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[Vol. IX.]

HISTORY AND BIOGRAPHY.

*Historical Account of Students
educated at the Warrington
Academy.*

(Continued from p. 390.)

We are now arrived at a period in the history of the Warrington Academy, in which it will be difficult with propriety to add many particulars concerning the individuals educated in it, since so many of them are still acting their parts on the stage of life. Such particulars, however, as have been learned concerning the parts they are acting, and the places where, will continue to be inserted.

1772.

231. Robert Robinson,* C. Manchester.

Brother of Nos. 100, and 195, and partner with the latter, died about ten years ago.

232. E. Burton, Shrewsbury?

233. — Kynaston, Shrewsbury.

Went to Cambridge?

234. Sir John Scott, of Ancram, N. B.

235. Richard Waring, Lees Wood?

236. John Heywood, L. Liverpool.

Went to Christ's College, Cambridge, where he was a pupil of

Dr. Paley. A barrister many years on the Northern Circuit: now resides at Wakefield as a provincial counsellor, and an active magistrate. One of the city counsel at York, and a trustee of Lady Hewley's fund.

237. — Coape, Arnold, Notts. 1772.

238. — Moorhouse,* M. Skipton.

Went to Edinburgh; died while a medical student there.

239. William Adair, London.

Went into the army; married the heiress of Robert Shafto, Esq. of Benwell, Northumberland, whose noble library he of course possesses. Resided as a country gentleman at Newton Hall, near Durham; now somewhere in the south of England.

240. Pendlebury Houghton, D. Ealand.

By the mother's side descended from ancestors respectable for their sufferings in the cause of religious liberty. Henry Pendlebury, in particular, was an eminent minister in Lancashire, at Turton, Horwich, and Holcombe, from which last place he was ejected by the Act of Uniformity (Cal. ii. 400, and

Cont. 562). A Treatise of his on Transubstantiation, was published by Archbishop Tillotson, and one on the Sacrifice of the Mass by Mr. Houghton's father; who entered Dr. Doddridge's academy in 1747, and on his tutor's death removed, with Messrs. Urwick, Clayton and Cappe, to Glasgow. On his return from thence he settled at Platt, in 1758 removed to Hyde, 1761 to Namptwich, 1771 to Ealand, 1782 to Wem, and about 1788 followed his son to Norwich, where he died.—Pendlebury Houghton, as has been mentioned, Vol. VIII. p. 170, continued at Warrington one year after the completion of his course as assistant classical tutor to Dr. Aikin, then settled as minister at Dob-Lane, near Manchester, whence in 1781 he removed to Shrewsbury, in 1787 to Norwich, as colleague with Dr. Enfield, on whose death, in 1797, he became sole minister; in 1808 he succeeded Mr. Jervis, in Princes Street, Westminster, but in 1810 returned to Norwich. In 1812 he removed to Liverpool, where he is now the colleague of his old fellow-student, Mr. Yates. At Norwich he published a volume of sermons, to a second edition of which were added some "Essays on the Natural Arguments for a Future State,"*

* Dedicated to the friend of his early youth, James Caldwell, Esq. of Linley-Wood, Staffordshire; a gentleman who sets a most laudable example (it is feared too little followed by those who, like him, reside in places where there is no opportunity of joining in public worship which they can thoroughly approve), of himself officiating as the priest of his family and household in the religious observance of the Lord's Day, in a manner most agreeable to his views of gospel truth.

and a Sermon for the Norwich and Norfolk Hospital, which is one of the best infirmery sermons ever published.

241. Gilbert Kennedy,*C. Manchester.

A merchant in Manchester; died 1794.

242. Edward Lomas,*D. Macclesfield.

Settled at Derby, removed to Newcastle-under-line, died 1804.

243. Edward Moulson,* Chester.

244. — Maquay, Dublin.
1774.

245. Thomas Rawlins,* D. Houghton Tower.

Came to Warrington from Daventry; after three years settled at Rivington, removed to Wharton, where he died 1787.

246. — Bordley, London.

Became a pupil of Mr. West, the historical painter.

247. Newman Knowlys,L.

Now common serjeant of the city of London.

248. William Wright,D. Bath.

Went to Oxford, and probably became a clergyman.

249. John Hankinson,*D. Hale.

On the name of this excellent and amiable young man let the writer be permitted to drop the tear of affectionate regret; which he persuades himself will also be shed by many of his fellow academics, when this brief memorial shall call him back to their remembrance. The writer's attachment to him, indeed, though founded on sincere esteem for the purest moral worth, which could not fail to be immediately observed, might almost be said to be hereditary. Soon after his first entrance into the academy, in September 1777, he received

from his father the following remarks, among others, on the report which he had sent him of those of his new associates with whom he seemed likely to form a particular intimacy.—“The Mr. Hankinson whom you call your friend I suppose to be of Hale or Ashley, in Cheshire, and of the same stock as was a Mr. Hankinson, a minister of great abilities and character, who died early in life at Wirksworth, in Derbyshire, and whom my father succeeded there. One of this family, if I remember right, married a sister of Mr. George Whitelegg, who was my class-fellow at Mr. Antrobus’s school, in Knutsford, and class-fellow also for four years at Dr. Latham’s; afterwards preached a short time at Partington, but fell into a consumption, and died at his father’s house, at Hale-barnsgreen, almost forty years ago. He was a grave, serious, valuable young man, whom I loved much, and with sincere regret attended his interment in Bowden churchyard. Is your friend a descendant of this sister of my friend (whose meek and modest countenance before her marriage I well remember to this day)? If so, I heartily wish he may inherit all the abilities, virtues, and piety, of his worthy predecessors, and enjoy a much longer life and usefulness in the church of Christ than they did; and may your friendship be more durable, as well as improving, than mine with poor George Whitelegg!”

Alas, this benevolent paternal wish was not destined to be realized. The writer’s amiable friend was, like his predecessors, cut off in early youth. Though not of first-rate natural talents, and perhaps

below par in classical and mathematical acquirements, he had devoted very fair abilities, under the direction of a sound judgment, and with the most persevering application, to the studies peculiar to his profession, so as to qualify himself for becoming a scribe well-instructed to the kingdom of heaven, and capable of bringing out of his treasure, as occasion required, things new and old. And he pursued his studies, and afterwards adorned his doctrine, with such strict propriety and amiable simplicity of conduct, as gained him the universal respect and esteem of his fellow-students, and the warm attachment of those, whom he served, for so short a time, in the capacity of a Christian minister. At the close of his academical course he was chosen to succeed the Rev. Thomas Threlkeld (No. 15) at Risley, a small but respectable country congregation, five miles from Warrington; Dr. Enfield and he, at the same time, with the full concurrence of both societies, making an arrangement for their alternately supplying Risley and Warrington. During the only winter season in which he continued in health, they also alternately kept up a Sunday-evening lecture at Warrington. But the seeds of the fatal hereditary disease, which had deprived the world of his excellent uncles, in two former successive generations, were, meanwhile, striking root; and after a gentle gradual decay, supported with a sweet and patient resignation, illustrative of the excellent principles of that gospel which it was his uniform desire to teach both by precept and example, and beautifully affecting to all beholders,

he closed his short but exemplary life, May 17, 1782, in the 25th year of his age.

Farewell, gentle shade ! May thy early associate be found worthy to rejoin thee in a better world ; where such separations may no more be dreaded !

250. — Watson, Liverpool.

251. — Hardcastle, Bradford, C.

252. — Grand, London.

253. John Doddridge Humphreys, L. Tewksbury.

Grandson of Dr. Doddridge, an eminent attorney in his native town.

254. Nathaniel Heywood, C. Liverpool.

A banker in Manchester.

255. Sydney Hollis Foy, * Castle Hill, Dorsetshire.

A youth of great promise ; who, if it had pleased the Supreme Disposer, would probably have made a considerable figure as a patriotic senator and an active magistrate. At the close of three years residence, having delivered an admirable oration on War at the annual meeting of the trustees, he completed his education at Cambridge ; but died in early youth during his travels on the continent.

256. — Simpson, Leicester ? 1775.

257. Boyle Moody, D. Newry.

Went from Warrington to Glasgow ; settled as minister in his native town, where it is believed he still resides.

258. Robert Jackson, D. Newry.

Also went to Glasgow, and became a minister somewhere in Ireland ?

259. George Daniell, M. Yeovil.

Went to Edinburgh, and after his graduation in Sept. 1782, settled at Salisbury.

260. John Gallaway, * Portaferry.

Died of a fever, at Warrington. Dr. Enfield published an excellent funeral address to the students on the occasion of his death (See Vol. VIII. p. 431). There is an elegant monument erected for him in the chapel, on which he is described as closing "a short, but amiable life, unsullied by vice, distinguished by genius, and devoted to science, on the 8th of Feb. 1777."

261. Charles Vaughan, * C. London.

Went to Jamaica, where it is believed he died.

262. — M^c Dowall, Edinburgh.

263. Richard Anthony Markham, Leeds.

Became very eminent for his botanical knowledge, changed his name to Salisbury, for a long time had extensive conservatories at Chapeltown, near Leeds ; now resides at Mill Hill, Middlesex : well known as a distinguished member of the Linnæan Society, and by his botanical writings.

264. — Bond, London.

265. Ebenezer King, L. Newbury.

Went to Gray's Inn. A barrister.

266. J. Aspinall, * Clithero.

Went into the army, and died in the East Indies.

267. Henry Aspinwall, * L. Ormskirk.

A solicitor in London ; died Oct. 1810.

268. — Jefferies, Clapham.

269. John Pinney, Crewkhorn.

270. Benjamin Naylor, D. Manchester.

Settled at Sheffield, where he was many years a very acceptable

minister. He published a Fast Sermon on the re-commencement of the French War, 1802. Commercial engagements afterwards obliged him to relinquish his profession, and return to his native place, where he now resides.

271. John Newman, C. Banbury.

272. John Ritchie,* Glasgow. Went into the army, killed at St. Vincents (Major in the 91st), 1795.

1776.

273. Thomas Crompton,* M. Derby.

This amiable young man while pursuing the study of medicine, first under Dr. Percival's direction, afterwards at Edinburgh, died Sept. 1781.

274. George Frederick Parry,* L. Cirencester.

Entered at Gray's Inn, and engaged in the practice of the law? died at Surinam.

275. Robert Arbuthnot, Edinburgh.

Son of the Mr. Arbuthnot, so often mentioned in Sir W. Forbes's Life of Beattie: went into the army?

276. Adam Inglis,* L. Cramond.

Son of Sir John Inglis, of Cramond: studied the Scots law, and became an advocate at Edinburgh. Died of a fever Sept. 1, 1794.]

277. Ellis Leckonby Hodgson, C. Liverpool.

Several years a merchant in his native place. Now resides near Tadcaster.

278. Thomas Crossley, London.

279. J. White, Pontefract.

1777.

280. William Turner, D. Wakefield.

After four years removed to Glasgow; came to Newcastle-upon-Tyne Aug. 24, 1782, and was ordained Sept. 25, as minister

at Hanover Square Chapel in that town.*

281. Benjamin Dunbar, Caithness.

Now Sir Benjamin Dunbar, bart. of Hempriggs. An active and spirited promoter of improvements in his native county.

282. Philip Holland,* M. Bolton.

After two years went to Edinburgh, graduated in Sept. 1782, and settled as a physician at Hull, where he died 1788. Dr. Alderson, in his Essay on Contagion, gives a very favourable report of his medical abilities.

283. Richard Codrington, M. Bridgewater.

Went to Edinburgh, where it is believed he graduated.

284. Edwood Chorley, M.

Went to Edinburgh, removed to and graduated at Leyden: has long been an eminent practitioner at Doncaster.

285. John Harrison, D. Warrington.

In 1782 settled at Lancaster; and about 1794 published an excellent set of Forms of Public Worship, which are too little known. In 1796 he removed to Kendal, as successor to the Rev. Caleb Rotheram (see Vol. V. p. 474).

286. Thomas Lees, London.

287. William Sneyd, Kiell, Staffordshire.

Went into the army, where after remaining for several years, he engaged in agricultural pursuits; and is now an extensive farmer at near Newcastle-under-

line.

288. Thomas Robinson,* D. Sankey.

* For an account of the history of that congregation, see Vol. VI. p. 512, 586.

Preached for some time at Par-
tington, but afterwards quitted
the profession, and became clerk
to the Sankey canal. He died
some years ago.

289. Samuel Vaughan, C. Lon-
don.

Settled at Cork in the victual-
ling business.

290. John Hanbury Beaufoy,
London.

291. William Miller, Phila-
delphia.

292. Hugh Bailye, D. Lich-
field.

Went to Oxford; is now a cler-
gyman in Staffordshire: one of
Miss Seward's correspondents?

293. E. G. N. B. Mussel, Lon-
don.

Went into the army.

294. Nathaniel Alexander, D.
Londonderry.

Went to Cambridge: now bi-
shop of Clonfert.

295. George Curry, C. Lon-
donderry.

296. John Moneypenny, C. Li-
verpool.

297. Robert Patrick, Belfast.

298. Edward Corry, Newry.

Brother to the Right Hon. Isaac
Corry, the Irish chancellor of the
exchequer.

299. Samuel Peshal, Worces-
ter.

Went to Oxford, and it is be-
lieved into the church.

300. Hon. Archibald Hamilton
Cathcart.

Went to Glasgow, thence to
Oxford, became a clergyman.

The young person to whom Pro-
fessor Leechman made the im-
pressive address when on his death-
bed. He has several preferments,
particularly the rectory of Kip-
pax, Yorkshire, on account of
which he was prosecuted at York
Assizes for non-residence a year
or two ago.

301. Joseph Cookson,* New-
castle.

Went into the army; well
known on the turf, particularly as
the possessor of the famous race-
horse, Diamond: died 1799.

302. William Bruce, D. Dublin.

Son to a very eminent Irish
Dissenting minister of the same
name, who, it is believed, wrote
the life of Dr. Duchal, prefixed
to his posthumous sermons. Mr.
Bruce had studied in the univer-
sity of Dublin, of which he was
A. B., and then at Glasgow, be-
fore he came to Warrington. On
leaving Warrington he settled as
a minister, at Lisburn, in the
county of Antrim; afterwards re-
moved to Strand Street, Dublin,
from which he was called back to
the county of Antrim, to be mi-
nister of the first Presbyterian
congregation at Belfast, and pre-
sident of a new scheme of educa-
tion, under the title of the Belfast
Academy. He has now for many
years been highly eminent in both
these capacities, and as an active
promoter of every public-spirited
design. Many years ago he re-
ceived the diploma of D. D. from
his Scottish Alma Mater.

(To be continued.)

MISCELLANEOUS COMMUNICATIONS.

*Account of "Master Balsom,"
the Exorcist.*

July 26, 1814.

SIR,

Looking lately into your Sixth Volume, I was reminded of a promise, yet unperformed, to send you another account from Clarke's Lives, of a supposed dispossession which might suitably follow the exploit of *Bold Rothwel* (Vol. vi. pp. 75 and 130). This account is in "The Life of Master Robert Balsom, who died A. C. 1647."

In 1644 he was chaplain to the garrison of Wardour Castle, of which Ludlow was governor, for the parliament. In the General's Memoirs (8vo. 91—107) he is frequently mentioned with respect. According to Mr. Clarke, "a little before the castle was delivered up [to the royal army], as they were in treaty about the surrender of it, Master Balsom walking upon the roof of the castle, heard three soldiers say, that they had sworn upon the bible to take away the life of one in the castle. He asked one of them, who is that ye mean? Is it our minister? They replied, yes, for he is a witch; which they affirmed upon this ground, because the castle had divers times been very strangely relieved with provision: at one time, with a herd of swine, coming down to the gates, which they took in; and at another time, by some deer and conies, the siege being then not close, but straightening them at a distance." Lives, p. 399.

"After the surrender of the castle, and the enemy's entry, they presently seized on Master Balsom, and clapt him up in a close low room. Afterwards they carried him in a cart to Salisbury—and that night a council of war was called, by which he was condemned to be hanged. The next morning he rose about five o'clock—about six, the officers came into the room to bring him forth to execution. While he was preparing to go with them, he heard a *Post* ride in, asking hastily, Is the prisoner yet alive? who brought with him a reprieve from Sir Ralph Hopton [the King's General], to whom he was carried to Winchester." Having encountered a very brutal reception from "Sir William Ogle, the governor, he was brought to Sir Ralph Hopton, who spake to him thus: *Master Balsom, I little thought one day that you should have been my prisoner, and I cannot but wonder that such men as you should be engaged in rebellion against the king.* To whom he replied, *Sir, I cannot but wonder that such men as you should call this rebellion.* After about half an hour's discourse, he committed him to his own marshall, with this charge, *keep this man safe, but use him well.*"

Master Balsom seems to have been held in some consideration with the royalists, as appears by the following pleasant story. While he was at the marshall's (who, "after some little rough entertain-

ment, used him at length with much seeming respect) a gentlewoman came to him with a bottle of sack, urging him to preach a recantation sermon the next morning before the lords, promising that, if he would do so, the king would make him a doctor. He replied, Sure, you do but mock me, for should I preach upon such short warning, the lords would never hear such *extempore* stuff; but if you be in good earnest and would make me a doctor indeed, then let me have the same law you used to give your doctors, viz. a quarter of a year's time to make a sermon, and by that time you may know more of my mind."

Master Balsom was presently removed to Oxford, where, on his arrival, his life was threatened by "a company of the queen's followers [probably soldiers of a regiment called the queen's]. He was conveyed to the castle. A while after he set up an exposition-lecture, in the prison twice a day, to which not only the prisoners and some of the soldiers, but divers courtiers, and many out of the town often came. Being prohibited, once or twice, to go on in this exercise, he answered, *If ye are weary of me, I am not willing to trouble you any longer, ye may turn me out of your doors when you will.* After some months of imprisonment, he was released by exchange, and was sent for by the Lord General Essex, to be chaplain in his army, with whom he continued during his command."

Master Balsom on quitting the army, became a preacher at Berwick, where he remained till within two years of his death. During his abode there two things were

very remarkable." A child, whose malady "neither physicians nor divines" could discover, was instantaneously cured in consequence of Master Balsom having "moved some Christians to seek God with him by fasting and prayer." The other remarkable circumstance was the alledged dispossession, in the following narrative:

"A Scottish lord, by name, the lord of Granson, took up his habitation for a time in Barwick, and brought with him his family; in which, amongst others, was the steward of his house, formerly reputed a godly man, who was very much afflicted in mind: Master Balsom came to visit him, and administered some comfort to him for that time; but two or three days after, he being sorely afflicted again, Master Balsom was sent for, who finding him very much weakened and worn out by the violence of temptation, began to speak comfortably to him; but perceiving that no words of comfort should fasten on him, he whispered to him in his ear to this purpose: I doubt there is something within that you would do well to discover; whereupon immediately the man's tongue swelled out of his mouth, insomuch that he was not able to speak. Master Balsom continued speaking to him till at length, to the astonishment of those in the room, being many, and some of them persons of quality, a shrill voice was heard, as from out of his throat, (having not any use of his tongue) to this purpose: What dost thou talking to him of promises and free grace? He is mine. Master Balsom, apprehending it to be the voice of the devil, replied:

Balsom. No, Satan, thou dost not know any man to be thine while there is life in him.

Satan. But this is a notorious wicked wretch, and therefore is mine.

Balsom. The blood of Jesus Christ cleanseth us from all sin.

Satan. If God would let me loose upon you, I should find enough in the best of you, to make you all mine.

Balsom. But thou art bound, Satan. And so turning himself to the people with a smiling countenance, he said,

What a gracious God have we, that suffers not Satan to have his will upon us!

Then the devil began to curse and swear, and blaspheme the Trinity in a most fearful and horrible manner.

Balsom. The Lord rebuke thee.

Satan. But this man is mine, for he hath given himself to me, and sealed it with his blood.

Balsom. I do not believe that the father of lies speaketh truth, and I do believe, how confident soever thou art, that thou wilt lose thy hold before to-morrow morning.

The devil continued to curse and swear, further, saying,

Satan. How canst thou endure to hear thy God blasphemed! I will never give over blaspheming so long as thou stayest in the room.

Balsom. I will pray for him.

Satan. Wilt thou pray for a man that is damned?

Balsom. I will go home and pray for him, and get all the force I can in the town to join with me.

After this, there being no more voice heard, Mr. Balsom went home about 11 o'clock at night, where he found in his house divers Christians, which he intended to have sent for, waiting for him, and upon the sight of them he spake to them to this purpose: Friends, I wonder at the providence of God in bringing you hither at this time, for otherwise I must have sent for you; and so declaring to them what had happened to the afflicted man, he desired them to spend some part of the night with him, in seeking God for him, which accordingly they did: the next morning Master Balsom going to visit him again, found him in a comfortable condition; and asking of him how he did? he answered, through the goodness of God, I have overcome, and am now as full of comfort, as I was before of trouble; and so continued all that day cheerful, but in great weakness, and the next morning died, no disease appearing upon him."—*Lives, &c.* p. 402, 3.

This narrative, like the preceding, is too fair a specimen of that inclination to the *marvellous* which runs through Mr. Clarke's writings. I looked into Calamy's *Account*, expecting to have found

a censure of this propensity from a grave historian, especially as he well exposed the delusions of the *French prophets*, who, in his time, pretended to supernatural assistance. I looked, however, in vain, Calamy appears to have been no *critical* historian of the *nonconformists*. In Mr. Clarke, he finds nothing to censure. His works—"though not calculated for the nice and curious, yet, have been very useful to persons of a middle rank, who, by the help of his industrious pains, have got much profitable knowledge, they could not otherwise have had an opportunity of gaining." (2d ed. p. 12.) To this judgment the late author of the *Noncon. Mem.* (i. 101) appears to give an unqualified assent. Could these sober-minded writers believe that marvellous tales, worthy of monkish chronicles, the incredibility of which "the nice and curious" would detect, were yet "useful to persons of middle rank," and a source of "profitable knowledge." In this connection it would be unjust not to quote an author of our time, who has shewn a more discriminating judgment. I refer to the late Robert Robinson, in one of his notes to Claude's Essay, published in 1779. Robinson was *then* an *orthodox* believer, and took every fair occasion to controvert the opposite doctrines, especially those of the Unitarians. He, however, had the magnanimity to expose folly, wherever detected. He says (ii. 118) "there are many *extraordinary* and extravagant tales told in Clarke's *Lives of the Puritans*."

Notwithstanding this great blemish of *credulity*, so visible in Mr. Clarke's works, published during the time of the common.

wealth, and the protectorate, he appears to have lost no credit with his party, the presbyterians. He was chosen to present their address to King Charles in 1660, and was one of their commissioners in 1661, at the Savoy conference. Nor is there any reason to doubt, that, according to Calamy, he was "a man of great plain-heartedness and sincerity."

It would not be difficult to shew that *credulity* and an attachment to the *marvellous* were by no means peculiar to *Puritans* and early *Nonconformists*, but, on the contrary, were sanctioned by the opinions and conduct of their most determined enemies.

R. G. S.

Dr. Walker on the Quakers.

Bond Court, Aug. 9, 1814.

The Editor of the *Monthly Repository* having inserted [p. 439—441] the Yearly Epistle of the Friends, induces me to think, not only that he may in candour receive any criticisms thereon, but also remarks on the people with whom it originates, and on those friends who may be considered in the world as implicated in it, whatever may be its statements, erroneous or correct; while, however, they bear no part in its compilation, either personally or by deputy.

In limine, let me offer a sort of classification of this most characteristically marked sect.

In principle they are

I. Real Quakers, professing to rest only on the word, inward light, or spirit, equally given to every human creature. These are not at present united in any asso-

ciation for holding meetings for worship.

II. Bible Quakers, subjecting their doctrines to the compilations of the priests, successively of Jerusalem and of the see of Rome; writings known only to a part of the nations, tongues and languages. These are organized and enforce attendance on their meetings for worship, under the penalty of excommunication. Thus, they may figuratively be said to whip their members into the temple.

The Quakers are

A. In outward appearance or dress, antiquated, simple; in speech, peculiarly correct; in conduct, peculiarly strict.

B. In characteristic peculiarities, not distinguishable from the people of other sects.

These two orders or *genera* (A. and B.) are found in both the classes, I. of Real Quakers, and II. of Bible Quakers. Moreover there are Real Quakers yet partial to an outward letter; and Bible Quakers who secretly condemn such partialities as inconsistent with the real principle.

Some of the organized Quakers hesitate not to say of a sectarian brother, not of the organization, "He is no Quaker," who, on the contrary, declares, perhaps, to inquirers, wherever he goes, "I am a Quaker." The unorganized Quakers are generally more modest than these. They presume not to pronounce on any man professing to be a Quaker, whatever may be his renunciation or retention of the outward marks of such profession.

If in this comparison of the Quakers organized with those yet unassociated, the observations be

correct, the difference may be easily accounted for. The laws of the organization are unequal. They are not the same for the native and the stranger, or the proselyte at the gate. The majority of the heterogeneous mass, more I believe than a thousand to one, brought under organization, are Quakers by inheritance. They are instructed to consider themselves as members of a family, (less than the family of mankind!) like a cast of the Hindoos, or like the Hebrews, however dispersed among the Gentiles. They have not been called on to submit themselves to any catechism, to make any profession of faith whatever, and their secret notions on religious subjects, while they submit to silence and to outward forms, are as diverse as all the subjects of the polemicks of Christianity.

In the consciousness of heterodoxy and want of strictness of conduct an immense majority of these never make objection to the reception of applicants into their organization, never meddle with all the other transactions of the church. It is, *in re*, an oligarchy or aristocracy which governs in their Israel. A sanctimonious aristocracy is the most desperate of all tyrannies. It ever, in its persecutions, thinks it does God service; whether, exercising the *auto da fe*, in consuming with the torch the living body of the reprobate; or, in breaking his heart by shutting him out from all the solace which he pants to find in the congregation of the faithful, the visible church.

The epistle of this year says, "The judgments of the Lord have indeed been in the earth; and

many have learned righteousness." Indeed? Is the pontiff,—about to re-establish the order of Jesuits,—are all his followers and supporters—of the "many" who "have learned righteousness?" Are King Ferdinand, with his Inquisition, and Lord Castlereagh, with his consent to the multiplication of subjects for the discipline of the whip and chain in the West Indies, of the happy number?

"We of this island have cause to be doubly thankful." Why so? "we have been preserved," &c. then how can we have learned righteousness? or, ought other nations to be trebly, quadruply thankful, instead of doubly?

"In what way shall we evince our sense of these unmerited favours?" "manifest our grateful feelings," "by endeavouring through the influence of redeeming love and power, to live more and more in the spirit of the gospel, and thus to become examples," &c. It is not necessary to evince or manifest, &c.—commune with thy own heart and be still:—besides,

"He sees with equal eye, as God of all, 'A hero perish and a sparrow fall.'"

"Great indeed are the benefits of a regular attendance of our religious meetings, and of waiting upon God."

I suspect, on the contrary, that little indeed, or rather none, or less than none "are the benefits of a regular attendance of our religious meetings," without "waiting," &c. "If we become thus sensible we shall be earnest that all the branches of our families may partake with us."

The *we*, then, and the *us*, whether the Yearly Meeting addressing, or the Quarterly and Monthly

Meetings addressed, are evidently, only, in this instance, of the character or description addressed in the tenth commandment, save that the female heads of families are also by compliment understood to be included in the merely masculine movements of the meeting; of which kind may be considered the issuing of the annual salutation.

To shew the fitness of the associated friends being termed Bible Quakers, take the following extract from their epistle of 1796. "Let us consider, brethren, what is the cause of our dissent from the prevailing opinions and practices of the age. Is it not that we most surely believe that our faith is more consistent with the evangelical purity of the primitive times; and our manners less liable to promote an attachment to a world that passeth away?"

The prevailing opinions and practices of the age, on the contrary, embalm as it were, preserve, or continue, in one shape or other, the different ceremonies of the primitive Christians, while Quakers, in renouncing many "beggarly elements," have rejected the most of the ceremonies, though so many of them cling to the book, or the name of the book which enjoins the observance of them. Pure Quakerism must always unequivocally answer Nay to the interrogatory of the epistle of 1796.

JOHN WALKER.

Quaker Missionary Notice.

The following printed notice was lately circulated at Yarmouth by the Quakers. It is communicated to the Monthly Repository,

for the sake of inquiring how far it is agreeable to the principles of the Friends, and of remarking that if such a missionary step be not inconsistent with the respectability of the Quakers, the like notification and procedure cannot be unworthy (as has been sometimes insinuated) of Unitarian travelling preachers.

A. B.

Yarmouth (6th Month) June 18, 1814.

The Public are respectfully informed that the Society of Friends, by desire of one of their Ministers, propose holding *A Meeting for Worship* at the Theatre, to-morrow Evening, at Six o'clock, when the Company of any inclining to attend will be acceptable.

The Deluge.

Liverpool, Aug. 29.

SIR,

I should be glad to see the subject of the *deluge*, as recorded in the book of Genesis, discussed in your Repository. Much has been said and written about the natural evidence for the truth of that phenomenon, resulting from the discovery of marine substances, on the summits of mountains, and also from the nature of "our lime stone, and other calcareous rocks, formed evidently by subsidence in water."

Dr. Collyer, amongst the Calvinists, and the Rev. Jos. Townsend, M. A. of the Establishment, have treated of the subject. The latter writer, who is Rector of Pewsey, Wilts, has lately published an expensive Quarto,* in which he attempts to establish the

* The Character of Moses established for Veracity as an Historian recording Events from the Creation to the Deluge. 4to. 3l. 3s. boards. Longman, 1813.

veracity of Moses, considered as the historian of the deluge, by an appeal to the chalk hills of this country; the strata of which are in some instances "stated to be six hundred and fifty feet" thick.

It should be kept in mind, however, that the rains fell, only forty days and forty nights, and that the whole period from the commencement of the flood, till the conclusion, when "the waters were dried up from off the earth" was only 318 days; a space of time which I apprehend few Geologists will consider sufficient for the formation of "mountain limestone or other calcareous rocks by subsidence in water." As if aware of this difficulty, the rector of Pewsey conjectures that the term *days* in scripture, may mean *periods*, of an indefinite duration: this conjecture, however, appears to be perfectly unfounded; for it is distinctly stated that "in the six hundredth year of Noah's life, were all the fountains of the great deep broken up, and the windows of heaven were opened." And, that in "the six hundredth and first year, was the earth dried." An antideluvian year has sometimes been considered shorter, but I believe, never longer than a year of our present calendar.

But it is said that the proofs are palpable, that much of our habitable globe has been, once, covered with water. Granted. Yet this admission proves nothing with respect to the deluge, as recorded by Moses. Whether that deluge was universal, does not seem well ascertained: the object to be accomplished was the destruction of a people who inhabited the neighbourhood of the Tigris and the Euphrates. But it is not clear

that it would be necessary to deluge the American continent, in order to destroy the people of Asia. We have, however, an account of an universal deluge, competent to the production of all the effects which have been ascribed to the flood, from which Noah and his family escaped. I allude to the account of the state of this globe (as given in the first chapter of Genesis,) before the "waters were gathered together." "And the earth was without form and void, and darkness was upon the face of the *deep*." "And God said let the waters under the heaven be gathered together, unto one place, and let the *dry land appear*"—"And God called the dry land earth."

We are not told how long this globe was "without form and void," presenting only the dark face of its waters: this might have been its state for an indefinite length of time, for it is possible that what we call the *creation*, was only a regeneration of things; the converting of Chaos into order; and that harmonious distribution of earth and water which we may suppose took place when the Almighty commanded the ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

H. B.

Egyptian Writing.

SIR,

In a very ingenious paper on the Fall of Man, page 392 of your valuable Repository, I find the following passage:

"We have reason to believe that Moses was the first amongst the Israelites who made use of

written characters, which he had learned in the schools of the Egyptians under the patronage of the daughter of Pharaoh."

This assertion of the use of written characters by the Egyptians has been frequently made, but I confess for my own part, that I have never seen any reason to acquiesce in it. On the contrary there appears to me to be very strong reasons for believing that at the time of the Israelites sojourning in the desert the Egyptians could not possess the knowledge attributed to them. But as this is a question of fact, and the writer of the paper from which the extract is taken, asserts positively, that Moses had learned the use of written characters in the schools of the Egyptians, I shall be much obliged to him for the authorities on which this position is built. That in the schools of the Egyptians hieroglyphicks were used I do not doubt, but the passage from hieroglyphical characters to the use of letters is by no means an easy one, and requires an analysis of sounds far beyond the reach of the Egyptian philosophy.

Your constant reader,

W. F.

Prophecy of Buonaparte.

SIR,

I apprehend that few of your readers can attend less than myself, to the many attempts that are made to explain the prophecies, and to find their fulfilment in particular circumstances and characters. Their explanation is found most to my satisfaction in the events by which they are accomplished. But I am led to no-

tice a pamphlet published by Jordan and Maxwell, in the year 1807, on account of the singular opinions of the writer and their very striking application to recent political events. It is entitled, "Daniel's Evening Vision compared with History, in which is disclosed a Prophecy concerning Buonaparte. By the author of La Revolution-Vision. Printed at Paris." In the Preface, dated August, 1806, the writer says, "The opinion which the author has formed from the prophetic writings concerning the high destiny of Buonaparte, if true, is wonderfully sublime, and must be interesting in the highest degree. It appears to him, what at present seems almost impossible, that he will be subdued by the coalition powers, and in the desperate and humble situation in which he will be placed, he will give the most profound consideration to the book of Prophecies, in which he will read his past extraordinary history, and learn, that he is commissioned by heaven to pave the way for the reign of the saints, who will revolutionize the world in righteousness and set up the empire of reason, truth, and virtue." And in page 17, "If the mighty conqueror's mountain stands strong, and apparently immoveable, it may suddenly vanish. Nothing seems to be impossible in the revolutionary world. Although the coalition is broken, and almost dissolved, it is not annihilated, and it may coalesce again and conquer." Again, "when his great work is done in the civilized world, the sovereignty and the greatness of the kingdom will be given to the people of the saints of the Most High. Yet he will

not be UNCROWNED, for he will receive from God and from man the vast dominion of the uncivilized world, where he will set up the standard of truth *for all nations, and gather together the dispersed of Judah from the four corners of the earth.*" The sentiments of the writer of this curious pamphlet seem to be, that the revolutionary war, was on the part of France, a war of sacred liberty and justice; that the coalesced powers were the "abomination of desolation;" that Buonaparte is the "little horn" destined to sit upon the ancient throne, and to hold the iron sceptre; and that he quenched the spirit of liberty and threw down its temple, and carried on the war no longer for liberty, but to establish his power and to make peace. Those who like myself, understand nothing of the mode of explaining the prophecies yet to be fulfilled, must allow, however sceptical, that the writer of the above extracts, has at least made a very fortunate guess.

D. E.

On the Title Reverend.

SIR,

In the present very liberal and free-thinking state of the public mind we are not perhaps to be surprised at the indignation which is felt by some men when the ministers of dissenting congregations assume to themselves a distinction and a consequence which raises them above the level of a society of which, in truth, they are no other than ordinary members. There seems to be a doubt of the propriety of their affixing to their names the title of *reverend*, for no

other reason than because it is their business to address a congregation of Christians upon subjects of morality and religion.

It is probable that in the early ages of the Christian church the preachers were not known by any title distinct from other men; they were contented with blending with the multitude, and being known amongst them only as helpers of their devotion and their joy. But the simplicity of new establishments generally changes into some degree of ceremony and form as well in religious as in civil governments. The religious hierarchy first gave birth to the titles of a Christian ministry. Assuming to themselves distinct offices, and enjoying certain religious and civil privileges, which had till that time been shared by the priests of heathen deities, it became necessary to designate the ministers by appropriate titles, and to mark by those titles the elevation to which they were respectively raised. The first titles of Christian ministers implied the services in which they were engaged. They were the servants of the church. And, when the superstitious devotion of mankind had thrown the wealth of nations at their feet, they still affected to retain the titles of servitude; and he who stood highest in the scale of eminence styled himself "The servant of the servants of God." Most of the names still preserved in our established church are indicative of servitude, while they in fact are used as titles of distinction, and convey to the mind of the people a feeling of respect and veneration. In every established church some appellatives are employed to distinguish the ministers

of religion; and where can be the impropriety of this? Every class of men have a name by which they are known; and in all our old governments there are political titles which distinguish those whom in consequence of their services or their employment it is thought right to distinguish from the mass of the people. The business of religion has in all ages and amongst all people, been esteemed the most interesting and important of all, and they who have been entrusted with the interests of religion have always been looked up to with a degree of respect and attention which has not been shewn to other men, and which their office has been thought to demand. Hence it has happened that some title of distinction has been applied to them; and it has not unfrequently happened that amongst the plainest people the strongest marks of devotion have been attached to the ministers of religion.

It is long since the first preachers of Christianity have been designated by the title of Saint, and amongst ourselves the ministers of the establishment have received by general consent the title of *Reverend*, which I think may be traced to the same signification; and if the proper meaning of the word Saint or Sanctified be considered, I cannot conceive what objection can be shewn against the use of this word. For if the vessels of the sanctuary, which were made of gold, or silver, or copper, or of earth, as chance might direct, were made holy to the Lord, that is, were set apart for devotional purposes, and thus were sanctified; surely the man who devotes his youth to the pursuits of learning

and especially to the study of the holy scriptures, and his after-life to the established exercises of religion and the education of the public mind, may, without the slightest impropriety be regarded as holy unto the Lord, as sanctified, as reverend.

Some portion of respect has always been attached to the vessels of the sanctuary, even amongst ourselves; to the plates, cups, &c. which are consecrated to a religious use, and why would you refuse to those men who direct to the decent and proper use of these vessels an appropriate respect? Our brother presbyterians, with all their contempt of show and splendour in religion, and with all their care to scout the superstitions of the church of Rome, and place their ministers in their proper rank, yet carry their respect for the clerical character in some places farther than we: in Scotland they title them the Reverend; on the Continent, and especially in Holland they invariably accost them in the streets and speak of them in society with the appendage, *Domine*; which title is reserved in the sister kingdom for the præcentor or clerk of the church, who is a man of education, and appointed to the office of educating the youth of the parish.

And if an established clergy are to have a distinction given them from other members of the community, and are expected to shew by their dress and their general demeanour to what class of men they belong, why are not Dissenting ministers also to be distinguished in a similar manner? Are they not as much the ministers of religion as these? Are they not

as respectable and as much deserving of reverence? And is it not as expedient they should be separated from the bulk of society by an external distinction as the ministers of an establishment? It is a compliment, Sir, paid to their office, not to themselves.

I may be told, "Yes, this may be allowed when they are spoken of by others and when they are addressed by others, but it is not decent for ministers to call themselves *Reverend*, or to call each other by this name, because it is assuming *to themselves a character* which is not seemly."

If I thought I made pretensions to any sanctity myself which the people of my congregation are not in possession of; if I thought I was claiming any of the devotion of my flock, or if my conduct could be interpreted as saying, "Stand off, for I am holier than thou;" that title should never pollute my name, nor should my character go into the world stained by so foul a blot. But I regard the title of *Reverend* as no other than an appellative by which the world has thought proper to make known that I am a minister of Jesus Christ; it is a name given to a class of men for the simple purpose of shewing what is their employment; and, if I am ashamed to have it known that I belong to this class, or if I were afraid that any superstitious act would arise amongst my neighbours towards my person, because I assumed the title of *Reverend*, I ought for the same reason to dress myself in a green coat and tie up my hair in a tail. Instead of appearing in sober black, and observing that decency of demeanour which my station seems to de-

mand, I ought to appear in gayer clothing, and be seen along with my genteeler neighbours and friends at the theatre and the ball-room. But there is a *deorum* which becomes me; that decorum, I observe, in order that I may contribute to procure for society the advantages of the order of men of which I am one; and, while I abstain from attending the theatre and the ball-room, out of respect to the character I bear, I dress myself in sober black, and with the consent and at the desire of my fellow-Christians I venture to call myself *the Reverend* ———.

Thus, Sir, I have, rather too verbosely, perhaps, made the inquiry, *Cui malo*—where is the harm of it? It is now fair to ask, *Cui bono*? And to this I might, under many circumstances, be inclined to give the same reply,—there is no good in it. It rises out of those innocent laws of society which have neither good nor evil in them. To many names the adfix *Reverend*, or the adjunct *D. D.*, can be of no possible utility; and were my fame as well established as that of some whom I know, or were I in my circumstances independent of the world, I might equally despise both those titles. But the presumption is gone forth into the world, whether just or not that world may judge, that the dissenting minister, like the clergyman of the church, is a man of education and ability; and a school established under his name, and a book published by him, meet generally with patrons and purchasers. But how shall it be known in a populous town that the schoolmaster is a dissenting minister, or that a book on any subject of education has been pub-

lished by him, if he rejects and haughtily renounces the harmless designation by which the world chooses to know that he is a minister? I acknowledge that the name of my much-esteemed friend and master, who now fills in the metropolis the station the most honourable amongst the worshippers of one God in one person, needs no ornament to rivet the attention of men to what he issues from the press—and if the name of the venerable author of the *Cyclopædia* had not the laurels of learning to adorn it, his labours would not be the less esteemed: some others too may obtain currency for their thoughts by their simple names; but all are not so happy either in their natural endowments or in their acquired popularity, yet all of us have a right to live; and if any advantage can accrue to us from a title which the world voluntarily gives us, which in the present enlightened state of the public mind cannot produce any evil, and which at last is no more than a mark of distinction, what need can there be for so much anger and so much snarling when a man calls himself

*The Rev. Thomas or John
Such-an-one?*

Evil Self-destructive.

SIR,

I have been reading Mr. Belsham's Thanksgiving Sermon, for the conclusion of Peace with France; and discover, among many sentiments which I understand and admire, one, which I wish to understand better than I at present do; viz. The tendency of all evil to its own destruction. In page 10, the following words

occur: "All evil is, in its own nature, self-destructive, and necessarily tends to its own extermination." And in the 11th, "Bad passions, which naturally tend to their own extinction," &c.

Probably some other persons as well as myself would be interested and edified, by an *elucidation* of the sentiment just mentioned, in your valuable Monthly Repository.—Whether this be done, by the pen of Mr. Belsham (which I should prefer) or by that of any other gentleman, it would be highly gratifying, Sir, to

A CONSTANT READER.

On Charity and Day-Schools.

Aug. 23, 1814.

SIR,

One of the most important subjects of human attention, is *the means of promoting the true welfare of the poor*: and it is useful and interesting to read those observations upon it with which the public are favoured by persons who unite considerable practical knowledge with benevolence and talents. Among this class of writers Mrs. Cappe deservedly stands high. Her *Thoughts on various Charitable Institutions* are particularly valuable. I admire the zeal, energy and success with which she reprobates the custom, still, I fear, too prevalent, of placing out indigent female children as apprentices: I venerate the Christian philanthropy with which she appeals to her own sex in behalf of hospitals, &c.; and I cordially wish that her remarks on the best method of managing *Benefit Societies*, were weighed with the regard they merit.

But I must be permitted, Sir,

to acknowledge that I cannot in one instance subscribe to her reasoning, or be of opinion, with your reviewer,* that on the "material point" of day-schools claiming a "decided preference" to charity-schools she has "fully made out her case." Indulge me in an examination of her arguments on this head.

Mrs. C. asks (p. 24), "What is the ground of the conclusion that the ancient charity-school where girls are boarded and lodged, is more desirable for the few individuals that are benefitted by it, than the modern improved system of day-schools?" And she afterwards puts the following questions (p. 25): "Are the girls necessarily better taught to read and write, to cut out, make, and mend their clothes? More thoroughly instructed in their duty as reasonable and accountable creatures? Are habits of order, cleanliness and useful subordination more effectually inculcated in the former than in the latter situation?"

To the three last inquiries I answer generally, we may well presume that the *better* and more effectual instruction will be found in those seminaries where the greater share of time and attention is devoted to this object—to the arts of reading, writing, &c. and to the formation of "habits of order, cleanliness and useful subordination." Charity-schools therefore in which, from the nature of the case, the pupils are always, or for the most part, under the eye of a skilful and conscientious teacher, have, thus far, a rational claim of superiority to day-schools.

Mrs. C. (ib.) believes "it must be conceded, that in respect to that general experience so essential to the prudent conduct of the children of the poor in future life, the advantage is decidedly in favour of day-schools, united with a home education." She is of opinion that where the supply even of the plainest food is "constant and regular, without any care or foresight on the part of such children, or, as far as they can perceive, on that of any other person, they have no idea or apprehension of those occasional hardships and distressing privations to which the lower ranks even in this favoured country, are frequently subjected; and as they, therefore, can have no knowledge of the actual state of human life in their humble station, of its various trials and vicissitudes, they cannot have formed an early habit of guarding against, or of patiently enduring them."

Facts, and facts alone, can determine the question now at issue between the respectable writer and myself. And certainly within the sphere of my own observation it has not been found that the poor girl who has received "a home education," is of necessity "enabled to struggle with and surmount misfortunes" by which a girl, of the same class, educated in a charity-school, is "completely overwhelmed." If we allow for an unavoidable disproportion in the number of those who are trained by the one and of those who share in the other kind of education, inquiry will perhaps shew that foresight and mental activity are in no unequal degree the growth of both situations. After all, instruction in moral and religious

duties and the acquisition of "habits of order, cleanliness and useful subordination," would seem the *primary* ends to be pursued in educating those female children from among whom most of our menial servants must be taken. If the experience of difficulties, with a view to becoming victorious over them, were of the *first* importance, indigent children should perhaps be left to struggle with their circumstances in a greater degree than is usually judged advisable: in this case it might be more than doubtful whether the *regular supply* of a dinner, on the plan recommended by Mrs. Cappe,* would not prove a dangerous indulgence; and much might then be said in favour of that vagrant and unsettled life which one description of the poor prefer for themselves and their children.

I am therefore apprehensive that were the principle of this argument of the author of the Thoughts, &c. capable of being sustained, it would conclude against all our attempts to *educate* the children of the poor, whom, however, duty requires us to place, as far as we are able, beyond the hurtful influences of their station—its temptations and its wants. In her next paragraph she laments the multiplication of very baneful evils in those schools where indigent children are lodged and boarded but not carefully superintended. There are, doubtless, many instances of this want of care. Still, I have reason to believe that the cases are much more numerous in which institutions of this sort are wisely regulated as

well as generously patronized; nor can we legitimately argue from the abuses witnessed in some of these benevolent seminaries against their general utility.

The humane and sensible writer pleads with eloquence (27, &c.) for the cultivation of "the tender charities that bind together parents and children, brothers and sisters." Of these charities I also am the advocate: nor do I think that schools in which poor girls or boys are boarded and lodged and judiciously governed, will obstruct the growth of the social and relative affections. Parents and children, brothers and sisters, are not necessarily debarred by means of such institutions from intercourse with each other. And the members of *every* family, whether in the higher or lower ranks of life, must submit, for a time, to mutual separation. I fear, besides, that the fire-side of numbers of the poor in South Britain is far from witnessing the correctness of morals, the discipline of temper and the exercise of tenderness which give HOME its best charms and its substantial benefits. "*The Cotter's Saturday Night* of the Ayrshire Bard," is a truly delightful and instructive picture. We know, too, that it was drawn from an original. Yet I presume that it is realized in very few of the habitations of those whose offspring enjoy the advantages of charity-schools.

I grant that it may be difficult for the matron of such a school to "feel exactly" for the children of it "as if they were her own." However, it were too much to say that this measure and kind of sympathy are impossible. I am mistaken if I have not met with

* P. 31.

examples of maternal love and care in the superintendants of some of these seminaries; and, even conceding that their affection for their charge yields to a mother's, most of them possess a judgment and a steadiness of temper which better qualify them than the bulk of parents in humble circumstances for the work of education.

But Mrs. C. rests "the final appeal" with the parents themselves. "Where," she demands (29,) "shall we find one, among the virtuous, honest and industrious, who, having the privilege of sending their children to a day-school, would not much rather retain them, and more especially their little daughters, under their own roof, till they are of age to go to service, than consign them, almost during infancy, to a charity-school?"

Alas! in the present condition of society many a virtuous, honest and industrious parent is unable to maintain his children. Hence the importunate desire he expresses to procure for them the advantages of a charity-school where they may be lodged and boarded. I am describing a state of things which I have repeatedly witnessed; though I feel great pleasure in adding, that a conviction of the beneficial superintendence which some of these seminaries exercise over the inmates of them, has not unfrequently stimulated the desire.

I think, with Mrs. C., that "the benevolent exertions of our humane and pious ancestors are to be held in estimation." The schools which they founded and patronized, were particularly calculated for the wants of their country at the period when they lived. An increased and increas-

ing population demands additional and, on some spots, other means and opportunities of instruction. If, therefore, the ancient and well regulated charity-school, is likely to paralyze our exertions in supporting the institutions set on foot by "a Raikes, a Lancaster, and a Bell," let it be abandoned. To me, I own, it appears that *in every large town and neighbourhood there is ample scope both for charity and day-schools*: sufficient opulence and usually sufficient public spirit may be found in such situations for both; while each plan embraces rather different objects of benevolence, and may be considered as requiring and admitting some variety of talent.

It is allowed by Mrs. Cappe herself (30,) that "to orphans the fostering care of a well-regulated charity-school might surely prove a real blessing." And orphans, and *those who resemble orphans*, are exceedingly numerous. The children of persons once in the middle classes of society, but now reduced to poverty, might, I presume, be received into asylums of this kind with particular advantage and propriety. Let charity-schools be limited to cases that are judiciously selected from the vast number of applicants for this assistance; while day-schools are necessarily more popular and less discriminating. Thus they will be usefully distinguished from each other, like hospitals and dispensaries, to which they are, in many respects, severally analogous.

I have been the rather solicitous, Mr. Editor, to put in this plea for those charity-schools in which a comparatively small number of

female children are wholly maintained, because it is my happiness to reside near one of this character which is so conducted as to prove, in Mrs. Cappe's language, "a real blessing." With much esteem for her and for yourself,

I am, Sir,

Your constant reader,

N.

Additional Thoughts on the Fall.

Plymouth, Aug. 20, 1814.

SIR,

May I request you to insert the following Thoughts on the Fall, in addition to those you have inserted in the Repository for July last. (P. 390—397.)

When expressions are employed by the writers of ancient books which convey a doubtful meaning to us of the present day, there can be no fairer mode of criticism with respect to such expressions than to compare them with similar ones which have been employed by the same writers. Now, if we think for a moment, what could the writer of the book of Genesis mean by putting into the mouth of Adam the words, "*I was afraid, because I was naked,*" we must be at a loss to affix any meaning to them. There is nothing in the story which can lead us to suppose, that the sin he is there said to have committed could induce any shame on the ground of his nakedness, nor does it offer any reason why he should not appear before his Maker till he had provided for himself some kind of garment. I am therefore led to believe that the writer meant something different by the words from what we at first sight suppose.

There are several places in scripture where this very extraordinary expression is used; but in these cases the use of it is definitive, and it is not possible we can mistake what the writer intends by it.

In Exodus xxxii. 25, it is written, *And when Moses saw that the people were naked* (for Aaron had made them naked unto their shame among their enemies), &c. The crime of which they had been guilty, and on account of which it is here said that *the people were naked*, is related in the preceding verses; it was the crime of idolatry, the worshipping of the golden calf, which Aaron had made from the golden ear-rings of the women of Israel. And, we are informed in the following verses, that those who committed idolatry were put to death for their sin.

2 Chronicles xxviii. 19, *For the Lord brought Judah low, because of Ahaz, king of Israel, for he made Judah naked, and transgressed sore against the Lord.* Of this Ahaz we read in the beginning of the same chapter, that "He walked in the ways of the kings of Israel, and made also molten images for Baalim," that "he burnt incense in the valley of Hinnom, and burnt his children in the fire, after the abomination of the heathen."

The only passage I shall add to these, is in the Revelations, xvi. 15, *Blessed is he that watcheth and keepeth his garments; lest he walk naked, and they see his shame.* The subject of this very mysterious piece, still more mysterious than is the third chapter of Genesis, is, however, clear enough for us to know what is meant by it. It is therein repre-

sented, that the nations worshipped a beast which rose out of the sea, on whose head was written *Blasphemy*. All that dwelt on the earth worshipped him, excepting those whose names are written in the book of life. Let the Revelations be read from the 13th chapter, and let it be particularly remarked, that in the middle of the 14th are these words: *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, &c. saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water, &c.* What can we here understand, but that they are blessed who had not been guilty of the sin with which the great body of the Christian world had defiled themselves, and that by *walking naked and exposing their shame* is meant, being guilty of worshipping some other God besides Jehovah?

And let us once more revert to Genesis, where we read, *And God said, who told thee thou wast naked, hast thou eaten the fruit which was forbidden thee?* To be naked, and to have sinned in the way here referred to, are synonymous: they point to the sin of idolatry. I think, therefore, I am warranted in concluding, from these very words, which in their literal sense mean nothing, that it is intended to represent, that Adam and his wife had been guilty of idolatry, and that for this sin alone they lost the indulgences which they enjoyed in their earthly paradise. I know not what impression the observations previously

made, united with these corroborating circumstances, may make upon your readers, but, as far as presumptive evidence can go towards establishing a fact, may I not think that little short of proof has been adduced that *The sin of Adam was idolatry?*

And now, let the object of the mission of the Anointed be considered, the solemn declaration he made to the scribe, *Hear, O Israel, the Lord our God is one Lord, and thou shalt worship the Lord thy God, &c.*, the whole tenour of his practice, and the whole strain of his preaching, together with the sentiment of the apostle Paul, that *as by man came death, the punishment of the highest offence against the Majesty of heaven, so by man came also the resurrection of the dead*, which is the reward of those who worship God in spirit and in truth—we discover a beautiful whole contained in the sacred volume, clearly traced in the first and distinctly marked in the last of its divisions; and we learn that the great object of that volume is to establish the worship of the ONE living and true God, who will not give his glory to another, and who will mark with distinguished favour those who honour him as God, and are obedient to the clear voice of his word.

I. W.

Calvin and a Calvinist.

A correspondent, who gives us his name, if we choose to make use of it, and on whose testimony we can rely, informs us that he lately heard the Bishop of London deliver a charge to the clergy at Bishop Stortford, which he com-

menced by stating the *infallible* position, "That all present must be fully convinced, that the established church of England is the grand bulwark of Christianity and the pillar and ground of truth;" which assertion was shortly followed by an attack on the Unitarians, whom he represented as little better than infidels!

The same correspondent met, in the course of the day, an 'evangelical' clergyman, who, *charged* to the full with theological zeal, declared "the whole story of Calvin's procuring the murder of Servetus to be an *unfounded lie*;" and precipitately quitting the room in which he had made this declaration, said, "he would not remain in a company where the story was told!" What text or version of the History of Geneva does this good man read?

Loyal Piety.

Sept. 2, 1814.

SIR,

During what, unhappily, we must now call the *first* American war, I remember to have read a sermon, published with this title, *The Bible and the Sword*. The preacher was a clergyman of the church of England, named Fletcher, or *Flechiere*, a native of Switzerland; respected for his piety, and purity of character, and well known by his able defences of Arminianism, and of Mr. John Wesley against his Calvinistic opponents. This sermon was designed, as you will suppose, to bring religious feelings to the aid of the government in prosecuting the war against the Americans.

I was reminded of that extra-

ordinary association, *the Bible and the Sword*, by procuring, a few days ago, two sermons, preached towards the close of George II's reign. The preachers were eminent nonconformists, and are held in honourable remembrance for their talents and virtues. The first published of these discourses has the following title:

"Britons invited to rejoice and to thank God, for national Blessings. A Sermon preached at Exeter, Aug. 27, 1758. The Lord's Day after receiving the Account of the taking of the Islands of Cape Breton and St. John. By Mic. Towgood."

The text is from Ps. cxviii. 27. The Psalmist, whom, I apprehend, the preacher supposed to be David, he considers as having composed a "song of triumph" to celebrate "some victory which he had gained over very numerous and powerful enemies." In a note upon the 10th verse of this psalm Mr. Towgood indulges a thought which, probably, never entered the mind of the German Hero, that the King of Israel, in his military character, was a *type* of Frederic of Prussia. Mr. T. says, "Never perhaps, has this scripture been more remarkably fulfilled, than it is at this time, in that unparalleled hero, our great ally, the monarch of Prussia. Supported by the hand of heaven, he hath not only withstood, but gloriously triumphed over one of the most powerful and tremendous confederacies that ever was formed against any prince upon earth."

Historians have remarked the fond attachment of pious Protestant Christians to that infidel hero, the friend and companion of Voltaire. I have in my possession a still

stronger proof of this point than I have quoted. It is in an original letter written to my honoured father, by Mr. Pearsal, a Calvinistic minister, and dated from his residence, at Taunton, June 1, 1757.

The King of Prussia, on May 6, in that year, had fought the battle of Prague, against 100,000 Austrians, with an army of Prussians nearly as large. "This battle, which began about nine in the morning, continued, including the pursuit, till eight in the evening, and was one of the most murderous of the century. The Austrians lost 24,000 men, of which 5,000 were made prisoners. The loss of the Prussians amounted to 18,000. After the defeat, nearly 50,000 Austrians took shelter in Prague. In four days the whole city was surrounded with lines and intrenchments—and the King flattered himself, that as Prague was very populous, the addition, to the inhabitants, of so numerous a garrison would render the reduction of the place by famine the more certain." (Towers's *Fred.* i. 513, &c.) Such is the *historian's* account of that dreadful event and its horrible accompaniments. Let us now attend to the *divine*. The pious letter-writer thus breaks off from the private topics of his correspondence, and, *fond of his theme*, refers to his Protestant-hero, forgetting that he had never named him.

"I should think myself deficient, if I did not congratulate you and all well-wishers to the Protestant interest, upon the glorious victory obtained in Bohemia. This is the Lord's doings, and marvellous in our eyes. Well!

so far the Monarch of the Universe has employed him for good; and may he still, if it be his pleasure; but let us never consider any man but in subserviency to the Divine Being. This gentleman's furniture is great, but he is but a babe, if left in the exercise of his abilities! how soon may he be nonplust! how soon may a well-laid scheme prove abortive through some intervening unforeseen accident! The malice, the ignorance, the oversight, the indolence, the death, of one person may ruin all? But especially we may find it so, if his breath be stopped, and all his thoughts perish with him! *We are pleasing ourselves with the situation of this great man, while Prague is shut in and so great a booty is enclosed; but it is too much to hope that they will fall into his hand. Indeed the last victory exceeded our hopes; and there is nothing too great for a God to do; but alas, I fear we are not prepared for such a mercy!* But this we see by present and former operations of Providence, that when God's time comes and his will determines, and his word pronounces the decree, enemies the strongest shall melt away, and the most numerous armies shall be as withered leaves in winter at the foot of the oak. Let us then pray and wait."

Though only the sentence which I have distinguished by italics was necessary to my purpose, I have quoted the whole paragraph, which happily expresses some very just sentiments, lest I should do any injustice to the writer. He had not long to wait for farther intelligence, though the great booty with which he would have re-

warded his hero was unattained. The following account is from the Annual Register, 1758.

“On the 29th of May, 1757, at Midnight, after a most dreadful storm of rain and thunder, *as if it were to display how much more ruinous the malice of men may be, than the greatest terrors of nature*, on the signal of a rocket, four batteries, which discharged every twenty-four hours 288 bombs, besides a vast multitude of red-hot balls, began to pour destruction on that unfortunate city, which was soon in flames in every part. Twelve thousand of the most useful mouths were driven out of the city. The Prussians forced them in again” (p. 17). Such were the scenes which a man of reflection, like Mr. Pearsal, might have anticipated before he pleased himself with the situation of the King of Prussia besieging Prague. It is truly mortifying to have been obliged to turn from a Christian minister to an anonymous chronicler, to find a single sentiment of compassion upon such a subject. Yet I am persuaded the letter-writer, as I am sure as to his correspondent, was quite unconscious of indulging any disposition which opposed itself to *peace on earth, or good will among men*. It was then the fashion among Protestants to consider all wars in which their governments engaged against Roman Catholic powers, as *holy wars*, or, in Jewish phraseology, *wars of the Lord*. Thus they too easily degraded into a partizan the “Father of all the families of the earth,” and in their views of Providence with reference to *national* objects were sometimes almost as *Pagan* as those who assigned the hills and

the *vallies* to the care of rival deities. But it is time to return to the pious preacher, whom I have left too long, rejoicing over the capture of Cape Breton and St. Johns.

Those islands in the Gulf of St. Lawrence had been just taken from the French by a British force. The inhabitants were thus subjected to governors of a *strange speech*, and to the controul if not the licence of a foreign soldiery. These circumstances of human affliction were calculated to moderate a Christian's triumph on national successes. Yet, strange to say, these are not suffered to intrude through the thirty pages of this Thanksgiving Sermon. “The horror and desolation” of war are indeed described and deplored (p. 14.), but, as appears from the connexion, only as these have “overwhelmed other fertile and happy countries, nearly allied to us.” It would indeed be impossible to know from this sermon that the love of *enemies* bore that high place which I have no doubt it did in the preacher's creed. They are mentioned, but it is when inviting his audience to “say, with the great warrior in our text”—*thou hast saved us from our enemies, &c.* (p. 18)—where in a note the preacher lends his too respectable aid to national vanity by quoting, from an anonymous letter-writer, a contrast between the “bravery and ardour in our officers and soldiers,” and “the pusillanimous and dastardly behaviour of the enemy.”

Thus the pulpit preserved, a century after it had acquired, the character of *drum ecclesiastic*. Britons had yet to learn that wars are sometimes *sins of government*, which, by general acquiescence

may become sins of the nation,
or, according to a justly admired
poet, that

War is a game which, were their sub-
jects wise,
Kings would not play at.

An account of the other sermon
I must defer, and remain,

Yours, &c.

N. L. T.

Public Feeling on the Slave-Trade.

July 29, 1814.

SIR,

I am persuaded that you will never divert your pages from the important subjects which generally occupy them to the entertainment of political discussions, however advantageous these, if well-timed, and in a suitable place, may frequently become. There is, however, one subject too long regarded as a merely political or rather commercial question which has, at length, in this country, assumed its proper and highly moral character. You will expect that I am about to mention the African Slave Trade, the reviving horrors of which are now very properly exposed to the public indignation, through our cities and villages,

From old Balerium to the northern
Main.

I was lately led to observe how the past century has improved the public knowledge and feeling upon this subject, by reading a well-worn pamphlet, dated June 30, 1714, and entitled, "The Assiento Contract considered, as also the Advantages and Decay of the Trade of Jamaica and the Plantations with the Causes and Consequences thereof. In several

Letters to a Member of Parliament." The Assiento, as you will recollect, was an article in a British treaty with Spain, at the close of Queen Anne's reign. By this contract the subjects of Great Britain were allowed, for thirty years, "the liberty of importing Negroes into the Spanish West Indies," to the number of at least 4800 yearly. With this limited privilege my author is extremely dissatisfied. He would have Great Britain monopolize the traffic, and says, that "all that the persons, to whom the settling of a contract was left, had to have advised was for us to require and demand of King Philip, that the British nation should have been the only nation or people that should have supplied the Spanish West Indies with Negroes." The neglect of such a satisfactory arrangement he attributes to the influence of France, of which he is extremely jealous.

By this letter-writer it appears, that the Spaniards had been supplied from Jamaica yearly, with three or four thousand Negroes, while there remained on that island a population immensely disproportionate, "the Negroes being upwards of 80,000, and the white people not above 2000." As a natural consequence the Negroes are described as a perpetual subject of alarm, and to be restrained only by military force. My author states, "that the African Company, between 1680 and 1688, employed 259 ships, being 28 ships per annum, and delivered into the plantations 46,396 Negroes, being 5155 per annum." He goes on to state the more advantageous result of an open trade, for which he is an advocate, and

by which "the Negroes imported into Jamaica, Barbadoes and Antigua only, amounted in three years, from 1700 to 1702, to 42,000." Against some writer, who opposed him on the subject of this trade, though apparently on points of *political œconomy*, and not from any moral scruples, he is very severe, describing him as entertaining "villainous designs," and as justly "odious to all men of true probity and virtue." This is the only occasion on which *probity and virtue* are named, or indeed considered, through the 50 pages of this pamphlet. Humanity is quite out of the question. The great mortality among the Negroes during the passage, and while kept for a market, is indeed mentioned, but only *commercially* as a *set-off* against the profit on sales, like the staving of rum puncheons, or a salt-water damage to bale-goods.

Reflecting what feelings on this subject Britons have lately discovered, even in spite of the apathy displayed by their government, and what is their *present* jealousy of France, we have at least one satisfactory answer to those, if there are any, who say that *the former times were better than these*.

MERCATOR.

Birth-place of George Fox.

Hinckley, Aug. 5, 1814.

Sir,

We are informed that no less than seven famous cities contended for the honour of having been the birth-place of the oldest and greatest of poets—

Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenæ.
Orbis de patriâ certat, Homere, tuâ.

At this distance of time, and in the absence of the necessary documents, it is, perhaps, impossible to decide to which the honour ought to be awarded.

But where the birth-place of eminent and extraordinary persons can be ascertained, it ought to be carefully preserved. I have been led to make this observation by reading, in Mr. Parsons's second edition of his *Abridgment of Neal's History of the Puritans*, the account he gives of the founder of the sect, called Quakers, who, he says, was born at Drayton, in *Lancashire*. Whereas it is well known, that George Fox was born at Fenny Drayton, a village in *Leicestershire*, about six miles from Hinckley. In this place he preached his first sermon, under a large tree; which, with the village itself, has been held in veneration by his followers, who have made pilgrimages there, to contemplate the birth-place of their founder; and no less happy did he deem himself, who could obtain a piece of the tree, under which Fox first held forth, than a pious Catholic in possessing a bit of the true cross. I have known Irish Quakers, very lately visit Drayton, out of respect to the memory of George Fox; but alas! like the wood of the *true* cross, the tree at Drayton has disappeared.

As there have been other editions of Neal, it is highly culpable in the abridger to suffer this error to disgrace the present. The edition of Neal, published some years since, by my honoured

friend Dr. Toulmin, I could never procure—I am, therefore, unable to say how the fact, with regard to Fox's birth-place, is there stated; but from his general accuracy, I am inclined to think, it is correctly stated. If, however, I am mistaken, and the venerable historian should have occasion, in his forth-coming History of the Dissenters, to allude to G. Fox, he will not, I am certain, be displeased at my setting him right. Should Mr. Parsons publish a third edition of his Abridgment of Neal's Book, the information here conveyed may not be unworthy of his notice. In looking into my edition of Hume's History of England (that of 1807), I perceive the same error defaces that elaborate work. The birth-place of G. Fox is correctly fixed by Dr. Calamy in his Account of the Ejected Ministers, published in the year 1713; and by the late excellent and Rev. Samuel Palmer, of Hackney, in his Nonconformists' Memorial, printed in 1803, both of which are before me. It seems surprising, therefore, that Mr. Parsons should not have availed himself of these sources of information, which are open to all.

Although there is not a Quaker in the village of Drayton at the present day, yet the inhabitants are not backward in informing strangers, that G. Fox was born, and preached his first sermon, there,—and they would not wish to be deprived, by the blunder of history-writers, of the honour, which they derive from these circumstances.

I am, Sir,

Your obedient servant,

J. B. BRISTOWE.

Blundering Bigotry in Storer's Cathedrals.

August 13, 1814.

SIR,

As I have been just casting my eye over the 6th Number of Storer's Cathedrals, I have observed the following curious note, not without some degree of surprise :

J^r Gibbon, in his famous Chapter on Monastic Life, observes with more truth than usual, 'a cruel unfeeling temper has distinguished the monks of every age and country; their stern indifference, which is seldom mollified by personal friendship, is influenced by religious (superstitious) hatred, and their merciless zeal has strenuously administered the holy office of the inquisition.' We concur, however, with a most ingenious and learned defender of the Christian faith, who has ably exposed the puerilities of Unitarianism, that Gibbon's work, independent of its gross obscenity—'appears not a faithful impartial history, but a disgusting tissue of misrepresentations and falsehoods, disguised under studied embellishments of language, and dictated by pride, ignorance and malice.'—Jones's Ecclesiast. Researches, proving Philo and Josephus Christians. We hope this writer will not forget that orthodoxy and sound judgment, in every department of knowledge, are much more nearly allied than [is] vulgarly supposed."

Now, Sir, it so happens that the able writer of the Eccles. Res. is himself an Unitarian, and that the main object of his book is to demolish that Gothic and barbarous system of Christianity miscalled orthodoxy—a system

far more dark and dismal than any corner of any of the old cathedrals graphically described in the publication from which I have extracted the note. It is impossible that the writer of the note should have read Mr. Jones's book, except indeed the preface, whence he has extracted a line or two. But then if he had read only the preface with as much sound judgment as orthodoxy, he would have known his man better.

What, Sir, are the *puerilities* of Unitarianism? The Unitarians are advocates neither for bells, nor altars, nor sacred vestments, nor confirmation, nor feasts and holy-days, nor religiously exact observance of forms, &c. &c. Is the word *Unitarianism* in the above note a misnomer? Should it not be *Trinitarianism*?

From the manner in which Gibbon and Unitarianism are here associated, would not a reader ignorant of Gibbon's sentiments naturally conclude that Gibbon was an Unitarian, or ignorant of Unitarianism conclude that Unitarianism is infidelity? This can only arise from one of three causes—want of charity—or of knowledge—or of honesty. Of which will the writer of the note make his choice?

It should appear, Sir, that the malediction of Unitarianism is a *gainful* trade, for many engage in it. Some indeed have, it is said, been made bishops and deans as a reward of their zeal in the good cause. "They have **THEIR** reward." I would, however, beg to suggest one thing to the friends of the good old cause of orthodoxy—that the benevolent spirit of Christianity is to the full of as much consequence as those things

which they choose to call its peculiar doctrines.

When I began this communication to you, Sir, I meant to mention some other instances of this kind of attack upon Unitarianism, but my paper is, I find, too small, and I perceive that the task is unnecessary, for who can be ignorant of the numerous imputations which are heaped upon us in every corner of the land? Some such instances I may probably make the subject of a future communication.* We Unitarians are, in one respect, in the situation of Esau. The hand of every man is against us, and our hand is against every man—but with this difference: nothing will satisfy them but to plunge us in the gulf of eternal perdition,—after all their errors and wanderings we wish them safe in heaven at last.

A Friend of Justice, Truth and Candour.

CHILLINGWORTH.

"The Bible—the Bible only."

No. XII.

Decorum and Pomp in Religious Worship.

For what, if our devotion towards God, out of a desire that he should be worshipped as *in spirit and in truth* in the first place, so also *in the beauty of holiness*? What if out of fear, that too much simplicity and nakedness in the public service of God, may beget in the ordinary sort of men a dull and stupid irreverence; and out of hope, that the outward state and glory of it being well-disposed and wisely moderated, may ingender, quicken, increase and

* This we shall be glad to receive.

nourish the inward reverence, respect and devotion which is due unto God's sovereign majesty and power? What, if out of a persuasion and desire that Papists may be won over to us the sooner, by the removing of this scandal out of their way; and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their church-service, in case it were not removed? I say, what, if out of these considerations, the governors of our church, more of late than formerly, have set themselves to adorn and beautify the places *where God's honour dwells*, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are warping towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sands, I presume, every man will grant, had no inclination that way; yet he, forty years since, highly commended this part of devotion in Papists, and makes no scruple of proposing it to the imitation of Protestants; little thinking that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorying of Papists, should have been censured for it, as making way, and inclining to, Popery. His words to this purpose are excellent words, and because they shew plainly that what is now practised was approved by zealous Protestants so long ago, I will here set them down.

“This one thing I cannot but highly commend in that sort and order: they spare nothing which

cost can perform in enriching, or skill in adorning the temple of God; or to set out his service with the greatest pomp and magnificence that can be devised. And although, for the most part, much baseness and childishness is predominant in the masters and contrivers of their ceremonies, yet this outward state and glory being well-disposed, doth ingender, quicken, increase, and nourish the inward reverence, respect, and devotion, which is due unto sovereign majesty and power. And although I am not ignorant, that many men well-reputed have embraced the thrifty opinion of that disciple, who thought all to be wasted, that was betowed upon Christ in that sort, and that it were much better bestowed on the poor (yet with an eye, perhaps, that themselves would be his quarter-almoners); notwithstanding, I must confess, it will never sink into my heart, that in proportion of reason, the allowance for furnishing out of the service of God should be measured by the scant and strict rule of mere necessity (a proportion so low, that nature to other most bountiful, in matter of necessity hath not failed, no not the most ignoble creatures of the world); and that for ourselves, no measure, of heaping, but the most we can get; no rule of expence, but to the utmost pomp we list: or that God himself had so enriched the lower parts of the world with such wonderful varieties of beauty and glory, that they might serve only to the pampering of mortal man in his pride; and that in the service of the high Creator, Lord and Giver (the outward glory of whose higher palace may appear by the

very lamps that we see so far off burning gloriously in it) only the simpler, baser, cheaper, less noble, less beautiful, less glorious things should be employed: especially seeing as in princes' courts, so in the service of God also, this outward state and glory, being well-disposed, doth (as I have said) ingender, quicken, increase, and nourish the inward reverence, respect and devotion, which is due to so sovereign majesty and power: which those whom the use thereof cannot persuade into, would easily by the want of it be brought to confess. For which cause, I crave leave to be excused by them herein, if in zeal to the common Lord of all, I choose rather to commend the virtue of an enemy, than to flatter the vice and imbecility of a friend."

No. XIII.

Catholics salvable.

All the controversy remaining now, is not simply, whether Protestantism unrepented destroys salvation? as it was at first proposed, but, whether Protestantism in itself (that is abstracting from ignorance and contrition) destroys salvation? So that, as a foolish fellow who gave a knight the lye, desiring withal leave of him to set his knighthood aside, was answered by him, that he would not suffer any thing to be set aside that belonged unto him: So might we justly take it amiss that conceiving as you do, ignorance and repentance such necessary things for us, you are not more willing to consider us with them, than without them. For my part, such is my charity to you, that considering what great necessity you have,

as much as any Christian society in the world, that these sanctuaries of ignorance and repentance should always stand open, I can very hardly persuade myself so much, as in my most secret consideration to divest you of these so needful qualifications: but whensoever your errors, superstitions and impieties come into my mind, (and, besides the general bonds of humanity and Christianity my own particular obligations to many of you, such and so great, that you cannot perish without a part of myself) my only comfort is, amidst these agonies, that the doctrine and practice too of repentance, is yet remaining in your church; and that, though you put on a face of confidence of your innocence in point of doctrine, yet you will be glad to stand in the eye of mercy as well as your fellows, and not be so stout, as to refuse either God's pardon or the king's.

No. XIV.

Warning to the Clergy.

Lastly, what will become of me, and you (beloved fathers and brethren of the clergy), we to whom God hath entrusted the exercise and managing of three or four of his glorious attributes: for to us is committed the gospel of Christ, which is the wisdom of God hidden from the world; and to us is committed the gospel of Christ, which is the power of God to salvation, and which worketh mightily in them which believe, even according to the mighty working whereby he raised Christ from the dead; and to us is committed the gospel of Christ, even the dispensation

sation of the riches of his glorious mercy and compassions.

What then will become of us, if we, notwithstanding these great engagements, these inestimable prerogatives, shall turn this wisdom of God into foolishness, by exalting and deifying our own carnal wisdom; if we shall weaken and make void this Almighty power, by the violent opposition of our sinful lusts and affections: finally, if we shall be too sparing and niggardly in the dispensing of these his mercies; if we shall render his goodness suspected to our hearers, as if those frequent and plentiful offers of pity and compassion were only empty, histrionical expressions, and not professions of a mind heartily and sincerely inclined to us.

I will tell you what will become of us; and I shall the better do it, by telling you first, what an excessive weight of glory we, especially, shall lose by it. "They that be wise" (saith Daniel) "shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Not as those vulgar, ordinary stars, that have light enough only to make them visible; but like those more noble lights which are able to cast a shadow through the whole creation, even like the sun in his full strength. And the preferment we are likely to gain, is very answerable to our loss; we shall be glorious, shining firebrands, of the first magnitude, in whose fearful horrible destruction, God will show what he is able to do.

No. XV.

Heretick and Schismatick.

An *Heretick* therefore I conceive him, that holds an error against faith with obstinacy. Obstinate I conceive him, who will not change his opinion, when his reasons for it are so answered that he cannot reply; and when the reasons against it are so convincing that he cannot answer them. By the *faith* I understand all those doctrines, and no more, which Christ taught his apostles, and the apostles the church; yet I exclude not from this number the certain and evident deductions of them.

A *Schismatick* I account him, (and *Facundus Hermianensis* hath taught me to do so,) who, without any supposition of error in the conditions of a church's communion, divides himself either from the obedience of that church, to which he owes obedience, or from the communion of that church to which he owes communion.

No. XVI.

*Necessity and Socinianism—
extremes.*

I told you, I remember, my text was a law, and I repent not of the expression, though I know not how, since our divinity has been imprisoned and fettered in theses and distinctions, we have lost this word Law; and men will by no means endure to hear that Christ came to command us any thing, or that he requires any thing at our hands: He is all taken up in promise: all those precepts which are found in the gospel are nothing, in these men's

opinions, but mere promises of what God will work in us, I know not know, *sine nobis*, though indeed they be delivered in fashion, like precepts.

These, and many other such dangerous consequences, do and must necessarily arise from that new-invented fatal necessity; a doctrine that fourteen centuries of Christianity never heard of. If we will inquire after the old and good ways, we shall find the gospel itself by its own author called a law: for thus saith the Psalmist in the person of Christ: "I will preach the law, whereof the Lord hath said unto me, Thou art my son, this day have I begotten thee." (Ps. ii. 7.) And how familiar are such speeches as those in our Saviour's mouth: "This is my command: a new commandment I give unto you: ye shall be my disciples, if ye do those things which I command you?" Among the antient Fathers, we find not only that Christ is a lawgiver, but that he hath published laws which were never heard of before; that he hath enlarged the antient precepts and enjoined new; and yet now 'tis Socinianism to say but half so much.

No. XVII.

Christian Paradoxes.

He, by whom all things were made, even the eternal almighty Word; he, which thought it no robbery to be equal with God; became his own creature, and submitted himself to be trod upon, reviled, hated, despised by the worst of all creatures, cruel, ungodly and perverse sinners: He, of whose fulness we have all re-

ceived, did utterly evacuate and empty himself of his glory and majesty, denying to himself such things, which he would not even to the most despised creatures.

So poor he was, that he was forced to borrow tribute-money of a fish, and was fain to strain himself to a miracle to get the fish to bring it: so poor, that he was forced to borrow a young colt of strangers, never known to him: Say, saith he, *the Lord hath need of him*. A strange unheard of speech! The Lord that created the world, and can as easily annihilate it, yet he hath need, and hath need of a colt, the foal of an ass.*

No. XVIII.

Arianism.

In a word, whosoever shall freely and impartially consider of the thing, and how on the other side the antient Fathers' weapons against the *Arrians* are in a manner only places of scripture, (and those now for the most part discarded as impertinent and unconcluding,) and how in the argument drawne from the authority of the antient Fathers, they are almost alwayes defendants, and scarce ever opponents; he shall not choose but confesse, or at least be very inclinable to beleieve, that the doctrine of *Arrius* is eyther a truth, or at least no damnable Hæresy.

* The above is from Chillingworth's Fourth Sermon: but the reader should consult the Note on Chillingworth's Sermons in the *Brief Memoir*, *M. Repes* for April, p. 214.

REVIEW.

“ Still pleas’d to praise, yet not afraid to blame.—POPE.”

ART. I.—*British Pulpit Eloquence.*

(Concluded from p. 492.)

Jeremy Taylor is succeeded in this selection by HENRY MORE, of whose discourses “one octavo volume was published after his death, in 1692, by his friend Dr. Worthington.” The subject of this Fourth sermon is *Pure Religion*, from James i. 27; and the reader of it will, probably, justify the present editor in claiming for the preacher, notwithstanding “some extravagancies, and too many metaphysical ideas, philosophical allusions, and learned expressions,” the praise of “much true and spirited eloquence.” We can quote only the following short specimen:

“Let not our souls ‘cleave unto the dust,’ nor be ‘spilt upon the ground;’ as the prophet David sometimes complains; but be as the rayes of the sun, which though they reach to the earth, sink not in the earth; but being fast fast in their fountain, or not, the sun itself, do alwayes move whither he carries them. Let us also acknowledge our own original which is from above, and move with God and ‘the Lamb,’ wheresoever they go. Let us be so pure as not to drown ourselves in the muddy stream of this transient world: let us be so charitable as to wade in it, that others be not drowned.” P. 197.

Henry More was a philosophical divine, who discovered no ambition beyond the desire of intellectual and moral improvement. His biography cannot fail to please and instruct, though his life affords not the interest produced by a variety of condition. He was born in 1614, and “bred up to

his 14th year,” as he relates, “under parents and a master that were great Calvinists, but withal very pious and good ones.” He was soon patronized by an uncle, who did not even spare the rod when his nephew disputed against Calvinistical predestination, which More, not very accurately described, as synonymous to *fate*. Calvin’s predestination may propose an *end* unworthy the *Father of all*, and by *means* unbecoming his perfections, as they are revealed in the scriptures; yet, we apprehend, it is something very different from the heathen fate, to which Jupiter himself was subject.

More’s “mighty and immoderate thirst after knowledge,” his fond, but unfounded, expectations of “poetical immortality,” his devotion to privacy, and indifference to clerical emolument or distinction, so obstinate that even *mitre* and *crozier*, glittering in his sight, could not gain his acceptance;—for an account of these we must refer, or rather invite, our readers to the biography before us, confining our quotations to the last scenes of this Christian philosopher.

“Dr. More possessed a vigorous constitution of body and enjoyed through life a regular state of health; his nature sunk at last, exhausted rather by intense application of mind than by old age. He expired, after an illness of some months, on the 1st of September, 1687, in his 73rd year, and was buried two days after in the chapel of Christ’s College. Disease had in some measure affected his spirits, but his dying frame was pleasant and instructive. The re-

prospect refreshed him, as 'an aromatic field,'* and 'it was to him a very great pleasure to think that, when he was gone out of the world, he should still converse with it by his writings.'† He resigned himself with humility to God through Jesus Christ; declaring with his expiring breath his confidence in the gospel, and his joy in the prospect of the divine society to which he was about to be introduced in heaven.

In person, Dr. More was thin and inclining to tallness; of a serene countenance pale but clear complexion, bright and piercing eye, and well-proportioned body. He was temperate, as well from natural inclination as from religious principle. Some eminent instances are on record of his charity. And on the whole he has left a reputation for exemplary meekness, benevolence and piety." Pp. 168, 9.

It may be added to the account of More's Dialogues (p. 170), that in one of them he has been supposed to teach the Universal Restoration, to which Dr. Rust, who favoured that opinion, might possibly refer when he described More as "a man whom after ages would better understand."

Henry More "had constantly refused to subscribe the Covenant." The divine who succeeds him in this selection had gone farther, for, like Chillingworth, he had borne arms for the king. This was RICHARD ALLESTREE, "the son of Mr. Robert Allestree, a gentleman of an ancient, but decayed, family in Derbyshire."

From a grammar school, in his 17th year, he "entered a commoner of Christ Church, Oxford, in 1636, under the tuition of Mr. Richard Busby," who, as master of Westminster School, "is proverbial for the severity and success of his discipline."

* His own expression. *Life*, p. 77.

† *Life*, p. 220.

"Thus fortunate a second time in his tutor, young Allestree made in a few months such improvement in learning and displayed such talents, as drew the notice and secured the patronage of Dr. Samuel Fell, Dean of Christ Church, by whom he was made student of the college, 'which title,' says his biographer and friend, Dr. John Fell, Bishop of Oxford, the son of the Dean, 'he really answered by great and happy application to study.'‡ In proof and in reward of his merits, he had no sooner taken the degree of Bachelor of Arts, than he was chosen Moderator in Philosophy; which office was renewed year by year, until the civil wars threw the University, with the rest of the kingdom, into disorder." Pp. 200, 201.

After sharing in the various fortunes of the Civil War, Mr. Allestree was at one time employed, like Cowley, to pass as a confidential messenger to Charles II. from the royalists in England.

"On his return, finding his friends Mr. Dolben, afterwards Archbishop of York, and Mr. Fell, afterwards Bishop of Oxford, who had been banished the university, residing there privately and exercising their functions according to the rites of the Church of England, he joined their society and continued to assist them in the ministry, till Sir Anthony Cope, a young gentleman of considerable family and fortune in the county, prevailed upon him to live in his family, with liberty to go or stay as his occasions required. Here he remained for several years, the terms of his residence in the family allowing him to undertake journeys, without notice, on behalf of the king and his friends.|| He managed this service with great courage and dexterity and was held in great esteem in the exiled court. On his return from his last expedition of this sort, he was discovered and seized at Dover, and after being brought up to London and examined by a Committee of the Council of Safety, was lodged

‡ 'Account of Allestree's Life, in the Preface to his Sermons.'

|| 'See the Life of Dr. Barwick, (English) 8vo. 1724. p. 239, Note, and the Letters in the Appendix, *passim*.'

as a prisoner in Lambeth House, then used as a state jail, where through ill-usage he fell into a sickness which had nearly proved fatal." P. 204.

"Soon after the king's return, Mr. Allestree was made Canon of Christ Church, Oxford; and—'undertook one of the lectures in the city designed to strengthen the Church of England, as it had before been weakened, by popular preaching; * of this lecture which he upheld for several years he would never receive the salary, but ordered it to be distributed amongst the poor.' P. 205.

In the year 1665, the Provostship of Eton College was conferred upon him.

"His health, and particularly his eyesight ailing, he resigned the divinity chair, in the year 1669, and had the satisfaction to be succeeded by his friend Dr. Jane; but neither his step, nor the use of mineral waters, nor journeyings to which he resorted, could restore his constitution, broken by hard study. His disorder growing upon him terminated in a dropsy, under which he expired at London, whither he had come to be near his physicians, on the 28th of January, 1681; he was attended in his sickness by several dignitaries of the church and other friends, and bade adieu to them and to the world with great equanimity and constancy of mind." Pp. 205, 6.

"The most striking peculiarity of Dr. Allestree's character was indifference, amounting almost to contempt, of riches; of which various instances are on record." P. 206.—"The character of his happy genius is thus summed up by his biographer [Bishop Fell]: 'memory, fancy, judgment, elocution; great modesty and no less assurance; a comprehension of things and fluency of words; an aptness for the pleasant and sufficiency for the rugged parts of knowledge; a courage to encounter and an industry to master all things.' P. 207.

"The Sermons of Dr. Allestree," says his present biographer, "may be characterized rather as not inconsistent with his reputation than as fully sustaining it; though they are not without some sentences and passages of considerable beauty, many of great force. His

strength is, however, too often coarseness, and the public taste must have been much less refined in his day than in our's, for no polished or learned audience could now bear the gross descriptions (in reality, highly coloured pictures) of vice, which abound in all his discourses. He sometimes introduces tales from historians and travellers for the sake of illustration.† Generally, he may be recommended for simplicity of subject and unity of plan; excellencies of the first class in a preacher." Pp. 207, 208.

The sermon of Dr. Allestree, which the editor has selected, is *The Christian's Light*, from Matt. v. 16. The following we think well worthy of quotation:

"Light was the very first emanation of God in the creation, he said first 'Let there be light.'† And it is the most spiritual and pure of all visible corporeal beings, its motions seem instantaneous, and by a kind of omnipresence it fills the medium, and appears entire in every part of it: yea, farther, it is not liable to stain or sullage, sun-shine is as bright upon a cottage as a palace, a dung hill as a bed of roses; you may extinguish light but not defile it. No expression comes near the clearness of light, and this our holiness is to strive after." P. 210.

BENJAMIN CALAMY, the preacher next selected, was remarkable for having "conceived an early affection for the Church of England, and continued, throughout the whole of his life, its zealous advocate, although he was born among the Nonconformists, and his family were distinguished in that class of people."

† A story is told in the Seventh Sermon from the *Voyages of Mendez Pinto*, the belief of which is thought [Biog. Britann. Kippis. I. 149,] to convict Dr. Allestree of ignorance and credulity. It is candidly urged by Dr. Kippis, that the error was the fault of the times, and it may also be pleaded that the story is pertinent and rhetorically introduced.

† Gen. i. 3.

• Biog. Pref.

There were two circumstances in Dr. B. Calamy's Life from which he could derive no honour. One was a flattering dedication of his "Discourse about a Doubting Conscience, in 1683," to Judge Jefferies, who had already shewn himself a creature of the court. The other was his apparent neglect of Thomas De Laune, who, for answering that Discourse, was condemned to an imprisonment in Newgate, where he died. Dr. B. Calamy appears to more advantage in his attentions to Alderman Cornish, giving evidence in his favour on his trial, visiting him in Newgate, and making an unavailing intercession with Jefferies for his life.

"In reward of his services to the Church of England, Dr. C. was admitted in 1683 to the vicarage of St. Lawrence Jewry &c. But his preferments only served to mark the vanity of all human expectations, for in the Autumn of 1685, his health declined, affected, it is thought, by the course of public even, and he died, of a pleuritic fever, in the month of January, 1686, being little more than 40 years of age." P. 234.

"The volume of Dr. B. Calamy's sermons has passed through many editions, and is still read and admired." As a divine he has been mentioned with high approbation by Bishop Burnet, Archdeacon Echard, Dean Sherlock, who preached his funeral discourse, and Mr. Granger. Dr. C's. present editor says, "that as a sermon-writer he is characterized by constant good sense, by sound judgment in the selection of his subjects, simplicity in his plans, and ease, clearness and purity of style." The sermon here selected is *On Evil Thoughts*, from Matt. xv. 19.

The Seventh sermon occupies

one hundred pages of the volume before us, a disproportion of which a reader will not complain, as it is by ISAAC BARROW, and his admired Spital-Sermon, *On Bounty to the Poor*, which "took up three hours and a half in the delivery. It was received, notwithstanding its length, with universal approbation," and, in Tillotson's judgment, "there is nothing ex- tant in divinity more perfect in its kind: it seems to have exhausted the whole argument, and to have left no consideration belonging to it untouched." Our limits will allow only the following quotation:

"Our good man is not a Doseon, or Will-give, (like that king of Macedon, who got that name from often signifying an intention of giving, but never giving in effect;) he not onely purposes well, and promises fairly for the future, but he hath effectually done it, and perseveres doing it upon every fit occasion. He puts not his neighbour into tedious expectations, nor puts him off with frivolous excuses, saying to him, (as it is in the Proverbs) 'Go and come again, and to-morrow I will give, when he hath it by him:' he bids him not have patience, or says unto him, 'Depart in peace,' when his need is urgent, and his pain impatient, when hunger or cold do then pinch him, when sickness incessantly vexeth him, when present straits and burthens oppress him: but he affordeth a ready, quick, and seasonable relief.

"'He hath dispersed' and 'given,' while he lives, not reserving the disposal of all at once upon his death, or by his last will; that unwilling will, whereby men would seem to give somewhat, when they can keep nothing; drawing to themselves those commendations and thanks, which are onely due to their mortality; whenas were they immortal, they would never be liberal: no; it is, 'he hath freely dispersed,' not an inevitable necessity will extort it from him; it cannot be said of him, that he never does well, but when he dies; so he hath done it really and surely." P. 294.

The reader, if we mistake not,

will be entertained and edified by a perusal of the Memoir which precedes this sermon. For the length of it the editor makes an unrequired, though sufficient apology, deeming with Tillotson, that his "author was one of that small class of incomparable divines 'of whom either not a little, or nothing at all ought to be said.'"

Dr. Barrow died in 1677, in his 47th year, and it is remarkable that he is the fourth divine in this selection who never numbered fifty years, but they remembered that "the night cometh in which no man can work," and were "made perfect" in a short time. It would be difficult to name the scholar and divine whose life and writings, as exhibited in the Memoir before us, afford more proofs than those of Dr. Barrow, of the height of excellence to which the mind may attain by judicious and unremitting cultivation. We have only room for the editor's comparison between Barrow and an illustrious predecessor, in the present volume.

"In some traits of eloquence, Barrow resembles Jeremy Taylor; but his beauties and his blemishes are neither of them so striking as those of that father of the British pulpit. Barrow delights in description, but does not attempt personification and the bolder figures of rhetoric, of which Jeremy Taylor had so complete a mastery. There is a splendour in Barrow's style, but without those flashes of genius which in Jeremy Taylor so often seize the mind, and suspend it in astonishment."*—Pp. 284, 5.

Dr. Barrow is followed in this selection by "JOHN WILKINS, born in 1614, who, though he attained to one of the highest dig-

nities in the Church of England, has been denominated, by friends and foes, a *Puritan Divine*." On his ordination he became chaplain to Lord Say, who, with his three sons, took the part of the Parliament against Charles I. Unlike the divines before-mentioned, Wilkins took both the *Covenant* and the *Engagement*:

"But his political predilections did not divert him from his studies: he continued to apply himself closely to the mathematics and natural history; and, disdaining to tread in the beaten tracks of philosophy, he struck into the new road pointed out by the great Lord Bacon.* For the sake of making experiments and discoveries, he promoted a philosophical meeting in London, which led eventually to the establishment of the Royal Society." P. 390, 1.

The earliest of this author's writings were philosophical. On their appearance they attracted attention. We have now before us, printed in 1640, the third impression of "The Discovery of a New World." These works are still respected for their ingenuity. They are also respectable for the devotional turn with which the author concludes his *airy* speculations. He, however, soon appeared before the public in a manner more directly suited to his profession.

During the Protectorate, Dr. Wilkins married the widow of Dr. French. This lady, whose daughter married Tillotson, was the sister of Cromwell, with whom Wilkins ventured to plead "in behalf of an episcopal national church." On the *Restoration* he soon obtained preferment, and in 1668 was made Bishop of Chester. He promoted the toleration of

* See our Memoir of Jeremy Taylor, P. 77.

† Granger, Biog. Hist. Vol. III. p. 248.

Dissenters, and discovered, as a senator, an independent spirit.

"Whilst he was pursuing this truly Christian career of independence and charity, and was in perfect health in all other respects, 'a known infirmity, from an unknown cause, that had been easier to cure than it was to discover, stole upon him and soon became incurable.*' He languished for some days, during which he was visited by his distinguished friends,† who found him sensible of the approach of death, but neither surprised nor dismayed, maintaining serenity of mind and decency of behaviour, and expressing his cheerful hopes of eternity; and expired, at Dr. Tillotson's house, in Chancery Lane, London, on the 19th of November, 1672." P. 398, 9.

The Sermon of Bishop Wilkins here selected is, on *Hope of Reward a proper Christian Motive*, from Heb. xi. 26. In the Editor's opinion, "his sermons are plain, artless, judicious; designed rather for the understandings than the affections of his hearers."

The 9th and concluding Sermon in this Selection is, on *The Difference of Times with respect to Religion*; from Ps. xcv. 7. by BENJAMIN WHICHCOT, the friend of Tillotson, whose Funeral Sermon has supplied the principal materials to the present biographer.

"Dr. W. published nothing. He was an extempore preacher, and the volumes that bear his

* 'Dr. Lloyd's Funeral Sermon, ut sup. pp. 31, 32.'

† 'Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, Bishop Wilkins; whom he visited in London, on November the 18th, 1672, and found him near death, by a total suppression of urine for eight days; and the next morning, Nov. 19, about four of the clock, that great man died, to Mr. Ray's unspeakable loss and grief, as he expresseth it. Select Remains of Ray, ut sup. p. 40.'

name are compiled from his short manuscript notes, and from the papers of short-hand writers who attended his church and took down his notes." One volume has a Preface now known to have been written by the noble Author of the *Characteristics*, and for which the Earl has been deemed by many, a sceptic rather than an unbeliever. "Dr. Whichcot closed a useful and happy life by a calm and Christian death, in the year 1683, and the 73d of his age."

From the impartiality observed on the incidental mention of questions between Conformists and Nonconformists, in these biographies, it were difficult to guess to which class this anonymous Editor belongs. It is, however, remarkable that the preachers were all *Conformists*. Some divines of the *Separation* will doubtless appear in a Second Volume, which, we trust, the editor will have encouragement and inclination speedily to publish. A work like the present must have been often desired by persons of religious curiosity. Such will find an agreeable variety in the sermons selected, while the biographical introductions bring before them the preachers in connection with many of their contemporaries, who were learned and pious, but not remarkable for pulpit eloquence. Here, as on every occasion, is seen how a chronological order of biography excels the alphabetical.

Since the art of writing with tolerable correctness has been common, it is to be regretted, for the sake of a reader's valuable time, that the art of *discreetly blotting* has been so little cultivated. We think the present Editor has avoided the fault of prolixity,

brought much valuable information into a narrow compass, and discerned no small judgment in selecting his materials. His scrupulous attention to mark his authorities adds to the value of his work, and assists a reader still further to pursue any favourite subject.

It would be unjust to close this article, which, from the variety of subjects has extended beyond our design, without commending the typographical execution of the Volume and its general correctness.

R. B.

ART. II.—*A Farewell Address from a Tutor to his Pupils:*

By the late Rev. Radcliffe Scholefield, of Birmingham. Stourbridge; Printed and sold by J. Fowler—Sold also by Sherwood and Co. Paternoster Row, London; and may be had of all other Booksellers. 1814. 12mo. pp. 32.

We can with great confidence recommend this manual of moral and religious admonition as very judicious in point of design and execution, and very useful in its tendency. The class of young persons for whom it was primarily intended, and to whom, we may hope, it will be not a little beneficial, are those who have the pursuits of commercial and of civil life in view. Accordingly, the advice offered them by the author has reference to the following inquiries:

“1st. What is necessary in regard to general conduct, and which is equally applicable to every other station in life; and

“2d. What may enable youth to shine [hereafter] in the mercantile world, and carry them with honour and success, through the cares and

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fatigues, or the snares and temptations which attend it.”

The counsel presented, under the above heads, in this well-printed and low-priced tract, is evidently dictated by a solid judgment and a pious and affectionate heart. We shall transcribe the introductory remarks and the conclusion:

“You are now going, my young friends,” writes Mr. S. “to launch your little barks upon the great ocean of human life. The time you have spent with me has been intended to prepare you for doing it with the greatest advantage and success.”

“To carry on the allusion, you have been providing and laying up your stores, wherewith to traffic, endeavouring to learn their nature and value, how you may bring them into the world with the greatest credit to yourselves, and render them most useful and worthy of regard and esteem to your fellow creatures.”

“The stock of knowledge which you have acquired, and the principles you have cultivated, may be considered as the cargo which you carry out, and which (though immediately bartered for other commodities), is, in the end, destined to bring in a large increase of treasure. For this purpose, reason guided by judgment and conscience, may be considered as occupying the station of a pilot, and your passions, as the sails, to waft you with greater speed and pleasure over the ocean of life. Preserve but the first steady at the helm, and it will steer you safe [*safely*] amidst the snares and dangers to which you are exposed, and will teach you when and where to slacken the canvass—when to cast or weigh anchor: while, if you suffer it to sleep, or be off its guard, the necessary consequence will be, that your passions will either droop, losing all their power of enabling you to prosecute

your voyage, and, as it were, becalming you in your passage, or drive you headlong at the mercy of the winds and waves upon some of the numberless shoals, rocks, or quicksands, which lie in your way, and shipwreck all your hopes and desires."

Mr. S. takes this solemn and parental leave of his pupils :

"And now, my young friends, I commend you to the care and protection of that God who, while you serve him, will never forsake you."

"With regard to each other, distance of place will, probably, soon separate us; the mighty ocean may divide some of us, and death must finally break every connexion; but the God of your fathers and your own God ever lives. Serve him with a perfect heart and a willing mind, and you secure a lasting friend.—Permit me to add, that till the pulse of life shall cease to beat, you have ever an earthly friend, who will ever rejoice to hear of your happiness, to whom you may, at all times, without reserve, unbosom all your cares and perplexities, who has a mind capable of being candid to your failings and inadvertencies, who can pity, and will be ever ready to give you the best advice in his power, should you ever be ensnared in the toils of vice; and who, as a proof of your affection, and one of his last requests, begs you to peruse this paper once a month, or as much oftener as you please."

A good likeness, in shade, of the venerable author, is prefixed to these pages. He was, for many years, the much-respected minister of the Society of Protestant Dissenters assembling at the Old Meeting-house, in Birmingham, in which town he died, June 21st, 1803. In one of the subsequent Numbers of the *Monthly Magazine*, for that year, an excellent sketch is given of his life and cha-

acter: there would be much propriety, we conceive, in its accompanying a future impression of the *Farewell Address*.

ART. III.—*Letters to the Rev. J. Kinghorn, on the Doctrine of the Divinity of Christ.* By I. Perry. 8vo. pp. 96. J. Johnson and Co. and Eaton. 1813.

Mr. Kinghorn, a minister of the Baptist denomination, at Norwich, lately published a pamphlet in defence of the Divinity, or rather Deity, of Jesus Christ: the work before us is an answer to that publication by Mr. Perry, also minister of a congregation, at Norwich, who recently, we believe, exchanged the Calvinistic system and Trinitarian worship, for the faith and worship of the Unitarians. We have not seen Mr. Kinghorn's pamphlet; but we learn from these Letters that it consists chiefly of a string of unexplained texts; the explanation of which is the main object of Mr. Perry's publication, which is therefore quite intelligible without the work which gave rise to it, and is, indeed, as much an answer to Trinitarian writers in common as to Mr. Kinghorn. In his exposition of scripture the author discovers his acquaintance with the best biblical critics, and displays learning and solid judgment. He has taken up most of the difficult passages of the Bible, relating to the Trinitarian controversy, and has, we guess, convinced Mr. Kinghorn himself, that the popular acceptance of the sacred writings is not always agreeable to their real meaning.

The Letters contain also some general observations and reasons

ings, which entitle the author to no mean praise, for thorough acquaintance with theology, and an accurate discernment of the human mind.

The following is, we fear, a true picture of the state of mind in which the greater part of the professors of religion read the Bible :

“ So unacquainted are many with the state of their own minds, that it requires much pains to convince them, that the terms which they use to express the articles of their faith, are not to be found in the scriptures ; and that almost all the language in which they converse on religious subjects, is either destitute of meaning, or full of contradictions where a glimpse of meaning can be discerned. Bad metaphysics are wrought into the very texture of their minds, and mistaken, either for simple and evident truths, or for sacred and inexplicable mysteries. Obscure terms, into the meaning of which they have never once inquired, are the most familiar to their ears. While a thousand plain passages of scripture, which teach the most sublime and interesting doctrines, lie neglected and forgotten, a few difficult texts occupy all their attention, and become numerous in appearance, from incessant repetition. Interpretations of scripture to which they have been long accustomed, seem to them perfectly natural, even when most remote from the conceptions of those to whom the language of the sacred writings was first addressed, and at variance with the design of the speaker. They consider the most complicated system of religion, as all simplicity, exclusively the gospel of Christ, and the religion of the poor ; plain truth as infidel philosophy ; and common sense as an enemy to saving faith. Objections which arise in their minds against sentiments the most shocking to their best and most natural feelings, they instant-

ly repel, as temptations to apostasy. Dangerous books, blasphemous notions, awful delusions, are the appellations under which they hear the writings of the most pious and illustrious men proscribed. In this state of mind, impartial reading and inquiry are regarded as criminal. Yet under every disadvantage arising from the prejudices of education, the influence of popular opinions, the dread of opprobrious names, and of evils far more serious in the estimation of those who possess an enlightened mind and a feeling heart, many who have embraced the doctrines of Unitarianism have been at first excited to inquiry, by that impatience of arbitrary restrictions which is natural to the soul of man ; by observing the repugnance of reason to the absurdities of human creeds ; and by contrasting the simplicity of scripture with the comments of their teachers. The reading of Unitarian writings has been their last resource.” Pp. 4, 5.

Mr. Perry contends boldly and successfully that Unitarianism is not, as its adversaries seem to imagine, of modern date ; and he thus beautifully describes and illustrates the revival of it, after the Reformation :

“ All sects, Sir, have flattered themselves that the general principles of their systems are as eternal as truth, and their peculiarities as ancient as the founder of their religion. Catholics wish to refer Protestantism to a recent and impure origin, in the reign of Henry the VIIIth. Trinitarians confine their views of Unitarianism, to this side of that deluge of barbarism and superstition which overwhelmed the moral world, at the destruction of the Roman empire, and extended to the era of the Reformation ; and from which some sects arose sooner than others. The tops of rugged rocks and barren mountains first appeared ; but the extensive plains

and fertile valleys, destined for the abode of man, rose last to view. The gloomy raven was the first to quit the ark, and was not long in finding a resting place: but the peaceful dove hovered over the scene of desolation, returned and lingered, till it brought the olive branch, to give the assurance of safety to mankind. The sun itself could not, at first, penetrate the misty atmosphere, purify the air, and restore the unclouded face of the heavens." P. 7.

Every one versed in theology must have observed how much the advocates of reputed orthodoxy have, of late years, lowered their tone of speech: upon the altered character of modern controversy, Mr. Perry remarks,—

"A reader of modern controversy, after he has perused a defence of some doctrine, has frequently to commence again to inquire what has been proved. The systems and definitions of early writers, from their variety and inconsistency, gave satisfaction to no party, and constantly exposed their authors to refutation. Modern writers of the same denomination have been taught by the fate of others to be so guarded, as to render it almost impossible either to understand or refute them. This mode of conducting controversy has some advantages. To contend against modern doctrines, is like fighting with aerial forms; when you imagine that the sword passes through their very vitals, they close again. The phantoms sustain no injury: they elude all pursuit, and mock at all force. When their real nature is understood, they will cease to create any alarm. I am struck with the difference between the doctrine of the Trinity as it appears in the writings of real Trinitarians, and the divinity of Christ as asserted in later publications. The more ancient doctrine had something venerable in its appearance, to a mind pre-

pared to view it with respect and approach it with timidity. Ancient orthodoxy presented to the imagination the illusion of a vast and gloomy castle, situated on the inaccessible rock of mystery, enveloped in the shades of superstition, and rendered more awful by the thunders of persecution. Modern orthodoxy is an edifice of contracted dimensions, and of inferior workmanship, placed in a lower site; and when the fogs which generally surround it are a little dispersed, it appears to be in a state of dilapidation. Could some of the old champions of the faith held sacred by our forefathers arise from their tombs, I know not whether they would prefer modern Orthodoxy to modern Unitarianism." Pp. 28, 29.

'What does Unitarianism leave in Christianity'? is a question often tauntingly put by Calvinists and Trinitarians. Our author anticipates it and supplies the following satisfactory answer, at the conclusion of a series of criticisms:—

"Be not alarmed, Sir, lest we should leave only a small portion of reality in the Bible. We leave there a God of boundless perfection; a providence that extends over all, that watches even over the fall of a sparrow; the immortality of man; the promise of forgiveness to the penitent: the pure and perfect precepts of Jesus; his lovely example; his resurrection from the dead; and a heaven as spacious as the heaven of Calvin; and we have never threatened our opponents with exclusion from the general assembly of the just and good. We give all the honour to Jesus which is consistent with his own declarations, and with the unity, supremacy, and infinite perfection of his Father. We attribute no less to one God than others to three persons." Pp. 73, 74.

We must allow ourselves to make only one more extract; and

we shall select a paragraph in reply to the common accusation against Unitarians of *degrading Jesus Christ*.

"You have observed, Sir, that 'one thing is plain, that it is the very essence of our system to lower the Saviour.' It is equally plain, that it is the very essence of Protestantism to lower the Virgin Mary. She does not appear among us in the exalted character of the Mother of God. In this case I believe you would reply, 'Truth is our object: our notions of the dignity of the Virgin are not subject to our choice.' Is it not the glorious peculiarity of God to have no equal? Even heathens have claimed this privilege for one of their deities.* Can you suppose, Sir, that any number of persons or gods may be admitted without affecting the honour of the Father, or that so small a number as two or three, but no more, is admissible? Is all the evil of advancing other beings to the same rank with God, to be removed by the little contrivance of saying, that they are persons only, and not Gods? Are all the plain testimonies of the New Testament to the proper humanity of Jesus to be evaded by the help of the words 'as man?' It seems to be assumed that if Jesus be only a man, there is no injury done in believing him to be a God: but that if he be God, the evil of denying his divinity is great and fatal. But is not the danger on your side equal, unless you imagine that, if we are mistaken, eternal condemnation must await us; but that, if you are mistaken, it is to be attri-

buted only to a pardonable excess of zeal for the honour of Christ? But is not equal concern due to the honour of the Father? If Protestants had been intimidated by the doctrine of Catholics, that there is no salvation out of the pale of the church, they would never have obtained ecclesiastical power, and have claimed in their turn the privilege of sitting in judgment on all who presume to reform their reformation: and what is more, they would never have discovered many important truths, or reformed many gross abuses. Bigotry has always the advantage of assuming that it is on the safe side of every question; because they who endeavour to divest themselves of this unamiable quality, remember who hath said, 'Judge not that ye be not judged.'" Pp. 86, 87.

The reader will now judge for himself of the value of these Letters, which we can confidently commend to his perusal, not only for the excellencies already specified, but also for the serious spirit and urbane manner in which they are written.

ART. IV.—*The Exercise of the Social Principle in Religion*: A Sermon, preached at the Unitarian Chapel, in Artillery Lane, London, June 1, 1814. By John Kentish. 12mo. pp. 43. Birmingham, Belcher and Son, and Smiths; London, Johnson and Co. and D. Eaton.

We have already given an abstract of this ingenious and interesting discourse (pp. 370, 371), and, on a review of it, feel anxious to give it the humble sanction of our commendation.

The 'social principle' is beautifully described and illustrated in the introduction; is then happily exemplified in the case of the apostle Paul, from whose history

* Horace sings, in strains which a Christian might approve, if addressed to the Father of all:

Quid prius dicam solitis Parentis
Laudibus, qui res hominum ac deorum,
Qui mare et terras, variisque mundum
Temperat horis?

Unde nil majus generatur ipso,
Nec viget quidquam simile, aut secun-

the text [Acts xxviii. 15,] is taken; and is next vindicated and urged in its application to great moral and religious objects: here the preacher successfully brings in the Unitarian Fund.

“Christian Unitarianism depends, under God, for its advancement, on the association of its friends. It is natural, at first view, to wonder and lament that societies like yours had not an earlier existence in this country. At the conclusion, for instance, of the seventeenth and the beginning of the eighteenth century, the popular doctrine of the Trinity was rejected by men of no ordinary name for talents and learning, for piety and virtue and active usefulness. These excellent persons aided, most assuredly, by their writings and their characters, the cause of Truth. But they were known only as individuals: they formed no distinct and united body: scarcely any of them separated from churches in which worship is offered to more objects than the one God, the Father of our Lord Jesus Christ; nor did they publish their sentiments in the manner best calculated to gain the attention of the generality of men. It was the sincere opinion of most of them that they might safely join in Trinitarian prayers the language of which admitted of some construction not altogether inconsistent with the unity of the Supreme Being. Upon this language therefore they put their own interpretation, doubtless not that of the bulk of their fellow worshippers or of the framers of those services. Without usurping the office of their judges, we may be allowed to express our concern at their regarding the practice as harmless and justifiable. If, in the character of Unitarians, they had jointly remonstrated against popular error, they would, probably, have overcome, in the end, reproach and opposition, or at least rendered it an easier task for those who succeeded them to combat with the fears of the timid, the intolerance of

the lukewarm, the fury of the bigotted, the calumnies of the interested and the artifices of the worldly.

“It must be owned that the times in which they lived were far from being equally auspicious with the present to the avowal and diffusion of Antitrinitarian opinions. Party spirit, both religious and political, raged with uncommon violence: the rights of Conscience, the duty and extent of Toleration, were not clearly understood. Cruel enactments had recently been made by the legislature against persons who denied the Trinity; enactments the repeal of which, since your last anniversary meeting, is the honour of this age and reign, and must afford you, my brethren, particular satisfaction when you consider that it has been effected in part through the instrumentality of your society.* You will, in consequence, thank God, and take courage.” Pp. 27—29.

The progress of Unitarianism and the different modes in which it has spread in North and in South Britain, is well described in the following paragraph:

“In this division of Great Britain the benefits of education, even at the present day, are less equally enjoyed than among our Northern neighbours. Hence in England accurate sentiments, on topics of the highest import, usually descend from persons whose advantages, habits and professions have prepared them for close research to those of their countrymen who are engaged in the business of civil life. In Scotland, on the contrary, where it is difficult to meet with an individual ignorant of the art of reading, or an entire stranger to religious subjects, the process is somewhat different. Men of plain sense and serious reflexion have set the first example, among the inhabitants of that part of the kingdom, not merely of renouncing generally received errors but of em-

* *Monthly Repos.* Vol. viii. 416.

bodying themselves into associations of Unitarian Christians. In this instance the revival of Truth seems to begin among the people: in our own nation it originated, if I mistake not, with ministers and students and men of leisure as well as of a turn for scriptural inquiries. I perceive therefore Providential wisdom and goodness not only in the existence of two classes of institutions to which our denomination is greatly indebted, I mean the Unitarian Book Society and the Unitarian Fund, with their respective auxiliary associations, but also in the order of time in which they have appeared. The circulation of a vast number of volumes calculated to unfold the evidences, the devotional and moral spirit, of Unitarianism, had already made an impression upon the public mind: the soil was not unprepared for your cultivation; yet it was highly desirable that the instruction which can be communicated by familiar and frequent preaching should accompany or follow what is gained from books." Pp. 32, 33.

Mr. Kentish hints judicious advice and drops a spirited remark upon the denomination—"Rational Christians."

"To persons whose religious faith widely varies from what is popular and established the title of *rational Christians* has frequently been given. May they be still more anxious to deserve than to assume the honourable epithet! It is sometimes, I know, applied to them contemptuously. And, truly, if it be esteemed reproachful to obey the will of Christ by the exercise of the mental faculties upon the noblest subjects, then we are contented to share the reproach in common with Apostles, Evangelists and some of the greatest characters in early and later ages." Pp. 39, 40.

We must dismiss this discourse with making another extract, in which it will be seen that Mr. Kentish is a hearty advocate of the Society, whose cause he was called upon to plead:—

"The more attentively the principles, the tendency and the proceedings of your Society are considered, the more deserving, I doubt not, it will be found of the patronage of those of your Christian brethren who worship exclusively the Universal Father. You invite them to determine for themselves. But they who have witnessed the good effects of your exertions, particularly in North Britain, can scarcely refrain from exclaiming, in the language of scripture, 'the blessing of Jehovah be upon you!'" P. 37.

ART. V.—*The Suppression of the Pure Doctrines of the Gospel during the Dark Ages; and their Revival at and since the period of the Reformation considered, in a Sermon, addressed to the Congregation of Unitarian Dissenters, at Plymouth: in consequence of the intended establishment of the Devon and Cornwall Association, and Tract Society.* By Israel Worsley. 12mo. pp. 36. Printed for the Society, by Jackson, Plymouth.

We have, happily, frequent occasion to take notice of Sermons before the Unitarian Associations, throughout the island; but our attention has been called to no one more appropriate, more manly or more sensible than the present. May the *little cloud out of the sea, like a man's hand*,† spread and cover and fertilize the earth: may the Devon and Cornwall association embrace a perpetually increasing number of Christians, worshippers of the *Father in heaven*, zealous for *the faith once delivered to the saints!*

* 'Ps. cxxix. 8.'

† 1 Kings xviii. 44. Mr. Worsley's text.

POETRY.

*Lines written in a moment of
great Distress.*

Like mine,—a complicated chain of
woe,
Tell me was ever mortal doom'd
to wear it?
If such there chance to be, to him I'll
go,
Tell him my grief and ask him how
to bear it
I call upon my fortitude in vain,
I call upon my reasoning powers to
aid me,
But reason gives new vigor to my pain,
And misplac'd firmness only can
mislead me.
Not one the gifts of nature more than I,
Or man's best attribute of reason
prizes,
But ah! I feel their insufficiency,
When grief or anguish like a whirl-
wind rises—
Nought then but Resignation can op-
pose
The stream of rude adversity and
sorrow;
This will not only smooth it as it flows,
But promise lasting happiness to-
morrow.
Yet oh! unceasingly to be distress'd
Is still man's fate,—fix'd in this
mansion dreary:
Tell me!—O tell me! when shall I
find rest,
Shall it be soon? O say! for I am
weary.

War.

*From an Elegy, written on the Plain of
Fontenoy, by Anna Matilda, 1788.*
Yes, the time was, nor very far the
date,
When carnage here her crimson toil
began;
When nations' standards wav'd in
threat'ning state,
And man, the murd'rer, met the mur-
d'rer man.
For war is murder, tho' the voice of
kings
Has styl'd it justice, styl'd it glory
too!
Yet from worst motives, fierce ambi-
tion springs,
And there, fix'd prejudice is all we
view!

O let the aspiring warrior think with
grief,
That as produc'd by chymic art re-
fin'd;
So glitt'ring conquest, from the lau-
rel-leaf,
Extracts a general poison for mankind.
Nor deem, ye vain! that e'er I mean
to swell
My feeble verse with many a sounding
name;
O such, the mercenary bard may tell,
And call such dreary desolation, fame.

Orison.

By the Rev. Herbert Jenkins, Leicester.

Blest beam that o'er the lucid deep
Across the wide expanse is shed,
And greets my eyes when fresh'ning
sleep
With silken wings is gently fled.

And as th' unfolding day draws on
May virtue breathe in ev'ry breath,
'Till life's expiring gleam is gone,
And darkness settles into death.

Address.

Written by the Rev Rann Kennedy,
M. A * and spoken by M^{rs} Edwin,
immediately after the play of *the Deaf
and Dumb*, acted, at the Theatre Royal,
in Birmingham, on the 27th of August,
1814, before the Duke of Devonshire,
for the benefit of the General Institu-
tion for the Instruction of Deaf and
Dumb Children, of which his Grace
is President.

If ye, spectators of our drama's plot,
Have sympathiz'd with injur'd Julio's
lot,
And if your breasts have hail'd with
glad applause
The warm asserters of his righteous
cause,
In them behold yourselves, that hither
come,
As generous patrons of the Deaf and
Dumb;

* Second Master of King Edward the
Sixth's free grammar-school in Bir-
mingham.

Outcasts by birth, that still might want
in vain
Rights dearer far than Julio's lost do-
main,
That, unacquainted with creation's plan,
Might never feel the dignity of man,
Yet wear his form, while, sunk in
mental death,
They walk the earth, mere vehicles of
breath.

No voice maternal sooth'd their infant
hours,
Or woke, by prattled lore, their think-
ing powers:
Shut out for ever from the realms of
sound,
With them the countless moving lips
around
Hold no communion; for beyond their
reach
Are all the social blandishments of
speech,
All that to hearing can be told or sung,
When the heart's music modulates the
tongue.

Yet, as where Julio his lov'd home ob-
tain'd,
Here may their *nature's* heritage be
gain'd,
Where, with success to De L'Epee un-
known,
For them a Braidwood's master skill is
shown:
'Tis here, while knowledge courts their
tutor'd sight,
Their mouths unlock'd can mimic words
aright.

And, though its fame is spread o'er
ev'ry coast,
Say, can this seat of arts as nobly boast
That here each metal every shape as-
sumes
Which use contrives and elegance il-
lumes,
As that in woe's mute children, here
we find
Uprais'd and clear'd the buried ore of
mind,
That on their gaze, to her asylum
brought,
Here patient Pity opes new worlds of
thought,
With sense and feeling gives their eyes
to shine,
And lights up all the human face divine,
Gives them, in silent prayer, to lift on
high
The smile of conscious immortality?

VOL. IX.

May ye whose efforts such designs be-
friend,
Still more and more their blest effect
extend!
And o'er those efforts be it long your
pride
To see th' illustrious Cavendish preside,
Who, thus engag'd, with purer joy
shall glow
Than Wealth e'er bought or Grandeur
can bestow!

Epitaphium Perdilectæ Conjugis.

"I, Fuge," mors inquit; volat irrevoca-
cabile telum,
Nec metam tetigit, quam tetigisse
cupit.
Illa super mortem lætos agit, ecce tri-
umphos,
Me, me telum istud figit, et emorior.

In English.

Epitaph on a beloved Wife.

"Fly," said the Tyrant, and his dart
he sent,
It lingered not, but miss'd the mark it
meant.
Her name on earth, her spirit lives on
high,
She's the survivor, and the slain am I.
Library. Vol. I. (1761) p. 328.

Rural Prospect.

Health to you all, ye hills, and vales,
and plains,
True be your damsels and as true your
swains.
Nor can the muse forget your wedded
pairs,
Peace to their hearths and virtue to
their heirs.
To poverty, content her balm impart,
And wealth, be thine an hospitable
heart.
Health to you all, and health without
annoy;
O may ye sow in hope, and reap with
joy!
Health to you all, and health for many
a year,
And to your souls be your Preserver
dear.
And from that hour when flesh and
spirit sever,
O from that hour, health to your souls
for ever.

Library. I. 589.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

France it seems is eager to return to the ancient system. As a proof that it has not forgotten its former follies, the following instance has been given: The city of Nismes, ardently desirous to see a prince spring from the ancient stock by means of the Duchess of Angoulesme, "has made a vow, that if heaven should grant this favour, which would crown the felicity of France, to consecrate to God a statue in silver of an infant of the usual weight at the period of birth. This vow was solemnly proclaimed on the 19th of July, in the parish church of St. Castor, and in the chapel dedicated to St. Francis de Sailes, whose particular intercession was invoked by Mons. Baron, counsellor of the royal court of Nismes, and churchwarden of the parish of St. Bazille, who first conceived this religious and patriotic idea. The Abbé Ferrand, rector of the parish of St. Castor, delivered a discourse appropriate to the occasion. We are assured, that it was in consequence of a similar vow made by Louis XIII, that Louis the Great was born. It is difficult to convey any conception of the impression made by this affecting ceremony on the minds of the faithful. A deputation has been commissioned to lay this vow at the feet of her royal highness Madame the Duchess of Angoulesme." This is inserted in the Gazette de France of the 23d of August, with an evident intention to procure similar vows, and thus

years has returned again, like the dog to his vomit, and has not forgotten its idolatrous rites.

The rector of the University of Paris rejoices equally in the change that has taken place; for he says, "it is a friend of traditionary usages; it must bless their return, and is resolved that children should be taught what their ancestors had been taught." We are extremely sorry that the good rector could not make a distinction between the old wives' fables of their ancestors, and what ought to be taught in a place dedicated to education. But the world is not wise enough to adopt the true maxim of education, namely, to teach young people how to think, not what to think; to be reasonable beings, not parrots.

One good precedent, however, has made its appearance. Two authors and two printers, who had been taken up for a political pamphlet, have been released, the court of Paris having decreed, that "there is no ground for accusing the said four persons of being accessaries to a crime tending to excite civil war, by arming or inducing the citizens to arm one against the other." The fact is, that these writers viewed a political measure in a different light from their opponents, and the way to treat them was to answer their work by argument, not by imprisonment. A writer may be erroneous in his opinions, as also may be an attorney-general in attacking them; and supposing the latter to be right, which is

oftentimes far from being the case, it does not follow that the mistaken author is to be pursued criminally. The malicious attempt to injure must be made apparent, and posterity does justice to the sage, which is denied to him by his contemporaries.

But, if much of ancient folly is returning back to this volatile nation, there seems to reign in its cabinet a good spirit, which may lead eventually to much improvement. The jealousies respecting the emigrant property are composed; the sovereign does not seem desirous to increase his authority; his ministers address the legislature in a tone very different from that of the ancient monarchy; and many of its members speak with a spirit of energy, which shews that they have really the good of their country at heart. They do not, however, yet see in the proper light the wickedness of the Slave Trade, and the style of their publications leads us to expect, that they will establish their maxims in their own blood, and that of myriads of Africans. One measure does great credit to the sovereign. He has directed an inquiry to be made into the conduct of prisons, and is going to make an experiment in his own kingdom, formed on the American plan for the reformation of convicts. We rejoice in this measure, and trust that it will be productive of great good. Criminals are no longer to be heaped together promiscuously, but a proper separation is to take place both with respect to age and sex. Much remains to be done in this country on this subject. The corn laws agitate them as they do us, but their reports on this subject are not so voluminous as ours. A si-

milar spirit of self-interest reigns in both kingdoms, pervading different classes: with us the landowner is fearful that he shall not get enough, with the French, it is the consumer, who thinks that he cannot have corn too cheap. The arguments used in the two countries point out sufficiently the fallacy of their respective systems.

Rome is reviving. The splendour of the papacy is restored. His pretended holiness, surrounded with his cardinals, has displayed in great pomp the mummeries of his worship, and is strengthening himself by the restoration of the herd of monks and friars to their ancient employments. The most remarkable thing is the renovation of the order of the Jesuits. The suppression of this order was the work of the catholics themselves, the restoration of it seems to be part of some great plan, which will gradually unfold itself to the wondering world. The pope speaks in his bull on this subject with all the arrogance of former times; he commands the order to be every where repected by all in authority. The ancient discipline is restored, and the surviving monks collected from Russia, Sicily and England, their chief places of refuge, are now busily employed in building up their system. It will soon be seen what effect this bull of the pretended holy father will produce. The merits of the order in education have been generally acknowledged, and they certainly possessed talents, which in former times were, in this respect, of great advantage. But we apprehend that the state of things is so much altered, and it will require so much time to form instructors even upon the old

plan, that the Jesuits will scarcely be able to get possession again of many places of education; and as to their interference in the political world, the catholics are too much enlightened to permit them to play the same game that was carried on formerly with so much success. However, after what we have seen, it is impossible to conjecture the changes that may be effected. Not the least disposition appears in Rome to get rid of its abominations, and the other countries are far from seeing the folly of submission to an Italian priest, who, to support his newly-acquired authority, will have recourse to all the wiles and deceits which have been practised by his see for so many ages. The tone may be altered, but the craft is exactly the same; and if it is seen through at once by the real Christians, the nominal professors of religion will, as they have been before, be deluded by the varied forms of hypocrisy.

In Spain a crisis seems to be at hand, and the usurpation of Ferdinand may be shaken. Compassion is excited for those who preserved the kingdom for this infatuated sovereign, and who in prison are lamenting that they did not take the proper steps for securing that liberty for which they had undergone so many privations, and struggled through so many difficulties. The precise state of the kingdom is, however, far from being well known. The king is apparently all-powerful. His edicts are very violent, and threaten military punishment to the disaffected. The rumour of his father's return to claim the kingdom appears to be unfounded, as the ceremonies of Rome have in his eyes a preference over the splendour of roy-

alty. But if Ferdinand should gain a complete victory over his Europeans, his American subjects are not likely to be brought under the yoke. Monte Video has at last surrendered to the arms of Buenos Ayres, whose success was greatly owing to the energy of their English admiral. The new government has thus the command of both sides of La Plata; and if Spain can afford any troops in this crisis, the few she can send will find no small difficulty in obtaining a rallying place for the discontented. From this conquest Buenos Ayres is at ease in its eastern quarter; and it loses no time, for it is carrying on the war with vigour in the west. Every thing portends the establishment of an active government, and as an Englishman is at the head of its marine, we shall hope his influence will extend so far as to prevent the new from imitating the old country in its inquisition and superstition.

Norway is in a very extraordinary situation. An armistice has taken place between this country and the Swedes, who had penetrated to within a few miles of Christiana. In the engagements before the armistice the Swedes had no great reason to boast of their success, and the grounds of the newly-elected king's withdrawing from the contest are not sufficiently apparent. Both parties are now to await the approaching diet, in which, if the Norwegians can maintain the points fixed on by their former debates, they may think themselves very happy. It is a great point, that they can make terms with their future governor, and it is not of very great consequence, whether he lives at Copenhagen or Stockholm.

But the eyes of all Europe are

now turned to the approaching congress at Vienna, which is the place of resort of emperors and kings and the great men of the earth. Never were affairs of greater moment agitated by the potentates of European Christendom. The ancient system has been overturned; upon what foundation is the new one to be erected? Is the holy Roman empire to be restored, to be acknowledged, as formerly, by surrounding states; or is Germany to be carved out among independent sovereigns? Will Poland be restored to the rank of kingdoms, and thus the amende honorable be made by present sovereigns for the wickedness of their predecessors, which has not been surpassed by that of the tyrant over whose fall they are now rejoicing? What will be the fate of Italy, and will the Protestant unite with the Catholic potentates in securing the pre-eminence of the pope, and guaranteeing to him his temporal possessions? In this parliament of kings and princes, it is not to be expected that a spirit of debate will be permitted: but we shall see in its decisions, what improvements, if any, are to be made in the government of Europe. The liberty of the press, the freedom of religion, the abolition of the slave trade, are topics, that we should gladly see sanctioned by the unanimous subscription of these mighty potentates. Good government is of much greater consequence than the settling of provincial boundaries.

In this settlement of Europe, the affairs of America will not be forgotten: but princes may legislate on this side of the Atlantic and their decrees be a dead

letter on the other. A vessel, manned entirely by blacks, has arrived from Domingo to this country. What are they? A few months ago they would be considered as subjects of an independent state; what are they now? Are they in friendship with us, or are they to be considered as rebels to the authority of the Bourbons? At present, it does not appear that they are at all inclined to submit to the new order of things, and the two rival princes are determined to resist to the uttermost any attack from without. In a very spirited publication, written by a negro of distinction, of Domingo, it is strongly recommended, in case of invasion, neither to give nor to take quarter. We do not approve of the principle, but such a publication, coming from a negro pen, proves that there is not that inferiority on the side of the blacks, which the whites vainly imagine to be their lot. For, on the contrary, the whites, considering their advantages from education, and the light of revelation, have great reason to be ashamed of the little advance they have made beyond the unenlightened Africans.

The war with the United States is now carrying on with great vigour, and in consequence much of the fruits of human industry is destroyed on both sides. The Americans have been defeated with great loss near the falls of Niagara, and such re-inforcements have arrived in Canada, from Europe, that the Americans will not only be confined within their own frontiers, but also feel within them the effects of an invading army. To balance their losses on land, they have great successes

to boast of from their privateers, who have made such inroads on our commerce, as to occasion very great complaints on the supposed neglect of the Admiralty to defend it. At a great meeting of the merchants of Liverpool, the question was discussed with no small degree of asperity on the conduct of the Admiralty; and after a long debate, it was determined, not to send a memorial, as is usual on these occasions, to the Lords of the Admiralty, but to petition the Prince Regent himself to take the matter into consideration. The petition has been presented, and referred to the First Lord of the Treasury.

We have noticed the return of France to its ancient superstition, but England is displaying in its papers such an instance of fanaticism, as will incline foreigners to believe that our revolt from popery has only produced an exchange from one species of folly to another. A woman of the name of Southcott has long been giving to the public a variety of fancies, under the name of prophecies; and her last reverie is, that, though between sixty and seventy years of age, she is to have a child, who is to be the great Head of Christians and Jews. This story, like that of the Cock-lane Ghost, produces a great many inquiries after her,

and she has followers who believe in it. The event is to take place in two or three months; and the heads of the Jewish and Protestant churches have been invited to witness the birth of this extraordinary child. The comments of various parties upon this subject shew frequently the degree of impression that true religion has made upon their mind. Some are for the interference of the civil magistrates, whilst others, more wisely, leave it to time, to place this miraculous birth in the list of the numerous prophecies of this unhappy woman, which have failed.

[Sept. 28, 1814.]

Dispatches were yesterday received by government from Major-General Ross and Vice Admiral Sir Alexander Cochrane, announcing the capture of WASHINGTON, the capital of the United States, after the complete defeat of the American troops stationed to defend it, and the destruction of the public buildings and stores, and of Commodore Barney's Flotilla. At Washington, the Capitol, including the Senate House and the House of Representatives, the Arsenal, the Dock Yard, the Treasury, the War-Office, the President's Palace, the Rope-Walk, the Great Bridge across the Potomack, &c. &c. were "either blown up or reduced to ashes." Rear Admiral Cockburn's dispatch states, that "not a vestige of public property escaped destruction."

We call the Cossacks *barbarians*; yet they, coming from the smoking ruins of Moscow to the capture of Paris, religiously abstained from plunder and wanton destruction! **EDITOR.]**

INTELLIGENCE.

FOREIGN.

Persecution in the South of Europe.

Persecution seems to be reviving in the South of Europe under the auspices of the Pope and the King

of Sardinia. Measures are said to have been taken of late by the Holy Office at Rome against the Jews, which have caused many wealthy families of that nation to retire to Leghorn. In Piedmont

too, the Jews, who, during the government of the French, held the most important situations in the law and other departments, have been not only removed by his Sardinian majesty from all places of honour and profit, but even deprived of the rights and privileges which they enjoyed under the government of Buonaparte.

The king of Sardinia is reported to have given some curious proofs of his abhorrence of French principles. He would not pass over a bridge erected by Buonaparte's order: and he will not allow of *vaccination* in his dominions, because it was introduced by a Frenchman! Nay, he will not permit any person to hold a situation under government, civil or military, who has been vaccinated! The small-pox is reckoned, it seems, amongst the blessings of regular governments.

DOMESTIC.

RELIGIOUS.

Western Unitarian Association.

The Annual Meeting of the *Western Unitarian Association* was held on Wednesday, July 13, at Yeovil, in Somersetshire, at the Chapel of the Rev. Samuel Fawcett. A great many friends to this truly evangelical cause, from most of the neighbouring places, met each other upon this occasion, and a day of real pleasure, and, it is hoped, of Christian improvement, was spent. The religious services were two, that in the morning beginning at eleven o'clock, and that in the evening at half-past six; both were well attended. The service in the

morning was introduced by the Rev. Israel Worsley, of Plymouth, who prayed and read the scriptures. Dr. Carpenter, of Exeter, offered up a very excellent long prayer: and Dr. Toulmin, of Birmingham, delivered a most serious and argumentative discourse from the words of our Lord, John xvii. 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This able sermon, which, while it gratified the best informed, was, we know, felt and understood by some in the lower classes of life, whose comfort and edification the pure gospel of Jesus is so calculated to promote, is, by the unanimous desire of the Association, to be printed.

In the evening, the Rev. Edmund Butcher, of Sidmouth, took the devotional part of the service, and the Rev. Mr. Treleaven, of Dorchester, warmly pressed upon Christians of all parties, the great practical duties of mutual charity and love. He was heard with profound attention; his text was, "Love one another." The Rev. Samuel Fawcett, read the hymns, which were all from "Aspland's Collection," at both the services.

Thomas Fisher, Esq. of Dorchester, was called to the chair, at the meeting for business, which followed the morning service. Many useful hints for future use and discussion were here thrown out; amongst others, the propriety of an early application to the legislature, to permit all classes of Protestant Dissenters to enjoy the same privilege which the respectable Society of "Friends," commonly called "Quakers," have long possessed, that of marrying

in their own places of worship, and according to forms of their own drawing up. It was agreed to renew the discussion on this, and some other matters, at the next annual meeting, which is to be held at Bristol.

Twenty ministers were present, who, together with upwards of thirty lay gentlemen, sat down to an excellent dinner at the Mermaid Inn; the venerable Francis Webb, Esq. who, in early life was a Dissenting minister, and at all times a zealous and consistent friend of civil and religious liberty, presided at the table, and by the animation and urbanity of his manner imparted to others the pleasure he evidently felt himself. The ladies, whom the customs of society exclude from these meetings, were most hospitably entertained by Mrs. Fawcett. Upon the whole, the Unitarian meeting at Yeovil will be remembered with satisfaction, and if it be not their own fault, with improvement, by all who were present at it:—several respectable names were added to the Association.

B.

Ordination of the Rev. David Abel.

On Thursday, June 21, 1814, the Rev. David Abel, who pursued his preparatory studies in the Presbyterian Academy at Carmarthen, was ordained to the pastoral office in the congregation of Protestant Dissenters at Bardon, in Leicestershire. The service was introduced by the Rev. T. Owen, of Loughborough; with prayer and the reading of the scriptures. The Rev. Robert Kell, of Birmingham, delivered an address explaining the

nature and objects of a Christian church—proposed, as usual, questions, to which appropriate and manly answers were given by the young minister—and recommended the connection thus solemnly recognized to the divine blessing. The Rev. Benjamin Carpenter, of Stourbridge, delivered the Charge, founded on Col. iv. 17, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.” The Rev. James Scott, of Cradley, in Worcestershire, addressed the congregation from 1 Thes. v. 12, 13, “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works’ sake.” In the conclusion of his discourse Mr. Scott adverted with great tenderness to the indefatigable labours and exemplary life of his lamented friend the Rev. T. W. Paterson, the late minister of the congregation at Bardon, of whom a pleasing memorial will be found in the pages of the Monthly Repository.* The Rev. Dr. Toulmin, of Birmingham, concluded with prayer. The hymns were read by the Rev. Mr. Conder, of Ashby-de-la-Zouch

J. H. B.

Warwickshire Unitarian Tract Society.

The members of the Unitarian Tract Society, established at Birmingham, for Warwickshire and the neighbouring counties, held their annual meeting at Leicester, on Wednesday, June 22, 1814. The Rev. James Hews Bransby, of

* Vol. VII. p. 644—647.

Dudley, read the scripture, and conducted the devotional services. Mr. Little, formerly minister of a Calvinistic society at Birmingham, preached from Rev. xviii. 1, 2, "After these things, I saw another angel coming down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Mr. Little conceives of "Babylon" as referring not exclusively to Rome or to the Roman Catholic religion, but to every degree of religious imposition and intolerance, whether invested with imperial splendour, or disguised in the humble garb of Quakerism, and in all its intermediate stages. The preacher's object was to describe the progressive and rapid improvement of the world in knowledge, especially on subjects connected with religion, and hence to encourage the exertions of all who sincerely labour to promote the cause of divine truth. "When the benefits of education," he observed, "shall be extended to every order of society, then the reign of false religion will come to an end; then the fictions that now, under the garb of holy mysteries, are screened from detection, will be dismissed as unworthy associates with the genuine doctrines of the gospel; and the worship of God will be the result of conviction, a reasonable, devout, and becoming homage to the Eternal Mind." At the earnest request of the Society, Mr. Little consented that the discourse should be printed.

In the evening, the Rev. John Kentish, of Birmingham, conducted the devotional service, and the Rev. Dr. Toulmin delivered a

very impressive sermon from Heb. iii. 1, "Wherefore, holy brethren, partakers of the holy calling, consider the apostle and high priest of our profession, Jesus Christ."

The religious services were numerously attended, and the meeting was in a very high degree interesting and satisfactory. Thirteen names were added to the list of members.

J. H. B.

Oldbury Double Lecture.

Tuesday, September 12, 1814, was the anniversary of the Double Lecture at Oldbury in Shropshire. The devotional service, agreeably to the rules of the Lecture, was conducted by the Rev. James Hews Bransby, of Dudley, the senior preacher at the last anniversary. The Rev. John Steward, of Wolverhampton, preached from Philipp. iii. 20, "For our conversation is in heaven,"—and the Rev. Joseph Guy, of Birmingham, from Deut. xxx. 15, "See, I have set before thee this day life and good, and death and evil." Eighteen ministers were present. The Rev. Dr. Toulmin and the Rev. John Corrie are appointed to preach at the next Lecture.

Y.

MISCELLANEOUS.

Cambridge, August 27.—The deprivation of Dr. Browne of the mastership of *Christ's College, Cambridge*, by the recent judgment of the Vice-Chancellor and assessors, is appealed from by the doctor, and will therefore probably come before the Lord Chancellor, for ultimate decision. The grounds of accusation against Dr. B. were twofold, viz. for

mismanagement of the revenues of that society, and a disregard of that moral conduct which ought to characterize the presiding guardian of a collegiate body.

Judge Fletcher's Charge.

The following admirable document, on the state of Ireland, was transmitted from Dublin, for insertion in *The Morning Chronicle*. It was delivered as a charge to the jury, at Wexford, by Mr. Justice Fletcher, one of the judges of the Common Pleas. Ireland owes this excellent Judge to Earl Fitzwilliam, and the Duke of Bedford. He was appointed king's counsel in 1795, and raised to the bench in 1806. In parliament he was ever a steady Whig. In private life he has been the intimate of Mr. Ponsonby, of Mr. Grattan, Mr. Bowes Daly, &c. On the bench he is learned, upright, sagacious, and intelligent. Wholly intractable to ministerial influence, he possesses the genuine virtues of his famous ancestor, Fletcher, of Saltoun, and is of course dreaded by the corrupt.

In this charge, the state of Ireland, the causes of its disorders, and their proper remedies, are displayed, in a style of manly and energetic eloquence, which impresses conviction on the mind of the reader. It ought to be universally read.

CHARGE.

GENTLEMEN OF THE GRAND JURY.

It is with sincere pleasure I congratulate you upon the appearance of the state of your county—I say appearance—because I have no means whatever of knowing any thing upon the subject, except from the calendar now before me. In that calendar I find very few numbers indeed—two, or three, or four crimes, of general occurrence in the country: one homicide, which appears to have been committed certainly with circumstances of atrocity; but, as far as I can collect from the examinations, originating in private malice and individual revenge; and not connected with any of those disturbances of which we have heard so much, in different parts of the kingdom.

Gentlemen, it is matter of great congratulation, that after a period of thirty

years (at the commencement of which I first knew the county of Wexford), I have reason to say, it is precisely in the situation in which it was then, except as to an increase of wealth and population, and an improvement in agriculture, which has ameliorated its condition and multiplied its resources. The county of Wexford was then a moral curiosity. When other parts of the country were lawless and disturbed, this county had a peasantry, industrious in their habits, social in their disposition—satisfied with their state, and amenable to the laws—cultivating their farms with an assiduity which insured a competency. Their conduct was peaceful; their apparel whole; their morals improved; their lives spent in the frequent interchange of mutual good offices. It was a state of things which I reflect upon with pleasure. Each succeeding circuit shewed me wild heaths and uncultivated tracts, brought under the dominion of the plough, and producing corn for the sustenance of man. As it was then, so it continued for many years; until those unhappy disturbances, which burst out in this county with such a sudden and unexpected explosion. I knew what the state of things was then, and how that explosion was produced. Professionally I knew it, because I enjoyed peculiar advantages of knowledge, which other men did not enjoy. For several years I conducted the prosecutions for the crown at Wexford; and hence I derived an intimate knowledge of those transactions. Besides, I was connected with no party—I was indifferent about party. But here I stop—I willingly draw a veil over the events of those days, and their causes. God forbid! that I should tear asunder wounds, which, I hope, are completely and for ever closed.

I have now been absent from this county twelve years, (with the exception of one assizes, when I came here in the king's commission, but upon that occasion I did not sit, as I now do, in the Crown Court). I can say, however, with the greatest truth, that at no period from my earliest acquaintance with your county, down to the present time, do I remember to have seen it in more profound tranquillity—more perfect peace—more complete security than at present—a state of things indicating a due administration

of the laws by magistrates, neither over zealous and too active on the one hand, nor too negligent and supine on the other.

Such, I do hope, is the true and actual state of your county; for, Gentlemen, I have, I repeat it, no means of knowing the fact, except from the quantity of alleged crime, the number of persons charged, and the nature of those charges, as are set out in this calendar. But, why, Gentlemen, have I entered into this detail? I answer, for these weighty and cogent reasons, because much exaggeration and misrepresentation have gone abroad; and the extent and causes of disturbances have been much mis-stated. In what I now say, or shall say, I do not impute any thing to any individual of this county. I will not meddle with its internal politics; but this I know, that its situation has been variously represented. Several advertisements in newspapers now before me—[The Wexford Journals of last March and April]—describe this county as being in a most alarming state of disturbance. Other advertisements affirm, on the other hand, that the country has never enjoyed more profound tranquillity. These advertisements have been, I understand, republished in the prints of Dublin and London; and have naturally excited strong sensations. It is not for me to inquire into the motives of those opposite statements. I know them not. It is not my intention—it is not my duty, to impute any particular motives to any individuals: but it is within the sphere of my public duty to state, for your instruction, what I have observed as the origin and grounds of similar reports and misrepresentations in other counties, whither the discharge of my public duty has called me, and where I have had judicial knowledge of what had passed. It may be not unimportant to state what appeared to me to be the causes of those disturbances, which have occasioned those misrepresentations and exaggerations; together with the reasons which have impelled the legislature to swell the criminal code, session after session, with new statutes, for vindicating the peace of this country.

In my circuits through other parts of the kingdom, I have seen the lower orders of the people disturbed by many causes, not peculiar to any particular

counties; operating with more effect in some, but to a greater or less extent in all. I have seen them operating with extended effect in the north west circuit, in the counties of Mayo, Donegal, Derry, Roscommon, &c. &c. These effects have made a deep impression on my mind. My observations, certainly, have been those of an individual; but of an individual seeing the same facts coming before him, judicially, time after time—and I do now publicly state, that never, during the entire period of my judicial experience (comprising sixteen circuits) have I discovered or observed any serious purpose, or settled scheme, of assailing his majesty's government, or any conspiracy connected with internal rebels or foreign foes. But various deep-rooted and neglected causes, producing similar effects throughout this country, have conspired to create the evils which really and truly do exist.

First, the extraordinary rise of land, occasioned by the great and increasing demand for the necessaries of life, and by producing large profits to the possessors of farms, excited a proportionate avidity for acquiring or renting lands. Hence extravagant rents have been bid for lands, without any great consideration; and I have seen these two circumstances operating upon each other, like cause and effect—the cause producing the effect; and the effect, by re-action, producing the cause.

Next, we all know, that the country has been deluged by an enormous paper currency, which has generated a new crime, now prominent upon the list, in every calendar—the crime of making and uttering forged bank notes. In every province, we have seen private banks failing, and ruining multitudes, and thus have fresh mischiefs flowed from this paper circulation. In the next place, the country has seen a magistracy, over-active in some instances, and quite supine in others. This circumstance has materially affected the administration of the laws in Ireland. In this respect I have found that those societies, called *Orange Societies*, have produced most mischievous effects; and particularly in the North of Ireland. They poison the very fountains of justice; and even some magistrates, under their influence, have, in too many instances, violated their duty and their oaths. I do not hesitate to say, that

all associations of every description, in this country, whether of *Orangemen* or *Ribbonmen*—whether distinguished by the colour of *orange* or of *green*—*all* combinations of persons, bound to each other (by the obligation of *an oath*) in a league for a common purpose, endangering the peace of the country, I pronounce them to be *contrary to law*. And should it ever come before me to decide upon the question, I shall not hesitate to send up bills of indictment to a grand jury against the individuals, members of such an association, wherever I can find the charge properly sustained. Of this I am certain, that, so long as those associations are permitted to act in the lawless manner they do, there will be no tranquillity in this country; and particularly in the north of Ireland. There, those disturbers of the public peace, who assume the name of *Orange Yeomen*, frequent the fairs and markets, with arms in their hands, under the pretence of self defence, or of protecting the public peace, but with the lurking view of inviting the attacks from the *Ribbon Men*—confident that, armed as they are, they must overcome defenceless opponents, and put them down. Murders have been repeatedly perpetrated upon such occasions; and, though legal prosecutions have ensued, yet, such have been the baneful consequences of those factious associations, that, under their influence, petty juries have declined (upon some occasions) to do their duty. These facts have fallen under my own view. It was sufficient to say—such a man displayed such a colour, to produce an utter disbelief of his testimony; or, when another has stood with his hand at the bar, the display of his party badge has mitigated the murder into manslaughter.

Gentlemen—I do repeat, that these are my sentiments, not merely as an individual, but as a man discharging his judicial duty, I hope with firmness and integrity. With these *Orange Associations* I connect all commemorations and processions—producing embittering recollections, and inflicting wounds upon the feelings of others; and I do emphatically state it as my settled opinion, that, until those associations are effectually put down, and the arms taken from their hands, in vain will the north of Ireland expect tranquillity or peace.

Gentlemen—That moderate pittance, which the high rents leave to the poor peasantry, the large county assessments nearly take from them—roads are frequently planned and made, not for the general advantage of the country, but to suit the particular views of a neighbouring landholder, at the public expense. Such abuses shake the very foundation of the law—they ought to be checked. Superadded to these mischiefs, are the permanent and occasional absentee landlords, residing in another country, not known to their tenantry, but by their agents, who extract the uttermost penny of the value of the lands. If a lease happens to fall in, they set the farm by public auction to the highest bidder. No gratitude for past services—no preference of the fair offer—no predilection for the ancient tenantry, (be they ever so deserving) but, if the highest price be not acceded to, the depopulation of an entire tract of country ensues. What then is the wretched peasant to do? Chased from the spot where he had first drawn his breath; where he had first seen the light of heaven—incapable of procuring any other means of existence—vexed with those exactions I have enumerated—and harassed by the payment of tythes—can we be surprised that a peasant, of unenlightened mind, of uneducated habits, should rush upon the perpetration of crimes, followed by the punishment of the rope and the gibbet? Nothing (as the peasantry imagine) remains for them, thus harassed and thus destitute, but with strong hand to deter the stranger from intruding upon their farms; and to extort from the weakness and terrors of their landlords, (from whose gratitude or good feelings they have failed to win it) a kind of preference for their ancient tenantry.

Such, Gentlemen, have been the causes which I have seen thus operating in the north of Ireland, and in part of the south and west. I have observed, too, as the consequences of those *Orange combinations* and *confederacies*, men, ferocious in their habits—uneducated—not knowing what remedy to resort to—in their despair flying in the face of the law, entering into dangerous and criminal counter associations, and endeavouring to procure arms, in order to meet,

upon equal terms, their Orange as sailants.

To these several causes of disturbance, we may add certain moral causes. There has existed an ancient connection, solitary in its nature, between the Catholic pastor and his flock. This connection has been often, with very little reflection, inveighed against, by those who call themselves friends to the constitution in church and state. I have had judicial opportunities of knowing, that this connection between the Catholic pastor and his flock, has been, in some instances, weakened and nearly destroyed; the flock, goaded by their wants, and flying in the face of the pastor, with a lamentable abandonment of all religious feeling, and a dereliction of all regard to that pastoral superintendence, which is so essential to the tranquillity of the country. For, if men have no prospect here, but of a continued series of want, and labour, and privation; and if the hopes and fears of a future state are withdrawn from them, by an utter separation from their own pastor, what must be the state of society? The ties of religion and morality being thus loosened, a frightful state of things has ensued. Perjury has abounded. The sanctity of oaths has ceased to be binding, save where they administer to the passions of parties. The oaths of the Orange Associations, or of the Ribbonmen, have, indeed, continued to be obligatory. As for oaths administered in a court of justice, they have been set at naught.

Gentlemen, another deep-rooted cause of immorality has been the operation of the county presentment code of Ireland—abused, as it has been, for the purposes of fraud and speculation, will you not be astonished, when I assure you, that I have had information judicially, from an upright country gentleman and grand juror of unquestionable veracity in a western county, that in the general practice, not one in ten of the accounting affidavits was actually sworn at all? Magistrates have signed, and given away printed forms of such affidavits *in blank*, to be filled up at the pleasure of the party. This abuse produced a strong representation from me to the Grand Jury; and had

I known the fact in time, I would have made an example of those magistrates who were guilty of so scandalous a dereliction of duty. Another source of immorality may be traced in the registry of freeholds. Oaths of registration are taken, which, if not perjury, are something very near it. The tenantry are driven to the hustings, and there, collected like sheep in a pen, they must poll for the great undertaker, who has purchased them by his jobs; and this is frequently done, with little regard to conscience or duty, or real value of the alledged freehold.

Another source of immorality lay in the hasty mode of pronouncing decrees upon Civil Bills, which was common before Assistant Barristers were nominated for the several counties. All these concurring causes, however, created such a contempt for oaths, that I have often lamented it to be my painful lot to preside in a court of justice, and to be obliged to listen to such abominable profanation.

I now come to another source of vice and mischief, with which you are, perhaps, unacquainted—"Illicit Distillation." From this source, a dreadful torrent of evils and crimes has flowed upon our land. The excessive increase of rents had induced many persons to bid rents for their farms, which they knew they could not fairly or properly discharge; but they flattered themselves, that, in the course of years, the value of those farms would rise still higher, and that thus they might ultimately acquire beneficial interests. In the mean time, they have had recourse to illicit distillation, as the means of making good their rents. Hence the public revenue has been defrauded to the amount of millions—nay, it is a fact, that at one period, not far back, there was not a single licensed distillery in an entire province—namely, the north west circuit, where the consumption of spirituous liquors is, perhaps, called for by the coldness and humidity of the climate. The old powers of the law having proved unavailing, the legislature was compelled to enact new laws, which, though clashing with the very first principles of evidence under our happy constitution, were yet called for by the exigency of the times—laws,

which qualify a prosecutor to be as a witness in his *own* cause. If he feared not the consequences of perjury, he gained the suit, and put the money into his pocket. Hence, a kind of bounty was necessarily tendered to false swearing; and, we all know, the revenue folk are not very remarkable for a scrupulous feeling in such cases. These oaths were answered again by the oaths of the parties charged, who, in order to avoid the fine, denied the existence of any still upon their lands. Thus have I witnessed trials, where, in my judgment, the revenue officer, who came to impose the fine, was perjured—the witnesses who came to avert it, perjured—and the petty jury, who tried the cause, perjured, for they declined to do their duty, because they were, or might be, interested in the event; or because the easy procurement of those illicit spirits produced an increased consumption of grain for their benefit. The resident gentry of the county, generally, winked with both their eyes at this practice,—and why? because it brought home to the doors of the tenantry a market for their corn; and consequently increased the rents of their lands—besides they were themselves consumers of those liquors, and in every town and village there was an unlicensed house for retailing them. This consumption of spirits produced such pernicious effects that at length the executive powers deemed it high time to put an end to the system. The consequence was, that the people, rendered ferocious by the use of those liquors, and accustomed to lawless habits, resorted to force, resisted the laws, opposed the military, and hence have resulted riots, assaults and murders.

Can you wonder, that, in such an immoral state of things, all tranquillity and obedience to the law were banished from those counties? Absentees, too, have increased: disgusted with the state of things, they desert their post in the time of peril: but, yet, should a farm happen to fall out of lease, keeping strict eye that it be set up to the highest bidder. These things have produced disturbances every where; but, Gentlemen, whether they apply to your county, to any extent, or at all, is for your consideration.

I have thought it right from the false

colouring that has been given to those things, to remove all such illusions, and to state the plain facts.

Gentlemen—I have heretofore, with good success, called upon the Grand Jury of a great northern county (Donegal) where private distillation had reached to an intolerable excess, to shew some sense of their own interests by the suppression of that practice; and I am happy to say, that call was attended to, and produced useful public resolutions. I am glad to hear that this mischief is a stranger in your county, guard against its introduction, it is one of the greatest practical mischiefs—the revenue is plundered by it—the morals of the people depraved—and their conduct rendered riotous and savage: establish, in the room of whiskey, a wholesome malt liquor, and you will keep your peasantry, in peace, in health, and in vigour.

Having thus given you a sort of sketch of what I have seen upon other circuits, I shall advert to what I have observed upon the present circuit. The first county of this circuit, which was the object of his Majesty's Commission, was Kilkenny. The country had been previously alarmed with such rumours and stories from that quarter, that the order of this circuit was inverted, for the express purpose, as was alleged, of meeting the supposed exigencies of that county by an early assizes. I did not preside in the criminal court there; but I have been informed by my brother judge (Day) of what passed. Four capital convictions took place; of which the subject matter arose from two transactions only. One of those transactions, comprising two of those convictions, was of no recent date—it occurred early in 1813; and had been already tried at the Summer Assizes of Kilkenny in that year. At that assizes, the two criminals had been found guilty of an attempt at assassination—a most atrocious outrage indeed. Their execution was suspended by an argument upon the legality of their conviction—the conviction was proved illegal: and of course they were, for the second time, tried and convicted at the late assizes. But how such a case could warrant the extraordinary colouring which was given to the alleged disturbances of that county, or called for any parade

or bustle, I am wholly at a loss to discover. The other of those transactions was, also, of a flagitious nature—it was a heinous burglary, committed by the two other criminals, in the house of Mr. Sutton. They were convicted, and have suffered the punishment due to their crime. But was this a case for exciting public alarm, or spreading national disquietude, or for causing the ordinary course of the circuit to be inverted, and leading every person to apprehend machinations and conspiracies of the most deep and desperate kind? From Kilkenny the Commission proceeded to Clonmel. There I presided in the Crown Court—the Calendar presented a sad list of crimes—one hundred and twenty names appeared upon the face of the Crown Book. There were several government prosecutions—conducted by able gentlemen of the bar, and by the Crown solicitor; at the appointment, and by the direction of the government—who had been alarmed for the peace of the country. Yet, notwithstanding all this formidable array of crime, and this multitude of prisoners, I had the good fortune to discharge the gaol of that county in two days and a half. Two persons only were capitally convicted, at that assizes. One of them was neither the subject of a public prosecution, nor of a private one. It was a case upon Lord Ellenborough's Act, for assaulting with weapons (in that case with a pitch-fork) with an intention to kill, maim, or disfigure. The unfortunate man had been out upon bail; and, supposing that he had made his peace with his prosecutor, had surrendered himself, not apprehending any prosecution. The bail had forfeited their recognizance at the assizes preceding—and I mention this fact, lest it might be imagined that the conductors of the Crown prosecutions had slumbered on their post, or had been remiss in their duty. I do believe they knew nothing of the prosecutor's intention to appear. The prisoner was compelled to come in by the magistrate who had bailed him, and who had been at the preceding assizes, fined one hundred pounds for thus bailing a person, charged with a capital felony. The prisoner had the benefit of able counsel—his trial was not hurried on—a jury of his country, under the superintendence of a judge

(I hope, not devoid of humanity) found him guilty. But, let me ask, what had all this to do with public disturbances? A people ferocious in their habits and violent in their animosities—when intoxicated with whiskey—formed into factions amongst themselves, classed by barbarous appellations, may bruise each other with sticks, or even slay each other with mortal weapons; but I would ask any man, what connection could the conviction of that criminal (under Lord Ellenborough's Act) have with associations against law, order, and the government?

There was a second conviction at Clonmel, in a case of a rape and forcible abduction. The prosecutrix was the principal witness in support of that conviction; but the credit due to her testimony has been so materially affected by facts since disclosed, that I thought it my duty to name a distant day for the execution of the sentence, in order to afford time for the respectable gentlemen, who have interfered on behalf of the prisoner, to bring his case fairly and satisfactorily under the consideration of his Majesty's government.

But, although those two convictions involved gross violations of the laws, yet what was there of political disturbance, or of factious contrivance, in either case? I could not see any thing of the kind.

Next, the Commission proceeded to Waterford, which was represented to us as being in a most disturbed state. But in no one part of the county did it appear, that there was that frequency of crime, from which any systematic hostility to the constituted authorities could be inferred. There was one conviction for an abominable conspiracy to poison; but the actuating motive appeared to be, not of a public nature, but mere individual interest. It was the case of a miscreant from the county of Cork hired and sent for the particular purpose of getting rid of an aged man, whose life was the surviving life in an old lease, and which lease the vile contriver was materially interested in extinguishing. This was the real history of this crime.

Another conviction was for the murder of Mr. Smyth, in the month of October last. I must observe that this gentleman was a Roman Catholic. What the cause of this murder may

have been, is at present only matter of private surmise. But no person has even whispered, that it proceeded from political or party feelings of any kind. There was a third capital conviction at Waterford; it was that of two men, for burglary in a dwelling-house. This was the only transaction that was, in its nature, of a public description. It appeared in evidence, that a body of armed men planned and executed an attack upon the house, but the only discoverable motive was, that "the owner had been previously an inhabitant of the county of Cork, and had ventured to take the farm in question." Here, indeed, we see those public outrages proceeding to a degree mischievous in the extreme, and deeply to be lamented. Those unfortunate wretches will imagine that, because a stranger to the county has the audacity to interfere between them and their landlord, they are to violate the laws, assemble in arms, and make an example of the intruder, who shall settle in this country. These are terrible delusions, pregnant with violence bloodshed and anarchy.—The peasantry cannot too soon reject and abhor them, as ruinous and absurd.

Gentlemen, I do not allude to your county. I hope the system of setting lands by auction—of squeezing from the vitals of the tenantry more than the actual value of the produce of the land, does not exist in this county. I hope and believe no such system prevails here—because like causes produce like effects; and, in that case, the calendar now before me would have exhibited a very different picture. At present, its contents amount to one charge of murder, one of rape, and one against

a woman for the supposed murder of a bastard child. These are crimes of a high and serious nature, yet of ordinary occurrence in every county. But I can descry no trace of any system of general disaffection, or of political mischief. I therefore am utterly at a loss to account for those alarming assertions circulated throughout the empire by those advertisements in the *Wexford Journals* of March and April last, importing to be resolutions, declaring the county in a state of disturbance—whilst, on the contrary side, we have the advertisements of respectable magistrates, affirming that there was no colour for those alarming assertions, and that the county was in a state of profound tranquillity. This subject affords matter of serious reflection indeed.

Gentlemen, these facts peculiar to your county, have induced me to travel at length into this subject, in order to guard you against being affected by similar alarms, originating in other counties. I hope, that by your steady conduct in your own county, you will prevent the maligners of this country from asserting any where, that the Almighty has poured the full phials of his wrath upon this land, so favoured by nature with her richest gifts; or that he has cursed it, by implanting in it a race of men of so vicious and depraved a nature, as is not elsewhere to be found. Gentlemen, I say, it is incumbent upon you to vindicate the state of your county. You have ample materials for so doing; you know the roots of those evils which distract the country; they are to be found in those causes which I have now stated.

(To be concluded in our next.)

CORRESPONDENCE.

The length of the admirable *Charge* of Judge Fletcher, which will be completed in our next, excludes from the present Number several articles of *Intelligence* prepared for it: in the ensuing Number we shall resume our extracts from the Unitarian Fund Report, and in the same we shall insert the letters of Bishop Burgess and Mr. Belsham, which have appeared in the *Gentleman's Magazine*.

The following melancholy article reached us too late to come under the proper head of — *Obituary*.

On Tuesday the 27th, died, at his father's house, Hadleigh, Suffolk, in the 35th year of his age, HENRY REEVE, M. D., F. L. S., of Norwich, whose talents, integrity, and active benevolence, had procured him the respect and affection of all who knew him. His long and painful illness was aggravated, if not occasioned, by unremitting exertions for the good of others, in his profession, and in every other way.