite literature; form a proper system of rules and orders for the government and discipline of the students; and to conduct the institution, though intended to be open to all persons, with a particular view to the encouragement of young persons designed for the ministry, especially to such as may want assistance to defray the expense of their education."

On the 30th of June, 1757, the first General Meeting of Subscribers (the subscriptions amounting to 469*l.* annually) was held at Warrington; when the Right Hon. Hugh Lord Willoughby of Parham, was elected President, John Lees, Esq. of Manchester, Vice-president, Arthur Heywood, Esq. of Liverpool, Treasurer, and the Rev. John Seddon, of Warrington, Secretary; and the Rev. John Taylor, D. D. of Norwich, was elected Tutor in Divinity, the Rev. John Holt, of Kirkdale, near Liverpool, Tutor, in the Mathematics and Natural Philosophy, and Mr. Samuel Dyer, of London, Tutor in the Languages and Belles Lettres; at a salary of 100*l.* to each, besides a fee of 2*l.* 2*s.* from the several students who should attend their respective Lectures; except the divinity students on the foundation, who were exempted from paying any fees.

Dr. Taylor, whose great merits as a scriptural theologian are known and acknowledged, even by his keenest adversaries, accepted the invitation; and, impressed with an earnest desire to serve the cause

of religious truth, quitted one of the most respectable situations as a minister among the Dissenters, amidst whom, besides, he had established the most eligible family connections, to commence, at so advanced a period of his life, so laborious an office as that of a tutor in theology. And the society assembling in the Octagon, at Norwich, with great generosity and public-spirit; not only concurred in this mutual sacrifice, but, many of them, very liberally contributed to the funds of the institution.

Of Dr. Taylor, a tolerably correct life is published in the Universal Theological Magazine, for July, 1804, (vol. ii. p. 1.) which being a publication in the hands of many readers of the Repository, I have the less need to enlarge in this place. It appears that he was born at Lancaster, in 1694, that he studied under Dr. Dixon, at Whitehaven, and settled in 1715, at Kirkstead, in Lincolnshire\*; the salary enjoyed at which place, (which, in a letter published in the same vol. p. 131, he represents as a little country village, out of the sight or hearing of any thing that is vicious,) being small he kept a boarding-school. Here he probably laid in that fund of solid learning, from which he afterwards drew so liberally, for the promotion of scriptural knowledge. His views of particular disputed points were, as yet, probably, different

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\* Some curious circumstances are said to have lately occurred here, respecting the right of the Dissenters to occupy the church, which perhaps some of your Lincolnshire correspondents could lay before your readers. [See vol. vii. p. 757.]

from what they afterwards were, though this is by no means certain, from his recommending Pool's Annotations, and expressing his purpose of abridging Matthew Henry; a work which would have been, and would still be, very useful. His first actual publication was his masterly Defence of the Common Rights of Christians, prefixed to the case of a Mr. Rawson, who was excluded from communion by Mr. Sloss, of Nottingham, for asserting the Unity of God. In 1733, he removed to Norwich, and in 1740 published his Scripture-Doctrine of Original Sin, which soon was warmly attacked by Dr. Watts, Dr. Jennings and Mr. Wesley, and ably defended by the author, in his Supplement published in 1741. In 1745, appeared his Paraphrase on the Apostolic Writings, in which are many valuable remarks, though it also contains some theories which have been considered as fanciful, particularly his idea of a two-fold sense of the word Justification; which probably led Dr. Priestley to find so little satisfaction in its perusal: besides many smaller pieces, among which his Scripture Doctrine of Atonement, is an ingenious attempt to construct a scheme which shall be consistent with the moral perfections of the Father of Mercies, and at the same time, enable a man to use the language of reputed orthodoxy. Like all such half measures, however, it is generally allowed to have failed of its object. In 1754, came out his great work, a Hebrew Concordance, in two large folio volumes, for which the University of Glasgow conferred upon

him the honorary degree of D. D. His subsequent publications will be noticed in the next communication, in which an attempt will be made to describe his mode of conducting the theological studies of his pupils, so far as it can now be discovered.

Of Mr. Holt the present writer has been able to discover very little. He is said to have been, for some time, a minister at or near Lancaster; but for a considerable period previous to his settlement, he had kept a large mathematical and commercial school at Kirkdale, near Liverpool. A number of the merchants of the last age both in Liverpool and Manchester, were educated by him. He continued to hold the place of Mathematical Tutor till his death, in 1772, and during the earlier periods of the academy, had a considerable number, and always some of the students, boarded with him. He is represented by his pupils, as having been very much master of his subject, but that, from a hesitating and embarrassed manner, he failed of making it interesting to his pupils. He was very exact in hearing them demonstrate their propositions, and in examining their algebraic calculations, but if any difficulty occurred, he was not ready at illustration. On these accounts, his department does not appear to have been popular, and several instances occur in the minutes of the Trustees' meetings, of interferences, sometimes rather impertinent ones, with regard to his management of his classes. In his experiments in natural philosophy, he is said to have been accurate and successful, clear in his illustration of the principles to be

deduced from them, and ready to answer questions that were proposed, and to solve difficulties that were started.

Mr. Dyer, who had been proposed by Mr. Holland, his fellow-student at Northampton, and warmly recommended by Drs. Avery, Ward, Benson and Chandler, declined the invitation to become the Tutor in the Classics and Polite Literature. And if the account given of him in the Life of Johnson, by Sir John Hawkins, is not a very exaggerated picture, (it is evidently a little tinctured both with political and religious bigotry,) it was happy for the institution that he did not accept it. If there had not been too good grounds for many of Sir John's representations, it is probable that some of his more intimate friends would have vindicated his character: but if it is only a tolerably correct statement, it holds out a very instructive lesson to young men of talents and learning of the great importance of decidedly choosing, and then resolutely and actively pursuing, some one useful course of life, and the fatal effects of suffering the spirit of indecision to grow into a habit. This danger is particularly incident to young men who, like Mr. Dyer, possess some original independent property, which they are apt to imagine sets them above the necessity of active exertion, which they will soon find is the only road to usefulness and respectability.

To supply Mr. Dyer's place, Mr. Scott, of Ipswich, (well known by his translation of Job and his Lyric Poems,) was recommended by the friends of the institution at Norwich, Mr. Joseph Priest,

ley\* by Dr. Benson, and Mr. Aikin,† of Kibworth, by Messrs. Orton, Clarke and others. Though each of these gentlemen was eminently qualified, the choice happily fell upon Mr. (afterwards Dr.) Aikin, whose great and important services to the institution, both in the classical and mathematical departments, in the dignified excellence of his all-accomplished character, and particularly in his whole demeanour to his pupils, whom he uniformly treated (as Dr. Priestley has well observed) “with the ease of a friend, and the affection of a father,” demand

a more extended tribute of grateful respect, which it will be the honour and happiness of the writer, in a future number, according to his best ability to pay.

In the mean time, the Trustees proceeded to engage houses for the Tutors, and rooms for a common-hall and library, and the academy opened, on the 20th of October, 1757, under the direction of Dr. Taylor and Mr. Holt; the highly respectable name of Thomas Percival standing first on the list of students.

[To be continued.]

## EXTRACTS FROM NEW PUBLICATIONS.

*Sketch of the Practice of the Royal Touch in England, or a historical Essay on the memorable Empiricism of our English Sovereigns, from Edward the Confessor to George the First.*

[From “The History of Lynn,” in 2 vols. 8vo. By William Richards, M. A. 1812. 1l. 11s. 6d.—Section IX.—It falls not within our province to review topographical works, but these volumes contain so much interesting miscellaneous and theological matter, that we cannot forbear recommending them to our readers; which, perhaps, we shall do most effectually by presenting them with the following extract of a curious morsel of history.—ED.]

It is generally agreed that this

\* The following passage in Mr. Seddon's Letter to Dr. Benson, declining his recommendation of Mr. Priestley, is illustrative of the idea which his friends had formed of this extraordinary man,—“The Trustees are sensible how desirable it is that their intended tutor should have a steady attachment to the principles of civil and religious liberty, of an active lively disposition, equal to so laborious

notable practice, which appears to have been long deemed as a

an employment, and of application that would promise a future improvement; at the same time, they are not without some apprehension of his being thought too young to sustain the character of a tutor, that the subscribers, in general, might expect a person rather more advanced in years, and, if not more perfectly acquainted in the several parts of learning, yet more known in the world, and longer experienced in life and manners. They are informed, too, that he has some hesitation and interruption in his manner of speaking: whether it be so considerable as to be worthy of any regard, or how far it might be likely to have an unfortunate effect in forming the voice and manner of the students, they are not able to judge.”

† The following passage in Mr. Seddon's letter to Mr. Aikin is curious, as shewing what an alteration in the state of the county of Lancaster, must have taken place in so short a time. Giving directions for his journey, (March 11, 1758,) he says, “You will do well to come prepared for riding, for you will not meet with any carriages at Stockport, nor are the roads to Warrington from thence proper for them.”

branch of the royal prerogative, began in this kingdom with, or in the person of Edward the Confessor.\* Some however seem to think it to have existed in France at an earlier period: if so, Edward, who had long lived in that country, and appeared very partial to it, and fond of French fashions, might take the hint from thence, and introduce it here upon his accession to the throne, which he might easily manage by the help of the monks, with whom he was so great a favourite.

*Clovis*, and *Robert* of sainted memory, are named among the early French sovereigns who successfully practiced the royal touch, and were greatly admired and venerated by their subjects on that account. In the reign of *Philip* the first, the virtue is supposed to have been somehow lost, but happily revived again with undiminished splendour in that of *Lewis the Fat*, after which it seems to have long and regularly continued. *Francis I.*† and *Henry IV.* are represented as eminent practitioners; how it was with the succeeding monarchs, descended from the latter, we are not informed. No particular attention appears to have been paid to it yet by the emperor *Napoleon*. What he

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\* "*Ailred* as well as *Malmstury* observes, that the Confessor cured a young married woman, reduced by the evil to a deplorable condition, by stroking the place affected with his hand; upon which she grew sensibly better, the humour dispersed, the scar wore off, and in a week's time the cure was perfected !!!"—*Carte* 1, 357.

† That *Francis* touched for the evil is said to be averred by *Servetus*, in his 1st edition of *Ptolemy's Geography*. Of its success, indeed, we are told that he appeared far from being a believer.

may think proper to do hereafter, no tongue can tell. Whether he possesses this power or not, it is certain that he possesses some other powers in as great a degree, at least, as any of his royal or imperial predecessors.

But this miraculous gift of healing did not, it seems, belong exclusively to the kings of France and England\*. The earls, or princes of the house of Hapsburg also, are reported to have had it in no scanty measure. They cured the strumous, or scrofulous, it is said, by giving them drink, and the stammerers by kissing them. But the kings of Hungary seem to have exceeded all; for we are told that they *could* cure, not only the king's evil, but all disorders occasioned by poison, the bite of a viper, or any other venomous animal. "Mr. *Bel*, who tells us this, observes (what is as remarkable as the account itself) that he cannot find in history, that these Hungarian kings ever exercised this wonderful power."† More shame for them, the unfeeling wretches! if they possessed it.

"The case was otherwise with the royal doctors of France and England, who have not been so shy of exerting this power, or

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\* Nor does it appear that it belonged exclusively to certain *Christian* potentates; for long before there were any such, it had been ascribed to the pagan emperors, *Vespasian* and *Hadrian*, who are said by their touch, to have restored sight to the blind; and the fact seems as well established as any of the accounts of cures effected by the touch of our *Christian* and *English* monarchs.

† See *Occasional Thoughts on the Power of curing the king's evil, ascribed to the kings of England*—superadded to *Werenfel's Dissertation upon superstition in natural things*. Lond. 1748.

rather, of practising this quackery. Some French writers (says Carte) ascribe this gift of healing to the king's devotion towards the relics of St. Marculf, in the Church of Corbigny, in Champagne, to which the kings of France, immediately after their coronation at Rheims, used to go in solemn procession: and it must be owned there was formerly a great veneration paid to this saint in England. It was in memory of him that a room in the palace of Westminster, frequently mentioned in the rolls of Parliament, was called the chamber of St. Marculf; being probably the place where our kings touched for the evil. It is now (our historian adds) called the painted chamber: and though the name of that saint hath been long forgot in this nation, yet the sanative virtue of our kings still continues."\*

Of the most noted among our sovereigns, as practitioners in this healing art, the following is thought a pretty complete list. Nothing seems to be known in this way of Harold II. or yet of the four succeeding princes; but that Henry II. practised very successfully, is said to be attested by Petrus Blesensis, who had been his chaplain.† It seems highly probable that Henry III. likewise was often applied to, and successfully practised in the same way, as John of Geddesden, a

physician, who is said to live about that time, advises a scrofulous patient, after his remedies had proved ineffectual, to apply to the king for a cure: for which he has been much blamed, and seemingly not without reason, as, in case he deemed the royal touch a certain cure or remedy, he ought to have sent the patient to the king at first, without troubling him with operation and medicine.\*

Henry's great son, Edward I. also appears to have been no mean master of this same art; and so, probably, might be his son, Edward II. though otherwise no great conjurer; but as to his son, Edward III. few, if any seem to have gone beyond him in this sanative employment. *Bradwardine*, who attended him in his wars, and whose counsel is said to have contributed to his success, gives a pompous advertisement, in his book *De Causa Dei*, of the wonderful cures wrought by that prince. *F. le Brun*, however, pays no regard to this. He looks upon it as a crafty stratagem, and says, he does not doubt but that Edward's pretensions to the crown of France, excited his zeal to touch those who were diseased; which is not unlikely, princes often, when nothing but politics lie at the bottom, chusing to make religion to swim on the top.† Edward's grandson, Richard II. cannot be supposed to drop or lay aside a practice for which his grandfather and immediate predecessor on the throne had been so celebrated. Nor is it at all likely that his successors, of the rival house of Lancaster, should

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\* Carte, i. 357.

† Carte adds, that Archbishop *Bradwardine*, Lord Chancellor *Fortescue*, and other grave authors, give the like testimony in behalf of the cure, as well as the practice, by that prince's successors: — [Richard I. John, Henry III. and the three Edwards, we may suppose.] Carte, as before.

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\* *Occasional Thoughts*, as before, 58.  
† *Ibid.*

discontinue this practice, as that might have been construed to imply a consciousness of inferiority to the princes of the other house, or something like a defect in their own title to the crown.

Least of all is it to be supposed that this practice should be dropt or neglected afterwards, on the restoration of the York line, in the person of *Edward IV.* who would naturally take care to exercise every prerogative or power supposed to have belonged to his ancestors, and which had any way contributed to their popularity, consequence, or celebrity. This monarch, though of a far less religious or devout cast than his immediate predecessor *Henry VI.* might not on that account be the less qualified to work these miracles, any more than *Charles II.* afterwards; who, though by his clerical subjects denominated *most religious*, was yet certainly, in fact, one of the *most irreligious* and profligate wretches that ever wore a crown; nevertheless, he unquestionably practised the *royal touch*, as extensively, effectually and successfully as any one whatever, in the whole list of our crowned, or kingly practitioners. And why not?—as the extraordinary gift, supernatural virtue, or miraculous power, belonged entirely, it seems, to his regal quality or dignity;\* and had nothing at

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\* Though some, perhaps, would choose to ascribe that gift, virtue, or power, rather to the *throne*, as the *infallibility of the pope* has, by one of our old satirists, been ascribed to the *papal chair*, in some such lines as the following:—

If the devil himself should get there,  
Although he be full of all evil,  
Yet such is the virtue in Peter's old  
chair,  
He would be an infallible devil.

all, apparently, to do with his personal or moral character.

*Richard III.* also, after he ascended the throne, may be supposed to possess as much of this supernatural and sanative virtue (whatever may be said of the other virtues) as any one of his predecessors or successors; and as it was evidently his interest to omit no popular observance, and to avail himself of whatever had a tendency to excite or gain the admiration of the people, and reconcile them to his government, we may be sure he would not fail to follow, with spirit, the practice in question; and so, by a copious display of its sanative virtue, compensate, in some sort, or degree, for the absence of virtues of another description. There is therefore abundant reason for setting him down among our royal miracle-workers.

None of all these princes appear to have made a greater figure, or to have proceeded with more parade, solemnity and success, in this royal business or occupation than *Henry VII.*—This politic prince, whatever right he might have to the crown, had probably as good a right as any one to try his hand at this notable and wonder-working operation, the effect or fame of which he knew full well how to manage profitably and turn to the best account. He accordingly set about it in good earnest; and in order, as may be supposed, to give the process the most striking, sacred, and solemn appearance, and increase its effect, he had a new form, or office, composed and introduced for the purpose.† The project answered;

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\* *Occasional Thoughts*, as before, p. 60.—Also, *New Ann. Reg.* 13, [186.]  
—It does not appear who, among *Henry's*



and his success in this practice is said to have been very consider-

able. This prince would also sometimes take upon him to con-

bishops or ecclesiastics, drew up this new office for his use: but we find that it went in the manner and form following:—*First, the King kneeling, shall say, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And as soon as he hath said that, he shall say, Give the blessing. The chaplain kneeling before the king, and having a stole about his neck, shall answer and say, "The Lord be in your heart and in your lips, to confess all your sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Or else he shall say, "Christ hear us In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then by and by the king shall say, "I confess to God, to the blessed virgin Mary, to all the saints, and to you, that I have sinned in thought, word and deed, through my fault: I pray holy Mary and all the saints of God to pray for me." The chaplain shall answer and say, "Almighty God have mercy on you, and pardon you all your sins, deliver you from all evil, and confirm you in good, and bring you to everlasting life. Amen. "The almighty and merciful Lord grant you absolution and remission of all your sins, time for repentance and amendment of life, with the grace and comfort of his holy spirit. Amen." This done the chaplain shall say, The Lord be with you. The king shall answer, And with thy spirit. The chaplain, Part of the Gospel according to St. Mark. The king shall answer, Glory to thee O Lord. The chaplain reads the Gospel, "Last he appeared to those eleven as they sat at the table: and he exprobrated their incredulity and hardness of heart, because they did not believe them that had seen him risen again. And he said them: going into the whole world, preach the gospel to all creatures. He that believeth and is baptised, shall be saved: but he that believeth not shall be condemned. And them that believe these signs shall follow: in my name shall they cast out devils, they shall speak with new tongues. Serpents shall they take up, and if they drink any deadly thing it shall not hurt them; they shall impose hands upon the sick and they shall be whole." Which last clause, (They shall impose, &c.) the chaplain repeats as long as the king is handling*

*the sick person. And in the time of repeating the aforesaid words, (they shall impose, &c.) the clerk of the closet shall kneel before the king, having the sick person on the right hand; and the sick person shall also kneel before the king: and the king shall lay his hand upon the sore of the sick person. This done the chaplain shall make an end of the gospel. "And so our Lord Jesus, after he spake unto them, was assumed into heaven and sate on the right hand of God. But they going forth, preached every where; our Lord working withal, and confirming the word with signs which followed. Whilst this is reading, the chirurgeon shall lead away the sick person from the king. And after the gospel the chaplain shall say, The Lord be with you. The king shall answer, And with thy spirit. The chaplain, The beginning of the Gospel according to St. John. The king, Glory to thee O Lord. The chaplain then shall say the Gospel following, [i. e. the first words of John's Gospel, ending at verse 5th.] It was the true light which lighteneth every man that cometh into this world. Which last clause (It was the true light, &c.) shall be repeated so long as the king shall be crossing the sore of the sick person, with an angel of gold noble, and the sick person to have the same angel hang'd about his neck, and to wear it until he be full whole. This done the chirurgeon shall lead away the sick person as he did before, and then the chaplain shall make an end of the gospel [i. e. read on from verse 9th, where he left off before, to the end of verse 14]. Then the chaplain shall say, The Lord's name be praised. The king shall answer, Now and for ever. Then shall the chaplain say this collect following, praying for the sick person or persons: O Lord hear my prayer. The King shall answer, And let my cry come unto thee. The chaplain, Let us pray. "Almighty and everlasting God, the eternal health of them that believe; graciously hear us for thy servants for whom we implore the aid of thy mercy, that their health being restored to them, they may give thee thanks in thy church, through Christ our Lord. Amen."*

*This prayer following is to be said secretly, after the sick persons be departed from the King, at his pleasure.—"Almighty God, Ruler and Lord, by whose*

vert heretics; and he would even give them money to facilitate their conversion;\* which was certainly no ill-adapted device, or unpromising expedient: and it is the more remarkable, as his ma-

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goodness the blind see, the deaf hear, the dumb speak, the lame walk, the lepers are cleansed, and all sick persons are healed of their infirmities: by whom also alone the gift of healing is given to mankind, and so great a grace, through thine unspeakable goodness towards this realm, is granted unto the kings thereof, that by the sole imposition of their hands, a most grievous and filthy disease should be cured: mercifully grant that we may give thee thanks therefore, and for this thy singular benefit conferred on us, not to ourselves, but to thy name let us daily give glory; and let us always so exercise ourselves in piety, that we may labour not only diligently to conserve, but every day more and more to encrease thy grace bestowed upon us: and grant that on whose bodies soever we have imposed hands in thy name, through this thy virtue working in them, and through our ministry, may be restored to their former health, and being confirmed therein, may perpetually with us give thanks to thee the chief physician and healer of all diseases; and that henceforth they may so lead their lives, as not their bodies only from sickness, but their souls also from sin may be perfectly purged and cured: through our Lord Jesus Christ thy son, who liveth and reigneth with thee in the unity of the Holy Ghost, God world without end. Amen."

The reader will readily perceive that the above office, or formulary was entirely of *popish* manufacture; the king and whole nation being then *Papists*; but it probably differed not much, if at all, from those used afterwards by our *Protestant* princes, except in the article of invoking the *Virgin Mary* and the *saints*; in which also consists, seemingly, the chief difference between the *Romish* and *English Liturgies*: in other respects the resemblance is great and striking; which is not much to be wondered at, as the model of the latter is pretty well known to have been taken from the former.

\* Seward's Anecdotes, i. 38.

esty was himself so great a lover of money, and appears to have been so exceedingly close-fisted on other occasions. We may therefore be very sure that the conversion of heretics was of the highest importance in Henry's estimation, and what lay very near to his royal heart. This monarch also, with his queen and eldest son, visited the town of Lynn, where he very probably exercised the *royal touch*, as scrofulous patients may be supposed to have been then, as they are now, very numerous here, all of whom, as well as the rest of the inhabitants, would not fail to give full credit to his majesty's ability to remove the malady and restore the patients to perfect health; and, of course, would be anxious to apply to him, which he would not be likely to discourage. As to *heretics*, there might be then none of them here for him to try his royal hand at their conversion.

His son and high spirited successor, *Henry VIII.* would doubtless be careful to continue the practice of all the rites and ceremonies appertaining to the royal function, which had been handed down to him from his father: and there is every reason to believe that the operation in question would not be forgotten or omitted, were it only to be even with his neighbour and rival, *Francis I.* who certainly performed it, and would not be likely to be suffered or allowed to go beyond him on such an occasion. Henry therefore may be safely set down among our said royal practitioners, and even among the most able and powerful of them all. But the *King's evil* was not the only evil in whose cure or removal he was

particularly concerned:—he was no less concerned in the cure or removal of the *Pope's evil*, another dreadful malady, which had long and grievously afflicted most of the good people of this country, and which was generally deemed incurable, till he took it in hand. All the world know how powerfully and effectually *his royal touch* operated on that occasion.—It

seems he had also the reputation of being endowed with extraordinary gifts for the cure or prevention of the *cramp*; and we find that he distinguished himself by the consecration of *cramp rings*, which Stephen Gardiner says were much esteemed every where, and often sought for.\* So very eminent was Henry among our royal doctors and miracle-mongers.

(*To be continued.*)

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## MISCELLANEOUS COMMUNICATIONS.

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*Essay on the Infinity of Creation.*  
Nov. 27th, 1812.

Though *the unbounded extent of the Divine works* be rather a philosophical than a theological subject, it is not, however, an uninteresting and useless speculation: and, though it rest upon *probable evidence*, without admitting of strict *demonstration*, we may give no irrational assent to the arguments for this doctrine.

The proposition of which I shall attempt the illustration, and, as far as possible the proof, is, that creation has no limits conceivable by the human understanding and imagination. What orders of beings inhabit other planets and systems, what are their structure, powers and employments, I pretend not to explain.

There are four considerations on which I shall insist,—the infinity of the Divine attributes—the extreme difficulty, not to say the impossibility of supposing that *space* is either bounded or unoccupied—the construction and appearances of the heavens—and certain analogies discoverable in na-

Power, wisdom and benevolence

are the grand attributes of God, and we justly ascribe them to him without measure and imperfection. From reason and revelation we further derive a persuasion of the supreme excellence of his moral character: hence we gain the belief that he is good in the highest sense of the expression, that he is disposed to produce the greatest sum of happiness, and to produce it in the best and most effectual manner.

Shall we assert then that the attributes of the Deity are *infinite*, but that the effects of them are, nevertheless *finite*? Can we place limits to the one, I mean when they are regarded collectively, not individually, while we maintain that none are assignable to the other? Let us suppose that an inferior being has both the inclination and the capacity to create a given quantity of happiness within his sphere: what can restrain him from creating it? By the conditions of the statement he has no defect of either will or power.—But if this reasoning be of any weight, how far more forcibly may

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\* *Occasional Thoughts*, as before, p. 61.

we apply it to him who is absolutely perfect! Is he omnipotent? Nothing can obstruct the boundless extent of his operations. Is he unerringly wise? He knows how to attain every object which he has in view. Is he infinitely good? He cannot meditate the production of a limited sum of happiness, while the greatest is equally within his power and, as the very words *infinite goodness* imply, equally his desire.

However naturally and commonly we err in entertaining low thoughts of the Supreme Being, we cannot, on the other hand, form too elevated ideas of his perfections and operations; though when we conceive of the universe as bounded, even while we extend it in fancy, to a considerable degree, it still bears no adequate proportion to its Divine Cause.

If a man direct his eyes from any spot upon the earth to a given object, and remark that between himself and this object there is a portion of air or land or water, he acquires hence the idea of *space*: nor can he easily regard space as bounded. Now, for a moment, let him imagine that the universe is limited, and let him place himself on its confines. In this case, I believe, the thought would instantly occur to him, that *all beyond* is a dark, indeed, but a real void, unoccupied by bodies, yet capable of containing bodies. And can a devout and benevolent mind be satisfied with the conclusion, that such an immense vacuity has been left by the great Creator, that there is so vast and untenanted a waste in the possession of the Sovereign proprietor? How far more rational and elevating is the conviction

that the boundless regions of space are peopled by an innumerable multitude and variety of beings, percipient, intellectual and moral, each fitted to share in the bounty, each fulfilling the sublime purposes, and exhibiting, in different ways, the glory of its Maker!

Let us next inquire, what are the planets which revolve around the sun as their common centre? What those stars and clusters of stars, which the eye discerns in the heavens, on a cloudless night? Sound philosophy rejects the notion that they shine and glitter, merely for the entertainment or the accommodation of mankind.

Compared with some of the planets belonging to our system, what are the bulk and circumference of this globe? What, indeed, is the system itself, when contrasted with that number ("a number," perhaps, "which no man can reckon,") of stars which are justly thought to be other suns, and to make parts of other systems? Reasoning from what falls within the sphere of our discoveries and observation, together with what is known of the Divine omnipotence and goodness, is there no probability, that most of these glorious luminaries are the mansions of different classes of creatures, whose structure and constitution are severally adapted to their respective situations?

Large as is the catalogue of stars and constellations, which are perceptible by the naked eye, our sight, when it has not the assistance of art, reaches only to a small proportion of the number. But when we learn that one hundred and sixteen thousand pass through the view of a telescope of moderate dimensions, in a quarter of an

hour, when we further know that every improvement in glasses enables us to discover stars not seen before, when it is found that the tract in the firmament, which bears the name of *the Milky Way*, is, in truth, a most extensive bed of many millions of stars, of various sizes, among which our sun, it would seem, ought to be ranked, and when it appears that there are other *milky ways* scattered through the expanse of the heavens, together with collections of stars, beyond the capacity of any man to count, variously disposed and formed, and separated from each other by considerable intervals, we must, assuredly, deem it improbable that these globes are uninhabited, and must entertain nobler and juster sentiments of the extent and magnificence of the universe.

We perceive numerous classes of creatures, in regular descent, below us: Nature, so abounds with life as to render it difficult of belief that a single particle of matter, wherever it is found, contains not sentient beings; and though it be fair to conclude that the like gradation takes place upward, and from the human race even to the Supreme Intelligence, yet mankind evidently stand at the head of the globe that we inhabit.

Now, since the distance must ever be infinite between the Creator and the creature, we may infer that, for the display of this infinitely rising superiority, an immense number and variety of worlds were to be produced. Nor is the difficulty greater of conceiving that the works of God are unlimited, than of conceiving thus of his perfections: nor is it less easy for such a Being to form in-

numerable worlds, than to form numberless varieties of plants and flowers.

I may add that the idea of an universe infinitely extended indeed but all the parts of which have a mutual connection, are subservient to one sublime end and are governed with perfect facility and rectitude, by one ruling mind, is far sublimer and more rational than that of a vast yet limited universe, of which the parts are few and unrelated.

In Mr. Addison's opinion upon this subject, there is an apparent, if not a real inconsistency: "There is no question," says he, "but *the universe has certain bounds set to it*; but when we consider that it is the work of infinite power, prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?"\* He seems to have felt the strength of the evidence, and yet to have been afraid of the conclusion.

A deservedly admired writer of our own times, has represented the vast extent of creation in some of the most majestic strains and harmonious numbers of poetry. My readers will find the following lines in Mrs. Barbauld's *Summer Evening's Meditation*:

———What hand unseen  
Impels me onward thro' the glowing  
          orbs  
Of habitable nature, far remote,  
To the dread confines of eternal night,  
To solitudes of vast unpeopled space,  
The desarts of creation, wide and wild;  
Where embryo systems and unkindled  
          suns  
Sleep in the womb of chaos?

This is true sublimity: our conceptions are elevated, our imagination is affected, our fancy and

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\* Spectator. No. 565.

14 *Socinian Tracts.*—*Account of a Publication of the Rev. J. Milner's.*

our expectation are still kept on the stretch by the description. The genius of this lady, always conspicuous, is never so pre-eminent as when she paints scenes of waste, ruin and desolation. The hymn where she draws a picture of the wreck of

‘This fair world, the creature of a day,’ and her poem, intitled “The year Eighteen Hundred and Eleven\*” are inimitable in their kind. Whether all her views be strictly just, is another consideration. If the reasoning of the present essay is in any tolerable degree correct, her idea of “solitudes of vast unpeopled space, &c.” must be looked upon as rather poetical than philosophical. N.

*Socinian Tracts.*

SIR,

I know not to whom I can apply with so much propriety, as to your readers, for information, which I very much want, concerning the old Socinian Tracts.

Three volumes of these, published in 1691, 1692 and 1694, in small 4to. are in my possession. My inquiries relate to the printer, editor and supposed contributors, and to the immediate effect produced on the public mind.

I have heard that a *fourth*, and even a *fifth* volume were published. Has any one of your readers seen either of these volumes? Or, is any account of them on record?

Should any of your learned correspondents, condescend to sa-

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\* Tunc etiam latis aperit Cassandra  
futuris  
Ora, Dei jussu non unquam credita  
Teucris.

tisfy me in these particulars, he will find, in due time. that his labour is not thrown away.

FILIUS POLONORUM.

*Account of a Publication of the Rev. Joseph Milner's, by Mr. Rutt.*

Bromley, Jan. 3, 1813.

SIR,

Since I sent you the Memoir of the Rev. J. B. Dewhurst, [vol. vii. pp. 729—749.] it occurred to me that I had in my possession a book written by Mr. Milner. On referring to it, I found that the author was Mr. D's. tutor, a circumstance which I regret not to have discovered sooner. The book has this title, *Gibbon's Account of Christianity considered: together with some Strictures on Hume's Dialogues concerning Natural Religion. By Joseph Milner, A. M. Master of the Grammar School of Kingston upon Hull. York. 1781.*

On the merit of this work, as a defence of Christianity against the insidious attacks of Hume and Gibbon, I have no design, and indeed am incompetent, to offer any opinion, never, so far as I recollect, having read the volume, and having now only looked through it to ascertain the pious author's turn of mind, on points of doctrine, still controverted among Christians. Many of your readers, especially the friends of the late Mr. Dewhurst, will, I am persuaded, share with me in the very natural curiosity, to have more information respecting his earliest instructor, than the Memoir could supply. The following passages will discover the high tone of Mr. Milner's orthodoxy.

In his 8th Section, (p. 154) entitled *Rationality*, while he praises the "admirable Treatise on the Human Understanding," he thus severely animadverts on the author's *theological* writings. "Mr. Locke led the fashion in introducing a pompous parade of *reasoning* into religion; from that time a *rational* religion has been the cant term, with all who profess to be wiser than others. The proper humble subserviency of Reason to Christianity, as a very useful but very submissive handmaid, has been discarded.—He appears to know little or nothing of that divine faith, which the scripture describes; from Locke down to Hume, that is to say, from a cold historical assent down to atheism itself, or to what is much the same, there has been a gradual melancholy declension from evangelical simplicity. Reason has impertinently meddled with the gospel, and that with such overbearing sedulity, as to darken it more and more; and rivers of tears would not suffice to bewail the increase of moral misery, which, since Mr. Locke's time, has pervaded these kingdoms." After undertaking what he calls an *easy* task, "in a summary way, to answer Mr. Locke's account of the provinces of faith, and reason, and of enthusiasm," in which "his account of the distinct provinces of faith and reason is" described as "insidious and weak" and "his whole account of enthusiasm is obviated in a word." Mr. Milner, towards the close of the section, complains that "the concessions of Locke to infidels, have given them advantages which they prosecute with merciless rigour:"—in another place, (p. 199.) he

describes *Hume* "as following the *rational* scent of Mr. Locke, who first, unhappily, gave Reason leave to intrude herself into the secrets of Christianity."

Mr. Milner thus ventured to describe as *a cold historical assent* the Christianity of a man, who had solaced the decline of a long and exemplary life by studying the scriptures, and indulging, even to his last moments, *the hope of the gospel*. But Mr. Locke recovers reputation, when compared with *modern Socinians*. Socinianism, indeed, appears to have been the *monstrum et horrendum*, the *raw-head and bloody bones*, which alarmed this good man's imagination, obscured his judgment, and even exposed to suspicion his *integrity*, as a writer. Speaking of "Mr. Gibbon, in the case of Paul of Samosata," and his *supposed* vices, Mr. Milner adds: "His views seem, on the whole, to have much resembled those of the modern Socinians. No wonder that his life was wicked. Men may talk of virtue, but provision for the effectual practice of it is only attained in the school of Christ, from which, in reality, Socinianism is as abhorrent as any Deism whatever. The atonement and intercession of God the Son, and the influence of God the Holy Ghost, being excluded or explained away, nothing remains of the gospel, in effect, but what it has in common with the religion of nature." (p. 247.)

Here, after *interpolating* the *gospel* with a *God the Son*, and a *God the Holy Ghost*, this writer, no doubt unconscious of the wrong, proceeds to spoil *Socinianism* of her faith in *a resurrection both of the just and the unjust*, and the ob-

ligations of *righteousness and temperance*, under the sanctions of a *judgment to come by the man Christ Jesus*. Thus forlorn, she is turned out to associate with *the religion of Nature*. Mr. Milner's account of Socinianism reminds me of Warburton's charge against Mallett, "that he had written the Life of Lord Bacon, and forgotten that Bacon was a *philosopher*." Mr. Milner has indeed incurred the censure of his own motto,—

—*male verum examinat omnis*  
*Corruptus iudex.* Hor.

Yet he must be allowed to have been corrupted in his judgment, not by any criminal purpose. His excuse may be given in his own language respecting *Gibbon*, (Pref. v.) of whose misrepresentations he says, that "it is very uncandid to impute that to *design*, which arises from *prejudice*," and adds "what object will not this last discolour?" Mr. Milner could live in the country of *Biddle*, *Firmin* and *Lardner*, and be insensible to the virtues which might consist with Socinianism. Yet he would neither persecute for the supposed crime of opinion, nor apologize for real criminality. He thus writes, (p. 81), "Detested be the spirit of persecution, though found in Calvin: detested be murder and adultery, though found in the man after God's own heart."

It is worthy of remark that Socinianism has been variously treated by divines of the same Established Church, from whom might have been expected a uniformity of censure, as they *profess* a uniformity of faith. Mr. Milner resolved Socinianism into the mere religion of nature. On the other hand, the learned and philosophizing Dr. Henry More, ex-

pressly censured Socinianism, or rather Socinus, for referring even the first principles of religion to divine revelation, and so denying a religion of nature in any proper sense of the term. I refer to one of the letters of Dr. H. More, annexed to his Life, (8vo. p. 358.) and dated from Christ's College, Cambridge, Oct. 25, 1677. His words are remarkable, "'Tis most certain, that the *Socinians* are a dry, strait-laced people; and for want of *philosophy*, and of that better spirit which inclines men to *religion*, even from their *natural genius*, are most-what mere le-gulious interpreters of the scripture; though they think none comparable to themselves. How meanly they are appointed for these pretensions, the *father* of them may witness against them; who was of so mean and sunk a *genius*, that he denied the *existence of God* could be proved, or discovered by the light of *natural reason*."

My respected friend Dr. Toulmin, in the *Memoirs of Socinus*, has quoted (p. 216.) some passages from his works, upon this subject. To these Dr. H. More probably referred. This opinion of Socinus has been ably maintained by a divine of the Church of Ireland, Dr. John Ellis, Vicar of St. Catharine's, Dublin. His work was published in 1771, after the author's death, in 1 vol. 8vo. entitled, *The knowledge of Divine things from Revelation, not from Reason or Nature*. A large account of this then very scarce, but lately, I think, re-printed, work was given by Mr. Thomas Christie, in his *Miscellanies*, mentioned in your 6th vol. p. 582.—But I have been led away from Mr. Milner, with



whose views it was indeed benevolent to warn his pupil against *the errors of the Socinians.*

Since the Memoir was concluded, I have been kindly informed, by a correspondent at Hull, that Mr. Joseph Milner “was in high reputation in the town and neighbourhood, as an evangelical preacher, and was a very high churchman;” also, that “his classical literature was generally esteemed far to exceed the ordinary standard. Mr. Milner was, at the time of his death, (Nov. 15, 1797.) Vicar of the principal church in the town, called the Holy Trinity. His age was fifty-three.”

I remain, Sir,

Yours,

J. T. RUTT.

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*Scottish Blasphemy Act.*

SIR,

The English Blasphemy Act is well known, and through the exertions of Mr. William Smith, in the House of Commons, will, it is hoped, be soon known as it deserves, and banished to its own place: but I apprehend the *Scottish Blasphemy Act* is matter of less notoriety. I beg, therefore, to extract an account of it, exhibiting also an instance of its fatal operation, from “*Collections and Observations, concerning the Worship, Discipline and Government of the Church of Scotland. In four Books. By Walter Stewart, of Pardovan. Edinburgh, 1773.*” 8vo.

Book iii. Title 1. “*Of Apostacy and atheistical Opinions of Deists,*” § 3, is as follows:—

“By the 11th Act of King William, Parl. 1695, it is ordained that whoever shall, in their writ-

ing or discourse, deny, impugn or quarrel, argue or reason against the being of God, or any of the Persons of the blessed Trinity, or the authority of the Holy Scriptures, or the providence of God, in the government of the world, shall, for the first fault be punished with imprisonment, ay and while they find bail, to give satisfaction, in sackcloth, to the congregation within which the scandal was committed; and for the second fault, the delinquent shall be fined in one year's valued rent, and the twentieth part of his free personal estate, besides his being imprisoned, ay and while he give satisfaction again, *ut supra*; and for the third fault, he shall be punished with death, as an obstinate blasphemer. Accordingly one *Aikenhead* was hanged for that crime, betwixt Leith and Edinburgh, about the year 1697.” pp. 142, 143.

As this instrument nearly affects the Scottish Unitarians, perhaps some one of them, competent to the task, will inform your readers whether it be still in force, and also, whether there be any record of the character, offence and sufferings of the above-mentioned *Aikenhead*. Was he a proper Unitarian martyr, or did he die for professed irreligion and open prophaneness?

An answer to these inquiries will particularly oblige

BIDELLIANUS.

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*Mr. Flower's Strictures on Mr. Belsham's Account of Robert Robinson, in his Memoirs of Theophilus Lindsey.*

Harlow, Dec. 5, 1812.

SIR,

Being lately on a visit to a much

esteemed friend, of whom such honourable mention is made in Mr. Belsham's recent work, Mr. Reynolds, of Paxton, he presented me with a copy. The volume contains such a mass of valuable information, respecting one of the *excellent of the earth*, that I am sorry it should have been mixed with materials which, I fear, will somewhat diminish its value. Strictures on certain parts, have already appeared in your Repository; but if there be one part which, in my opinion, calls for animadversion more than another, it is that which relates to the late ROBERT ROBINSON of CAMBRIDGE; a man, in whose writings, and for whose character, you, Sir, and some of your readers, are sensible I have taken a lively interest, but who has, a second time, been *wounded in the house of a professed friend*. The impression which Mr. Belsham's statement is calculated to make, may be learned by the following extract of a letter I have just received from a minister well known, and much respected in the Christian world:—"Pray have you," says my friend, "read *Belsham's Memoirs of Lindsey*? The author gives a different view of Robinson's sentiments from what you had done\*: *his view is not very creditable to Mr. Robinson's honesty*." Now, Sir, as I have, I trust, not without success, already defended the character of the man I admire, from an attack somewhat similar, I shall venture on a second defence. I rely, therefore, on your wonted impartiality, in

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\* *Memoirs of the Life and Writings of Robinson*, prefixed to vol. i. of his *Miscellaneous Works*.

allotting me a few pages of your Repository on this occasion.

The biographer of Mr. Lindsey, commences his 7th Chapter with an account of one of Mr. Robinson's most popular works, "*A Plea for the Divinity of our Lord Jesus Christ*;" in which account there is, however, such inconsistency, that it is scarcely possible for a man of plain, unsophisticated sense, to form a proper judgment of the character or the merits of the work. The "*Plea*" is in one part described as a *Trinitarian*, and in another as a *Sabelian* performance: in some pages as a treatise "written with great ingenuity, combined with wit and eloquence;—containing forcible and unanswerable arguments against the Arian hypothesis;—accompanied with great liberality towards those who hold a different opinion, and breathing throughout a most amiable spirit of candour:" in the same chapter,—"*as egregiously trifling, so far as argument is concerned;—containing a sort of defence of the Deity of the Son of God, which learned Trinitarians, the Bulls and Waterlands of a former age, would have blushed to avow;—consisting chiefly of a collection of texts, arranged as suited the author's purpose, without any attention to the connection, and even without any attempt to ascertain the correctness of the translation; and commented upon, and explained agreeably to his own preconceived opinions, in a dogmatical style, with all the confidence of inspiration itself!—Censuring Jesus Christ and his apostles, if they did not mean to teach the doctrine which he imputes to them, not a suspi-*

cion of which ever entered into their imaginations; not a single trace of which is to be discovered in their discourses and writings; and from the very idea of which they would have recoiled with horror.\*"—Leaving the dashing assertions in the latter part of these quotations, to be reprobated as they deserve, by every reader of the New Testament, whose mind is not deeply tainted with prejudice, I proceed with the biographer's account of the "Plea."

Of this curious *Trinitarian* and *Sabellian* performance, so argumentative and so void of argument, so liberal, candid, dogmatical and self-sufficient, we are further informed, that, although, as we have seen, "the learned Trinitarians of a former age would have blushed to avow it," the learned Trinitarians of the present age, both in the established church and out of it, honoured it with their most marked approbation, and "courted the acquaintance of the author," and that "it was pretty generally agreed that the *Plea* was the best defence of the Divinity of Christ which had been published." If the reader can comprehend this "mixture of jarring and inconsistent opinions," (to borrow the language of the biographer) or from such a statement, form any just

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\* It ought to be carefully noted, that the grand doctrine of the "Plea" is that of the "Deity uniting himself to the man Jesus Christ; and in whom dwells all the fulness of the Godhead;" and from which, whatever alteration might take place in some of the author's explanations respecting it, there is no evidence he ever departed. See the "Plea," 4th Ed. p. 173, and Mr. Robinson's letter to Mr. Lucas, written in the last year of his life.—*Miscell. Works*, vol. iv. p. 289.

idea of the "Plea," he must possess a faculty of which I have no conception.

It must, indeed, appear surprising to Mr. Belsham, that a performance "in point of argument, so egregiously trifling," should have drawn forth "a profusion of compliments," from so many learned men; and that one in particular, the intimate friend of Mr. Lindsey, "the learned Archdeacon Blackburne," should rank amongst its warmest admirers. That admiration was too conspicuous to escape the notice of the biographer: but, that his readers might be guarded, in due time, from paying too much attention to the Archdeacon's judgment, we are told in the outset,— "This learned and eminent divine, *it is plain*, had paid more attention to the subject of Christian liberty than of theological controversy." I must, however, confess, that on a perusal of his writings, and after attending to the evidence produced by Mr. B. to me "it is plain," that the learned Archdeacon had paid almost as much attention to "theological controversy," in general, and to the controversy more immediately alluded to, in particular, as the learned biographer. The high panegyrics passed on the "Plea," the serious examination of its arguments, the number of texts consulted, the eager and industrious researches respecting any answer which might have escaped him,—all these circumstances, detailed by Mr. Belsham, afford demonstrative evidence of the Archdeacon's close and long-continued attention to this important subject.

Our author adds,— "It does not appear whether the Archdea-

con was ever convinced of the futility of the arguments of the 'Plea,' by the *Examination* of Mr. Lindsey." There is, however, some evidence on this point, presumptive and positive. Had the Archdeacon been convinced of the futility of the main arguments contained in the "Plea," surely the circumstance could not have escaped the attention of his friend Lindsey, with whom he so frequently corresponded, who must have possessed some curiosity, if not anxiety, on the subject, and whose satisfaction at the conversion of so eminent a man, must have been so great, that it is highly improbable it should have remained a secret: but what follows affords direct and positive evidence, that the opinion of the Archdeacon, respecting the general merits of the "Plea," remained the same to the close of his life; for in the quotation from the Archdeacon's biographer, his son, the present worthy rector of Brignal, he thus expresses himself:—"We have not been able to discover that the Archdeacon's sentiments," [respecting the "Plea,"] "underwent any change, as he recommended the serious perusal of it, to some young clergymen, a very few weeks before his death." That the Archdeacon had attentively examined the answer of his friend Lindsey, which had been presented to him when first published, cannot be doubted; and it is as free from doubt, that he would not, at the close of his life, have recommended the "serious perusal" of the "Plea" to the young clergymen of his acquaintance, had not his opinion of its general excellence remained unaltered.

From the popularity of the "Plea," and the deep impression it made on the public, we are informed that a reply was at length thought advisable; Mr. Lindsey, therefore, in 1785, about nine years after its first appearance, published, anonymously, his "*Examination*." A second edition, with the name of the author was published in 1789: of this performance Mr. Belsham presents us with a brief analysis, which he concludes as follows:—

"The success of this *Examination* was complete: from the time it was published, no person, *who had the least pretension to biblical learning*, was heard to open his lips in defence of this famous "Plea:" not a syllable was written in confutation of the reply. Those who would not retract were, at least, compelled to be silent; and it seemed to be *universally conceded, that IF the Divinity of Christ was to be defended at all*, it must be upon a very different ground from that which was occupied by this much-vaunted performance."

To this statement, I beg leave to reply that, confident as is the language of the writer, there is no evidence to support it; on the contrary, there is much to confute it. The "*Examination*," whatever are its merits, appears to have excited but little attention, compared with the "Plea;" four editions of the latter sold in less time than one of the former. In flat contradiction to Mr. B.'s assertion, "that it seemed to be *universally conceded, that IF the Divinity of Christ was to be defended at all*, it must be on very *different ground, &c.*" I affirm, without fear of

refutation, that many persons of undoubted talents, learning, piety and liberality, after reading both the "Plea" and the "Examination," were of opinion that, although there might be occasional inaccuracies in the former, (and, perhaps, in the latter) which on such a subject of controversy, need not excite surprise, the main arguments of the "Plea" remained unshaken. Will Mr. B. argue, that because no answer was written to the "Examination," it was unanswerable? I have never heard of any answer which the learned biographer has written to the strictures which have appeared on his famous adulatory Jubilee Sermon, or on his still more famous Letter of high-flown panegyric, addressed to his favourite statesman, the maker and the breaker of the treaty of Amiens, the author of an inglorious peace and an unjust war, one of the champions of corruption, sinecures, slave-trafficking and intolerance,—Lord Sidmouth; or on some of his other writings. Are we, therefore to conclude it to be "universally conceded," that neither the learned divine and politician, nor his friends venture "to utter a syllable in their defence?" Controversialists should be cautious of using weapons which cut both ways, and which may be so effectually turned against themselves.

But, although there may be many who thought, and who still think, the "Plea" possesses some degree of superiority, even in point of argument, and a high degree of superiority of style and manner of writing over the "Examination," it matters little, as they are all pronounced ignorant, and,

of course, not competent to give an opinion on the subject. If they venture to "open their lips in defence of the 'Plea,'" they are modestly told—"they have not the least pretensions to biblical learning!" Poor Archdeacon Blackburne! you were before pronounced a superficial judge of theological controversy, and now it appears, on the same authority, that you had not "the least pretensions to biblical learning." The author of the "Plea," judging from the notes accompanying that performance, to say nothing of his other works, was thought, by some, not entirely destitute of "biblical learning;" but now we find, that he and his admirers, all those who presume to "open their lips in defence of the Plea," must be pronounced destitute "of the least pretensions" to this important branch of science. All must lie prostrate under this sweeping sentence. Let Christians, therefore, of all classes, the learned as well as others, who study the sacred writings, henceforth beware how they differ from the oracle of "biblical learning," of Essex Street chapel.

Extraordinary as some of the opinions and language I have quoted must appear to the impartial reader, he must prepare himself for what are still more extraordinary. The biographer adds, "The impression made by the *Examination*, on the ingenuous mind of the author of the *Plea*, was very considerable. Mr. Robinson was *stung to the quick*, by the grave, and *as his conscience must have testified*, the not unmerited rebuke of his unknown opponent. His friends urged him,

his opponents challenged him to stand upon his defence;\* or to fulfil his promise, that if ever he discovered his deception he would retract his error. *He resolved however to keep a prudent silence.* To this un candid, unjust and cruel attack on Mr. Robinson's integrity, I could, in complete refutation, produce ample evidence; but I have no occasion to refer to any other evidence than that, extraordinary as it may seem, presented by the biographer himself, in the very page last quoted. "I do not intend," says Mr. Robinson in a letter to a friend, "to answer the anonymous examiner. **HE HATH NOT TOUCHED MY ARGUMENTS:** his faith stands on criticisms; and my argument is, that if the doctrine require critical proof, it is not popular, and therefore not divine. Yes, they will have the last word, and let them have it."—Is this, I seriously demand, the language of a man "*stung to the quick,*" suffering under the severe "*rebukes of conscience?*" of a man, according to the injurious statement of Mr. B., possessing neither sufficient courage to defend his widely circulated opinions, nor sufficient honesty to fulfil his promise to the public "to retract his errors whenever he should be convinced of them;" and, therefore, with sneaking cowardice "prudently resolving to be silent?" No! such language is, on the contrary, that of the man

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\* Who were these "challenging opponents?" If their challenges were in print, they are, by this time, hurried down the stream of oblivion. As Mr. Belsham does not mention them, some may be inclined to think they were, with the exception of Mr. Lindsey, Falstaff's "*men in buckram!*"

unstung even at the surface, and whose conscience was without rebuke. I appeal, therefore, with confidence to every reader of common sense and common candour, whether I have not a right to pronounce Mr. Belsham's assumptions, so deeply affecting Mr. Robinson's moral character, entirely groundless, contradictory to the very plainest evidence, and, of course, most unwarrantable and inexcusable! They are, indeed, utterly inconsistent with the terms of respect, "ingenuous, worthy, excellent, &c." applied by the biographer to Mr. Robinson, and which are scarcely to be regarded, as he is at the very moment endeavouring to rob him of that character which ought ever to be deemed the most important, by the Christian more especially; a character of divine origin,—"**the noblest work of GOD, AN HONEST MAN.**"

There are other parts of the chapter I have noticed, in which I conceive there are mistakes respecting Mr. Robinson and his admirers, too material to pass uncorrected; but I fear I have already intruded on your limits, if not on the patience of your readers. I must, therefore, defer the remainder of my strictures to another letter.

I conclude by observing, that whatever may be thought of my conduct in the present instance, I am conscious of having no other motives than the love of truth, and respect for the memory of a great and good man; of one whose character was thus briefly summed up by the friend of Mr. Lindsey, so often referred to by his biographer:—"**ROBERT ROBINSON, one of the ABLEST and HONESTEST**

writers in the kingdom.\*" I have, therefore, no apology to make for what I have written. If, whilst endeavouring to correct the errors of others, I should, inadvertently, have committed errors myself, no one, I hope, will, on their being pointed out, be more ready to acknowledge them.

I remain, Sir,

Your constant Reader,

B. FLOWER.

P. S. The following extracts from Mr. Belsham's work, (p. 34 & 492) may serve to shew Mr. Blackburne's close attention to theology in general, and what is of the greatest importance, to practical theology in particular:—"Early in the summer of the year 1769, these gentlemen [the Rev. W. Turner and Dr. Priestley] met Mr. and Mrs. Lindsey, by appointment, at the house of Archdeacon Blackburne, at Richmond, where they passed some days together, in that unreserved and delightful interchange of sentiments, and in those free and amicable discussions, which would naturally take place among persons of high intellectual attainments, in whose estimation the discoveries of divine revelation held the most honourable place, and who were all equally animated with the same ardent love of truth, and with the same generous zeal for civil and religious liberty."

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\* "The pamphlet mentioned above [the *Plea*] is the work of Mr. Robinson, pastor of a Baptist church and congregation at Cambridge; one of the ablest and honestest writers in the kingdom, and author of that excellent tract, entitled *Arcana*." — Blackburne's Works, vol. i. Life, p. 126.

*Extract of a Letter from Mr. Blackburne to Mr. Lindsey.*

March 1, 1756.

"When one sees what different opinions are founded upon the scriptures, by different heads, and none of them void of plausibility, I am strongly tempted to parody a striking passage in the gospels thus:—Except your charity exceed the Athanasians, Methodists, mystics and zealots of every sect, ye shall in no wise enter into the kingdom of heaven. O, my friend, what shall we do to unlade our hearts of the world, and to fill them with God, so as to do, think and say all to his glory? I am so far a mystic as to think this attainable, and am miserable, wretchedly miserable, in finding myself so far behind those who have already attained hitherto. Pray for me, dear Mr. Lindsey, as I do daily for you, that we may be really instrumental in doing some of that good which is well pleasing to God; and at least that this *ευδοκία* may receive no let, either from our indolence, or the incongruity of our doctrine or manners. O, what a glory to carry with us one soul to heaven for seraphs to rejoice over, and to raise the exultations of the heavenly host! What are all the cares, riches, pleasures or anxieties in the world compared to this! Teach me, for I know you can, how that frame of mind is to be put on, which must carry us to our utmost perfection in Christ. I am, with unabated love for you, the unworthiest of all your fellow-servants.

F. B."

*John Goldie, of Kilmarnock.*

SIR,

As your volume circulates in Scotland, I should wish to submit an inquiry or two, to your readers there, arising out of *Maty's Review*, vol. viii. for the year 1785.

In p. 282, is the following article of *literary intelligence*, said to be "extracted from a tour through Scotland, lately taken by an ingenious friend."

"*Kilmarnock.*—In this place is an extraordinary man, one JOHN GOLDIE, a peasant's son, who first shewed his genius, by making a mill to grind corn, with a knife, and then a wooden clock: He published, some time ago, *Essays* 8vo. and just now hath brought forth a work, entitled *The Gospel Recovered*, in 5 vols. 8vo. in which he shews that Christianity is totally corrupted; and labours with extreme ardour and zeal, to overthrow the doctrines of predestination, original sin, the Trinity, &c. &c. &c. I take him to be a man of great natural powers. In many things he strongly resembles Thomas Chubb. The gentry in the neighbourhood who patronise him have very imprudently put into his hands the works of Morgan and other deistical writers, which has confused his ideas, and made him adopt some erroneous notions about the Mosaic system, &c. At present, indeed, he is a little out of the theologic line, and is preparing a great work to confute Sir Isaac Newton's philosophy, and restore the vortices of Descartes. You do not suppose that I think he will succeed in his attempt; yet I apprehend his plodding brain will bring forth several things that have

hitherto escaped notice, and may be worth attending to. He appears to have a full conviction of the difficulty of his undertaking, and resolves to proceed with caution in it."

Now, Sir, permit me to ask, whether this singular man be living? or when he died? how far he proceeded in his philosophical project? what was the precise religious system laid down in "*The Gospel Recovered?*" whether he retained his religious sentiments to the last? and whether they made any impression upon his townsmen and neighbours?

I hope your northern readers will not think my questions idle, but believe me to be,

PHILO-SCOTUS.

On a General Association of Unitarians.

Warrington, 14th Nov. 1812.

SIR,

I read with pleasure the remarks of *Koinonos* in your Repository for September, (Vol. VII. p. 570) on the Plan of an Unitarian Association.

I agree with him that the union should commence between the members of each society, and from thence should be extended to district, provincial and national meetings. No other objection could possibly be made to the including of Scotland in the national meeting than the very great length of the journey from the remotest situations in that part of the island. It was a friend of mine who sent you the paper on which *Koinonos* has favoured the public with his remarks. My friend has for some time not only entertained the views which *Koinonos* embraces, but has put them



into practice, so that he cannot be considered as clinging to the prejudices of an early education.

Koinonos allows the advantage of having persons to conduct the devotional exercises, and to take the lead in the instruction of Christian societies, whose previous education and present leisure enable them to make deeper and more accurate researches into Christian truth, and consequently better qualify them for the instruction of their fellow-christians. Whilst this is the case, the distinction between minister and people will be kept up, without supposing that there is any other superiority in the ministerial character than what arises from the superior qualifications of the minister, and from the superior information and improvement which his people derive from his faithful and useful ministerial services. But where, in consequence of the want of funds and the poverty of the members, provision cannot be made for a minister, let persons so circumstanced meet together, however few their number, and availing themselves of every assistance which they stand in need of, either for the devotional or the instructive part of the service, let them worship their Heavenly Father in spirit and in truth, and teach the pure, unadulterated doctrines of the gospel. From societies of this description, let such delegates be sent as the members may think most eligible. But I agree with my friend in thinking that where there is a minister to conduct the religious services of the congregation he should be one of the delegates, and that he should not be the only delegate. Some of the congregation, I

think, should be deputed to act with him. One material object of the association, but in my opinion not the most important, is to provide the requisite funds for carrying on every object which may be favourable to the propagation of religious knowledge, and to the promotion of Christian improvement. The most useful part of the institution, I apprehend, will be to promote a spirit of religious inquiry, to generate a thirst for Christian knowledge in the minds of ministers and people, and to excite both to be active and zealous in the dissemination of every important religious truth among their friends and neighbours. I think all parties, both ministers and people, should put their hand to the plough, and I therefore wish that both should be included in the delegation. I should be sorry to see any classes excluded. I should therefore wish to see the bachelor, as well as the married man, thus actively employed in promoting the great cause of the gospel. I should wish to see the generous enthusiasm and activity of youth, as well as the sedate judgment of riper years, called into exercise in this great and glorious work.

The most useful part of the plan, I apprehend, will be found that of the congregations associated in classes for religious and theological conversation, and of neighbouring societies in district meetings. This, I apprehend, in many circuits, might be commenced immediately, and with very great advantage, without waiting for the arrangement of the more extensive associations which could not well take place till a considerable number of the smal-

ler ones were established. With respect to the regulations for their internal government, experience would soon correct any thing which at the outset might not have been sufficiently considered. At the same time, the observations of the friends of free inquiry must be of considerable advantage, and I therefore hope that the Unitarian public will, through the medium of your valuable Repository, be favoured with the farther sentiments of the advocates of Christian truth on this subject.

A FRIEND TO CHRISTIAN  
UNION.

*On the Letters of the "Daven-try Pupil" and Mr. Belsham.*  
[Vol. VII. p. 609 & 684.]  
December, 21, 1812.

SIR,

Little as I am in the habit of wondering, being now in the vale of years, I must acknowledge myself astonished at reading the animadversions of your reverend correspondent, Mr. Belsham, in the last number of your Repository, [Vol. VII. p. 684.] on a letter addressed to you by a *Daven-try pupil*, [ib. p. 609.] I could have had no idea that there was any thing so exceedingly wrong and offensive in candidly pointing out a mistake in the *Memoirs of Mr. Lindsey*, as to hurt the feelings of the author, and give a more than usual asperity to his language, little becoming the gentleman, and still less a professed disciple and minister of the meek and lowly Jesus.

Mr. B. is one of the last persons that should take offence at an attempt to correct a mistake of his own, who speaks of himself as having been egregiously mistaken

through the greater part of his life, notwithstanding the distinguished advantages he enjoyed for the investigation of truth, in an institution conducted on a truly liberal ground, and whose time and talents are so zealously employed in correcting the dreadful mistakes of ninety-nine in a hundred of the Christian world.

Having had the pleasure of his acquaintance from the commencement of his academical course, and well knowing the amiable character he supported, and the general attachment he secured to himself in different situations by the urbanity and politeness of his manners, nothing but his own signature would have led me to suppose that the above letter came from his pen. What reflection was it upon Mr. B. that he should not have known the whole reason why Mr. Ashworth was not *actually* chosen by the Northampton congregation, though his sentiments were in unison with those of their late venerated and beloved pastor, Dr. Doddridge, by whom he had been recommended to that situation? The reason which the *Daven-try Pupil* assigns, (to which I could add another probable one) I doubt not was just, and it was much "to the purpose." But, supposing it to be a mistake, it does not follow that what Mr. B. assigns was the *true* one; which implies a gross reflection upon the Dr. and his congregation, as well as upon Mr. Ashworth.

As to the other supposed mistake of the learned author of the *Memoirs*, concerning the comparative orthodoxy of Mr. *Gilbert* and Dr. D. I beg leave to remark, that Mr. B's objection to the testimony of his opponent, what-

ever it may have of wit, contains no solid argument. Supposing this *Daventry Pupil* to be upwards of seventy years of age, he was *twenty* "above fifty years ago," and surely a student of that age might be a competent judge of a minister's strain of preaching. But he rests his assertion not merely upon his judgment *then*, but upon printed sermons still extant. To his testimony, however, "I must add," notwithstanding Mr. B's ingenious comment on that phrase, my own. I was a student at Daventry during the life-time of Mr. Gilbert, and I occasionally officiated at Northampton after his death. Now, Sir, though I never heard him preach, yet from what I could not but hear from the people there concerning him, I am persuaded that, notwithstanding the respectability of his character, his public services were not popular, either in regard to matter or manner, nor such as to correspond with the taste of that party of Christians to which Mr. B. supposes him to have belonged.

As to what concerns Mr. *Hertal*, though it is true, Mr. B. "has not mentioned his name," every dissenter in or near Northampton, of sufficient age, would at once *know* what "independent church," was alluded to. It was right therefore, in my opinion, that a correct account of that affair should be given, and particularly to prevent the censure's being misapplied by strangers.

After all, Mr. Editor, (not to inquire what these things had to do in a *Life of Mr. Lindsey*.) I should not have thought the matters at issue of sufficient importance to have written to you upon them, had it

not been for the check given by the spirit which Mr. B's letter discovers, to that free, good-humoured correspondence which is to be wished for, and in which you, Sir, as editor, are concerned. I cannot see any necessary tendency in Unitarianism to interrupt the wonted course of friendly and gentle feelings, to raise the tone, in speaking or writing, and to give its advocates a fancied place above the common standard of human intellect. Could I suppose these to be its legitimate offspring, I should have a very powerful additional argument against it. That there may be no dread of a challenge for every little difference as to facts or opinions, and that one loss may not be followed by another and a greater, the loss of argument by the loss of temper, is the wish of your obedient servant,

ANOTHER DAVENTRY PUPIL.

P. S. A friend of the late Dr. Price would ask Mr. Belsham, whether the choice of Dr. Priestley to succeed that gentleman at Hackney was owing to his not having been explicit in acquainting that congregation with his sentiments?

JOHN MILTON.

*Unus Patronus bonæ causæ satis est.*

EPISCOPIUS.

This wonderful genius towered above his contemporaries, as much in point of understanding as of imagination. His prose, no less than his poetical, works bear the stamp of true greatness. In going through them lately, we have taken extracts, which we shall lay before our readers in successive numbers: our end will be an-

swered if we so far impregnate them with the spirit of this divine writer as to quicken them to the desire of conversing with him in his immortal works.

EDITOR.

No. I.

*Acts of Grace.*

He [Charles I.] twits them [the Parliament] with his "Acts of Grace," proud and unself-knowing words in the mouth of any king who affects not to be a God, and such as ought to be as odious in the ears of a free nation. For if they were unjust acts, why did he grant them as of grace? If just, it was not of his grace, but of his duty and his oath to grant them.

No. II.

*Books.*

Books are not absolutely dead things, but do contain a potencie of life in them, to be as active as that soul was whose progeny they are: nay, they do preserve as in a viol the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragons teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, imbalm'd and treasured up on purpose to

a life beyond life. 'Tis true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary therefore what persecution we raise against the living labours of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal and sift essence, the breath of reason itself, slays an immortality rather than a life.

No. III.

*Calvin.*

We have lookt so long upon the blaze that Zuinglius and Calvin hath beacon'd up to us, that we are stark blind.

No. IV.

*Catholic Faith.*

Nothing can be to us catholic or universal in religion, but what the Scripture teaches: whatsoever without scripture pleads to be universal in the church, in being universal is but the more schismatical.

No. V.

*Roman Catholic.*

Whereas the Papist boasts himself to be a Roman Catholic, it is a mere contradiction, one of the Pope's Bulls, as if he should say, universal particular, a Catholic schismatic.

## No. VI.

*Chaplains.*

The Scripture owns no such order, no such function in the church; and the church not owning them; they are left, for aught I know, to such a further examining as the sons of Sceva, the Jew, met with. Bishops and presbyters we know, and deacons we know, but what are chaplains? In state, perhaps, they may be listed among the upper serving men of some great household, and be admitted to some such place, as may stile them the servers, or the yeomen-ushers of devotion, where the master is too resty, or too rich to say his own prayers, or to bless his own table.

## No. VII.

*Charity.*

As without charity, God hath given no commandment to men, so without it neither can men rightly believe any commandment given. For every act of true faith, as well that whereby we believe the law, as that whereby we endeavour the law, is wrought in us by charity, according to that in the divine hymn of *St. Paul*, 1 Cor. 13, *Charity believeth all things*; not as if she were so credulous; which is the exposition hitherto current, for that were a trivial praise, but to teach us that *Charity is the high governess of our belief*, and that we cannot safely assent to any precept written in the Bible, but as charity commends it to us. Which agrees with that of the same apostle to the *Ephes.* iv. 14, 15. where he tells us that the way to get a sure undoubted knowledge of things,

is to hold that for truth, which accords most with charity.

Last of all, to those whose mind is to maintain textual restriction, whereof the bare sound cannot consist sometimes with humanity, much less with charity, I would ever answer, by putting them in remembrance of a command above all commands, which they seem to have forgot, and who spake it; in comparison whereof, this which they so exalt, is a petty and subordinate precept. *Let them go*, therefore, with whom I am loth to couple them, yet they will needs run into the same blindness with the Pharisees; *let them go therefore, and consider well what this lesson means, I will have mercy and not sacrifice*; for on that saying all the law and prophets depend, much mote the gospel; whose end and excellence is mercy and peace: or if they cannot learn that, how will they hear this? which yet I shall not doubt to leave with them as a conclusion;—That God the Son hath put all other things under his own feet, but *his commandments he hath left all under the feet of charity.*

## No. VIII.

*National Church.*

It is a rule and principle, worthy to be known by Christians, that no scripture, no, nor so much as any ancient creed, binds our faith or our obedience to any church whatsoever, denominated by a particular name; far less, if it be distinguished by a several government from that which is indeed catholic. No man was ever bid be subject to the Church of Corinth, Rome or Asia; but to the Church without addition, as it held faithful to the rules of

scripture and the government established in all places by the apostles; which at first was universally the same in all churches and congregations; not differing or distinguished by the diversity of countries, territory or civil bounds. That church, that from the name of a distinct place, takes authority to set up a distinct faith or government, is a schism and faction, not a church. It were an injury to condemn the papist of absurdity and contradiction for adhering to his catholic Romish religion, if we, for the pleasure of a king and his politic considerations, shall adhere to a catholic English.

No. IX.

*The Clergy.*

Heretofore in the first evangelic times, (and it were happy for Christendom if it were so again,) ministers of the gospel were by nothing else distinguished from other Christians, but by their spiritual knowledge and sanctity of life for which the church elected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following besides, as the example of St. Paul declares, and the first times of Christianity. When once they affected to be called a clergy and became, as it were, a peculiar tribe of Levites, a party, a distinct order in the commonwealth, bred up for divines in babling schools, and fed at the public cost, good for nothing else but what was good for nothing, they soon grew idle: that idleness with fulness of bread, begat pride and perpetual contention with their feeders, the

despised laity, through all ages ever since, to the perverting of religion and the disturbance of all Christendom. And we may confidently conclude, it never will be otherwise, while they are thus upheld undepending on the church, on which alone they antiently depended, and are by the magistrate publicly maintained a numerous faction of indigent persons, crept for the most part out of extreme want and bad nurture, claiming by divine right and freehold, the tenth of our estates, to monopolize the ministry as their peculiar, which is free and open to all able Christians, elected by any church. Under this pretence, exempt from all other employment, and enriching themselves on the public, they last of all prove common incendiaries, and exalt their horns against the magistrate himself that maintains them, as the Priest of Rome did soon after, against his benefactor, the emperor, and the Presbyters of late in Scotland, of which hireling crew, together with all the mischiefs, dissensions, troubles, wars merely of their kindling, Christendom might soon rid herself and be happy, if Christians would but know their own dignity, their liberty, their adoption, and let it not be wondered if I say, their spiritual priesthood, whereby they have all equally access to any ministerial function, whenever called by their own abilities and the church, though they never came near commencement or University. But while Protestants, to avoid the due labour of understanding their own religion, are content to lodge it in the breast, or rather in the books of a clergyman, and to take it thence by scraps and manna,

as he dispenses it in his Sunday's dole, they will be always learning and never knowing, always infants, always either his vassels, as lay papists are to their priests, or at odds with him, as reformed principles give them some light to be not wholly conformable; whence infinite disturbances in the state, as they do, must needs follow.

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No. X.

*Common Prayer Book.*

For the matter contained in that book, we need no better witness than King Edward the Sixth, who to the Cornish rebels confesses it was no other than the old mass-book done into English, all but some few words that were expunged.

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No. XI.

*Conscience.*

Any law against conscience is alike in force against any conscience.

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No. XII.

*Royal Conscience.*

The more our evil hap that three kingdoms should be thus pestered with one conscience.

The parliament, without any usurpation, hath had it always in their power to limit and confine the exorbitancy of kings, whether they call it their will, their reason or their conscience.

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No. XIII.

*Constantine.*

What harm the excess of hire brought to the Church, perhaps was not found by experience till the days of Constantine; who out of his zeal, thinking he could

be never too liberally a nursing father of the church, might be not unfitly said to have either overlaid it or choaked it in the nursing. Which was foretold, as is recorded in ecclesiastical traditions, by a voice heard from heaven on the very day that those great donations and church-revenues were given, crying aloud, *This day is poison poured into the church.* Which the event soon after verified, as appears by another no less antient observation, *That Religion brought forth Wealth, and the daughter devoured the mother.*

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No. XIV.

*Creeds.*

They object, that if we must forsake all that is *Rome's*, we must bid adieu to our creed; and I had thought our creed had been of the apostles, for so it bears title. But, if it be hers, let her take it. We can want no creed, so long as we want not the scriptures.

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*Mr. Strephon to Mr. Wright.*

*Dublin, Nov. 16, 1812.*

SIR,

I have read as many of your excellent publications, these last four months, as time and opportunities permitted. I have long been in the same sentiments, am agreed with your Essay on open Communion, admire your labour of love in the supreme cause, and would rejoice to imitate it if strength admitted. I observe in the Monthly Repository of last May, your replies to some queries on open communion, by whom I know not. Have the goodness to permit me to trespass on your valuable time, to observe that

many of your readers would gladly see your reply to the following question; viz, If some members of a congregation have heard other members of it deny the divine mission, miracles and resurrection of the Lord Jesus Christ; would the former, on seeing the latter come to his table, be guilty of a breach of Christian charity, in declining communion with them, as he who doubts is condemned if he eat, because he eats not in faith, for whatsoever is not of faith is sin. Paul, Rom. xiv. 23. Religious hypocrisy is of all other sins most abhorred in the sight of God, and most polluting to the conscience.

AN OLD UNITARIAN MINISTER,  
OR, J. STREPHON.

*Death-beds of Unbelievers.*

*Birmingham, Nov. 17, 1812.*

SIR,

I chanced the other day to meet with a Sermon, preached and published some time ago by the Rev. John Evans, of Islington, upon the death of Mr. Stephen Lowdell (one of his congregation), in the preface to which is the following passage: "A celebrated atheist, distinguished for his parts and learning, was known through life to be afraid of *being left alone*, and when his physician assured him (at the age of *ninety-two*) that his disease was mortal, his only remark was, 'I shall be glad to find a hole to creep out of the world at.'" In order to apply this anecdote as a proof of the greater strength of mind, and consequent increase of happiness, to be derived from a belief of the existence of a Deity and of a divine revelation (for which purpose it is here introduced), I con-

ceive it would be necessary to shew that it was in consequence of his disbelief upon these points, that the Atheist here alluded to, was affected with this weakness, and that the fear of being left alone could not be attributed to the silly tales of nurses, or the errors of early education; at all events, it would be necessary to prove that all who happily have no doubts of the existence of a Deity, or the truths of Christianity, are never affected by such fears as that of being left alone. Now I much doubt whether there are not many instances upon record, and within the knowledge of most persons, of the firmest believers being subject to foolish fears of the same kind, attributable to disease or the defects of education. If I am not much mistaken, the late Dr. Priestley always felt some degree of fear from being alone in the dark. The Rev. Gentleman has therefore I think been rather unhappy in the application of this part of his anecdote.

With regard to the second part of the story, which relates the manner in which he received the report of his physician that "his disease was mortal," so far from its being a *proof* that he would have looked upon death with greater firmness, or that his mind would have been in a happier frame had he been a believer, I really think that had this part of the story been related of a Christian, it might have been brought as a proof of the excellence of a belief which would enable a man to contemplate death so firmly—"I shall be glad to find a hole to creep out of the world at." I would therefore wish to impress



upon the mind of the Rev. Gentleman by whom this is related to seek for other proofs of the excellent effects of a belief in Christianity, than in the weakness or unhappiness of those whose minds are unfortunately closed to its evidences; unless he is prepared to prove that this weak or unhappy frame of mind is solely attributable to their disbelief. But it is too much the fashion of many zealots of the present day to hold forth with a degree of apparent satisfaction (not betraying much Christian charity) the misery of that part of their fellow creatures who die unbelievers. A celebrated female writer in a recent work, has laboured all in her power to convince us that Hume's was a miserable death-bed. Her best friends, I am of opinion, could not wish her a greater happiness than that her mind at that solemn period may be as free from torment, and her heart from self-reproach, as Hume's was.

By inserting the above in your valuable publication, you will oblige

A CONSTANT READER.

*Religious Penal Laws.*

B——, Dec. 3, 1812.

SIR,

An idea I am informed prevails among some of the Protestant Dissenters in the country, that the late act in favour of religious liberty has completely done away all the penal statutes which affect their rights as a body, except the Test and Corporation Acts. As this mistaken notion may abate their zeal in promoting the object which the friends of civil and religious liberty propose to bring before Parliament in the course of

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this winter, it might prove serviceable to the cause, if one of your correspondents would have the goodness to point out distinctly the deficiencies of that act, and the penal laws affecting the rights of conscience, which still remain to disgrace the Statute Book.

I have sent you for insertion in your useful Repository, an extract from a letter lately received by me from a liberal clergyman of the established church, containing intelligence which must be highly gratifying to every advocate for the just rights of all classes of religious professors. In doing this, as it is entirely of a public nature, was sent to me to be communicated to my friends, and as I do not mention the name of my respectable correspondent, he will not deem it a breach of confidence and delicacy; and my wish to benefit hereby the cause which we have both nearly at heart, will I trust effectually plead my excuse.

A FRIEND TO UNIVERSAL LIBERTY.

Oct. 26, 1812.

MY DEAR SIR,

The Newspapers informed us some time ago, that the aggregate meeting of Roman Catholics in Ireland, had resolved to join in our truly Christian union, for obtaining the repeal of all our intolerant statutes, thus proving to the United Kingdom, that they are as ready to allow to others complete liberty of conscience, as to claim it for themselves. I can with pleasure now add, that the Irish Protestants are at least equal to their Roman Catholic brethren in candour and liberality, and will concur with them next winter in addressing petitions to Parlia-

R

ment, that justice may be done impartially to all the suffering sects. On his return from Ireland a short time ago, the truly venerable ——— called on me, and from him I had the satisfactory information that in travelling from the south of Ireland, through Dublin to the north, he met Protestants of all denominations; but, numerous as they were, he found scarcely any who did not approve the gospel principle of religious liberty, and wish success to that cause which is soon to be pleaded by the Roman Catholics of Ireland.

In England much has been already done, and with good effect far exceeding our expectations. The Dissenters in London have joined their brethren in the country; and even the Methodists I hope are sensible, that to preserve the advantage lately gained by them, still more to gain that perfect liberty of conscience, to which they with others are entitled, it behoves them to support to the utmost of their power the attempt which will be repeated in the new Parliament, to extirpate intolerance to its lowest root. In this attempt I see no reason to doubt the universal concurrence of our English Catholics, and even new reinforcements may be expected from the increasing liberality of our churchmen. To this effect I am inclined to draw a favourable omen from the late vigorous and truly conscientious resolution of ——— to sign the Christians' petition next winter, and, as I understand him, to assist to the utmost of his power, by his active co-operation in the south. From his high character as an author and a man, his union with us

cannot fail to produce considerable effects. Upon the whole, I trust you will feel as I do, fresh encouragement, fresh hopes of success; it may be rapid; it may be gradual, and even slow; but now, whether immediately, or after a prolonged struggle, complete success seems sure to be obtained.

Yours, &c.

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*On the Methodist Excommunication at Flushing.*

SIR, Jan. 2, 1813.

The account given in a late number (Vol. VII. p. 650.) of the excommunication at Flushing, excited in me no small emotion: I felt for the honour of Methodism and of Christianity.

What, is there some latent principle in all ecclesiastical orders and constitutions, from the conclave of cardinals at Rome, to the conference of Methodist preachers at Leeds, that irresistibly inclines them, whenever there is a fair opportunity to restrict, to suspend, to excommunicate and persecute? Truly, so one would think from an attentive survey of what has been done, and is still doing, in every department of the vast hierarchial scale.

Will you permit me, Sir, through the medium of your publication to address a few interrogations and considerations to the managers of this antichristian business? The proper medium, I allow, is the Methodist Magazine; but I know well that its pages are closed to any remonstrances with the ruling powers in the kingdom of saints.

They adhere closely to the political maxim, That nothing

which is at rest should be disturbed—and that there is to be nothing relating to disputes or controversies admitted, except it be their own oracular decision on the opinions of those “who are not in the connexion.”

Let me reason with these *great men of God*, or, as the Venetians are said to style their priests, *God's gentlemen*, on their own principles and professed plan of conduct. I would submissively enquire whether an exclusion from the Methodist Society, under the circumstances stated at Flushing, be not unprecedented and repugnant to the fundamental regulations on which the Society taken in the aggregate was originally formed?

Do not what are called “The Rules of the Society,” published usually in a small pamphlet, and which were drawn up by Messrs. J. and C. Wesley seventy years ago, and supposed to be consented to by every member on admission, contain the *standing orders*? Where is there a law in this original code, that without the grossest chicanery can bear on the case of the people at Flushing? There is no belief in any speculative article of faith required, nor expulsion threatened to a man in these matters thinking for himself.

The only condition, as it is positively expressed, of admission into the society is, “having a desire to flee from the wrath to come,” and the only condition of continuing in the society is, “manifesting successively that desire by refraining from the immoralities that are specified in these rules, and being found in certain devotional exercises therein enjoined.” I do not understand that the Flushing heretics were

discarded for any alleged immoralities, but solely on account of their having embraced the tenets of Unitarianism. If it were so, and this I must presume, they were excluded without any grounds existing in the original institute of Methodism. I know not what can be said to rebut this conclusion by the advocates of intolerance, except it be that these *luckless wights* of Unitarians do not come under the predicament on which persons are admitted and continued in the society, since they manifest by the errors which they have embraced that they no longer “have a desire to flee from the wrath to come.”

They, however, who avow this sentiment never derived it from the luminaries of Methodism, and must have very lately received it from some other sources. The Rev. J. Wesley, himself, has asserted in his writings, not only that an anti-trinitarian may manifest a desire of escaping future misery, but that he may be a truly good man. In one of the numbers of the *Arminian Magazine*, published a few years before his death, he inserted an extract of the memoir of the life of that eminent Unitarian, Thomas Firmin. In introducing this extract he observed that he had formerly been inclined to think that a person who was unsound with respect to the doctrine of the Trinity could not be a converted or good man. But that now he thought differently, since the subject of the memoir was undoubtedly a pious man, though erroneous in the doctrine of the Trinity, and that there was *no arguing against facts*. I will answer for this being the sentiment contained in the magazine, if I have not given the identical

words. These I should have quoted could I have had easy access to the document.

That man of superlative piety and devotion, the Rev. J. Fletcher, gives a decided testimony to the possibility of an Unitarian being in a state of grace. In his "Portraiture of St. Paul," though he laments the Unitarians, on account of the faint light in the peculiarities of the gospel system they possess; yet allows that they may be in one of what he calls "the saving dispensations," and therefore ought not to be treated with contempt and rigour, but borne with and gently led on to that state of light and purity which he denominates the dispensation of the Son and of the Holy Spirit. So the fathers of Methodism thought; are their sons degenerated, or are they wiser than they!

Will it be said that the discarded Unitarians fell under the ecclesiastical laws, not so much because they held erroneous opinions, as because they did not keep them to themselves, but endeavoured to propagate them amongst their brethren?

On this ground of defence, I would inquire of Mr. A. Secker, the legate apostolical, and of those by whom he was commissioned, whether it be an indispensable term of holding communion with the Methodists, that the members of society should refrain from instructing each other, and by removing what they apprehend to be false or imperfect views of sacred facts and doctrines, to build each other up in divine and scriptural knowledge? Or, whether they are required not to move the sixteenth of an inch out of the magic circle which Mr. Wesley's eight volumes of sermons

and his notes on the New Testament, and Mr. Fletcher's works have drawn around them? If such terms of fellowship exist, will not a defence of Christian liberty come very awkwardly from our methodistical leaders, and will it not be with an ill grace that any of them condemn the pretensions to infallibility of the Church of Rome? Should it be said, as a dernier resort, that those members of the Methodist society, who do not approve of its restraints on this head are not deprived of Christian liberty, because they have the power of quitting it whenever they please,—I would ask whether the same plea might not be made use of to justify the most despotic states on earth? The subjects of these might possibly have it in their power to escape from their bondage by flight, but does that circumstance extinguish the charge of despotism; or do they who live in such states enjoy the advantages of one which is politically free?

If any of the advocates of methodistical disownment or excommunication, will condescend to take notice of these remarks, I presume, Sir, that you will not refuse them the privilege of conveying their sentiments in your miscellany. If they should bring forward any thing that has the shew of reason and argument I shall not be backward in paying it all due respect.

In the mean time, I exhort the expelled brethren contentedly to leave their quondam associates to "eat their own supper," whilst they themselves thankfully and joyfully partake of the rich and wholesome provision furnished them by the feast of reason and pure religion. I am, Sir, yours, &c.

SABRINUS.

## BIBLICAL CRITICISM.

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*Mrs. Cappe on the late Mr. Cappe's Opinion of the Miraculous Birth of Christ.*

SIR,

In a note annexed by Mr. Belsham in his interesting Memoir of my late excellent friend in Essex Street, to his account of the controversy in the Theological Repository, on the miraculous birth of Christ, (p. 235) he deduces an inference of which it is necessary that I should take some notice, and as I know of no medium through which I can do it with so much effect and propriety as that of your valuable publication, I request you will do me the favour to insert the following explanation.

The worthy author of this able and most valuable memoir, giving me full credit for not willingly concealing any thing which might tend to develope or establish important truth, concludes from my not having given any intimation to the contrary in "The Life of Christ," that Mr. Cappe never changed his opinion on that subject. This inference proceeds on the assumption, that "the narrative of the miraculous birth of Christ is placed (by the notes) upon a par with the rest of the evangelical history." Now, Sir, in this assumption, I must beg leave to point out a mistake;—the notes, as far as I can understand them, do not enter at all into the controversy, or incline either to one side or the other. They do indeed demonstrate that the author never relinquished his belief in the authenticity of the

controverted chapters, but this was far from involving in it as a consequence, that he never changed his opinion respecting the doctrine supposed to be contained in them. Not being aware that any such deduction could be made, I was far from feeling the necessity of guarding against it; but now, finding that in this I was mistaken, I consider it as a duty, incumbent upon myself, as the publisher of these notes, to state briefly, as far as I am acquainted with it, what was actually the progress of the author's mind on this intricate subject.

When the controversy of the miraculous birth was begun by Dr. Priestley, in the Theological Repository, Mr. Cappe most carefully studied the arguments on both sides, in connection with the question how far the chapters were genuine in which the doctrine was supposed to be contained? The first result was a still more decided belief in the truth of the doctrine itself, as well as in the authenticity of the disputed chapters, and he accordingly wrote a treatise, stating the arguments at considerable length which had led to this conviction. This treatise he laid aside for some time, according to his usual habit, that he might return to the subject again at a future period, as free as possible from prejudice, or the influence of preconceived opinion. And here may I be allowed to pause for a moment, in order to remark respecting the character of all the scriptural investigations of my late honoured husband,

that however new, or even improbable, at first sight, many of the results may have appeared, and little attention as some of them may hitherto have excited, even among the most enlightened and liberal, partly from the retired life of the writer, who mixed little with the world, and whose talents and character could not therefore be duly appreciated, that they were always the result of the most diligent and careful examination, and that of a pious, calm, unprejudiced mind, whose sole aim was to elicit truth, and not to throw out at random any crude and undigested opinion. I know indeed that there are characters of the very first order for talents, for moral excellence, and for every Christian virtue, who regard it as their duty to publish immediately, unmindful of consequences, whatever may at any time occur to their minds as a subject of useful inquiry, and that such was the late very eminent Dr. Priestley. The great object was in both the same, although the mode of pursuing it differed so widely; which of the two methods will eventually be most effectual in overcoming the reign of prejudice and long established error, let others judge; both no doubt will have their distinguished use in the counsels and final results of that infinite wisdom, which, in one immense survey, sees the end from the beginning, and which, for reasons to us inscrutable, has permitted the corruption of divine truth, and suffered darkness for a season to overshadow the nations.

But to return from this digression. On a second and last, and perhaps a more careful examination, though he always retained

his conviction of the authenticity of the chapters, Mr. Cappe changed his opinion respecting the doctrine. He thought that taking into our account, and allowing their due weight, to the peculiar ideas, customs and phraseology of the Jews, the narrative would allow of being so explained, as to admit of a solution in which nothing miraculous appeared, except the means employed to calm the mind of Joseph, to remove the suspicions of his supposed wife's fidelity, and to assure him that the child about to be born was his own son. Upon what principles he was led to this conclusion, as they are grounded upon a critical investigation of the original terms employed by the historian, I do not feel myself competent fully to explain; yet it may not be useless or unacceptable to transcribe his remarks upon the scripture meaning of the term "HOLY SPIRIT," the misunderstanding of which, in Mr. Cappe's apprehension, has been the principal foundation of the opinion usually maintained respecting this passage.

"The terms *Holy Spirit*, and other similar terms, are often used in scripture to signify,

"1. Something more than common, even though it be not supernatural, e. g. Gen. xli. 38. Exod. xxxi. 3. xxxv. 31, &c. Numbers xxvii. 18. 1 Sam. x. 6. compare with it verse 7 at the end; x. 10. xi. 6. xix. 20, 23. 1 Chron, xii. 18. Dan. iv. 8, 18. v. 11—14. vi. 3. perhaps also Judges iii. 10. vi. 34. xiii. 25. xiv. perhaps also Micah iii. 8. In this use of the term there is nothing foreign to the genius of the Hebrew language, in which spirit

signifies power, and strength, and stability, in opposition to frailty, and feebleness, and impotence; in which *Holy Spirit* and other like phrases, signify God; and in which the name of God annexed to any object or quality, signifies that there is in it something great or extraordinary.

“The Spirit is said in Holy Scripture as Judges vi. 34. xiv. 6. to come upon a person when he does some noble, rare, and worthy action; in like manner as the wicked spirit is said to enter into Judas when he was guilty of some great and notorious wickedness, John xiii. 27, in which however there was nothing supernatural. (*Wilson's Christian Dictionary, by Simpson, p. 611.*)

“2. The gracious presence and blessing of God, though in the ordinary course of his Providence; e.g. Psalm cxxxix. 7. 1 Sam. xvi. 13, 14, &c. compare particularly verse 14 at the end. Here again perhaps might be mentioned chap. x. 6. compare verse 7. Psalm li. 11. And it is observable that what in Luke xi. 13, is *Holy Spirit*, in Matt. vii. 11, is *good things*. It might be added, that what in Luke i. 35, is *the Holy Ghost, &c.* in verse 28, is *highly favoured, the Lord is with thee*; and in verse 30, is *thou hast found favour with God*, of which, the promise of a Son, and the future greatness of that son, were the proof. To receive the spirit is to receive power, whether natural or supernatural. Compare in the original, Acts i. 8, with Heb. xi. 11, and with Matt. i. 20, at the end, verse 21 at the beginning, and with Luke i. 35, 36, 37, Gen. xliii. 14.

“3. Extraordinary divine com-

munication, suggestion, movement, impulse, prophecy; e.g. Nehemiah ix. 30. Isaiah xlviii. 16. Ezek. xi. 5. 24. Comp. xiii. 3. Zech. vii. 12. perhaps 1 Tim. iv. 1. ‘Now the Spirit speaketh expressly,’ &c. may refer to the prophetic spirit in Jesus Christ. See Matt. xxiv. 4, 5, 23, 24, 25. Mark xiii. 5, 6, 21—23. Luke xxi. 8.

“4. Scripture,—Scriptures of the Old Testament,—accommodable prophecy,—prefiguration; e.g. *In spirit*, Matt. xxii. 43: *By the Holy Spirit*, Mark xii. 36: perhaps signify, according to the conception of Matt. and Mark, *under divine influence, by divine suggestion in prophesying*; that is, uttering words capable of being applied, and which are actually applied, by apostles and evangelists, to events and their circumstances of other times. For the Jews seem to have conceived the contents of all their sacred books to have come from divine influence and suggestion; and particularly to have ascribed the Hagiographa to the inspiration of the Holy Spirit. (See *Maimonides in Mor. Nev. or chap. xlv. or Lewis's Antiq. V. iv. 213*;) and it is not improbable that it was through this medium, and not directly, that these terms were used (if indeed they were so used by them) to denote divine communication; for Luke xx. 42, instead of *in spirit*, has, *in the Book of Psalms*, i.e. ‘in the scriptures of the Old Testament, which you acknowledge for the word of God; in the Hagiographa, which you say were written by the inspiration of the Holy Spirit.’ Acts i. 16, it is, *the Holy Ghost spake by the mouth of David*; in

verse 20, it is written in the Book of Psalms; chap. xxviii. 25. the Holy Ghost spake by Isaiah the prophet; i. e. it was foretold by David the prophet; there are in the prophecies of Isaiah, words applicable to this matter; it was of the Holy Spirit that some did, and some did not believe, agreeing to his suggestions, to the premonition, or the prefiguration of Isaiah.—There was nothing in this unbelief to overturn the faith of those who had believed the gospel, because it had been foretold, (as Paul believed,) that it should be so:—there was found in that prophet what was applicable to this circumstance; what prefigured it. In Heb. iii. 7, ix. 8, 1 Cor. xi. 13, words taught by the Holy Ghost, probably is ‘language of the Old Testament’ (See Grotius in loc.). In Luke xxiv. 25, “that the Prophets,” &c. might have been expressed by Spirit of God, Holy Spirit, &c.

“It is true that *the Spirit, my Spirit, &c.* does signify sometimes God, or some attribute of God; and, indeed, so it might be explained here; and any of the four preceding interpretations might have been put upon either phrase “of the spirit,” or “of God.”

“Now all such interpretations of ‘holy spirit,’ as carry in them the idea of miraculous birth being set aside, which of the four above enumerated shall we adopt for this passage? Any of them would be true: and perhaps one might be taken, which would carry along with it the rest; and to such a sense the evangelist, as it appears to me, directs us. The pregnancy of Mary was “of the Holy Spirit,” being according to the scripture,

—an event so modified and circumstanced, that it might appear to have been described by an ancient prophet. For this implies in it, that it was something more than common; and probably, also, that it was in consequence of divine care and blessing.”

Having thus collected the different senses which this phrase bears in scripture, Mr. Cappe draws some general reflections, which appear to my mind so important, that I shall transcribe them for the Monthly Repository, sending you the first, along with this letter. In reference to the interpretation briefly stated above, which he gave to this passage, Mr. Cappe observes “1st, that if the truth of the interpretation be admitted, it must be allowed as a reasonable inference in this, as in innumerable other instances, that the most obvious is not always the real sense of scripture. With respect to any book in a foreign and ancient language, there are many causes which may put distance between our ideas and the conceptions of the writer. The most obvious import of ancient terms and phrases, is that which approaches nearest to the import of like terms and phrases in the language of the reader. This is the sense which they will first suggest to his mind; but if difference of climate or lapse of time or any civil revolution has introduced a difference into modes of thinking or of living, it is by no means certain that by this road we shall be led to the true meaning of the writer. To an interpretation of a passage in any foreign or ancient author, it is not an objection to be sustained, that it is not the most obvious meaning: nevertheless, it may be what his



terms would have first suggested to his countrymen and contemporaries, though not to us. In respect to us, the true interpretation may be remote and latent, and apparently unnatural. Such in scripture, I apprehend it often is: and so it will remain, unless the time should ever come when we shall have arrived at a perfect knowledge of the opinions and habits of the Jews, and of the idioms and principles of their language, and when theological follies, instilled into us by our nurses and our preachers, shall have ceased to warp and pervert our minds. Till then, if we would not delude ourselves, we must be content, by a patient consideration of the occasion and the context, as well as of the terms in question, and on diligent and accurate observation and inquiry concerning the usage of the language in respect of those terms, to ascertain, as we are able, the sense of such passages as have appeared obscure, and should learn to acquiesce in a reasonable, though it should not be thought an obvious and natural one.

“Much of the language of scripture is formed upon conceptions derived from the law and history of the Jews; on ideas of creation and destruction; of life and death and resurrection; of similitude and analogy between God and men; between spiritual and worldly powers; between entrance into life and entrance into a religious communion; between the operation of divine laws in the system of the universe and the decision of human judicatures, &c.”

I shall be happy if this communication should be acceptable or useful to any of your readers; and

am, with sincere wishes for the continued respectability of the Monthly Repository,

Sir,

Your obliged Servant,  
CATH. CAPPE.

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*On the Use of Vocal and Instrumental Music, in Public Worship.*

SIR,

I have lately been led to reconsider the question, Whether the use of instrumental music is allowable, in aid of the singing, in public worship? and my examination for my own private satisfaction, has led me to the knowledge of some facts, respecting the history and grounds of the employment of vocal and instrumental music in public worship, with which I was not previously acquainted. It may not be useless to insert some remarks on this subject, in your very useful work, and I shall feel obliged by your doing so.

To those who look upon our Lord Jesus Christ, as (under Him who appointed him) the sole law-giver of the Christian Church, it will be quite sufficient to determine the above question, if he have given any instruction respecting it; but it must be obvious to every one who reads the New Testament, that he has said nothing which at all directly affects the inquiry, since he has given no directions whatever respecting the mode in which public worship is to be performed. All he requires is, that we should worship the Father in spirit and in truth. If the use of music (vocal or instrumental) in public worship, is inconsistent with this most important direction,

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he virtually forbids it; if not, he has said nothing which bears upon the subject one way or other.

If, however, the apostles of Jesus have given us any specific directions, respecting the mode of performing public worship, and the parts of which it was to be composed, considering them as in such cases acting under the authority of Jesus himself, I should regard those directions as equally binding with the immediate directions of their Lord. But so far from having done this, I believe it is impossible to derive directly from their writings, any thing beyond those general principles, which ought, in all cases, to guide us in our services, but which cannot furnish us with specific regulations. There are, it is true, in 1 Cor. xiv. some specific regulations for the church at Corinth, respecting the employment of their spiritual gifts in their public assemblies; they, it appears, having greatly perverted those gifts; but these can scarcely be strained into directions for Christian churches in general, though the spirit of some of them may be most advantageously employed. It is clear, from that chapter, that at the public meetings of the Christians, individuals, under the direction of the spirit, prayed and gave thanks, and prophesied, taught, or exhorted; but we have no ground to believe, that this was done in such a manner as to afford direct apostolical sanction to our regular routine of prayers and sermons. I do not mean to intimate, that this is *contrary* to apostolical directions; but simply that we are without any such directions, to authorize us in our modes of conducting public wor-

ship: and also without any clear apostolical examples to sanction them. Whether we shall, at stated times, begin to pray to God in our public services, or wait till the spirit of devotion directs the act of prayer; whether we shall employ unpremeditated prayer or pre-composed forms; whether the minister alone shall offer up prayers as the organ of the congregation, or all share in that part of the devotional exercise; whether the sermon shall be extempore or written, &c. these, and as far as I can see, every thing else respecting the order and conduct of public worship, are all left to be determined by the views and experience of the worshippers. That all should be done decently and in order, that all should be done for edifying, and that the expressions of devotion should arise from the heart, and be guided by the understanding, are all very valuable general principles, but afford us very little specific direction on the subject: we appear to be absolutely left to be guided by the dictates of experience, and by the known laws of the mind, whether scientifically or practically ascertained. The religion of Jesus is a religion of freedom. If forms of any kind had been enjoined, they would of course have constituted a part of our duty; but as the gospel was designed for all ages and nations, our great head has most wisely left these, in almost every instance, to be regulated by the spiritual necessities or mental progress of his followers. All they have to do, is to take care that their means of piety be guided by the *spirit* of his religion.

With respect to singing, (whether alone or accompanied with instrumental music), I see no reason in the New Testament to conclude, that it was *designed* by Jesus or his apostles to be introduced into public worship as a part of public devotion. This position may at first sight appear to some of your readers as altogether unfounded; and so it would have done to myself before I examined the New Testament and the practice of the early Christians, with a specific view to this object; but the result is what I have stated. The grounds of the opinion, and of some other conclusions respecting devotional music, I shall proceed to shew, only premising, that I do in no degree mean to say, that the employment of chorus-singing in public worship is contrary to apostolical precepts and practice, but simply that it is altogether without any direct support from them.

To clear the way a little, I shall first consider the import of those words in the New Testament which are connected with my object; and next examine in their order the different passages in the history and epistles of the apostles which have any reference to the use of music, in connexion with devotion; and then the other passages of the New Testament which bear upon the inquiry.

$\alpha\delta\omega$  (*ado*) is the verb which is most clearly appropriated to the act of *singing*. It is continually employed in the Septuagint as the representative of *shur*, the generic force of which appears to be, "*to regulate*, and thence to regulate the voice in singing, *to sing*, *to utter musically*." (See Parkhurst.) It is employed in Eph. v. 19. Col. iii. 16. Rev. v.

9. xiv. 3. xv. 3. Schleusner gives  $\alpha\delta\omega$  a second meaning, viz. *to praise, to celebrate*, and refers to the two above-mentioned passages in Paul's Epistles, and to Hos. vii. 2. Jer. xxx. 19.\* but it is greatly to be doubted, whether there is any sufficient authority to suppose that it means praising in any other way than by singing.  $\Omega\delta\eta$  (*odé*) is the correspondent substantive, and is well expressed in English by *song* or *ode*. It denotes a verse or system of verses designed to be employed in singing.

$\Upsilon\mu\νη\epsilon\omega$  (*hymneo*) according to Schleusner, signifies *to repeat a hymn* (*hymnum dicere*) *to sing a song, to celebrate, to praise, to give thanks* either by a song or hymn, or in any other way. Parkhurst says the verb is used intransitively, *to sing* or *recite a hymn*, and transitively, *to celebrate or praise with a hymn or hymns, to hymn*. In the Septuagint it is three times used for *eude*, (to confess, to praise, to give thanks,) twice for *elél*, (to praise,) twice for *eshir*, (to sing,) twice for *zemer*, (to sing with music, to hymn,) and twice for *renen* (to sing or utter joyfully). The substantive  $\Upsilon\mu\νη\varsigma$ , a *hymn*, from which the verb comes, has its origin in  $\Upsilon\delta\omega$  *to celebrate, to sing*;

\* In the passage in Hosea there is nothing in the Hebrew corresponding to the word: in Jeremiah, the word is used for *thude*, praise or thanksgiving. With two exceptions, which do not respect the inquiry, it is in all other instances used as the rendering of *shur*; and it is, I should suppose, most likely, either that the LXX found in their Hebrew copies of Jer. xxx. 19. a word denoting praise by singing, or that they considered, from the connexion, that the import of our present reading is praise by singing.

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and it was appropriated by the Greeks to signify a composition in measure, to celebrate the praises of their gods, and designed, as all such verses were, to be sung. But as to the verb, it is clear from the circumstances here stated, that the leading force of it in the Septuagint is, to *praise* or *celebrate*; and that the *manner* in which this was done, (whether by singing or repeating a hymn, or in any other way,) is not expressed by it. Among the Greek prose writers it appears to have been very seldom used with any specific reference to singing, but most commonly in the sense of praising or celebrating.

Ψαλλω (*psallo*) is, I believe, the only other verb employed in the New Testament in the present connexion. According to Schleusner, it signifies, 1. to touch, to strike with a gentle motion: 2. to sing with lutes or other instruments of music, to strike the harp or lyre; in this signification it answers in the Septuagint to the Hebrew *negen*, to play upon a musical instrument, or to sing with instrumental music, and to *zemer*, to sing with or without instrumental music: 3. to sing with the voice alone, and particularly to sing hymns, to praise and celebrate God.\* Parkhurst, after quoting the same meaning as the first of

\* For this last meaning Schleusner refers to Rom. xv. 9. I Cor. xiv. 15. Eph. v. 19. James v. 13. which are the only places in which it is used in the New Testament. I know of no authority for supposing that before or in the time of the apostles, Ψαλλω (*psallo*) ever was used to signify singing exclusively of instrumental accompaniments. There may be instances in which the praise is the chief feature to which the reader is directed; but that it signifies praise in general, without any reference to the manner

Schleusner, says, 2. "to touch the strings of a musical instrument with the finger or plectrum;" "and because stringed instruments were commonly used both by believers and heathens in singing praises to their respective gods; hence, 3, to sing, sing praises or psalms to God, whether with or without instruments;" and he refers to passages referred to in the note on Schleusner. It appears to me clear, that these learned lexicographers have rather too much acted the part of commentators. I believe that

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of it, or even in reference to praise to the direct exclusion of instrumental music, is, I believe, utterly incapable of proof. In Rom. xv. 9. we have a quotation from the Psalms, where the original is *zemer*, which Buxtorf, (Lex. Chald. Talm. & Rab.) explains, *psallere, psallendo laudare et predicare, canere*, (to play or sing with instruments, to praise and make public by such means, to sing;) and in that passage, the object clearly is, not the manner of publicly praising, but the public praise itself. Nevertheless, though the manner may be of no consequence as to the spirit of the declaration, yet the declaration itself implies the manner. Buxtorf informs us that *zemer* is rendered in the Targum by *shebech* to praise, except in some places in the Psalms, where it is retained; but *shebech* is used in the Targums for all the Hebrew words denoting praise, whatever manner of it they express, unless this was particularly the writer's intentions, and as to the Psalms, the authority of the Targumist is in this case of no value, since his commentary was written several centuries after Christ, and is "in the corruptest Chaldee of the Jerusalem dialect." Where the manner of praise is not the object, but the praise itself, I will not say that we should do wrong in translating *psallo* by some general word denoting praise, since we have no word of corresponding force in the language; but I think I am fully justified in maintaining, that if the manner of praise be in any way brought into view, we cannot exclude the *accompaniment* of instrumental music, which at least *psallo* always does include.

there is no authority for supposing that ψαλλω among the Greeks, (or psallo among the Latins,) was ever employed in reference to singing, exclusively of instrumental music, before or during the apostolic age\*; and, on the other hand, we have thoroughly good reason to believe, that this word as used by heathen writers, is exclusively appropriated to the employment of instrumental music. Eustathius [in II. χ. p. 1378, 52,) as quoted by Wetstein, (on Eph. v. 19.) is very express. “In these things,” he says, “we are to remember, that there does not appear to be any difference between αδειν and μελπειν; but ψαλλειν differs from

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\* Hesychius (see Schleusner,) in explaining ψαλλειν only gives αδειν ασματα, to sing songs, τιλλειν and κινειν. He has therefore no reference whatever, to what indisputably was the meaning of the word, in and before the apostolic age, when used in connexion with music. This is rather a remarkable circumstance, but I think it is to be accounted for, by the period in which Hesychius lived. He is placed by some in the 6th century, and not earlier than the end of the 4th. By the use of ψαλλω in connexion with singing psalms, even if unaccompanied with instrumental music, it appears gradually to have lost, among the early Christians, the original appropriation of it to playing or singing with instruments: and this was greatly aided by the dislike which was commonly entertained to the use of instrumental music, during the third and some following centuries, owing, in part, to its having been employed in the temple service among the Jews, and to other circumstances which will be hereafter noticed. Hence it is not improbable that in the time of Hesychius, ψαλλω, as commonly used, had ceased to have any reference to instrumental music; and as his authorities are lost, we are left to suppose that he must, in this case at least, have employed only such as would not aid us in our present inquiry, which does not respect the use of the word in the later writers, but at the time of the apostles.

both, as he manifests, by saying, ‘at supper the harlots αδουσι και ψαλλουσι\*, and one of them leads off, and the rest sing together.’ The ode is a composition arranged for singing. But ψαλλειν is by means of musical instruments, and particularly what is peculiarly termed the psaltery.” Aulus Gellius† (Att. Noct. xix. 9,) says, qui canerent voce, et qui psallerent, those who sing with the voice and those who play. Cyrillus‡ (see Schleusner) speaks of ψαλμος, as a musical composition, when it is played melodiously upon a musical instrument, suitably to harmonious words. Psallere, says Crellius, (Eth. Christ. lib. iii. c. 9.) “is to sing with the voice, and at the same time to strike some musical instrument.§” H. Stephens (Thesaurus L. Gr. tom. iv. p. 694 ||) explains the word, as

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\* It should be noticed, that this is the very combination of words employed by the apostle in Eph. v. 19. The circumstance is important. The opinion of Eustathius, in reference to a case in which theological opinion was out of the question, must appear to most, absolutely decisive. He flourished at the end of the 12th century. The early part of his life, he spent at Constantinople, the place of his birth; and he was afterwards Archbishop of Thessalonica. His commentaries on Homer “are very voluminous, and frequently illustrate the text; but they are principally valued by grammarians, for the great assistance they afford in understanding the Greek language”

† A learned grammarian who flourished in the middle of the second century.

‡ Bishop of Alexandria at the beginning of the fifth century.

§ I shall have occasion, hereafter, to cite the whole of the excellent passage from which these words are taken; excellent, though, in some respects, decidedly against those views which these papers are designed to state

|| Stephens introduces his remarks thus,—“Metaphor. Paul in Epist. ad

employed in Eph. v. 19, to signify, “striking the harp or lyre, singing to the stringed instruments; for (he continues,) it is properly spoken respecting the touching of stringed instruments, as *psallere* also among the Latins. Thus Horace says *Psallimus et luctamur Achivis doctius unctis*; and again, *doctæ psallere Chire*.” Stephens also refers to Aulus Gellius as above quoted. After mentioning some more general meanings of ψαλλω (such as to move, to shake,) he states that not only the chord is said ψαλλεσθαι when it is touched and moved, but any one ψαλλεται to whom we sing with instruments, to whom we play on the harp, who hears any one playing or singing with instruments. If the learned reader will consult H. Stephens on the derivatives of this verb, he can scarcely fail I think, to come to the conclusion, that among the Greek writers in general, (excluding only those who lived long after the apostolic age,) the constant force of the word, when applied to music, was playing upon instruments, or (at most) singing with instruments. And I believe the same may be said with confidence as to the use of the word in the LXX. They have, it is true, frequently employed it as the translation of *ψαλλω* (to sing, with or without musical instruments) as well as of *ψαλλω*, (to play on instruments, or sing with them,) but as they must understand the force of their own language, I can see little room to doubt, but that they employed

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Eph. c. 5. λαλουντες—τω κυριω, canentes et psallentes Domino in corde vestro: id est, citharam seu lyram pulsantes; fidibus canentes: proprie enim,” &c.

ψαλλω as the translation of the former of these verbs, only where they considered it as denoting singing with instruments. And I am inclined to think, that if the learned reader will consult Trommius for the use of this word and its derivatives in the Septuagint, and will take into account, what as clearly appears from H. Stephens was the invariable use of it among the heathen Greeks, he must come to the conclusion that the Alexandrian translators employed it, with little, if any, exception, to denote playing on instrumental music, or singing with it.—Ψαλμος (*psalmos*), a psalm, properly signifies, says Schleusner, 1, a touching, a striking, the striking of a stringed instrument, the sound of the same: 2, the musical instrument which is struck, the harp: 3, a regular song, composed artificially in numbers, and with rhythm, fitted both for the human voice and for musical instruments, a song, a hymn. This word is especially employed in the New Testament, in reference to the collection of Psalms in the Old Testament. Parkhurst gives, 1, a touching or playing upon a musical instrument: 2, a psalm, or sacred song or poem, properly such a one as is sung to stringed instruments.

N. B. I have just seen, in Mr. Yates’s sermon at the opening of the Unitarian Chapel in Glasgow, a reference made (in a note) “to the remarks of an anonymous writer on the meaning of the word ψαλλω, in the New Testament.” Before the close of my communications on the subject, I hope to avail myself of the information which is probably contained in the late publications respecting it in Glasgow. If the conclusions of

the anonymous writer; as to the force of  $\phi\alpha\lambda\lambda\omega$ , should be similar to my own, our independent agreement, will be satisfactory, probably, to both of us.—Of Mr. Y.'s sermon, my cursory perusal will only allow me to say, what is very obvious, that it is manly, appropriate and impressive: and I trust that it will not only lead the minds of many in North Britain, to consider the grand points of the Unitarian controversy, but that it will call the attention of some of our opulent Unitarians, to the pecuniary difficulties of the Glasgow congregation, which they may effectually remove without risk or injury to themselves, and thus contribute in (I am persuaded) no

unimportant way, to diffuse the knowledge of the FATHER, THE ONLY TRUE GOD, and of Jesus Christ whom he has sent.

L. C.

Jan. 4, 1813.

[The writer next proceeds to consider the passages in the N. T. in which the foregoing words are employed, and at the close of the letter he draws several inferences from the examination, respecting the authority which those passages afford for the use of music (vocal and instrumental) in devotional exercises. But the great length of his paper prevents the completion of it in this Number.]

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## REVIEW.

Still pleas'd to praise, yet not afraid to blame.—POPE.

**ART. I.** *Memoirs of the late Reverend Theophilus Lindsey, M. A. including a Brief Analysis of his Works, together with Anecdotes and Letters of eminent Persons, his Friends and Correspondents: also a General View of the Progress of the Unitarian Doctrine in England and America.* By Thomas Belsham, Minister of the Chapel in Essex Street. 8vo. pp. 568. 14s. Johnson and Co. 1812.

MR. LINDSEY must be allowed a distinguished place amongst the English Reformers, whether we consider the importance of the doctrine which he embraced, avowed, defended and promoted,—the ability, zeal and perseverance with which he maintained the principles which his judgment and piety

led him to adopt,—the memorable sacrifice, by which he proved his sincerity, and his conviction of the supreme value of the Unitarian doctrine,—or the various virtues which adorned his lengthened life. His personal history is, besides, inseparably connected with the late extraordinary revival of Unitarianism in England, which in some cases may be traced, and in most may be justly attributed, in no small degree, to his example, writings and generous efforts, public or private. Few individuals, therefore are fitter subjects of biography than Mr. Lindsey; and fortunate is it for his reputation, that he has obtained a biographer who thoroughly understands his character, whose long and close friendship with him qualifies him

to describe the qualities of his head and heart, whose own personal history is in some points similar to that of the revered confessor, and whose talents can ensure lasting attention and respect to the portraiture of excellence, which his feelings have prompted him to place before the public. In thus expressing ourselves, we mean to bestow no complimentary language on the dead or the living. Mr. Lindsey is beyond the reach of flattery, and unmerited encomiums on his successor would only redound to the discredit of our pages, which, we trust, the experience of several years has convinced our readers that we would not knowingly devote to any purposes besides those of truth and justice.

In taking up this copious volume for review, we are not a little puzzled in determining how we can best present the reader with a specimen of its rich contents: we believe, upon the whole, that we shall discharge our duty most faithfully and completely, by following the biographer chapter by chapter, and making such extracts as comport with our limits; introducing here and there an observation, but reserving our more general remarks for the conclusion of the article. Having given, in our former volumes, biographical sketches of Mr. Lindsey and of his excellent partner, in his active and useful life, [See vols. iii. 617, 637.—iv. 1, 34.—vii. 109.] we do not think it necessary to follow our author in the entire and regular succession of his facts and dates.

Mr. Lindsey's mother, whose maiden name was Spencer, was distantly related to the Marlborough family, and previously to

her marriage had lived upwards of twenty years in the family of Frances, Countess of Huntingdon, he himself was named after his godfather, Theophilus, Earl of Huntingdon, the son of the above-mentioned lady, and the husband of Selina, Countess of Huntingdon, so well known as the zealous and liberal patroness of Mr. Whitfield and the Calvinistic Methodists.

“With this very respectable lady Mr. Lindsey lived many years in habits of friendship. And though, after his secession from the established church and the public avowal of his theological principles, all personal intercourse was for many years suspended, yet when Mr. and Mrs. Lindsey, in the summer of 1786, called upon Lady Huntingdon at Talgarth, in Wales, they were received, as he expresses it in a letter to a friend, “most graciously, as usual.” Not only did she direct that every possible attention should be shewn them in their visit to her academical institution in the neighbourhood, but she earnestly pressed them to prolong their stay. With her old and much respected friend she had much serious conversation; and seemed particularly impressed with a hint which Mr. Lindsey threw out, in reference to a dear and only surviving son, of the safety of whose final state her ladyship entertained the most painful apprehensions, that possibly the state of future punishment might be only a process of severer discipline, and that the greatest sinners might ultimately find mercy. And when they parted she took an affectionate leave of them, and gave them her kind, maternal benediction, expressing, at the same time, her hope of meeting them in a better world. “Some good I hope, is done,” says Mr. L. to his correspondent above referred to, where much is intended by this praiseworthy lady, who has, for



full forty years, devoted her fortunes, time and labours to promote what she believes to be the truth: though I cannot but hope it will be a place for more rational inquirers after she drops into her grave." This venerable lady was at that time "turned eighty, but hale and sensible for that age." And though she might for a moment be soothed by a glimpse of hope of the ultimate restoration of a darling child, it was not to be expected that Mr. Lindsey's conversation would make any permanent impression upon her mind. He afterwards speaks of his aged friend as "still in the depths of mysticism and methodism, though she was become more moderate towards those who held different opinions." Nor does it appear that any material change ever took place in Lady Huntingdon's religious views, though the abuse of her generosity by some persons in whom she had placed a confidence which they did not deserve, made it necessary for her, in some measure, to restrain her munificence, and gave rise to a report that she had deserted the methodist connexion." Pp. 2, 3. Note.

Under the patronage of Lady Betty and Lady Ann Hastings, of the above-mentioned noble family, young Lindsey was placed at the grammar school at Leeds, then under the care of the Rev. Mr. Barnard; a gentleman of great eminence both for learning and piety, who devoted himself to the honourable and arduous duties of his profession, and to whose superior talents and exemplary assiduity his grateful pupil was wont to ascribe, under Divine Providence, not only all his literary attainments, but almost all that was honourable and right in his personal character. (P. 34.) This pleasing fact, so creditable to Mr. Lindsey, deserves also to be recorded in honour of his tutor,

and as an encouragement to the teachers of youth to reckon confidently upon the success, in many instances, of their faithful labours, and particularly of their virtuous examples.

Prepared by the instructions of such a master, Mr. Lindsey, in the 18th year of his age, was admitted at St. John's College, in Cambridge, May 21, 1741. Here he soon attracted such notice and respect, that he was recommended to Dr. Reynolds, Bishop of Lincoln, as a tutor to his grandson, whom, at an early age, he sent to the university. Of the pupil, still living, we have the following interesting sketch:

"Mr. Reynolds, after having finished his education at the university, was taken by the late Lord Sandwich as his private secretary to Aix la Chapelle, where he remained during the negociation of the celebrated treaty, which takes its name from that city. After his return to England, declining the engagements of public life, he retired to his estate at Little Paxton, in Huntingdonshire. There he still resides, and amidst the high estimation in which he is universally and deservedly held, both for his public and his private virtues, he justly regards it as not the least of his honours to be known as one of the earliest friends and warmest admirers of the venerable Theophilus Lindsey.

" 'I recollect,' says this gentleman in a letter with which he favoured the writer of this memoir, 'that Mr. Lindsey excelled in College exercises; that he was singularly pious; that he attended the chapel prayers, and monthly received the sacrament. His manners were mild and gentle, and his conversation was of a serious turn, but agreeable, and sought by his fellow-students. I have reason to believe that he obtained the highest ho-

nours on taking his degree, I mean Wranglership, but this I cannot positively assert." Pp. 5, 6 and Note.

In April, 1747, Mr. Lindsey having taken his degrees with high reputation, was elected a fellow of St. John's College; and having been ordained by Dr. Gibson, the Bishop of London, was, in the 23rd year of his age, presented to a chapel in Spital Square, London, by Sir George Wheeler, at the recommendation of Lady Ann Hastings, sister-in-law to the Baronet. Through the same interest he was, in a short time, invited, as chaplain, into the house of the Duke of Somerset, by whom and his accomplished lady, better known as the Countess of Hertford, he was treated with the liberality and affection of friendship. After the decease of the Duke, he continued some time in the family of the Dutchess, and at her particular and earnest request, accompanied her grandson, Lord Warkworth, the present Duke of Northumberland, to the continent, where he spent two years with his noble pupil. In reward of this service, the Earl of Northumberland presented him, on his return, to the valuable rectory of Kirkby Whiske, in the North Riding of Yorkshire; whither he hastened, declining a proposal of his patrons to attend Lord Warkworth to Eton as his private tutor, and commenced parish minister. In this situation he continued about three years, during which time he formed the acquaintance with the family of the celebrated Archdeacon Blackburne, which had so considerable and happy an effect upon his future life. He married in 1760, Miss Hannah Elsworth,

the step-daughter of the archdeacon, after having, at the request of the Huntingdon family, resigned the living of Kirkby Whiske for that of Piddletown, in Dorsetshire. The character of Mrs. Lindsey has been sketched in this work with a glowing pencil by her long and close friend, Mrs. Cappe. [See Vol. VII. pp. 109—118.] She had peculiarities which were sometimes unpleasant to strangers, but they arose wholly from that ardent temperament and decision of character which fitted her to be the help-meet of a confessor and reformer. Mr. Lindsey himself described her as one "quæ quoque currentem incitat." P. 12, & *Month. Mag.* for Dec. 1808.

While he resided at Piddletown, Mr. Lindsey's first doubts arose concerning the doctrine of the Trinity, and here he began to meditate his retirement from the church; but his design was overruled for the present by the plausible considerations which he has so ingenuously stated in his Apology. In the year 1762, the prospect was opened before him of high ecclesiastical preferment: the Earl of Northumberland was sent over, as Lord Lieutenant to Ireland, and the place of chaplain to his lordship was offered by his consort to Mr. Lindsey, accompanied with a request that he and Mrs. L. would reside with them in the vice-regal palace till some valuable preferment should be obtainable. The acceptance of this offer would no doubt have led to an exalted station in the church of Ireland: "Dr. Dodgson, who accepted the appointment which Mr. Lindsey declined, was soon advanced to the bishopric of Ossory, from which

he was afterwards translated to that of Elphin, where he died a few years ago." P. 15.

To the minds of Mr. and Mrs. Lindsey, the attractions of friendship were stronger than those of fashion, wealth and power; and soon after their refusal of the above tempting proposal, they effected the exchange of the living of Piddletown for that of Catterick, in Yorkshire; in every respect inferior, except in the opportunities which it afforded of cultivating the society of many valuable friends, and particularly of the venerable Archdeacon Blackburne. [See *Mrs. Cappe's Memoir*, Vol. VII. p. 110.] In the bosom of select society and in the midst of affectionate parishioners, Mr. Lindsey seemed to have attained the summit of philosophic happiness. He was a finished pattern of a good parish-priest; and Mrs. L. was the guardian, instructor and benefactress of her neighbours. But both the retirement and the converse which Mr. Lindsey had courted served to pave the way for the great and, at first, painful change which distinguished his life: his scruples concerning the worship of the church increased, till at length he relieved his conscience by a voluntary and magnanimous secession from his living, with all its benefits.

He had satisfied himself after his first doubts, with considering the Trinitarian forms in the liturgy as "a three-fold representation of the One God, the Father, governing all things by himself and by his son and spirit," and under this view had brought himself to subscribe the 'Thirty-nine Articles, on his removal to Catterick. Of this prevalent and specious scheme Mr. Belsham says,

"This, which is usually called the Sabellian hypothesis, and which differs only in words from the proper Unitarian doctrine, was advanced by the learned Dr. Wallis, Savilian professor of mathematics at Oxford, and well received by the University, in opposition to the hypothesis of three infinite minds, maintained by the celebrated Dr. Sherlock, which underwent a public censure. The professor states his opinion in the following terms, in reply to the objection of the Unitarians, that three persons were three Gods.

" 'This reasoning,' says Dr. Wallis, 'is grounded on this silly mistake, that a divine person is as much as to say a divinity or a God, when indeed a divine person is only a mode or respect, or relation of God to his creatures. He beareth to his creatures these three relations, modes or respects, that he is their Creator, their Redeemer, their Sanctifier; this is what we mean, and ALL that we mean, when we say God is three persons. He hath those three relations to his creatures, and is thereby no more three Gods than he was three Gods to the Jews, because he calleth himself the God of Abraham, the God of Isaac and the God of Jacob.' See *Considerations on the Explications of the Doctrine of the Trinity*, p. 7, 1693, apud *Lindsey's Apology*, p. 227. The learned professor might have spared his supercilious reflection upon the understandings of his Unitarian brethren, whose only error consisted in taking common words in their common acceptation. Is Dr. Wallis's doctrine that which still prevails in the learned University? If so, the pure Unitarian doctrine is much more extensively diffused than many of its most zealous advocates imagine. Happy would it be for the cause of truth, if, when error is detected and discarded, the language of error were discarded with it." P. 23. Note.

(*To be continued.*)

## OBITUARY.

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### *The Rev. Jabez Hiron.*

Died at St. Alban's, Herts, Dec. 21, 1812, the Rev., JABEZ HIRONS. He was born there, July 11, 1728, and had his grammar learning partly under a respectable clergyman in Leicestershire, partly under Dr. Aikin, at Kibworth, in the same county. For his academical education he was placed with the excellent Dr. Doddridge, at Northampton, where he spent five years. In 1750 he assisted, and in 1751 succeeded, Dr. Clark, in the charge of a dissenting congregation in his native town. He was invited in 1770, to be the minister of a respectable society at Dudley, in Worcestershire, but declined the invitation, and continued at St. Alban's to the day of his death, when he had sustained the pastoral relation in one place for nearly sixty-two years\*. It is a memorable and almost unparalleled circumstance, that this congregation was under the successive care of

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\* The following sentences are extracted from a pathetic and interesting sermon, entitled, "*The Old Man's Calendar: a Discourse on Joshua xiv. 10.*" Delivered in the first Parish of Hingham, in America, on the Lord's Day, August 26, 1781, the birth-day of the Author, EBENEZER GAY. 2d Ed. London, printed 1783."

"Lo, now, my brethren, I am this day fourscore and five years old—a wonder of God's sparing mercy! Sixty-three of these years I have spent in the work of the ministry among you—I am the third in the pastorate of this church."—p. 34.

only two ministers for upwards of a century†.

During a life and a ministry protracted beyond the accustomed period, it was the lot of Mr. Hiron to witness painful changes in his neighbourhood and connections. But his private and his public labours were rendered useful to several—to many who, like him, are now gathered to their fathers, and to some who yet survive. Had his characteristic modesty permitted, he might have said, with Mr. Orton, who was one of his tutors at Northampton, and whom he, in some views, resembled, "I hope many aged persons have been edified by my services, and not a few young people trained up in sentiments of wisdom and piety." His desire of doing good was particularly gratified with reference to a large and very interesting class of the rising generation—the children of the poor. A valuable charity-school which he visited with parental vigilance and unwearied zeal, is among the best monuments to his memory: it was instituted by Dr. Clark; and of the young persons whom it has educated there are those on whom lasting impressions

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† Dr. Clark's immediate predecessor was the Rev. Jonathan Grew, a native of Atherstone, in Warwickshire. (*The Nonconformists' Memorial*, 2d Ed. Vol. iii. 341, 342.) Whether Mr. Grew was the first minister of the congregation at St. Alban's is somewhat doubtful. Whom he succeeded the writer cannot at this moment ascertain.

of religion have been made by the instrumentality of Mr. Hiron.

His ministerial services were serious and devout. In his discourses he aimed to be intelligible and practical. When his life drew to its close, he was fond of preaching on two texts which shewed what were his general views of Christian doctrine, and what the subjects most congenial to his mind; the former had much affected him in his early days, in consequence of his hearing it repeated by a pious, but afflicted person in humble circumstances; it is the last verse of the eleventh chapter of the Epistle to the Romans: "For of him, and through him, and to him are all things, to whom be glory forever. Amen." The other is the eighteenth verse of the fifth chapter of the second Epistle to the Corinthians: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." His prayers, both in the family and in public, were solemn, appropriate, pathetic, and have been noticed for their excellence, not only by his brethren in the dissenting ministry, but by clergymen of the established church.

In his literary and intellectual character he was superior to many persons of more showy parts and of less self-diffidence. There is reason to believe, that for a large portion of his life he was in the habit of contributing to one of the oldest and most respectable of the periodical publications. Of general and especially of theological and historical knowledge, he possessed no inconsiderable stock.

An habitual regard to God, and a strong sense of his own depen-

dence and obligations, were visible in his conversation and behaviour; and he cordially accepted for himself, and earnestly recommended to others, the great salvation of the gospel. The scriptures he interpreted, as became a Protestant, by the scriptures; neither admitting *infallibility* to exist in any human uninspired being (not even in his revered tutor) nor assuming it for himself. His opinions on some disputed points were perhaps at nearly an equal distance from those which, justly or unjustly, are regarded as the extremes of theological sentiment among professing Christians. But he honoured persons of every denomination, provided he had reason to consider them as sincerely benevolent and pious; and, in return, he was highly esteemed by all who were themselves estimable. Never was a man more generally or more deservedly respected, in his sphere, for his unaffected candour and catholicism, for his upright, peaceful, blameless and consistent deportment, and for his readiness to do good to *all* men, as he had opportunity.

His benevolence was self-denying as well as extensive; his disposition extremely generous and grateful. In the duties of domestic life he was a pattern to believers. To young persons his manners were particularly conciliating; and he had much pleasure and some felicity in exciting and satisfying their thirst for knowledge. There were instances in which he was honoured with the guardianship of orphans, to whom he manifested all the tenderness and wisdom of a father.

His compassionate heart felt deeply for his friends under their

afflictions: nor, amidst his own, did he remit his endeavours to serve them in their most valuable concerns. Though "faint," he still "pursued:" though the shadows of his evening lengthened, he still laboured till he was overtaken by the night of death: though the infirmities of a feeble frame tended to depress his spirits, his confidence in God never forsook him; and his end was peace and hope.

A few years after his settlement at St. Alban's, the happiness of Mr. Hiron was essentially promoted by his union in marriage with Ann, second daughter of Dr. Clark. In her indeed he found a most affectionate companion, and a most prudent adviser. He bore the loss of her in the autumn of 1804, with exemplary submission to his God and Father; but the event left a strong impression on his heart; and it became evident that one of his dearest earthly ties was rent asunder. On Dec. 29, 1812, his remains were interred, amidst many marks of esteem and sorrow, in the same grave with her's, in St. Peter's Church-yard: and the grateful respect entertained for his memory, was further shewn in the large concourse of people who attended to hear his funeral sermon, which was preach-

ed, Jan. 10, 1813, by Mr. Ken-tish, on *the honours and consolations of age*, from Philemon, verse 9: "Being such a one as Paul the aged."

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*Jeremiah Wrigley.*

April 27, 1812, died in the 73d year of his age, at Barnbydon, in Yorkshire, JEREMIAH WRIGLEY, late of Thorne. He was many years a Methodist, during which time he became an Universalist. He was one of the first who embraced the Unitarian doctrine when introduced at Thorne. On becoming an Unitarian, he left the Methodists and associated with a few other persons who entertained rational views of Christianity, whom he greatly assisted in carrying on meetings for mutual instruction and the worship of the one God. Though placed in humble circumstances, his ardent love of truth, amiable spirit and consistent conduct did honour to the Christian profession. He bore his last sickness, which was severe, with much patience and calmness; he felt the animating hope of the gospel: his only fear was lest he should discover any feeling inconsistent with resignation to the will of God.

R. W.

## INTELLIGENCE.

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*An Account of Mr. Wright's  
Missionary Tour in the North-  
west, extracted from his Jour-  
nal.*

*To the Secretary of the Unitarian  
Fund.*

*Wisbeach, Dec. 2, 1812.*

DEAR SIR,

Having finished my mission in the North-west, I send you the following account of it. This journey employed me 82 days, in which I travelled about 1000 miles and preached 74 times. I will first give a brief account of the places where I preached, and then make some general remarks, and notice particular matters to which I am anxious to engage attention.

In passing through the country to the intended scene of my mission, I preached at the following places, viz. at

1, *Peterborough*, to a small, attentive audience.

2, *Leicester*. Here I had a very good congregation, for a week-day evening. I was requested to spend a Sunday in Leicester, when I go that way again.

3, *Melbourne*, in Derbyshire, in a large room, pretty well filled with serious hearers.

4, *Hinckley*. I preached here three times: the largest congregation was estimated at 500 persons.

5, *Birmingham*. Having but one evening I could spare for preaching in this town, at the request of Mr. *Little's* congregation, it was agreed I should preach in Mr. *Little's* place. We had a very good congregation.

### STAFFORDSHIRE.

I was twice in this county in the course of my journey, and preached at the following places, viz.

1, *Wolverampton*. Here we had a larger congregation than had been expected, as a number of persons of other religious denominations attended. Our friends in this town want a minister.

2, *Coseley*. The congregation here is pretty large. We had some friends from Dudley. Though I called at Dudley, and spent a few hours with my worthy friend Mr. *Bransby*, I could not be there in an evening.

3, *Dalliston*. I preached in a Calvinistic meeting-house, which is at present unoccupied. About 150 persons attended, among whom were several Methodist preachers. This was the first time Unitarianism had been heard from a pulpit in this place. There are a few persons favourable to it, and it would be well if an occasional lecture could be established in Dalliston, by the neighbouring Unitarian ministers.

As I was going down, I could hear of no opening for my preaching at Newcastle-under-Line, or in its vicinity; but whilst in Cheshire, I obtained such information as induced me to visit Staffordshire again, when I preached at

4, *Newcastle*, in a meeting-house belonging to the New Connection of Methodists, to about 200 people, among whom was a Methodist preacher and a Catholic

priest. The congregation was very attentive. The Methodists, who were so liberal as to lend us the place, were previously informed that I was an Unitarian missionary, that they might not be surprised at hearing me preach a plain Unitarian sermon.

5, *Hanley*. This town is situated in the midst of the potteries, a very populous district; there are several Unitarians in Hanley; and a people I heard of at *Lanc-end*, who are likely to become such. I preached in a Baptist meeting-house, which is at present unoccupied, and had about 160 very attentive hearers; among whom was a Methodist preacher and two Calvinistic preachers.

#### CHESHIRE.

This county was one of the principal objects of my mission; of course I devoted as much time as I could consistently spare to it. The following are the places where I preached, viz,

1, *Chester*. Here I preached twice, and had the pleasure of enjoying the edifying society of my esteemed friend and brother missionary, Mr. Lyons, and several of his people.

2, *Kingsley*. The congregation here consists, chiefly, of poor people; they heard me with deep attention. They furnish one among many modern proofs, that Unitarianism is capable of becoming the religion of the lower classes in society.

3, *Kelsall*. In a farm house, on a Tuesday in the afternoon, I delivered a discourse to a small assembly of attentive hearers.

4, *Tarvin*. On the evening of the same day, in a detached part of this parish, consisting of humble cottages, situated on the edge of

Delemere forest, I preached to a crowded assembly of poor people, who seemed to drink in the word as the thirsty earth does the rain that descendeth upon it.

5, *Stockton - heath*. Here I preached in a barn, fitted up as a meeting-house, by a people called Quaker Methodists. There was a person present, a wild enthusiast, called a Revivalist, who stood before me to resist me. Just after I had commenced my sermon, he began to speak, but was stopped and I went on. As soon as I had concluded the discourse, he began, but was desired to be silent till I had finished the service. When I had finished it he began in prayer; but one of the leading Methodists who belong to the place, rose and said, *that* man belonged not to them, and had no authority there; made a liberal remark, respecting the sermon they had heard, and desired that there might be nothing disorderly, and that the congregation would immediately depart. The people in general, I suppose we had 150 hearers, departed; a few, however, remained behind, and I was informed he, the Revivalist, endeavoured to pray down my sermon, intreating the Almighty the people might believe nothing I had said.

6, *Partington*. The congregation here was small; I had some Calvinists to hear me.

7, *Knutsford*. The preaching here was on a Thursday morning. I had the pleasure of meeting at Knutsford several of our brethren in the ministry, from different places, and several gentlemen, zealous friends of the Unitarian cause, from Warrington, Manchester, &c. After the service we dined together, and spent the af-



ternoon in a very edifying manner.

8, *Congleton*. As great pains had been taken to make my preaching known, we had the meeting-house pretty well filled; many of my hearers were persons of other religious denominations.

9, *Dean-Row*. I preached here on a Wednesday, in the middle of the day; the people who form this congregation, live so distant from the place, and are so much engaged in business, that it is difficult to collect them, excepting on a Sunday: however, we had a respectable company of attentive hearers.

10, *Cross-Street*. This is a small village. I preached on a Tuesday morning, to a small, respectable audience.

11, *Hale*. I preached in the afternoon of the same day at this place, and though the people had to come, most of them, a considerable distance, in an incessant and heavy rain, we had the meeting-house about half filled.

12, *Stockport*. Here I had a pretty large congregation; and afterwards spent the evening with a company of friends, in which much ardour in the cause of truth, Christian zeal and affection were discovered.

13, *Hyde*. In this place, I spent a most happy day. Several persons accompanied me from Stockport, and as I had not another day to spare for *Duckinfield*, where there is an Unitarian congregation, the minister of that place and a number of his friends met us at *Hyde*. We had preaching in the morning (it was on a Thursday); after the service, a large party dined together. It was something like a public association. The afternoon was spent in a way

highly calculated to cherish Christian affection, increase zeal in the glorious cause in which we are engaged, and to promote every liberal and pious feeling. I preached again in the evening, the place was crowded, I suppose there were five or six hundred hearers, many of them persons of different religious sentiments, and all deeply attentive. After the evening service we had a large party together, for two or three hours, and the time was spent in edifying conversation.

I was under the necessity of declining an invitation to *Platt*, where there is an Unitarian congregation, not having a day but what was engaged by previous appointments.

#### LANCASHIRE.

Deeming this a county highly important to the Unitarian cause, I determined to devote to it all the time and attention in my power. I preached at the following places, viz.

1, *Paradise Street, Liverpool*, to, I suppose, about 700 people. I should have preached there again, but a week-day service was not thought eligible.

2, *Renshaw Street, Liverpool*. The congregation here seemed thin, for the size of the chapel; but it was in an afternoon, and congregations are usually thin at that time in large towns. There might be 250 people.

3, *Warrington*. I preached here five times; was always well attended; even the week evening congregations were large. I had much pleasing and edifying intercourse with the respectable minister of the congregation (Mr. Broadbent) and many of his friends; both he and they did all they could to accommodate me

and promote the objects of my mission.

4, *Risley*. Here I preached on a Tuesday, in the middle of the day, and though it was in the harvest-time, and the people either farmers, or persons engaged in labour, the meeting-house was nearly filled with a deeply attentive audience.

5, *Ormskirk*. The meeting-house here was nearly filled; the hearers consisted of people who maintain very different religious systems.

6, *Preston*. A minister is wanted in this place. The meeting-house had been shut up for nearly six months. I preached twice. The largest congregation consisted of about 150 persons.

7, *Chorley*. I preached twice in this place: the meeting-house was well filled both evenings. I was told many strangers attended.

8, *Bolton*. I preached here three times; had very good congregations; the largest I estimated at 500 persons. This congregation is and has long been very completely Unitarian. The great attention paid to the children and youth in this place cannot fail to be productive of much good. The first evening I spent here was to me very interesting. I met several of our brethren in the ministry whom I had not seen before, and was edified by their conversation. The last was very animating; I spent it with the minister and a company of gentlemen belonging to the congregation.

9, *Walmsley*. The meeting-house here was, not long ago, saved from falling into the hands of Calvinists, by the judicious advice which a neighbouring minister gave the congregation, and the

laudable exertions of a private gentleman, Mr. P. Baron, who went over and read sermons, and conducted the religious service, which preserved the place and congregation till they procured a minister. I preached twice; the place was filled; it holds about 400 people.

10, *Heapfold*. This is a hamlet about a mile and a half from Bury. Mr. Allard, the minister at Bury, delivers an occasional lecture here; at his request I preached it for him; it was well attended. At this lecture a gentleman was present who has lately left the Calvinists, and is now a zealous Unitarian. After the lecture, he requested I would preach in his house the next evening, which is situated in a place called

11, *Catshole*, in Middleton parish. This I agreed to do, and had a pretty good audience. After the service Mr. Baron gave notice that I should preach at his house, a few miles from Bolton, on the Saturday fortnight following. As soon as he had done this, a gentleman, a Calvinist, rose and said, "Will Mr. Wright then preach from any text that is given him?" I answered, "I will; what is the text?" He said, "The passage in Isaiah, *His name shall be called the Mighty God, &c.*" I said, "I will then preach from the whole of that passage." Before the time came, hand-bills were circulated throughout the neighbourhood, and it was found necessary to remove the preaching, for the accommodation of the company, to the

12, *School-room on Cocky Moor*, which is sixty feet long and thirty wide. This room was well filled; many Calvinists besides

the proposer, I was told, attended. Some murmured, but the people seemed generally satisfied. I preached another evening in this large room, and though the notice was short, it was nearly filled.

13, *Cockey Moor Chapel.* I preached here for Mr. Bealey, by his request and that of the leading people of his congregation. Mr. Bealey was the most intimate friend of the late Dr. Barnes. He had contemplated strict Unitarianism as a frigid, dry, philosophical system, which would diminish devotional feeling and love to Christ; but, after the deepest examination, he has given up his former views and is lately become avowedly an Unitarian, on the true evangelical ground; he now views Unitarianism as the very doctrine of the gospel, and greatly rejoices in it. He declares his former fears to have been totally unnecessary, and that strict Unitarianism, so far from diminishing, increases love to Christ and devotional feeling. He is considered by all our friends, and very properly, as an important accession. His long standing, considerable learning, and high worth of character, with the deliberate manner in which he has pursued his inquiries, must render him highly valuable to us. I preached in his place to, I suppose, 500 people. With Mr. Bealey's conversation, the piety, zeal, and affection with which he talks on theological subjects, I was both edified and delighted.

*Rochdale.* To this place I was invited by both parties of Unitarians; for a great part of the people who formed the congregation of the late Mr. Cooke are now Unitarians, and have been

recently dispossessed of the chapel erected for him, called Providence Chapel. I preached on the Sunday morning in the

14, *Presbyterian Chapel, Rochdale,* which was well filled. As it had been anticipated that it would be too small for the rest of the day, the loan of

15, *Providence Chapel, Rochdale,* had been obtained. I preached in it in the afternoon, to, it was estimated, 1000 people, and in the evening, though it was dark, rainy and very dirty, to seven or eight hundred. I had much pleasing conversation with our friends of both parties, and I hope an union will be effected between them. Mr. Lyons has been with them the last two Sundays. They want a minister, and if they can obtain a suitable one, a most respectable congregation will be established. Rochdale presents an important and extensive sphere of usefulness; a minister placed there would find openings for preaching in the country below it, in Rozendale, a district which I regretted I had not time to explore, but where I understand there are many persons favourable to Unitarianism.

16, *Manchester.* I had to regret I could spend so little time in Manchester, and that it was not possible for me to be a Sunday there. I preached two evenings in the meeting-house in Cross Street; the congregation was estimated the first evening at 700 people, the other at a thousand; some estimated them higher, some lower. I had proposed preaching the last evening at Mr. Hawkes's place; but this was given up merely because it was supposed it would not contain the people who

would attend. I shall never forget three evenings I spent in Manchester; the first we spent at an inn, for the sake of accommodating a large party. The other two evenings, Mr. Johns, (a gentleman to whom the friends of the Unitarian cause are under great obligations for his various exertions to promote it,) had the goodness to accommodate us with a large school-room. At these social meetings, a large display of intelligence, of christian affection, and ardent zeal in the cause of Unitarianism, of genuine Christianity, which has the illumination, virtue, peace and happiness of the whole world for its object, gladdened our hearts, and the growing prospect of its success caused us to rejoice together.

17, *Dub Lane*. Here I preached four times; the place was generally filled with very attentive hearers. The congregation is in a very good state. They have a library for the use of children and youth, and have been in the habit of holding conferences, and there are several young men in the congregation of considerable promise.

18, *Oldham*. There are several Unitarians in this town; but there had been no Unitarian preaching. The first time I preached at Oldham, I had a room crowded with attentive hearers. The second time, my friends had hired the theatre for me to preach in; but some persons had threatened the proprietor with I know not what painful consequences if he suffered me to occupy it; so he begged to be freed from his bargain, and he was freed. I preached in a room, as before, which was filled. The Methodists were so alarmed that they sent to a distance for

one of their more popular ministers, to preach the same evening I should be there. I advised our friends to hold a meeting regularly among themselves, and do what they can; this I hope they will do. The Unitarians at Oldham left the Methodists a few years ago and became Universalists. They then corresponded with our friend, Mr. Vidler. He sent them some Unitarian books, which were imprisoned for a season, no one daring to read them; they were, however, at length liberated, and have produced important effects.

19, *Blackley*. Here I preached one evening; the meeting-house was well filled with very attentive hearers.

20, *Monton*. On the fifth of November, in the morning, I preached here; we had a very good congregation. Being a day of leisure, friends from Manchester and other places met us; we had a public dinner and a large company; the afternoon was spent with christian affection, in an edifying manner.

21, *Stand*. At this place, as well as in the other villages where I preached, I was gratified with the number and close attention of the hearers.

22, *Chowbent*. This congregation, like that at Bolton, was one of the first that openly avowed strict Unitarianism in Lancashire. I preached here four times; all the congregations were numerous; the largest was estimated at 1000 persons. We had very pleasant parties of friends together at the house of our worthy friend, Mr. Sanderson, and the evenings were spent in a manner highly satisfactory to me.

WESTMORELAND.

In this county I could spend but a few days. I preached in two places in *Kendal*.

1, The Presbyterian meeting-house, three times; the congregations respectable and very attentive: and

2, In the Unitarian Baptist place of worship twice, which which was well filled both times. I was much gratified with the christian intercourse I had with friends of both parties. I learned from Mr. Kay, an elder of the Unitarian Baptists, that religious inquiry and knowledge are making progress in various places north of *Kendal*; he very properly keeps up a correspondence with persons in different parts, who were his religious friends before he became an Unitarian.

3, *Kirkby Lonsdale*. There is one Unitarian here; but there had been no Unitarian preaching. I preached in a room, which was very well filled, and the people were attentive. Having begun the business for them, I expect our Unitarian Baptist friends at *Kendal* will keep up an occasional lecture here.

I intended, in the outset, to have extended this journey into *Yorkshire*, but found so much employment in *Cheshire* and *Lancashire* as made it quite impracticable.

The preceding narrative is merely an outline, a very compressed account; I have intentionally made it as short as I could, consistently with my design of giving a general view of where I have been, and what I have been doing. I must beg

leave to add a few general remarks and observations.\*

*(To be concluded in our next.)*

*Manchester Quarterly Meeting.*

*Manchester, Jan. 20, 1813.*

The Christmas Quarterly Meeting of Ministers, generally denominated Presbyterian, in *Manchester* and its vicinity, was held at the chapel in *Cross Street* in *Manchester*, on Dec. 30, 1812. Twenty-one ministers were present, whose number was increased at the dinner, which was provided at the *Bridgewater Arms*, by a considerable accession of lay gentlemen. The service in the morning was introduced by the Rev. Mr. Dean, and Mr. Johns preached from 2 Pet. iii. 15th and 16th verses. *Platt* was added to the list of places where the Quarterly Meeting is to be held in succession. In the evening, there was a service in the Unitarian chapel in *Mosley Street*, which was introduced by the Rev. William Alford. The Rev. Joseph Bealey preached an excellent sermon, rendered highly interesting by an unreserved avowal of a change of sentiments, respecting the Unitarian system. The next morning, the Committee of the Unitarian Book and Tract Society, in the counties of *Lancaster* and *Chester*, had their annual meeting. By this Committee the publication of the two sermons preached the day before, was unanimously requested. Mr. Bealey, in conse-

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\* I have not mentioned places in the order in which I visited them, but according to their relative situations: several places I visited more than once. For want of previous knowledge of their relative situations, I had much travelling which might otherwise have been avoided.

quence, will publish the sermon in question, as well as another, preached at Manchester the following Sunday, both of which are eminently entitled to the dispassionate attention of candid Christians of all denominations. Mr. Johns intends to reduce the materials of which his sermon chiefly consists, into the form of a tract. The next Quarterly Meeting will be held at Cokey-moor, on Good-friday.

W. J.

*Chinese Edict against Christianity.*

Canton, April 4, 1812.

The following Edict was translated from the Chinese into Spanish, by a Romish Missionary at Macao; and translated out of Spanish into English. I have not seen the original Chinese paper. I have seen several papers in the Peking Gazette, of which the following is indeed the substance. In those papers, however, the magistrates also are threatened with degradation, dismissal from the service of government, &c. if they connive at the promulgation of what they denominate TEENCHU KEAOU (*the religion of the Lord of Heaven*), the name which the Romish Missionaries have adopted.

R. M.

The Criminal Tribunal, by order of the Emperor, conformably to a Representation made by HAN, the Imperial Secretary (in which he desired that the Promulgation of the Christian Religion might be obviated) decrees as follows:—

The Europeans worship God, because, in their own country they are used to do so; and it is

quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior? Appointing unauthorisedly priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law; and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said religion neither holds spirits in veneration nor ancestors in reverence,—clearly this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated?—and how shall the human heart be rectified?

From this time forward, such Europeans as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution:—and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-lau-keang, &c. As for Tartars, they shall

be deprived of their pay. With respect to Europeans, at present in Peking, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Peking, where there are no more Europeans than those employed in the mathematics, they will not be able clandestinely to spread false religion. The Viceroy and other magistrates of the other provinces, shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order,

by such means to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

[*Evangelical Magazine for January 1813.*]

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*Fast Day.*

It will scarcely be intelligence to the majority of our readers that a GENERAL FAST is appointed for England on Feb. 24, and for Scotland, Feb. 25: may we indulge the hope of those Dissenters that *observe the day, that to the Lord they will observe it, devoting it to the sacred interests of Peace and Charity.*

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*Dissenting Ministers.*

The body of Dissenting Ministers, of the Three Denominations in and about London, are summoned to meet at the Library, in Red Cross Street, on Tuesday next, February 2nd, to consider of a petition to Parliament for Universal Religious Liberty. We anticipate a pleasing report of their proceedings in our next number.

## P E A C E.

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[Under this head, we mean to insert accounts of the proceedings of our countrymen, to put a stop to the crimes, miseries and horrors of War.—Communications on this subject are requested from our Readers. ED.]

*Proceedings of the Meeting to Petition for Peace, held at the Bowling - Green, St. Peter's Lane, Leicester, on Wednesday, the 18th of November, 1812.*

Precisely at eleven o'clock, on the motion of Mr. Robert Brewin, seconded by the Rev. C. Berry, Mr. John Colman took the chair.

Mr. John Ryley spoke to the following effect:—

“Sir, I am deputed by the Committee to state the measures which have been adopted, and which have finally led to the present meeting. I am also to propose various resolutions, all of which, though I have had no share in their selection or composition, I do most cordially approve. Sir, I am entirely unaccustomed to speaking in public, but were I sure to falter at every word, I would still say all I could, and leave the rest to the candour of my countrymen. A cause like ours needs no specious oratory to set it forth, it touches us all too closely, and it is probable that there is not one among us who is not by the war, against which we are assembled to protest, galled most keenly. Various meetings had been held, at most of which you, Sir, most ably presided, before it was resolved to hand a requisition to the mayor; signed by *thirty-one* respectable names, desiring him to convene a meeting of the inhabitants of this town, for the very important object which will form the business of this day. To this requisition an answer was returned, altogether declining to call the meeting, and assigning as a principal reason for this negative, the riotous disposition of some of the inhabitants of this town, manifested during the late election, and recommending that we should conduct the business of petitioning in a snug and private way. Really, Sir, this is the most brilliant specimen of a *non sequitur* I ever recollect to have heard of:—because there happens to be a disposition to riot at a contested election, we are there-

fore to be debarred from the legal exercise of our constitutional right of petitioning the legislature; it is like the Irishman's echo, which when any one asked ‘How do you do?’ answered ‘Pretty well, I thank you.’ But, after all, what was this formidable riot? Sir, I am not disposed to jest with riots, they are at all times serious things, and should be treated seriously; but if this was so fearful a commotion, why was it treated so lightly? In its earlier stages, at least it consisted principally of girls and boys, and half a dozen stout constables would have routed their main battallion in an instant, and compelled the drum and fife either to surrender at discretion, or to evacuate the field. I may now be permitted, Sir, to advert briefly to some objections which have been urged against our proceedings:—The first was pressed upon me by a man of strong head and English heart; he expressed his anxiety for peace, but his conviction that the system of petitioning was wrong, as tending to encourage the enemy, and to weaken the hands of government. As a general position the argument is a good one, but its force entirely depends upon the presumption that the government is *pacifically* inclined. This disposition on the part of the present ministers has, I am aware, been very recently and very strenuously asserted by men of high respectability; but unfortunately the reverse is capable of direct proof. Why, in answer to the late overture on the part of the French emperor, did Lord Castlereagh shut himself up in the feeble rigidity of diplomatic forms, and refuse him his legitimate title? a title, his claim to which, it is for Frenchmen, not for us to question. The overture itself might be insidious, but the reply was most insulting and indicative of every thing but a wish for peace. But another, and a very different description of opponents, loudly and in a public room, made much shorter work of the whole matter, by calling us Jacobins, and affirming that



\* none but Jacobins would make peace with such a fellow as Buonaparte." Sir, so long as I am conscious of a loyal attachment to my king, and to the constitutional government of my country, I care very little what I am called, by men who are themselves the true Jacobins, and who labour to keep alive a party spirit, which the conductors of the present transaction have sought wholly to dismiss. But why are we not to make peace with Buonaparte?—because he is a tyrant.—Granted, he is a tyrant—but what is that to us? Have we never shaken hands with tyrants? What then was Catherine of Russia, who in her palace of Tsarsko-selo always dined with two pictures full in her view representing the butchery of Ismail, and the murderous storm of Atchakof? Did we not court the friendship of her grandson Paul? and are we not, at this moment, the allies of the most holy Inquisition of Madrid? But it avails nothing to reason with men like these, and I will not waste another argument upon their pitiful abuse. I say to them—Go on, your censure is our best reward!—I propose the 1st resolution for the consideration of the meeting."

The 2d resolution was seconded by the Rev. Mr. Mitchell, in the following terms:—

"Sir, and Gentlemen—Permit me to express my approbation of the object of this meeting, and of the resolution which has just been moved: and to observe, that it gives me unspeakable satisfaction to see so numerous and respectable an assembly convened in this town for the purpose of petitioning the legislature for the speedy restoration of peace.

"In its mildest form war is an evil ever to be deplored. The principles from which it originates, and the maxims by which it is usually conducted, are as repugnant to the dictates of humanity as to the mild spirit of the Christian religion; and whatever temporary advantages it may in some instances afford, it is ever found to be ultimately as inimical to the welfare of states as to the happiness of individuals.

"The contest in which we are at present engaged, gentlemen, is awfully distinguished, not only by the mighty energies which it has called into action, but also by the unparalleled miseries which it has occasioned. Excepting only a short interval of repose, it has

continued to rage now nearly twenty years, during which melancholy period millions of the human species have been cut off—the whole European continent agitated and convulsed—and misery extended into almost every quarter of the globe. Were it possible, gentlemen, to give any thing like a perfect representation of the multiplied horrors and calamities with which the present war has afflicted the nations of the earth, I question whether any of us would have fortitude enough only to contemplate the hideous spectacle!

"We reflect with pleasure and gratitude, that in no stage of this long-protracted and disastrous struggle, has this country been the seat of war—Encircled by watery bulwarks—guarded by an invisible Providence, our shores have been preserved in peace, and the sword has never been drawn for the purposes of shedding human blood among ourselves: but, having taken a decided and a principal part in supporting and prolonging the contest, we deeply participate, as might have been expected, in its ruinous consequences. Gentlemen, I will not torture your feelings by recalling to your recollection the sufferings of thousands of our brave countrymen abroad, who have either fallen in the field of battle, or are at this moment enduring all the rigours of war:—nor will I enlarge on the affecting scenes of domestic woe, which the war has occasioned at home—how many peaceful dwellings it has converted into houses of mourning!—how many parents, widows, and orphans, it has bereaved of those who were dearer to them than their own lives!—But, I ask, to what cause are we to ascribe those almost insupportable privations and burdens which now oppress every class in the community—ESPECIALLY THE POOR AND MIDDLE CLASSES?—Contrasting the internal condition of this country at present with what some of us recollect it to have been twenty years ago, do we not perceive a most melancholy alteration? What has produced this alteration?—It is not necessary to inform you, gentlemen, that our national debt is now augmented to the enormous sum of 800 millions—that our taxes are multiplied till financial ingenuity can scarcely invent a new impost—that our commerce, on which our individual support as well as our national superiority depends, has long been crippled,

and is now almost annihilated: you know these things only too well. Nor need I remind you, gentlemen, of the present exorbitant price—I do not say of luxuries—but of necessaries—OF BREAD! of which the numerous families which have been reduced, in spite of all that prudence or industry could do to prevent, from easy, if not affluent circumstances, to beggary! Of the long, long lists of bankrupts which appear in every week's Gazette; of the thousands of artizans and manufacturers who are *willing to work, desirous of working*, but who, through the failure in trade, are either without employment altogether, or can only obtain half work, and that at reduced wages; and of the thousands more who are compelled to accept, and even solicit, the boon of charity; while an equal number, reluctant to submit to this humiliation, are literally pining and perishing from want! I say, Gentlemen, it is not necessary to remind you of these facts because it is impossible that you should forget them—they exist among ourselves—you see them every week, every day, and some, if not all, do more than see them—YOU FEEL THEM. But, Gentlemen, I ask, what is the cause of these calamities? And I ask, not because it is difficult to trace them to their true origin: that we all know. It is the war—the portentous war in which we have unhappily been so long engaged, that has brought upon us this long catalogue of ills, and thousands more not mentioned: nor can any thing afford us effectual and permanent relief but *peace*—SPEEDY PEACE!

“That the restoration of peace will completely, and at once, remove all the calamities under which we groan, I do not assert: but there can be no doubt, I think, that it will completely remove the principal of them and considerably diminish the rest. Let peace be restored, and I anticipate as the immediate consequence, *the revival of commerce, THE REDUCTION OF PROVISIONS, AND PLENTY OF EMPLOYMENT FOR THE INDUSTRIOUS POOR*: and possessing these primary and cardinal blessings, the remaining ill effects of war will be cheerfully borne. With the potent energies which this nation still possesses, her remaining wealth, her natural and political advantages, the intelligence, industry, enterprise, and public spirit of her sons, I can have

no doubt but that, on the return of peace, she will instantly rise from her present depression, and soon attain her former elevation. But if, on the contrary, peace is denied us, and the present system of warfare be continued, what have we to look for, Gentlemen—the *continuance* of our present burdens, the *augmentation* of these burdens! I am unwilling, Gentlemen, to excite *unnecessary* fears in the mind of any one; but I cannot forbear saying, that if the present war-system be continued much longer, I forebode a catastrophe too painful to be expressed! Are we not *impe-riously called upon* to put a stop to the horrors of war as soon as possible? And is not neutrality or supineness a disposition which, in a case of such immense magnitude and importance, we cannot justify, and dare not indulge?

“It seemed proper, Gentlemen, to notice some of the natural effects of war, because they furnish a strong reason in favour of peace: but let it not be imagined that these are the only, or the worst, effects of war. Extended and protracted warfare is productive of another class of evils, perfectly different in their nature, and which, though not so much thought of, perhaps, as the former, are still more to be deprecated, since they are more directly opposed to our national safety and happiness—I refer to the *moral, or rather immoral, tendency* of war. Not only all those who put on the military habit, and consider war as their profession, (and the number of these at present is not small) but thousands besides who have nothing directly to do with the war, are in a moral respect materially affected by it. It is obvious then, Gentlemen, that a system of war, conducted on an extended scale, and protracted through a long succession of years, must very materially affect the moral character of the nation; and it requires no argument or reasoning at all to prove that its tendency in this view must be extremely pernicious, originating, as it does, from the worst passions in human nature—ambition, avarice, and love of power; its only tendency on society must be to diminish the sum of public virtue, and increase and propagate vice. In many and various ways the immoral tendency of the war is but too apparent; it exalts expediency into the place of equity, and leads men to prefer that which is convenient or advantageous, to that which is just. Patriotism, or a

regard to the interests of our own country, which is virtuous only when properly restrained and limited, is cherished, not merely to the neglect of universal benevolence, or a proper regard for our species at large, but in opposition to it. Among ourselves, its tendency to generate and foster a narrow, selfish spirit, to divide the inhabitants of the same district or town into parties, to engender political antipathies, than which no feeling takes deeper root, and is with greater difficulty eradicated, is notorious. What is, if possible, still more to be deplored, is its tendency to harden the heart. By filling our newspapers, and other periodical works, which are accessible to all, and read with the greatest avidity by all, with minute details of the most horrid battles, it renders carnage and bloodshed familiar to our minds; and, from the force of habit, whatever becomes familiar will, at least, if great care be not taken to prevent, cease to produce its proper impression on our hearts. Reading, hearing, and conversing frequently about slaughtered thousands and tens of thousands, tends insensibly to diminish that horror which we ought ever to entertain at the shedding of human blood, to lower our estimate of the value of human life, to blunt the finest sympathies of our nature, and give to the heart a character of obduracy and ferocity. This, Gentlemen, is the natural tendency of war. How far it has actually produced this baneful effect on the minds of our countrymen, is difficult to ascertain; but it is the opinion of some, that the numerous instances of shocking murder of which we hear, and the recent atrocious assassination which, for a season at least, diffused alarm through the country, are melancholy proofs that the war has, in this respect, gradually effected an unhappy change in the minds of our countrymen. But, Gentlemen, whether this be a just inference or not, the tendency of war to promote licentiousness and dissipation is too apparent in its effects to have escaped your observation. Large military establishments, the necessary consequence of the war system, operate in the neighbourhoods where they are planted like a moral pestilence—the very atmosphere of such establishments is contagious; few can breathe it with perfect safety; but it is most fatal to our youth; unsuspecting, unexperienc-

ed, unestablished, how many young persons, of both sexes, are, by this means, seduced, corrupted, ruined; lost to virtue, to shame, to their friends, to society, who, but for the contagious example thus presented, might have been sober, virtuous, useful, happy; the stay of their parents, the honour of their connections, the pillars and ornament of society. Gentlemen, the pestilential influence of the war-system is as certain, to virtuous minds at least, as it must be painful. But to see the full force of this argument upon the question at issue, you must consider its bearing on our safety and happiness as a nation. The security and happiness of nations, Gentlemen, depends, under Providence, on nothing so much as on the virtue of the people. The wisest prince of antiquity, perhaps the wisest that ever wore a diadem, has said that 'righteousness exalteth a nation, while sin is a reproach to any people.' The observation is founded on the nature of things: for righteousness or virtue is the health of the political body, while vice is its disease; and the truth of it is confirmed by the history of all nations. Admitting, as we all do admit, that there is a Divine Providence, which superintends the affairs of nations, takes cognizance of their moral actions, and punishes or rewards them in the present life, we cannot for a moment doubt, that while abounding iniquity tends to misery and ruin, virtue, especially Christian virtue, is their firmest, surest bulwark. And since it is manifest that protracted war tends, in many ways, to corrupt and vitiate the public mind, are we not required to do all in our power to hasten its termination? To say nothing of religion, though we are now verging on sacred ground, and I might without impropriety press the argument on this ground; yet to say nothing on this head, I appeal to that regard for the interests of our country, which, I am persuaded, animates every heart. And I ask, since vice leads to national ruin, and war promotes vice, can we give a better proof of our love to our country, than by petitioning our rulers to embrace the earliest opportunity to terminate the war?

“With the strongest motives that can be imagined to petition for peace, I know of no mighty objection that can be alledged against such a measure. Nor

can I hastily admit, that to petition the legislature for the restoration of peace will be of no avail.

Our rulers are either disposed to adopt pacific measures or not. Supposing that they *are*, is not this rather an argument in favour of petitioning than against it? For will it not be gratifying, rather than displeasing to them, to find that the sentiments and disposition of the people coincide with their own? But in the supposition they are inclined to protract the war, and the objection rests on this supposition, will the wishes of the people, expressed with becoming deference and firmness, produce no impression? Gentlemen, until the event has proved that our legislators can and will treat the opinions and wishes of the people with total disregard, I will not admit the idea.

“Much, I am aware, will depend on *unanimity* in this business. A single petition—a few petitions will avail nothing. But let all the friends of peace, who I am confident are a very great majority in the kingdom, come forward, and with one heart and voice, address the legislature as they are *entitled* to do, and as *they ought* to do; and it requires not the spirit of prophecy to foretel the result. The only thing to be dreaded, Gentlemen, is the want of this promptness and unanimity. But even this ground of fear is beginning to subside; our countrymen are beginning to shake off the spirit of slumber and awake to a just sense of their duty, their interest. Our example this day may have some influence. But should they remain supine, and our efforts, through their supineness, fail of accomplishing the desired effect, still we shall have the satisfaction to reflect, that we have done what we could to check the horrors of war, and restore peace to a distracted, bleeding world!

“Gentlemen, before I sit down permit me to offer one thought more which just occurs. War cannot be eternal. It contains within itself its own antidote. After having swept the earth with the besom of destruction, it will destroy itself. The olive of peace shall be planted and shall flourish in every clime. The din of war, the clangor of arms, the shouts of the victorious, the groans of the dying, shall for ever cease, and every object that meets the eye, every sound that accosts the ear, shall indicate the most perfect security, peace and happi-

ness. Our eyes may not see this golden era, this millennial year, this desire of all nations, but come it will: and as it will be introduced by human agency, in part at least, who can tell but our efforts this day, inconsiderable as they are, may contribute, in some degree, to accelerate its arrival.”

The Rev. *C. Berry* seconded the 4th resolution, and proceeded as follows:—

“Mr. Chairman, and Gentlemen, I rise to have the pleasure of seconding the resolution which you have just heard, and of publicly declaring my entire approbation of the object and proceedings of this Meeting. There are few occasions which could have induced me to address such a numerous and respectable assembly, as that to which I have now the honor of speaking; but this is one of those occasions, upon which a sense of duty is irresistible. It appears to me that we are acting, this day, as men and as Christians ought to act; as becomes the lovers of their country and of mankind; more especially (as this resolution signifies) in harmony with that religion which we all profess; and, I will add, with respect to myself, consistently with the spirit and duties of that profession of which I am a member, which is peculiarly called upon to promote, in every way, the peace and happiness of mankind.

“Gentlemen, the evils and calamities of war are an inexhaustible subject: we all know the privations and afflictions which it produces: I shall not dwell upon them; they are painful and distressing to contemplate; they have been already strikingly illustrated by my professional colleague, who has just addressed you. Besides which, I hope we are animated with higher and more generous motives, than to wish and petition for peace, merely that we may have an opportunity of becoming a richer and more luxurious nation! It is not merely that our trade may be relieved from its present burdens, and that *our* condition alone may be more easy and prosperous:—our views are more benevolent and extensive—we look to promote the comfort and contentment of the poorer classes of society—we desire to promote the spread of religion and virtue among mankind, which are opposed by nothing more than the spirit, and the evils of war—we wish, by a faithful delineation of these burdens and calamities, to induce our rulers to

listen to our petition, that the mouths of the poor may be filled with bread, and that their hearts may sing for joy.

“Gentlemen, there is another point of view in which the effects of war are not often considered, either by princes or people; I mean its moral, or rather its *immoral* consequences—its tendency to vitiate the feelings and character of a nation. Habits of war harden the heart, and blunt the finest and purest feelings of humanity; make us cold and cruel calculators, where the misery of millions of our fellow creatures is involved. Besides which, the pressure of those burdens which war creates, unavoidably tends to subvert the honour, and even the honesty, of the nation: it taxes, if I may so speak, the national integrity. In order to satisfy the imperative demands of the government, we are obliged to press hard upon each other; and, I am afraid I might add, in too many instances persons are induced to defraud and overreach their neighbours: the landlord presses upon the tenant and the farmer; they again upon the buyer and consumer; and thus upon all classes and individuals in society: and the free and independent spirit of genuine commerce, which enriched our forefathers, and has so much exalted this nation, is exchanged for the arts of fraud, and often the baseness of falsehood and perjury! I need not add THAT THIS LOSS OF CHARACTER, IS THE GREATEST LOSS THAT A NATION CAN SUSTAIN.

“Gentlemen, I cannot omit here to remind you again of the truth of the resolution which I have risen to support, ‘that it is the especial duty of a nation, professing Christianity, to employ every effort in its power to prevent the multiplied horrors and calamities of war.’ We certainly have not made these efforts so sincerely, so earnestly as we ought to have done. We have been distinguished by a love of war—we have excited and supported much of the warfare with which Europe has been desolated these last twenty years. While we have been favoured, in an eminent degree, with the advantages of religious truth, this does not seem to have produced in us that moderate and peaceful spirit, which is the peculiar ornament and the solemn injunction of the religion we profess: I say, therefore, that it peculiarly becomes us to use every effort to put a period to these calamities; and, in all probability, I should speak the truth, if

I said, that the cause of Christianity has been more injured by the crimes and the wars of European nations, than it has been benefited by any of their benevolent labours and institutions;—THE VOICE OF TRUTH AND THE BLESSINGS OF LIBERTY ARE NOT LISTENED TO AND NOT CONSIDERED, AMID THE DIN AND RAVAGES OF WAR.

“Gentlemen, before I conclude I shall take the liberty briefly to notice, and to reply to, some objections which I have heard alleged against the present meeting, in conversation or otherwise. In the first place, it has been said, that our petition will be useless, because the ministry are sincerely desirous of peace, and will omit no opportunity of obtaining it. I most sincerely hope this is the case; but I must be allowed to say, that I think differently—from their political connections and habits, I imagine they are *not* so earnestly desirous of peace as they ought to be, and as the state of the country requires that they *should* be. They entered upon their offices by the direct and formal exclusion of those political characters who are known, through the country, to be most friendly to liberal and pacific measures; they were some of them in the late administration, and, I suppose I may say, they were *all* of them its friends and supporters: and the former ministry undoubtedly conducted the affairs of the nation with the same views of policy, and upon the same general principles which have influenced our national operations these last twenty years; and whether these have been principles of peace or not, let the European history of this period determine. But, Gentlemen, even supposing us to be mistaken, which I hope is the case, this does not render our present conduct inexpedient. No ministers of the crown in this country, can conduct the affairs of government, unless they are supported by a powerful body of friends, both *in* parliament and *out* of it. There are multitudes of persons in this kingdom who are friendly to war—who support it by their wealth and influence: there are not a few to whom it is a source of honour and emolument. I say, these, if the ministry are happily converted to be the friends of peace, there is reason to fear, that they will be to whom I have referred *not* so. Now let us support their industry with their pacific intentions,—let us sustain them

against the influence of the war-party,—let us put it into their power to say, when they become the advocates of peace, that they speak the sentiments of a large proportion of the people. I most heartily wish that our petition may be rendered nugatory and useless by no other circumstance than that which the objection supposes. Gentlemen, I must apologize for these political remarks: they are inseparable from the subject. I could not give a satisfactory reply to the objection without them: and I wish to stand justified before my friends and fellow townsmen upon this occasion.

“Gentlemen, I have heard it said, that such meetings as these tend to promote popular violence and disorder. You will give me credit when I say, that if I had supposed that such in any degree would be the result of this day, I should not now have had the pleasure of addressing you: I think quite otherwise; our proceedings upon this subject have been most temperate and peaceful, and I hope and believe, will be useful. We are doing what the constitution of our country encourages us to do. Our resolutions are not violent and inflammatory. Quite the contrary. Those who are offended with these expressions would be so, I fear, with any language in which unpleasing truth might be spoken to them. In these cases the evil is not in the thing itself, but in the manner in which it is accomplished, which, in this instance, I apprehend, is unobjectionable. Gentlemen, I cannot forbear saying, that the allusion to popular tumult in the Mayor’s letter to us upon this subject, was not pertinent or well founded. To compare the proceedings at an election, which continues three or four days, and which is proverbially attended with some agitation and disorder, to compare such proceedings, with our present meeting, held in the face of day, and for a definite and specific object, was not fair, or handsome—was not worthy of that wisdom and liberality which ought, at all times, to distinguish the first magistrate of this borough.

“Gentlemen, I have heard it further alleged, that the parliament which we are about to petition, is a new parliament, and that on this account our endeavours are inappropriate and unbecoming. It is said that we should wait to see what measures will be proposed, and what course will be taken. Now I

humbly suppose you will agree with me, Mr. Chairman, in thinking that there is no force in this objection; it rather strengthens the arguments in our favour. A parliament that has sat for some years, may be supposed to be pledged to the support of a particular system: they may be, if I may so speak, entangled by their own measures. There is an appearance of consistency and steadiness, which must be preserved—there is a feeling of shame, which may, perhaps, operate in preventing any alteration in their political decisions—I do not refer to any particular persons or parliament—I speak of the universal and unchangeable principles of human nature. Now these remarks do not apply to a new parliament: they are, in some respects, more free to deliberate and choose; they have a renovated political being; they are to enter afresh upon the consideration of the affairs of the empire; they are to lay aside all former feuds, animosities, and prejudices. Their peculiar situation permits them more freely, and, I might almost say, encourages them to distinguish themselves by new measures. Under these circumstances, then, there is a peculiar propriety in our petition. They should be provided with every means of ascertaining the real state and wishes of the country, before they have committed themselves, so as to render it difficult to recede. As far as our petition extends, it serves to furnish them with this information. We tell them that we look to them for new measures. We hope that they will inherit the blessings of their country and of posterity, by a more liberal and enlightened policy, than former parliaments have approved. We do not prescribe to their wisdom, the especial time and terms of peace; but we do declare to them, that their petitioners look to Peace, as the only effectual termination of those privations and calamities which afflict our native country.

“Gentlemen, I have but one more objection to reply to; it is, that our proceedings upon this subject will promote a party spirit, and tend to produce disunion and unhappiness among us. I hope not so: I should sincerely lament it. A *pacific* spirit is not a *party* spirit. We pass no censure on those who think differently from ourselves;—there may be a difference of sentiment without hostility of feeling. We

may all love our country, and seek to promote its happiness and prosperity, though in different ways; the spirit of party is not in those who *declare* their opinions, but in those who are offended and irritated by that declaration. I have the pleasure of a personal acquaintance with, and respect for, many persons in this town, whose opinions are diametrically opposite to mine, on many important points of religion and policy, but my feelings of friendship and respect for them, are not the weaker on this account: and I thus publicly declare, that if any bitterness of party spirit be the consequence of what we are now doing, it will be in *them* towards *me* and not in *me* towards *them*.

“Mr. Chairman, I have thought it right to mention these objections, which I had heard, and I have endeavoured to reply to them. If we are yet a free nation, *we ought to think freely and TO SPEAK FREELY*. And, Gentlemen, it is my entire persuasion, that if *we*, if our *country* be restrained by these, or any other considerations, from declaring their sentiments and wishes to the legislature; and if these opinions and wishes are not seriously considered, then are we, indeed, a LOST NATION,—and the rulers of our country and of the world will only be awakened, and roused from their infatuation, by some general and awful explosion of the popular feeling—by some extensive calamity, in which all parties and distinctions will be involved in one common ruin!!! To use a plain, but appropriate simile—if the waters be permitted to flow in their natural and appointed channel, they will adorn and fertilize the fields; but if they be obstructed and stopped, they will accumulate, break down their borders, and ravage and desolate the land.

“Gentlemen, I thank you for the patience with which you have listened to me. I have only to add, that if our present endeavours should excite the *same* throughout the country; and if these should contribute to the *attainment* of the object we seek, we may number *this* among the happiest and proudest days of our lives: but if we should fail, we cannot be deprived of the pleasure of having done our duty. If we cannot give peace to our *country*, we shall give it to our *consciences*: we shall have delivered ourselves from all

criminal participation in the future crimes and distresses of our country; and this is the purest satisfaction we are capable of receiving on this side the grave.”

Mr. Ryley introduced the petition with a few observations to the following purport:—“That war, famine, and pestilence, were the three severest scourges of an offended God; but that war was the direst of the three, for it led the others in its train. It gives to the minds of men a savage and sanguinary cast; it has actually done this, it has marred the moral beauty of the British character and degraded the brave and high-minded Englishman into a dark and dastardly assassin. With respect to America, it may be that the intentional injuries of France and England have been the same; but the actual injuries of England have been unquestionably the greater, and though I will not vindicate the conduct of the United States in waging war against us exclusively, yet I will contend, that we have forfeited even the privilege of complaint. Mr. Canning, in his election speeches, has been pleased to triumph in the failure of our conciliatory overtures, and to ask what we had gained by concession? Why, we have gained much; we have acquired a larger party in America, and, even if we have derived no positive benefit from concession, we have at least gained this—that we are something less in the wrong than we were before.”

#### Resolutions and Petition.

*Resolved* 1st. That it is the opinion of this Meeting that PEACE is a blessing most earnestly to be desired for our native country and for the world at large.

2. That the continuance of the war in which we are at present engaged, threatens us with an alarming increase of those burdens and calamities which it has already produced, and seems in no way likely to conduce to the solid glory or true interests of our country.

3. That the extraordinary success which has recently attended the British arms, renders the present a time peculiarly favourable for endeavouring to negotiate a peace, because such offers of peace could not be attributed to pusillanimity or despair.

4. That it is the especial duty of a

nation professing Christianity, to employ every effort in its power to prevent the multiplied horrors and calamities of war.

5. That under these circumstances, a Petition be presented to the honourable the House of Commons, praying that no opportunity may be omitted that appears favourable for obtaining an equitable and permanent Peace.

6. That the following form of Petition be adopted:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled: the humble Petition of the undersigned Friends to Christianity and Humanity, in the Town and Neighbourhood of Leicester.

**SHEWETH,**—That your petitioners beg leave, in the constitutional exercise of their right as Englishmen, with feelings of deep anxiety, to represent to your honourable House, the pain with which they have contemplated the numerous and complicated horrors occasioned by the present long protracted war; the severe privations and intolerable burthens, which its continuance has imposed on the lower and middling classes of society; and the general despondency which prevails, from the apprehension that no effort is made for the restoration of peace.

That your petitioners, therefore, humbly request permission to call the attention of your honourable house to a consideration of the miseries which this continued and wide-spread war has inflicted on mankind; a consideration which cannot but afflict every heart not dead to humanity and Christian charity.

That your petitioners reflect with horror, on the fact, that of the last twenty years, nineteen have been spent in actual warfare; (a circumstance, as your petitioners believe, unparalleled in the history of Britain, since the revival of civilization in Europe); that during this melancholy period, the lives actually sacrificed by war, may, without exaggeration, be computed to have exceeded the number of all the male adults now in Great Britain; and that, in the same space of time, almost every known part of the world has been visited by its dreadful calamities.

That your petitioners cannot reflect, without agony, on the miseries endured by the thousands of our valiant

countrymen, dying on the fields of battle, immured for lingering years in the prisons of the enemy, languishing in hospitals, or slowly wasting by disease in pestilential climates, or unwholesome camps.

That, at home, the feelings of your petitioners are constantly agitated by the miseries ever attendant on a state of warfare; the desolated houses, the mourning widows, and the fatherless children of their slaughtered countrymen; miseries, the continued increase of which can be prevented only by peace.

That your petitioners still further deplore the dreadful tendency of war, to blunt the feelings of humanity, and to deprave the habits and institutions of social life; they regard it as a subject of deep concern, that our youth, at an age, and in proportions unknown to former times, are ballotted for military services; that our youth, of both sexes, in numbers which humanity mourns to behold, are exposed to the pernicious influence of that dissipation and debauchery, which large military establishments never fail to produce.

That, in addition to these appalling effects of war, your petitioners have to lament the decay of trade. They observe, with fearful apprehension, the ruin of our once opulent merchants, the languishing state of our once flourishing manufactures, and the condition of our artizans, now degraded to poverty and dependance. Your petitioners are further compelled to state, that these evils, combined with the burden of taxes, occasioned by the war, and the price of provisions exorbitantly augmented by the same cause, have filled the Gazettes with bankrupts, and the gaols with debtors; and that the large and numerous workhouses are become insufficient to contain the thousands of paupers, who weekly seek an asylum there.

That your petitioners view, with the strongest feelings of distress, an extension of the war to our brethren and former fellow subjects of America, whose friendship has at all times been of the highest importance to the empire at large, but more particularly so to the suffering and industrious artizans of this populous town and district.

That, above all, your petitioners feel the indelible reproach which a



system of perpetual warfare casts on nations professing our pure and holy faith, and its utter inconsistency with the whole spirit of the gospel.

That as those to whom life and immortality are revealed, your petitioners are taught to connect this world with that which is to come, and hence are filled with serious apprehensions that, while the licentious influence of war on public and on private morals has rendered multitudes less fit to meet the eternal judge, the sword has hurried them to his awful tribunal.

Your petitioners, therefore, earnestly invoke your honourable house to regard the multiplied scenes of public distress and silent suffering, which are ever occasioned by war, and which, at the present hour, the voice of misery, arising from the habitations of millions, more forcibly describes than any representation which your petitioners can give. They therefore respectfully intreat you to employ every means which the wisdom of your honourable house can devise, and which Christianity and humanity alike imperiously demand, for the speedy restoration of Peace. And that your petitioners beg leave to assure your house, that the peace which they contemplate is not such as shall surrender any of the just rights of Britain. Her liberties and independence are the objects nearest to the hearts of your petitioners; and it is in the spirit of a pure, disinterested, and generous patriotism alone, that they prefer to your honourable house their fervent prayer for the restoration of those blessings, which only peace can confer, and which your petitioners can never cease to urge on the consideration of your honourable house, by every mode which the constitution of their country has made the birthright of free-born Britons.

7. That the Petition lie for signatures at Mr. Shenton's counting-house, opposite the Exchange.

8. That Samuel Smith, Esquire, and Thomas Babington, Esquire, the representatives of this borough, be requested to present this Petition, and that *they*, and the members for the county, be solicited to give their support and influence to the same.

9. That the conveyance of the public opinion to the legislature, in a respectful and temperate manner, is constitutional and highly expedient,

and, so far from endangering the public tranquillity, obviously and unquestionably tends to prevent the evils of sedition and disorder.

10. That the thanks of this Meeting are due to the thirty-one gentlemen who signed the unsuccessful requisition to the Mayor, and to those gentlemen who have called the present Meeting.

11. That the proceedings of this Meeting be advertised in the *two* Leicester papers, the Morning Chronicle and Courier London papers, the Nottingham, Stamford, Northampton and Birmingham papers.

12. That a committee be formed to carry the resolutions of this Meeting into immediate execution, consisting of the thirty-one gentlemen who signed the requisition to the Mayor, any five of whom shall be competent to act.

13. That a subscription be opened to defray the expences of this Petition, which subscription will be received by Mr. Joseph Nunnely, at the High Cross; where also a copy of the Petition will lie for signatures.

14. That the thanks of this Meeting be presented to the Rev. Thomas Mitchell, the Rev. Charles Berry, and to John Ryley, Esq. for their appropriate and animated speeches upon the occasion.

15. That the thanks of this Meeting be presented to Walter Rading, Esq. and to J. E. Carter, Esq. for their handsome letters and the support they have given to this Meeting.

(Signed) JOHN COLTMAN,  
Chairman.

Mr. Nunnely having taken the chair, the thanks of this Meeting were unanimously voted to Mr. John Coltman, for his impartial and upright conduct in the chair.

(Signed) JOSEPH NUNNELY.

### *Petition from Warwick.*

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, the humble Petition of the Burgesses and Inhabitants of the Borough of Warwick:—

*Sheweth*,—That your petitioners beg leave to represent to your honourable House the pain with which they have contemplated the numerous and complicated evils arising from the present wide-spread and long-protracted war,

and the growing despondency which pervades all classes of the community, from the remembrance, that no effort has been made hitherto for the restoration of Peace, and from the apprehension that none is likely to be made, without the direct and salutary influence of public opinion upon public measures.

That your petitioners, at a juncture which appears to them highly favourable to their wishes, address your honourable house with the greater confidence, because they conceive that the members of a new parliament, by looking abroad upon the peculiar character of these eventful times, and by adapting their counsels to the real and imperious exigencies of the common weal, may obtain for themselves the gratitude of a free and enlightened people, and may stand distinguished to the latest posterity, as the restorers of tranquillity and security to the whole civilized world.

That your petitioners cannot, without feelings of unfeigned anxiety, observe the rapidity with which the calamities of war have recently extended themselves from the impoverished and depopulated nations of Europe to the distant shores of South America, where civil discord subjects thousands and tens of thousands to the destroying sword, and of North America, where a race of men, united to us by the ties of a common descent, a common language and a common religion, are now opposed to us, under circumstances the most distressing and most alarming to them and to ourselves.

That your petitioners believe it to be a fact quite unparalleled in the history of civilized nations throughout Europe, that of the last twenty years, eighteen have been spent in actual warfare, and that the lives already sacrificed in the course of it, may, without exaggeration, be said to exceed the number of male adults now existing in Great Britain.

That, reflecting upon what has passed and is passing, in foreign lands, your petitioners have to mourn for the miseries endured by multitudes of valiant men, perishing on the field of battle, lingering months and years in the gloomy prisons of the enemy, languishing in hospitals, or slowly wasting by disease in crowded camps and pestilential climates.

That your petitioners, looking around them at home, are afflicted every where by those spectacles of calamity which necessarily accompany a state of continued war, and which are to be found in the deserted cottages of peasants and manufacturers, in the tears of aged parents, "weeping for their offspring, because they are not," and amidst the forlorn widows and helpless orphans of their slaughtered countrymen.

That while our youth, at an age and in numbers hitherto unexampled, are balloted for military service, and seduced or forced away from the useful and meritorious employments of husbandry and trade, your petitioners have to lament the past and approaching ruin of our once opulent merchants, the sudden interruptions given to our once flourishing manufactures, and the melancholy condition of our artizans, formerly, as your petitioners remember, a contented, industrious and honest race, but now disheartened by dreary poverty, degraded by galling dependence, and exposed in many quarters to temptations, by which they may be precipitated into such acts of violence, as would render the forfeiture of their lives a necessary, but most deplorable measure of public justice, for the preservation of the public safety.

That, in addition to these dreadful effects of war, the burden of taxes accumulated and accumulating for the purpose of carrying it on, in countries so remote from each other and with expences so enormous, have raised most exorbitantly the price of provisions, have diverted from circulation the current coin of this realm, have introduced in its stead a fictitious, precarious and fluctuating kind of property in paper, and have filled our Gazettes with bankruptcies, our gaols with debtors, and our numerous workhouses with paupers, who are compelled to flee thither as to a place of refuge, from hunger and thirst, from cold and nakedness, and all the other baleful consequences of unexpected and involuntary exclusion from the daily labours which had supplied their daily bread.

That your petitioners, therefore, upon every principle dear to you and themselves, as Englishmen and as Christians, most earnestly beseech you to direct your attention to the multiplied scenes of private distress and

public danger, which characterise the present war, and to employ every mean which the discernment of your honourable house can devise, or its authority can recommend, for the speedy re-establishment of Peace.

At the same time, your petitioners beg leave to assure this honourable house, that the peace which they are solicitous to obtain, is not such an one as should endanger the solid interests or debase the real dignity of their country. The prosperity, liberty, and independence of that country are, in the opinion of your petitioners, in-

separable from its glory; and therefore it is in a spirit of steady, considerate, and genuine patriotism alone, that they now prefer to your honourable house their prayer for the restoration of those blessings which peace only can procure, and the importance of which they will think it their duty to urge repeatedly, in those respectful, but firm and serious appeals, which the constitution has authorised them to make, as free-born Britons, to the justice, wisdom and humanity of their representatives in Parliament.

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MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

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

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In the space of the last four-and-twenty years, such convulsions have taken place in Europe, such murders, massacres, conflagrations, that the vials of God's wrath might seem to have been poured out on the throne of the beast: yet, in this period, the last six months have exceeded in horror and anxiety any of the other equal spaces of time. The speculations of the worldly politician have fluctuated from the depth of despair to the summit of exultation. At one time, Europe was laid prostrate, in his imagination, at the foot of the mighty conqueror; at another, he saw him confined in an iron cage, the sport of the semi-barbarians of the North, or gaining a scanty subsistence in the wilds of Siberia, or pining away, without compassion, in the dungeons of Petersburgh. With the overthrow of the French conqueror was connected the restoration of every prejudice that had subsisted previous to the Revolution: their nobles, their priests, their lawyers, were to be restored to their ancient pride, superstition and chicanery. Germany was to be divided again into its miserable principalities, the imposture of Popery was to be restored to the Vatican, new monasteries and nunneries were to arise. In short, every thing, good, bad or indifferent, that the French Revolution had swept

away, was to be restored on its ancient footing, and mankind were to lament the existence of so much misery to produce no one good whatsoever. But God's ways are not like our ways, nor his thoughts like our thoughts. What will be produced from the mighty earthquake and the following rise of the monster out of the sea, will be duly appreciated by succeeding ages. We who live in these tremendous times look up with confidence in Him, who directs the storm and assuages the raging of the sea, that, miserable as is the departure of Christians in general from the laws of him whom they profess to call their Saviour, his kingdom, the kingdom of peace, shall finally be established, and glory will be acquired, not by acts of desolation, but by services beneficial to society.

A few months ago, the Emperor of France was at the head of an army of between three and four hundred thousand men, of various nations, under his rule or controul, all prepared, in different districts, near the banks of the Niemen, to commence their stupendous operations. The opposing party was not slack in bringing his hordes into the field, and battle followed battle, each vying with the other in horror and carnage; and polluting the earth with more blood than was ever proba-

bly shed before in the same space of time and country. The great hero went proudly on from conquest to conquest, till he rushed into the Kremlin, the sanctuary of the Russian empire. A scene of horror was now presented to his view, which might even appal that heart, accustomed, as it had been, to sights of woe and shrieks of despair. The metropolis of a mighty empire was in a blaze around him. Its own inhabitants set fire to the city and consumed the treasures which he vainly called his own. Lord over dust and ashes, the prey had escaped him, and he was now placed in the heart of an empire, where every thing threatened his stay with ruin. The season of the year and the fatigues of the army did not permit an advance to Petersburg, and nothing but immediate retreat, by the road he came, seemed likely to preserve his army from famine, or a worse enemy, the inclemency of the season.

The causes of the stay in Moscow are not known, nor is it easy to develop them. But whatever they may have been, they had the effect of retarding the retreat to the worst time in which it could be made; for though the fine weather was at first boasted of, the pinching cold and snow attacked them on their march, and the Russians and Cossacks harrassed them at every step. The loss by the weather must have been much greater than by any other cause; yet the Russians boast of having made between twenty and thirty thousand prisoners in three attacks, besides the numbers that were daily brought in of those, who could not keep up with the army, or were taken in various skirmishes, or who abandoned their ranks, preferring the chance of mercy from the enemy to the inevitable horrors of the march. Buonaparte was often reported to be taken or slain; for he was so beset by the armies of Russians in every direction, that it seemed impossible for him to escape. The Russian court issued proclamations of congratulations to their country and gratitude to Providence, on this great deliverance; and when we contemplate the mighty preparations against their country, the skill of the general, the discipline and courage of the soldiers, the whole strikes us as one of those miraculous events, prepared to humble the pride of man. It was not the Russian army

that beat Buonaparte; he was conquered by a superior power.

Of three hundred thousand men and upwards, that entered into Russia, not thirty thousand will revisit their country. A hundred and thirty thousand prisoners have been taken, besides arms, ammunition and baggage without end. The plunder gained by the French has all been lost, and their stores accumulated in Poland serve now for food and clothing to the Russian army, which has entered East Prussia and is threatening the whole of Germany. Austria has got back its troops into its own territory, and Alexander has issued a proclamation, calling upon the governments of Europe to withdraw from the influence of France, and to labour with him to establish the balance of power in Europe. He promises to make Prussia again an independent kingdom, but he says nothing of Poland, whose overthrow by the three jacobin powers of Prussia, Russia and Austria, was the forerunner and encourager of all the anarchy that has since prevailed in Europe. It is a great point however that Alexander professes such moderation; for should he enter with his hordes into Europe, should he establish himself at Paris as Buonaparte did at Moscow, many a fair city will be levelled with the ground, barbarism will be re-established, and the strayers from America will visit this quarter of the earth, as we do the plains of Lesser Asia and Greece, to explore their ruins, and to witness the degradation of the human mind under tyranny and superstition.

The mighty Emperor of France, that went proudly from court to court, witnessing the homage of his dependant sovereigns, till he took the command of the most gallant army that the sun perhaps ever shone upon, retraced his steps with the rapidity of the post, out-stripped the news of his disgraces, and, accompanied by a single individual, entered his palace at Paris, unknown and unexpected. Like the arch betrayer of mankind, as described by our great poet, he in disguise mounted his throne. The cannon announced his arrival;

“loud was the acclaim,  
Forth rush'd in haste the great consulting peers,  
Rais'd from their dark divan, and with like joy,  
Congratulant approach'd him.”

But the miserable sovereign had no victorious news to communicate; to their slavish effusions he could answer only in broken hints, dark allusions, forced language. His twenty-ninth bulletin painted, in sufficiently strong colours the losses of France. It was necessary for him to appear in public; but the silence that accompanied his steps, proclaimed that Buonaparte was no longer the invincible sovereign, and that the staff of his power was broken.

France has been declared to be blotted out of the map of Europe. The wild declaimer, whose ravings had such an effect on this country, little thought that in a few years she would exalt her head, and bring all Europe under her controul. She has suffered another reverse; the flower of her troops is destroyed, her mighty army annihilated. Still let us beware of saying that she is blotted out of the map of Europe. She possesses within herself great resources, and an energy which may still make her formidable, or at any rate prevent her from being an object of contempt. Buonaparte has already astonished Europe by the conceptions of his great mind. At this moment they have not forsaken him. Cast down he is not in despair: he prepares himself for another conflict: he calls boldly on his empire for support: and if his people stand by him, his affairs are far from being irretrievable. His legislative body has been assembled, and his plan, as soon as developed, was adopted. It is great, and if capable of being carried into execution, will effectually preserve France from any irruption by the Russians. A new army is to be raised by means of conscriptions from former years, and this is to amount to three hundred and thirty thousand men. These are to be immediately embodied, and to be prepared for action by the spring. What a call is this upon an empire in which every family has to deplore the loss of a father, a husband, a brother or a son! If it obeys the call, if the men thus summoned march to their depots, Buonaparte may defy the combined arms of Europe against him, and preserve, inviolate the boundaries of his vast dominions.

An army thus formed in an instant must be a subject of great astonishment in this kingdom, where, if a quarter of the number were raised, they could not

be organised and disciplined in ten times the time. But in France commissions are not bought and sold: and there is no parliamentary influence to secure preferment. If the men will go, the army is made: for so skilfully is every thing military arranged in France, that every man will be in his right post in a very short time after his arrival in the depot. It is to be observed also, that of the men now to be raised, a very great proportion have been employed in the national guard, and are inured to military exercises. When they appear at the depots, corporals, serjeants, and officers will soon be found to a certain degree, and the higher officers will be sent to them from those who have escaped the catastrophe in Russia. An army will be established, if the people have not lost their spirits, and the conflict between the contending emperors may still be terrible.

This is now the time for peace; and perhaps at this moment thoughts of it are entertained. As the emperor of Russia has advanced into Prussia, he will there meet an agent from our court, and if Austria could be persuaded to join them, terms might be laid down, in which Buonaparte might acquiesce. A striking thing in his reverse is, that he has not called his troops from Spain, and he seems to depend upon the country for sufficient supplies. If his people stand by him he will not be browbeaten, and much prudence is required on the opposite side to take advantage of the present circumstances, and not by carrying things with too high a hand, to involve Europe in a still bloodier war. Surely the kings of the earth have learned wisdom by late experience, and peaceable arrangements might be made by very small concessions on either side; but time must prove their spirits, and if the sword continues unsheathed, mankind must rue the folly and wickedness of an age, which boasts of being enlightened.

The affairs of the rest of Europe are swallowed up in the magnitude of the conflict between Russia and France. The king of Prussia is in a strange situation. His troops have quitted the post assigned to them, and have declared themselves neutral, their general being thus guilty of treason, and declared so by his sovereign, who is at heart, most probably, pleased with the act. Austria and the dependant sovereigns of Ger-

many are in perplexity. Whom shall they adhere to? If they quit Buonaparte, their crowns, which they owe to him, may fall from their heads: if they adhere to him, can he protect them, and will they not be crushed by Russia? Sweden will be benefitted, and Denmark will be permitted, perhaps, to remain as it is. Of the new kingdom of Italy we know nothing. The conscription is to be levied in it, and its devotion to the emperor will be tried: and if Naples now resists, there is no one to enforce obedience, and she may, like Sicily, establish a constitution and independence.

Spain is in a very extraordinary position. The French have full controul over the northern and middle parts. The English have retired into Portugal. The Marquis of Wellington has sent home a dreadful account of his army, which in its retreat from Madrid and Burgos perpetrated horrid outrages, and according to his lordship's account, behaved worse, with less reason, than any army he had ever been with, or ever read of. After detailing such an account his lordship went to Cadiz to solicit greater powers. He has been there very splendidly received, but his requests are listened to with no small jealousy. The conduct of the British army has assuredly no tendency to ingratiate us with the Spanish nation, nor do we appear in other respects to be entitled to very great deference from them. Yet, perhaps, Lord Wellington's measure is the best devised for the expulsion of the French from the peninsula, who will evidently retain their ground, as long as partial attacks only are made upon them, and till the whole strength of the nation is brought against them under the guidance of a skilful commander. If the Cortez can bring themselves to make their duke of Ciudad Rodrigo generalissimo, with civil as well as military powers, we have no doubt of beneficial results from such an arrangement: but the jealousy of the Spanish character forbids us to entertain sanguine expectations of such an event, and the war will go on at a monstrous expense to this nation with successive irruptions and retreats of our army.

Of the Spanish colonies we still continue to remain in great ignorance. Buenos Ayres is strong enough to support itself, and the neighbouring kingdom of the Brasils does not venture to

interfere in its concerns; but the real state of Lima and Peru is enveloped in great obscurity. Mexico is still united to the old government, that is, the city and a small part of the surrounding territory, but the country at large presents a picture of confusion, which is little inferior to that of Spain. The United States, encouraged by their small naval captures, and forgetting the losses of armies, are more firmly united for war. The successes of their privateers have a great influence in this respect, to which may be added the expected assistance from Buonaparte: but, when they hear of his distresses, it is not improbable, that a greater spirit of moderation will prevail. Canada is in a state of security, though it is peopled with Roman Catholics: for they fight just as zealously, as if they professed the religion of the Church of England. The Americans threaten it with another attack. Every day, however, shews more and more and more the folly of this unnecessary war, from whichever side of the water it originated.

The Bible Society continues its triumphs. We have already recorded a great one in the city of London, when, in the Egyptian hall, the Lord Mayor presided; and in an assembly of twelve hundred persons, resolutions, proposed by the Chancellor of the Exchequer, were passed unanimously in favour of the diffusion of bibles, without note or comment. A similar meeting has been holden for the city of Westminster, under the patronage of the dukes of York, Kent, Cumberland, Sussex and Cambridge. Lord Teignmouth was in the chair. Lord Castlereagh, a secretary of state, proposed, and Mr. Whitbread seconded the resolutions. Several excellent speeches were made, and scriptural exhortations used upon the occasion. The chief fact of importance divulged was, that an edict of the emperor of China had been brought to this country and translated, which makes it death for any man to introduce a bible into his dominions: but the meeting was exhorted not to despair, as the next emperor, it was hoped, would revoke it. Edicts against Christianity are not uncommon in China, and the emperor probably argues from the lives of Christians, on the tendency of their laws and their books. What, indeed, must be his sentiments, should our newspapers be translated for the use of his cabinet?

What will he think, when he finds that in the nation most zealous for the diffusion of scriptural knowledge, adultery has been termed, in the seat of justice, a misfortune, and in the court of legislation corruption is connived at, because it is notorious as the sun at noon day, and all parties concur in covering, instead of setting themselves in earnest to correct, the evil? How will he estimate the value of our sacred books and our regard for them, if they are really good, when he reads of the atrocious murders committed amongst us, and above all, when he understands, that the disciples of the Prince of Peace have been living in a state of warfare with each other, upwards of twenty years, and are guilty of as great outrages in warfare as the most unenlightened nations? The edict will, we hope, have a place, in due time, in this Repository,\* and we shall have a better opinion of the zeal of the members of the Bible Society, if they should be as solicitous to diffuse a correct translation of our sacred books, in the English language, at home, as they are to circulate translations in foreign languages abroad. They know as well as we do, that the bible, which they circulate, is very incorrect; that we possess advantages, which were not known in the time of king James: and it is not to their honour to pay less attention to the best of books, than is paid to the least worthy of the classical writers. We shall not cease to bring this home to the feelings of the members of the Bible Society, whose funds are sufficient, and who possess talents within themselves to give a correct translation from the Hebrew and Greek scriptures, from Kennicott's Bible and Griesbach's Testament, with the helps and improvements, that have been made, or their learning and talents can suggest.

The Catholic question begins to be more noticed in this country than might have been expected. From Ireland petitions on both sides of the question have been frequent, but little has been done on this side of the water. The clergy of the sect established by law, have put themselves in motion, and are uniting in petitions against their brethren, who are less entangled by obedience to the pope than the Established Sect by its thirty nine articles. The clergy of the diocese of Exeter are setting a better example, for they request parlia-

ment not to be misled by prejudices but to take the whole subject into consideration, and to give such relief as is consistent with the welfare of the state. A petition against the Catholics has been vamped up in London by a few people in a tavern, and in one or two vestry meetings; but the general sense of the town has not been taken, either in the council or common hall, or by a meeting in Westminster, nor do we imagine that the Anti-catholics would succeed in any such measure. The general bias seems to be both in and out of parliament, that something should be done, that a committee, at least, should be formed to enquire how far the toleration may be extended, and what real danger is to be apprehended by the admission of men of all religions to the service of the state. This the Established Sect is very much afraid of, for it will then be seen how few they are in number, and how preposterous it is for the sake of a small part of a body consisting of not two-sevenths of the people, the other five-sevenths should be deprived of their rights.

The Catholic bishops of Ireland have published an address to their adherents, in which they declare, that they will not grant faculties of any kind to any clergyman, who has asserted that their afflicted holy father (meaning thereby his pretended holiness, the pope) is a heretic, or a schismatic, or the author, or the abettor of heresy or schism. Also that, as they are at present excluded from any intercourse with their supreme pastor, they feel themselves utterly incapable to propose or agree to any change in the long-established mode of appointing Irish Roman Catholic bishops. In another resolution they state, and with great propriety, that the reverence paid by Roman Catholics to their oaths, is evident, from their not taking those which are appointed by government; and they exhort their flock to continue steadfast in the opinions, held by their forefathers; forgetting to make their appeal to Jesus, the author and completer of our faith. The difficulties in which the papists are placed by the conduct of his present pretended holiness are great: for he is actually stigmatised, by some good Catholics, as a heretic and a schismatic; and his transactions with Buonaparte have been such as to give a strong colour to the charge. Popery has, however, in former times,

\* See p. 62. E D.

seen heretical and schismatical popes, and as the adherents to that Anti-christian system did not then, so neither are they likely now, to free themselves from the grossness of its errors.

Government has shewn its merciful disposition by the offer of pardon to all the deluded men under the name of Luddites, who have committed such outrages in the north, and who will avail themselves of it by breaking off from the society. Of those who have been taken, many have been freed without trial, whilst of a few an example has been made, that will, we trust, deter others from a perpetration of similar crimes. Tranquillity is thus, apparently at least, restored to the manufacturing counties.

The mercantile interest is fully occupied with the consideration of the East Indian Charter, and the company is set completely in array against the administration. The wisdom of this conduct is not apparent, for the country at large cannot be in favour of monopoly. How can a nation consent to be deprived of

all intercourse with the eastern coast of Africa, the whole of Arabia and Persia; the great empires of Cochin China and China, an immense sea coast, in short of many thousand miles, because a company in England has territorial possessions in Hindoostan. At any rate, an Englishman ought to have the liberty of sailing to those kingdoms with which the company carries on little or no trade. Freedom of commerce will benefit the whole empire.

Several meetings have been holden for peace, and petitions prepared for parliament, which breathe a spirit which caught much earlier to have been excited. God's judgments against the wickedness of Europe have been poured out, but do its wretched inhabitants repent of their idolatries, of their abominations? May the advocates for peace continue their efforts, and offer up prayers to the throne of grace, that the effusion of blood may be stopped, that kings may be taught moderation, senators learn wisdom, and the people peace and goodwill towards each other.

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## CORRESPONDENCE.

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We have, as our readers will perceive, extended the present number far beyond our usual limits; we have still, however, a volume of communications lying by us, and must again entreat the patience of our correspondents. Some of them may complain that we have admitted papers posterior in date to their's; but they will recollect that for the making up of our monthly collection, it is necessary not only that we have the given quantity of letter-press, but also that we ensure a variety suited to the taste of a thousand subscribers. At the beginning of a new year it is customary to make good resolutions, and it is one of ours, which we hope we shall be able to keep, not to be so far behind, as we have been for some months, in our Review department: the present number will not, it is true, reflect great credit upon our constancy, but, we trust, the perusal of the foregoing pages will have suggested to the candid reader a sufficient excuse for us.

In the present feverish crisis, when the people in so many places are maddened with bigotry, we lament exceedingly that we are constrained to delay for a moment the insertion of some communications from *Bristol* on the No Popery cry: we shall, however, gratify our readers, by informing them that the next Number will contain the Rev. J. Rowe's energetic and eloquent speech, delivered at the Anti-Catholic meeting at the before-mentioned city, which is consistent, at least, in having refused to be represented, in parliament, by the greatest philanthropist of the age, and in setting up afterwards a fierce opposition to justice, charity and freedom: we shall also insert in the same Number an admirable speech of the Rev. Dr. Estlin's intended to have been spoken on the same occasion.

On the subject of *Peace*, as well as *No Popery*, we mean to make the present volume a register of public proceedings. The *Nottingham* and *Hinckley Resolutions* and *Petitions* are therefore designed for speedy use.

The *Candid Unitarian*, who dates from *Sydenham*, is informed, that the *Prize Queries*, on which he animadverts, were actually put up in one of the *soi-disant* national schools. Does he persist in offering us *golden guineas*, if we will point out the words *religion* and *virtue* in the Bible?

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### ERRATUM.

In the last number, Vol. VII. pp. 773, 774, *passim*, for "Cave," read *Kay*.