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HISTORY AND BIOGRAPHY.

*Memoir of the late Rev. J. S. Buckminster, of Boston, in America.*

Dudley, Sept. 8, 1814.

SIR,

Through the kindness of a friend, I have been favoured with an opportunity of reading a volume of Sermons, by the late Rev. J. S. Buckminster, of Boston, in America. There is reason to believe that not more than four copies of the work—which was printed at Boston a few months ago—have at present found their way, and that with considerable difficulty, to this country. The sermons are evidently the productions of an original and a finely accomplished mind: as specimens at once of powerful reasoning and splendid, affecting eloquence, I think they have seldom, if ever, been surpassed. Prefixed to the volume is a memoir of the amiable author, written, as I am informed, by Mr. Thatcher, a minister at Boston; who, to use his own words, “even now when time has interposed to subdue all the more

lights to recal the hours he has passed with Mr. Buckminster, and to dwell on those traits which he loved, while his lamented friend was living, and which death cannot efface from his remembrance.”

—I have great pleasure in transcribing the substance of the Memoir for insertion in the Monthly Repository. It will be read, I am persuaded, by all to whom the interests of truth and virtue are dear, with many feelings of tenderness and regret. Young persons who are preparing themselves for the Christian ministry may possibly learn from it to estimate their time at its proper value in early life,—it may serve to warm their hearts with the same generous ardour for the extension of knowledge and happiness;—and in the character of this exemplary Christian they may see the great ends to which all their intellectual attainments should be finally applied. Those “whose thread of life has run even” with that of Mr. Buckminster, and who are placed in nearly the same circumstances, while they are astonished at the extent and the result of his la-

bours, may well shrink within themselves, conscious that, in comparison, their time has been lost or spent in vain, and they have accomplished nothing!

I am, Sir,

Very respectfully yours,

J. H. B.

JOSEPH STEPHENS BUCKMINSTER was born May 26th, 1784, at Portsmouth, New Hampshire. His ancestors, both by his father's and his mother's side, for many generations, were clergymen. His paternal grandfather was the author of several tracts of some celebrity in their day, in defence of a mitigated form of Calvinism. Dr. Stevens, of Kittery, his maternal grandfather, is yet remembered, as a very learned, judicious and pious divine; in short—to use the language of very high authority\*—“he was a man, of whom one may say every thing that is good.” His father, the late Dr. Buckminster, was for a long time a minister of Portsmouth, and was esteemed one of the most eminent clergymen of that state. His mother, all accounts unite in representing as a woman of a very elegant and cultivated mind; and though she died, while her son was yet in early youth, it was not till she had made many of those impressions on his mind and heart which most deeply and permanently affect the character.

Mr. Buckminster was a striking example of the early development of talents. There was no period after his earliest infancy, which did not impress on all who saw him, strangers as well as friends, a conviction of the cer-

tainty of his future eminence. An account of some of the peculiarities of his youth will be found in the following extract from a letter addressed by Mr. Buckminster's brother to the writer of the memoir.

“From the birth of my brother, our parents intended him for the ministry, and took the greatest delight in cultivating a mind, whose early promise gave them reason to hope he was to be a blessing to the world. I do not know how soon he was able to read; but at four years old he began to study the Latin Grammar, and had so great a desire to learn the Greek also, that my father, to please him, taught him to read a chapter in the Greek Testament, by pronouncing to him the words. As early as this he discovered that love for books and ardent thirst for knowledge, which he possessed through life. He was seldom willing, while a child, to leave his books for any amusement; and my father was so much afraid that close application would injure his health, that he used to reward him for playing with boys of his own age, and would often go with him, to persuade him, by example, to take part in their sports. I have no recollection that, when we were children, he ever did any thing that was wrong. He had always the same open, candid disposition that marked his manhood; nor can I recollect any time when I did not feel the same confidence that whatever he did was right; the same affection and respect, which made the last years I spent with him so happy. From the time he was five till he was seven years old, it was his practice to call the

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\* The late Chief Justice Parsons.

domestics together on Sabbath morning, and read to them one of my father's manuscript sermons, repeat the Lord's prayer, and sing a hymn; and he performed the service with such solemnity that he was always heard with attention. I have heard my dear father say, he never knew him tell an untruth, or prevaricate in the least. Indeed there was always something about him which gained the love of all who knew him; and never any thing which made them fear their expectations of his future excellence would be disappointed.

“We lost our excellent mother when he was six years old. But he had received an impression of her character which time could not efface; and I believe through life he was anxious to be, in every respect, what he knew she would have wished him to be. After he went to Exeter, he passed but little time at home. The year before he entered college, his eyes were so weak, that my father thought it necessary to take his books from him. It was a deprivation he could not bear to submit to; and he found means to secrete some old folios in the garret, which he would spend some time each day in reading. This is the only act of disobedience of which I ever knew him guilty. I perfectly remember the great delight he used to take in listening to the conversation of men of literature and science, and in works of taste and imagination. But the progress of his mind, and the developement of his powers, I was too young to observe or take an interest in.—Should this letter contain any such information, as you wish, I shall

not regret the painful exertion it has cost me to write it.”

At the age of twelve, he was ready for college, but, fearing his extreme youth, his father detained him some time at Exeter—where he had received his preparatory education under the care of Dr. Benjamin Abbot—and he was entered as a student at Cambridge in 1797, nearly a year in advance. It may seem strange to those who take their ideas of a university from the establishments of England and Germany that one so young should be fully prepared for admission into the oldest of the seminaries in America, where the preliminary knowledge demanded is greater, than at any other in that country. But it is the genius of all the institutions in America—arising, perhaps, in a considerable degree, from the thinness of the population, which creates a premature demand for every species of talents—to bring forward young men very early into life; and, though such proficiency as we find in Mr. Buckminster is, no doubt, rare, it is no uncommon thing to find them closing their professional studies at an age when Europeans are just going to their universities.

On the entrance of Mr. Buckminster at college, the same decided designation for peculiar excellence, which had so strongly impressed those who knew him in his early youth was at once seen and acknowledged. His career in this institution was equally honourable to his moral principles and to his mental powers. Amidst the temptations inseparable from the place, he gave an example of the possible connection of the most

splendid genius with the most regular and persevering industry, of a generous independence of character with a perfect respect for the government and the laws of college, and of a keen relish for innocent enjoyment with a fixed dread of every appearance of vice. It may be worth while to record that he never incurred any college censure, and was not even fined, till the last term of his senior year, and then only for some trifling negligence. It may be said of him as it has been remarked of a kindred genius, that "he did not need the smart of guilt to make him virtuous, nor the regret of folly to make him wise."\*

In the summer of 1800, he received the honours of the university. There are many who recollect the oration which he then delivered on "*the literary characters of different nations*," and the impression produced by the sight of his small and youthful figure, contrasted with the maturity and extent of his knowledge, the correctness as well as brilliancy of his imagination, and the propriety and grace of his elocution.

To the study of theology he was inclined from the period when he received his earliest religious impressions; and he devoted himself peculiarly to it for more than four years after leaving college. His time was spent partly in the family of his relative, Theodore Lynde, Esq. at Waltham and Boston, and partly at Exeter, as an assistant in the academy. The portion of this time which was given to the instruction of youth, he always

remembered with pleasure, as leading him to a review of his early classical studies, and giving him that accuracy in elementary principles, in which the preparatory schools of America have been considered as chiefly deficient.

The number of works in theology, metaphysics, morals and general literature which he read during the period of which we speak, would appear scarcely credible to one who did not know the rapidity with which he looked through a book, and the almost intuitive sagacity with which he seized and retained all that was valuable in its contents. That what he read was thoroughly digested, was apparent from the accuracy—so often observed and admired by his friends—with which he would discriminate the peculiar merits of different writers. From some fragments of a journal of his studies it appears, that where he thought a book of particular importance, he was accustomed to make a copious analysis of its contents. It was also his habit to make references, at the end of a volume, to the pages where any interesting passages were found. Particulars like these, are, it is true, unimportant in themselves; but they may perhaps gratify, in some degree, that natural and not useless curiosity which we feel with regard to all the circumstances of a distinguished man's preparation for his future eminence.

The process of study and of thought through which he passed in forming his theological opinions, cannot be too much praised. It is strange that a principle so natural, and so constantly observed in all other sciences—that of be-

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\* President Kirkland's Life of Mr. Ames.

ginning with what is simple and clear, and gradually proceeding to what is doubtful and dark—should have been so often reversed in the study of theology. It was not, however, overlooked by Mr. Buckminster. He avoided as much as possible, all discussion of the controverted doctrines of systematic divinity till he had made himself thoroughly acquainted with the evidences of religion, natural and revealed,—examined the nature and degree of the inspiration of the sacred writings, in order to determine what laws of interpretation are to be applied to them,—taken a general survey of the questions connected with the criticism of the Bible,—and sanctified all his investigations by the habitual study of the spirit and maxims of practical religion. Having by these inquiries, together with an accurate knowledge of the original languages, prepared himself for the interpretation of the more difficult and obscure parts of the scriptures, he commenced the study of them with the aid derived from a comparison of the opinions of the best commentators of different sects. The writers on what may be called dogmatic theology, he now permitted himself to consult, and he has often been heard to say with what eager curiosity and even trembling interest, he read Taylor and Edwards on original sin, and pushed his researches into those high speculations, where so much caution is necessary to prevent the mind from becoming enslaved to a system, and shut for ever against the light of truth.

Having, in this manner, gone over an uncommonly wide and extensive field of preparatory stu-

dies, in October, 1804, he yielded to a request to preach to the society in Brattle Street, Boston. It is impossible to describe the delight and wonder with which his first sermons were listened to by all classes of hearers. The most refined and the least cultivated equally hung upon his lips. The attention of the thoughtless was fixed. The gaiety of youth was composed to seriousness. The mature, the aged, the most vigorous and enlarged minds were at once charmed, instructed and improved. After preaching for a few weeks, he received an invitation to become the minister of this society, and was ordained, January 30, 1805. The fatigue and agitation of spirits which he experienced on this occasion, produced a severe fit of illness, which interrupted his labours till the following March, when he recommenced them with a most eloquent and interesting sermon, (inserted in the volume just published) “On the Advantages of Sickness,” from Psalm cxix. 71, “It is good for me, that I have been afflicted.”

The situation in which he was now placed introduced him to many new and most important duties. The effect of multiplied and incessant labours on his delicate frame could not fail to be soon visible. A disorder, which had made its appearance some years before, was sensibly increased during the year 1805. It was one of the most tremendous maladies which God permits to afflict the human frame; and to which it has often been found that minds of the most exquisite structure are peculiarly exposed. The manner in which this visitation was endured by Mr.

Buckminster can never be thought of, but with increasing admiration of the fortitude, and reverence of the piety, which sustained him. Those who saw his habitual gaiety of disposition, and observed the lively interest which he took in his friends and all the usual occupations of life, and especially, who witnessed all his cheerfulness and activity, returning almost immediately after the severest of these attacks—were disposed to think that he could not be sensible of the terrific nature of his disorder, or ever look forward with any distinct anticipation to its threatened consequences. It was seldom that even his nearest friends heard from him any allusion to his calamity; and, perhaps, there was only one of them to whom all the thoughts of his soul, on this subject were confided. How little they knew of him, who imagined he was insensible to any of its appalling consequences, will appear by the following extract from his private journal, which it is impossible to read without emotion.

“October 31, 1805. Another fit of epilepsy. I pray God that I may be prepared, not so much for death, as for the loss of health, and perhaps of mental faculties. The repetition of these fits must, at length, reduce me to idiocy. Can I resign myself to the loss of memory, and of that knowledge, I may have vainly prided myself upon? O God! enable me to bear this thought, and make it familiar to my mind, that by thy grace I may be willing to endure life, as long as thou pleasest to lengthen it. It is not enough to be willing to leave the world, when God pleases; we should be wil-

ling even to live useless in it, if He, in his holy providence, should send such a calamity upon us. I think I perceive my memory fails me. O God! save me from that hour!”

It is proper to remark that this suspicion of the failure of his memory was, it is believed, wholly without foundation. His fears for the safety of a faculty—which in him was always so eminently perfect, that his friends scarcely ever thought of appealing from it on any question of fact—were awakened probably, by that loss of facility of retention, which every philosophic mind trained to the habit of classifying its ideas is accustomed to experience with regard to those insulated facts which cannot be easily connected with its general knowledge.

(*To be continued.*)

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

(*Concluded from p. 530.*)

1778.

303. Samuel Shore, Norton.

After three years residence went to Geneva, where he spent two years, and afterwards studied at Lincoln's Inn, married Miss Foy, (sister to No. 255) and settled on his maternal estate at Norton Hall, Derbyshire. For several years he was President of Manchester College, York; which office is now held by his excellent father, the patron of all good designs, after whose example he continues to support the cause of civil and religious liberty, and, unashamed of his nonconformity, to maintain a place for Unitarian worship in his native village.

304. Samuel Yate Benyon, L.

Son of Samuel Benyon, Esq. of Ash, near Shrewsbury, and descendant of Dr. Thomas Benyon, of Shrewsbury, one of the most eminent ministers and tutors among the early nonconformists. He is mentioned with great honour in the life of Philip Henry, from whom the present Mrs. Benyon is descended. Mr. Benyon, after being a year or two at Cambridge, studied the law in Lincoln's Inn; and is now a considerable chancery lawyer, and attorney-general of the county palatine of Chester.

305. Hugh Munro.

The present Sir Hugh Munro, of Foulis Castle, Ross-shire.

306. Samuel Ogden Birch,\*C.

Became a merchant; died at Messina.

307. James Clerk,L. Edinburgh.

An eminent advocate; and sheriff of Edinburghshire.

308. John Barr,C. Glasgow?

309. John Melling,C. Newry?

310. Nathaniel Hunter,C. Londonderry?

311. Samuel Newman,L. London?

312. W. H. Bainbridge, Knaresborough.

Went into the army.

313. John Jacob, Mobarnane, Ireland.

Went to Glasgow.

314. Nathaniel Hibbert, D. Hyde.

Settled at Rivington, Lancashire, of which he is still the minister.

315. Paul Norris,\* Nonsuch, Wilts.

Went to the East Indies, and died at Madras.

316. John Greenwood,C. Dewsbury?

317. Henry Laurens, Charleston, S. Carolina.

Son to the eminent President of the Congress, in 1778, who in the following year was taken prisoner on his passage to France, and was confined as a rebel in the Tower.—On his liberation in 1782, he was joined by his son; who still resides on his paternal estate in South Carolina.

318. Thomas Wilson,\*C. Kendal.

319. John Crompton,\*C. Chorley.

320. William Shann, Tadcaster.

Went into the army.

321. J. G. Parr, Preston, ditto.

322. John Goodricke,\* York.

Son to Henry Goodricke, Esq. M. P. He lost his hearing by a fever when an infant, and was consequently dumb: but having in part conquered this disadvantage by the assistance of Mr. Braidwood, he made surprising proficiency, becoming a very tolerable classic, and an excellent mathematician. He devoted himself particularly to astronomy; and in 1784 obtained Sir Godfrey Copley's medal for his discovery of the periodical variations in the apparent magnitude of certain fixed stars. He fell a victim to his favourite study in 1785, in consequence of a cold from exposure to night-air in astronomical observations.

323. George Taggart, Dublin.

Went into the army.

324. Robert Ogle, Newry.

Went into the army.

325. William James,\*C Liverpool.

326. Frederick Campbell, Ardchattan, Argyleshire.

Went to the East Indies.

327. James Allen, D. Mobar-nane.

This gentleman came as tutor to No. 313, whose father's minister and domestic chaplain he was; having received his education at Glasgow. But he availed himself of the opportunity of attending Dr. Aikin's lectures. At the close of the session he returned to his charge.

328. S. G. Lunn, Ripon.

Went into the army.

329. David Barclay, C. London.

1779.

330. William Hawkes, D. Birmingham.

Son of the Rev. William Hawkes, of the New Meeting, Birmingham, the pupil of Drs. Latham and Benson, who will be long remembered for his judicious scriptural mode of preaching, and for the simplicity and pathos of his devotional services. Mr. W. Hawkes was of three years standing at Daventry when he came to Warrington, where after residing two years, he spent some time in the particular study of the New Testament with his friend Mr. Turner, of Wakefield, and then settled as assistant to Mr. Holland, of Bolton, afterwards at Dob-lane, near Manchester, and, on the establishment of a distinct Unitarian Chapel in Mosley Street, Manchester, he was unanimously chosen the minister; the duties of which situation he has continued to discharge with much acceptance for five and twenty years. The Liturgy compiled for the use of his congregation, three occasional Sermons of great merit, an Address to his congregation on the death of a beloved son and daugh-

ter, and a very excellent Catechism for Children and Youth, are all the productions with which he has favoured the public.

331. Mark Anthony Whyte, L. Chesterfield.

After three years went to Cambridge, and thence to Lincoln's Inn, where he was called to the bar, and practised a short time as a barrister; but on his marriage settled at ——— near Uttoxeter, where he continues to support, in a most amiable and respectable manner the character of a country gentleman and magistrate.

332. Charles Joseph Harford, L. Bristol.

After three years went to Cambridge; and thence to one of the Inns of Court; was called to the bar, but it is believed never practised much. Resides in Bristol, and at his country-seat at Stapleton, in the neighbourhood. A particularly intimate friend of Mr. Burke, with whom he seceded from the Whig Club in 1792.

333. John Ryan Manning,\* St. Kitts.

Went to the East Indies, where he died.

334. Samuel Gaskell, C. Warrington.

A respectable merchant, and zealous supporter of the Unitarian doctrine, in his native town.

335. Bohun Shore, Norton.

Brother to No. 303, Major in the 4th Dragoons.

336. John Eaton, Exeter?

337. Curtis Brett, Chester?

338. Edward Rolfe Finch,\* Norwich.

339. Nicholas Brown Forster,\* Bolton, Northumberland.

340. John Edgeworth, Wrexham?

341. Henry Boates, Liverpool?



342. John Daintry,\* Leek.  
343. Robert Nairne, Edinburgh.  
344. Richard Hudson, Dublin.  
345. John Goodwyn, Southwark.  
346. John Moore, Dublin.  
347. William Fenton, Rothwell-Haigh, near Leeds.  
A country gentleman, and extensive coal-owner.  
348. Peter Nouaille, London.  
349. John Perkins, London.  
350. William Bell Crafton, L. London.  
A solicitor at Gloucester.  
351. Jeremiah Aldred, Manchester.  
352. William White, Portsmouth.

1780.

353. Astley Meanley, D. Platt.  
Came to Warrington from Daventry; settled at Prescott; removed to Smarbur-Hall Chapel, in Swaledale, Yorkshire; and thence to Stannington, near Sheffield. Died March, 1814.

354. John Rigby,\* Manchester.  
Died at Warrington.

355. William Rigby, Manchester.

A merchant in Manchester; but chiefly resides at his country seat at Oldfield, near Altringham.

356. John Coates, D. Bristol.

Removed after one year to Hoxton: settled at the Old Meeting, Birmingham, as colleague with the Rev. Radcliffe Scholefield: removed to St. Thomas's in the Borough.

357. Henry Alberton,\* Walton, near Liverpool.

Went into the army.

358. Moreton Walhouse, Staffordshire.

359. John Walhouse, ditto.

Nephews of the late Sir Edward Littleton; Moreton's son is

the present Sir E. L. and member for Staffordshire.

360. Charles Pierce, D. Bristol.  
Went to Oxford, and became a clergyman?

361. Joseph Whatley, Bristol.

362. Philip Humphreys, L. Tewkesbury.

Brother to No. 253, and followed the same profession.

363. Robert Persse, Galway.

364. W. James Hall, Jamaica.

365. William Abney, Leicestershire.

366. John Kinder,\* C. London.

This excellent young man (of the house of Kinders, No. 1, Cheapside) died suddenly in his shop, a good many years ago.

367. Cornelius Wallace, New York.

368. Henry Whately, Birmingham.

369. John Wilkinson, Warrington.

370. William Nibbs, Tortola.

371. John Alexander, Glasgow.

1781.

372. Thomas Roberts, D. Needham-Market.

Became a clergyman; and is supposed to be the author of several publications under this name.

373. William Pownall, Chester.

374. Charles Frizell, Dublin.

375. John Span, Bristol.

376. H. A. Hole, D. Exeter.

Went to Cambridge, and became a clergyman. Is he the Rev. H. Hole, whose name sometimes appears as an author? and, if the writer is not mistaken, a dignitary in some of the Western dioceses.

377. — Hawker,\* Poundisford Lodge, Dorsetshire.

Removed to Daventry, where he died, May, 1784.

378. Richard Enfield, L. Warrington.

This very promising young man became clerk to Mr. Roscoe, at Liverpool, settled at Nottingham, where he was elected town-clerk, and to the great grief of all his friends, died of a fever, July, 1790.

379. S. Peach Cruger, Bristol.

380. Peter Crompton, M. Derby.

Now Peter Crompton, M. D. of Eton House, near Liverpool: the well-known zealous advocate of parliamentary reform.

381. Thomas Percival,\* D. Manchester.

The eldest son of Dr. Percival (No. 1.); originally designed for a physician, but, going to Cambridge, he chose rather the clerical profession. He took orders in the Church of England (on which occasion Dr. Paley wrote him the curious casuistical paper published in Dr. Percival's Life, and in Mr. Meadley's Life of Paley, 2d edition\*), and became chaplain to the British Factory at St. Petersburg, where he died.

Dr. Percival, though somewhat mortified at his son's entering the established church, when the determination was made, wrote him many excellent advices, suggestions, and hints; these together form the third part of "A Father's Instructions to his Children," and are well worthy of the serious and attentive perusal of every young divine.

382. William Kilner, Liverpool.

383. Walter Michael Moseley, Worcester.

A country gentleman at Glastonhampton, Worcestershire; author of an elaborate "Treatise on Archery."

384. — Reynolds,\* Londonderry.

Died during the session.

385. John Pownall, Chester.

1782.

386. Daniel Bayley, Hope.

Eldest son of Thomas Butterworth Bayley, Esq. an active and patriotic country gentleman and magistrate; many years Vice-President of the Warrington Academy. There is an elegant tribute to his memory in Dr. Percival's Works. His son resided many years at Petersburg as an eminent Russia merchant.

387. William Ford, Liverpool.

388. G. W. Orme, Peterborough.

389. John Wedgewood, Etruria.

Eldest son of the eminent Josiah Wedgewood, Esq.; many years a banker in the house of Noel, Templer, Middleton and Co. Pall Mall: now resides at Exeter.

390. T. R. Malthus, Cookham.

To any part of the merit of educating this eminent political economist the Warrington Academy can have little claim, since he came when it was at its last gasp; after a feverish existence it totally expired at the close of the session 1782-3.

391. John Eaton, Chester.

392. George Armstrong, Dublin.

393. John Henderson, Castle Dawson, near Londonderry.

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Thus, Mr. Editor, you have the entire list of the students in the Warrington Academy: concerning many of whom it is a matter of regret to acknowledge that "to be born and die," at least so far as the writer knows, "makes up the history." Perhaps some of your correspondents may be

\* Also in *Mon. Repos.* Vol. III. p. 67, 68. Ed.

able to add other particulars ; and that, on the whole, it has, in its day, done good service to the cause of learning, truth, and liberty.—One short paper more on the defects in its constitution and the causes of its decline will close the observations of your obedient servant,

V. F.

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## EXTRACTS FROM NEW PUBLICATIONS.

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*State and Prospects of France.*

[From "Paris in 1802 and 1814. By the Rev William Shepherd." 8vo. pp. 269—278. Conclusion.]

On my arrival in London I was informed by my friends, that many Englishmen who had visited Paris since the peace, had returned home extremely disappointed in the expectation of pleasure, which had induced them to cross the Channel. The experience of these individuals does not, however, at all accord with mine. During my stay in the French metropolis I spent my time most agreeably ; and I shall ever look back upon the excursion with sentiments of high satisfaction. As to many of my countrymen who are displeased with France, I cannot help thinking that the fault is in themselves. Unreasonable expectations are ever mortified. One man finds no carpets on the floors of the French inns, and he instantly exclaims that on the continent comfort is unknown. Another meets with a dish to which he is a stranger—he reconnoitres it as if he were in fear of poison—he just tastes and does not like it—and

then curses the French cookery by the hour. A third discovers, after some pains-taking, that the wine of the country will sooner disorder his bowels than his head, and he becomes absolutely outrageous. Multitudes are ignorant of the French language ; and, too proud to set about learning it, they make their way through the public spectacles of Paris by the aid of a *valet de place*, who has a smattering of English ; and when they return home they declare that the metropolis of France furnishes no good society. People of this character would do well to stay at home, and delegate the employment of travelling to men of moderate views. These will acknowledge that on the route to Paris, either by Calais or Dieppe, they find good apartments, clean beds, good wine, and if they are not absolutely bigotted to beef steaks—good cookery. In Paris a man may live as he pleases. He may dine at his pleasure for two louis or for twenty-five sous. Lodgings also may be had of various prices, according to the views and purse of the traveller ; but it may

be observed, that from time immemorial, lodgings have, in Paris, been for their quality estimated as rather dear. The public amusements of this metropolis have been so long and so loudly celebrated, that it is superfluous to remark, they afford, for every unemployed evening, a cheap and elegant amusement.

To the man of letters Paris is a most eligible residence. The stores of its public libraries, especially of the *Bibliothèque Royale* afford him an exhaustless fund of materials for study. The facility of access to these treasures of knowledge claims the thankful acknowledgments even of the transient visitor; much more so must it excite the grateful applause of those who, devoting themselves to some special literary object, are indulged with the free use of the most precious documents, and are aided in their researches by the liberality of some of the first scholars of the age.

Not less powerful is the charm which attracts the lover of the fine arts to the metropolis of France. Here is established the public school of the world for the study of painting and sculpture. Here the man of liberal education contemplates those forms which have been depicted to his fancy in early life—and the artist acquires those practical lessons which are only to be obtained by minute examination of the works of the most distinguished masters. If the attracting of multitudes of wealthy and ingenious strangers to the capital of a great kingdom be at all conducive to public prosperity or diffusive fame, the transportation of the reliques of art and of the choicest paintings in Europe to

Paris was not merely the work of vanity—it was a master-stroke of policy.

As I slowly paced the gallery of the Louvre, my attention was occasionally abstracted from the wonders with which I was surrounded, by speculations upon the probable duration of the period when an Englishman will be able to visit these repositories of taste in the character of a friend and an ally. The pursuit of these speculations leads to a wide field of thoughts. The solving of the problem will, in the first place, depend upon the settlement of a preliminary inquiry: Will the government of the Bourbons be stable? And from every thing that I could observe during my visit to France, I am persuaded that the stability of the Bourbon dynasty will depend entirely upon the conduct of the heads of that illustrious house, and that they have not altogether an easy game to play. The allegiance of the great body of the army is more than doubtful. The troops are generally disaffected to them. I understand also, that in consequence of their confirmation of the sales of confiscated property, the loyalty of the ancient noblesse toward them is much impaired; and with regard to the mass of the people the enthusiasm in favour of Louis XVIII. of which we read so much in the *Moniteur*, appears merely on paper. Still, however, the mass of the people are friendly to the Bourbons. They were so oppressed by Buonaparte; and the conscription, in particular, made such inroads upon their domestic comforts, that though their joy is by no means extravagant they are glad to see the throne filled by a monarch

of a mild disposition and a pacific character. It is to this quarter then that Louis must look for support. He must cherish his people—he must foster their arts, their commerce and their manufactures. I will further observe, that if he would wish to establish his throne upon a lasting foundation, he will do well to restrain notorious vices in his court, and to avoid, as his greatest bane, the scandal of pecuniary extravagance. The follies of Louis XV. are not forgotten, and the people of France shew every disposition to revolt against unreasonable taxation. If any question should unfortunately arise between his people and himself, Louis XVIII. cannot rely upon the support of the army. Precluded then from governing by force, he can only govern by influence. And that influence is not to be maintained by a priesthood, who have as yet no hold upon the public mind, but by prudence of personal conduct, and by wise and lenient measures of administration. Now, as far as personal character is concerned, it may be justly expected that the present monarch will regulate his reign by these principles: and when it is considered that the interest of the marshals is now strictly united to those of the present dynasty; that the Peers also and the *Corps Législatif* have irretrievably committed themselves in the same cause, we may conclude that the House of Bourbon enjoys a reasonable prospect of swaying the sceptre of France for some generations to come.

But the prospect of the continuance of peace is affected by another circumstance, namely, the disposition of the people of

France. And I am sorry to state that I did not perceive in them any due sense of the blessings of public tranquillity. The minds of the army both officers and privates are bent upon violence and rapine, and they care not upon whom these are exercised. Their notions of warfare are not modified by the chivalrous spirit of modern times. They have even little regard for the welfare of their country. Plunder and promotion are the main articles of their creed; and they are ready to draw the sword without inquiring against whom. Nor are the bulk of the people chastised into wisdom by the events which have lately occurred to humble them. They cannot be persuaded that any of the ordinary occurrences of war could have exposed the French arms to disaster and defeat.

Their language already begins to be lofty, and the nation at large seems to wish for an opportunity of redeeming the military credit, which, though they are too proud to acknowledge it, they are conscious they have lost. The animosity both of the army and the people is most inveterate against Austria, which power they loudly accuse of treachery and cupidity, political vices which they, very consistently, no doubt, avow their wish to punish and restrain. On England also they look with an evil eye. They cannot bear to think of our naval power, and they contemplate with all the jealousy of rivalry our commercial prosperity. The complaints of the prisoners of war whom we have lately dismissed in such numbers, are too readily listened to, and aggravate feelings in themselves sufficiently turbulent.

Upon the whole then, I cannot help fearing the halcyon days which in the imagination of so many worthy men lately followed each other in endless succession, will not be of so long duration, as has been expected.

Where much inflammable matter is collected the smallest spark may produce an extensive conflagration. The ensuing Congress will constitute the most important period in the history of modern times. Nothing but the most consummate prudence on the part of the negotiators, who will be there assembled, can long protract the revival of the horrors of war.

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*Letters of Bp. Burgess and Mr. Belsham.*

(From the Gentleman's Magazine, June and July, 1814.)

1. *Bp. Burgess's Address to Unitarians.*

June, 1814.

An old friend and correspondent of Mr. Urban requests his insertion of the following Address in his interesting and valuable Magazine.

*An Address to Persons calling themselves Unitarians, on Competency to judge of Disputed Scripture Doctrines, and of Religious Controversies. Occasioned by Mr Belsham's Review of the Controversy between Bp. Horsley and Dr. Priestley.*

You have been lately told,\* that the controverted questions

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\* "Calm Inquiry," p. 5. Dr. Priestley's "Claims," p. 6, 7. In the Newspapers of this month (May, 1814) appeared the following advertisement: "The Claims of Dr. Priestley in the Controversy with Bp. Horsley, restated and vindicated, in reply to the animadversions of the Reverend Hen-

respecting the Divinity of Christ are "plain matters of fact, the decision of which depends upon the evidence of testimony, of the validity of which every reader of sound understanding is competent to judge." Be assured that you are greatly deceived in these attempts to shut your eyes against the *mysterious* character of the *revealed* truths of Christianity. If I can prove to you, that the person who has taken so much pains to persuade you that "scholarship and criticism" are not necessary for the discussion of controverted doctrines, is himself not a competent judge, you may be the more inclined to give credit to the long established doctrines of the Christian Church.

That the subjects at issue are not plain matters of fact, may be easily proved by the inability of the Jews to answer our Saviour's question, "What think ye of Christ? whose Son is he?" And

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eage Horsley, Prebendary of St Asaph, annexed to the late re-publication of his Father's Tracts. Dedicated, by permission, to the Prince Regent. By Thomas Belsham, Author of a Calm Inquiry into the Scripture Doctrines concerning the Person of Christ." *Dedicated, by permission, to the PRINCE REGENT!!! Unitarianism under the Patronage of the PRINCE!!!* these must have been the painful exclamations of many readers, when they first saw the advertisement, and connected it with the recollection of the late repeal of the Act against Blasphemy. The friends of truth, therefore, of Christianity, and of the Church of England, cannot too soon be undeceived. Mr. Belsham's book is *not dedicated to the PRINCE REGENT*. The Dedication which is so artfully (I had almost said, fraudulently) introduced and *pointed* in the Advertisement, does not belong to Mr. Belsham's book, but to Mr. Horsley's.

from Mr. Belsham's incompetency to decide correctly on a common matter of fact, which I will submit to you, I shall be able to shew, that his judgment is not to be trusted, when he undertakes to inform you, what was, or what was not, the faith of the primitive church. I would by no means say of him, as he does of the established clergy, that "truth must necessarily be the object of his aversion and abhorrence" (see the note † in next page); but, considering the SCRIPTURES as the only standard of religious truth, and the PRIMITIVE CHURCH as the surest guide in the interpretation of them, I maintain that *the religious liberty* which he contends for, is more likely to lead him from the truth than to it, by promoting unsteadfastness in religion, and disinclining him from established truth, *because it is established.*—But to return to our Saviour's discourse with the Pharisees.

"When the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord?—If David then call him Lord, how is he his son? And no man was able to answer him a word."\* The question which our Saviour asked, is the great subject at issue between the believers in Christ's Divinity, and the Unitarians. And you perceive by the silence of the Pharisees, that the subject is not that plain matter of fact, which Mr. Belsham would persuade you to think it. You will see in some

measure, *why* it is not so, by another discourse of our Saviour's, in which he says, "No man knoweth who the Son is, but the Father; and who the Father is, but the son, and he to whom the Son will reveal him."† As the Father is revealed by the Son, so the Son is revealed by the Father; as we learn from another passage. When St. Peter said, "Thou art the Christ, the son of the living God:" our Saviour said, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It is clear from these passages that the knowledge of the Father and the Son is *equally* undiscoverable by mere human reason. And is not this an indisputable proof of CHRIST'S *Divinity* and *Equality with the Father*? I will endeavour, in another address, to explain the difficulties which embarrassed the unbelieving Pharisees, and will collect from the passages before quoted, and from others in our Saviour's discourses concerning himself, an answer to his question. The inquiry will shew you that a doctrine may be easy to believe, and yet may require some "scholarship and criticism" to vindicate it from objection, and may exceed all "scholarship and criticism" to explain or to understand. It will shew also that the question at issue is any thing but a plain matter of fact.

I will now submit to your consideration the fact to which I before alluded, as a criterion of Mr. Belsham's competency to direct your judgment in so momentous a concern as your faith in Christ.

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\* Matt. xxii. 41—46.

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† Luke x. 22.

He says, in his *Claims of Dr. Priestley*, that in the controversy between Bp. Horsley and Dr. Priestley, the Bishop *did not claim* the victory,—and that *he knew he could not* claim it. Whether he did or not, must be a matter of fact easily ascertainable from tracts, which betray no marks of indecision. If therefore Mr. Belsham mistates or reverses the fact, what confidence can he be entitled to in his opinions concerning doctrines which are not plain matters of fact?

I will give you his own words, and will then shew by passages from Bishop Horsley's Tracts, how entirely the present champion of Unitarianism has *failed in all his assertions*. In speaking of his own review of the controversy, he says, "Nor does he know that he should ever have published his thoughts on the subject, had it not been for the unblushing confidence of Bishop Horsley's partizans, in claiming for their chief that palm of victory, which *he did not*, and which *he well knew he could not claim* for himself.\*—In the points at issue between him and the learned prelate, the victory of the great advocate of the Divine Unity was decisive and complete. *This the bishop well knew.*"\*

If Bp. Horsley had conceded the victory, we might readily have admitted it to be decisive and complete. But no one can read a page in the Bishop's Tracts without seeing how *contrary to the truth* Mr. Belsham's assertion is. In the second part of his Remarks, (p. 376.) the Bishop says, "Upon these foundations, which a strong-

\* Dr. Priestley's Claims, p. 8, 9 and p. 29.

er arm than Dr. Priestley's shall not be able to tear up, stands the Church of orthodox Jewish Christians at Jerusalem: to which the assertors of the Catholic faith will not scruple to appeal, in proof of the antiquity of their doctrine." Ibid. p. 499, he says, "the disturbed foundations of the church of Ælia are again settled: I could wish to trust them to their own solidity, to withstand any future attacks. I could wish to take my final leave of this unpleasing task of hunting an uninformed, uncan- did adversary, through the mazes of his blunders, and the subterfuges of his sophistry." If Mr. Belsham can read these passages (he must have often read them), and yet can assert that Bishop Horsley *knew* himself to be defeated in argument by Dr. Priestley, he is not competent to judge of any fact of ecclesiastical history, or of the opinions of the ancient fathers, or the doctrines of the Established Church.†

Mr. Belsham is not content with the false assertion, that Bp. Horsley *knew* Dr. Priestley's victory to be decisive and complete; but adds, that the Bishop would have laughed at the "ignoramus," who should seriously think that the

† How incompetent he is to pass an impartial judgment on such subjects, (either from want of learning, or the force of prejudice, or from both) is evident from the following most un- candid and untrue character of the Established Church and Clergy. "Tied down in an enlightened and inquisitive era to a system of theology, *the wretched relic of a dark and barbarous age*, upon the profession and defence of which all his hopes are built, TRUTH must necessarily be the object of his aversion and abhorrence." (The Claims of Dr. Priestley, p. 100.)—Grotius had a very different opinion of our church.



advantage of the argument lay with him. "Though his lordship was, no doubt, gratified to see the effect produced by his pompous and imposing style upon the *unthinking crowd*; he would have been the first to laugh to scorn the *solemn ignoramus*, who should seriously profess to believe, that the advantage of the argument remained with him."\* I will confront the arrogance and injustice of this charge with two authorities, which, of themselves, are sufficient to shew that it is no mark of ignorance to approve and applaud the successful efforts of Bp. Horsley against the heresies of Dr. Priestley.

Mr. Belsham himself quotes Lord Thurlow as an admirer of Bishop Horsley's Tracts in this controversy: and it cannot be denied that he was a good judge of what is sound reasoning, and not one of the "unthinking crowd." He expressed strongly, the obligations which the church owed to her zealous and able advocate. To the approbation of Lord Thurlow, we may add the judgment of a writer, who was certainly no *ignoramus*, but deeply conversant in profound and accurate investigation. "I publicly request you," (says Mr. Whitaker, in the dedication of his *Origin of Arianism to the Bishop*,) "to accept a copy of the present work, in order to shew your lordship, and the world, my strong sense of the service which you have done to the cause of Christianity, by your late writings against a well-known heretick. Your writings will continue to be serviceable to the cause, as long as the memory of that Heretick

continues in the church: the bane and the antidote will go on in a useful union together."

Yet Mr. Belsham calls Bishop Horsley a "baffled and defeated antagonist," and pronounces "the victory of Dr. Priestley to be decisive and complete." Mr. Belsham may say this, but he cannot believe it. He may wish his friends, the Unitarians, to believe it; but he will never persuade any impartial or competent reader to agree with him.

The victories of Dr. Priestley on the subject of religion are like Buonaparte's in the neighbourhood of Leipsic, in the campaign of 1813, vaunted as confidently, and with just as much truth, by the doctor and his successor. His character, as a chemical experimentalist, his incessant activity in publication, his vauntings and thra-sonic challenges, and last words, had, no doubt, more influence on many persons than they ought to have had; considering his glaring insufficiency in ecclesiastical antiquities, and in the original languages of scripture, and of the primitive church. But this influence was, I believe, in the minds of almost all persons who were competent to judge of the subject, and with the public at large, effectually dissipated by the learning and acuteness, and powerful eloquence of Bishop Horsley.

The attention of the public is, however, now called to a *review of the controversy* between Bp. Horsley and Dr. Priestley, by the *Calm Inquiry*, and the *Claims of Dr Priestley*; in which we are most unexpectedly informed, that we were all mistaken in the supposed triumphs of Bishop Horsley;—and that victory was all on the

\* Dr. Priestley's Claims, pp. 29, 30.

side of Dr. Priestley. With what justice and truth this review of the controversy is conducted, is evident from the contents of this address; and will be seen more fully by what I shall communicate to you hereafter.

We know how much, during the last twenty years, has been effected in the political world by dauntless assertion, audacious falsehoods, and artificial influence of all kinds. We know indeed how much such means are calculated to circumvent and intimidate. But we may now reasonably hope, that, with the extinction of the French system, will cease the reign of abstract generalities, of revolutionary rights, of clamorous pretension, and artful intimidation; and that at least in this country, among a prosperous and grateful people, the cause of truth, of Protestantism, of temperate liberty, of constitutional rights, and established order, will every where prevail.

I cannot conclude this *first* address without informing the reader, that the objects, which I have in view, are to undeceive the Unitarians in their opinions respecting JESUS CHRIST;—to defend the memory of Bp. Horsley against the calumnies of Mr. Belsham;—and to maintain the positions established by Bp. Horsley in his controversy with Dr. Priestley.

T. ST. DAVID'S.

*Durham, May 28.*

2. *Mr. Belsham's Answer to Bp. Burgess.*

*Essex House, July 28.*

MR. URBAN,

It is by no means my desire to

convert your respectable Miscellany into a theatre for theological controversy; but, as you have thought fit to give publicity to a severe and unfounded accusation against me, I appeal to your justice to be heard in my own defence.

The learned and worthy Bishop of St. David's, p. 541, has published "An Address to Persons calling themselves Unitarians," with the generous design of "undeceiving them in their opinions respecting Jesus Christ." In order to which, his lordship warns them against my writings; the author of which he is pleased to represent as "ignorant, prejudiced, incompetent," &c. in the extreme. Of this, Mr. Urban, I do not complain—If his lordship believes me to be what he describes, he has a right to declare it; and, if able, to prove it. I need not remind his lordship, that, in the present inquisitive age, hard words are not accepted for solid arguments, and least of all by that class of Christians for whose spiritual edification his lordship interests himself with such warm and unsolicited benevolence. Of one imputation, however, I conceive I have just and very great reason to complain. After having stated that "Mr. Belsham calls Bishop Horsley a baffled and defeated antagonist, and pronounces the victory of Dr. Priestley to be decisive and complete," his lordship adds, "*Mr. Belsham may say this, but he cannot believe it.*"

Mr. Urban, this is language which I should have been ashamed to use of the learned prelate, however erroneous or paradoxical his opinions may appear to me to be; and however improbable it may

seem that a man of sense and learning should, in these times, entertain and avow such extraordinary tenets. What his lordship asserts, I am satisfied that he believes. Nor did it ever enter into my contemplation that any orthodoxy of sentiment, or elevation of ecclesiastical preferment, could release a gentleman from those forms of civility, which the custom of polished life has rendered indispensable in the intercourses of society, and which ought by no means to be banished from theological discussions.

I can, however, assure his lordship, that I do most firmly believe, and that, in the estimation of some readers who are very competent to judge, as well as in my own, I have demonstrably proved, in that little work upon which his lordship animadverts, that Bishop Horsley retired from the controversy with Dr. Priestley "baffled and defeated;" that, "the victory of his opponent was decisive and complete;" and that, "though his lordship might be gratified to see the effect produced by his pompous and imposing style upon the unthinking crowd, he would have been the first to laugh to scorn the *solemn ignoramus* who should seriously profess to believe that the advantage of the argument remained with him."

Far be it from me, Mr. Urban, to maintain, that my late learned and revered friend was successful in every point in this famous controversy. There were some skirmishes in which truth constrains me to acknowledge that victory perched upon the standard of the Bishop. In evil hour was the taunting question proposed by my too confident friend, "Pray, Sir,

in what Lexicon or Dictionary, ordinary or extraordinary, do you find *idiota* rendered idiot?" In reply to which, in a learned dissertation, the Bishop, to the eternal confusion of his unguarded opponent, produces no less than ten distinct significations of the word *idiota*, and cites five Lexicons in which that word is translated idiot. My respected friend likewise was rather too precipitate in attributing to his acute antagonist the sole honour of discovering the sublime mystery that "the Father produced the Son by the contemplation of his own perfections;" and though the learned prelate, with exemplary discretion, declines to offer any proof or explanation of this mysterious doctrine, or to say why this energetic contemplation of divine attributes should exhaust itself in the production of one Son only, in an elaborate and learned disquisition upon the subject, the Bishop has distinctly shewn that the credit of this grand discovery did not belong entirely to himself; but that it had been revealed originally by some of the ancient platonizing fathers, and was adopted by some learned divines at the era of the Reformation. It also appears that Dr. Priestley was guilty of an oversight in reckoning Irenæus in the number of those writers who had not specified the Ebionites as heretics.

All this, Mr. Urban, I most readily concede; but I still maintain that the most material point at issue between the learned champions was not a question of "scholarship and criticism, but concerning a plain matter of fact," in which Dr. Priestley obtained the most decided advantage; and that

of this his learned adversary was perfectly conscious.

The fact asserted by Dr. Priestley is, that the great body of Hebrew Christians, in the two first centuries, were believers in the simple humanity of Jesus; and to establish this assertion, he appeals, amongst others, to the testimony of Origen.

Bishop Horsley, upon the authority of Mosheim, denies the fact; stigmatizes Origen as a liar, and contends for the existence of an orthodox Hebrew church at Ælia, the new name which Adrian had given to Jerusalem, or rather to a colony in its vicinity; which Hebrew church consisted principally of returned emigrants from Pella, who abandoned the rites of Moses to secure the privileges of the colony.

Of this orthodox Hebrew church, now first heard of, Dr. Priestley questions the existence and calls upon the Bishop for his proof; who finding to his great disappointment that the authorities appealed to by Mosheim were nothing to the purpose, proceeds to construct a formal demonstration of his own. This demonstration begins with six *professedly* gratuitous propositions; which, however, to do the learned prelate justice, he frankly acknowledges, of themselves prove nothing. And it concludes with a seventh, upon which the principal stress is laid, but which, as the Bishop in his *last* disquisition very fairly owns, proves *barely* and *singly* the existence of a body of orthodox Hebrew Christians, existing somewhere in the world in the time of Jerome, 250 years after the reign of Adrian. And this cypher being added to the six preceding cyphers

constitutes what the Bishop is pleased to call the *entire* proofs of the existence of the orthodox Hebrew church at Ælia in the time of Adrian.

This statement, Mr. Urban, of Bishop Horsley's argument may appear somewhat ludicrous, but I pledge myself that it is correct. It would be easy to exhibit it in the bishop's own words, in a way which must convince the most incredulous. I have done this in a small volume, entitled, "The Claims of Dr. Priestley re-stated and vindicated," &c.; and I challenge your Right Reverend correspondent to disprove this presentation.

Speaking of that small publication, Mr. Urban, I cannot sufficiently deplore the painful sensations which have been excited in the breast of his lordship, and other "friends of truth, of Christianity, and of the Church of England," by a typographical error in one of the newspapers, which represented that little volume as "dedicated, by permission, to the Prince Regent." Not having any concern in those advertisements, I had heard nothing of this unfortunate mistake till I saw it in your pages. But, though his lordship, with his usual perspicacity, intimates a suspicion of fraud, I cannot think that either the compositor or the bookseller, with whomsoever the fault lay, could have any inducement to a fraudulent act. And as to the book itself which was so advertised, no child who is capable of reading the title-page, could mistake the meaning. Indeed, Mr. Urban, I have little inducement to dedicate any publication of mine to the Prince Regent. I

thank God, I have no favour to ask, either of the Prince or his ministers. To the Regent I owe nothing but that allegiance which is due from a free-born Briton to his lawful Prince; and in this duty I flatter myself that I am not inferior to the learned prelate himself. Nor do I owe any thing personally to the Regent's ministers, excepting gratitude in common with my brethren, for that wise and conciliatory measure, by which Unitarians have been placed under the protection of the law: A measure, the importance of which we have learned to appreciate, from that wild effervescence of an intolerant spirit which has lately manifested itself where it was least to have been expected. Happily, it is now perfectly harmless.

"Mr. B. himself," says his lordship, "quotes Lord Thurlow as an admirer of Bishop Horsley's tracts in this controversy." It is true. Lord Thurlow was, as every one must be, a great admirer of the talents and learning of Bishop Horsley, nor would he esteem him the less for that useful talent which the Bishop possessed in an eminent degree, of throwing dust into the eyes of the simple and the ignorant. That Lord Thurlow was convinced by the arguments of the learned prelate, Mr. B. never asserted. He has good reason to believe that the noble lord saw the fallacy of them as distinctly as the Bishop himself, and that he made no hesitation of expressing his sentiments accordingly.

But, adds his lordship of St. David's, "Mr. Whitaker was no ignoramus," and he, in a public dedication to Bishop Horsley, congratulated him upon his victory.

That Mr. Whitaker possessed a profusion of learning cannot be doubted by those who are acquainted with his works. Of the extreme exility of his judgment, there can be, amongst intelligent readers, but one opinion; and of his competency to discuss an historical question, his defence of Mary Queen of Scots is a notorious specimen. *We give his lordship this Mr. Whitaker.*

His lordship charges me with using harsh language concerning the clergy and their doctrines. The idea I mean to convey in that passage which has given offence to his lordship is, that persons, all whose expectations in life depend upon their profession of a particular system of opinions, cannot, in the nature of things, be unbiassed inquirers after truth. If, in the expression of this sentiment, undue asperity of language has been allowed, I would readily retract it. In the mean time, it may, perhaps, contribute to take off the edge of resentment, if it be recollected that his lordship himself and his partizans have not been in the habit of using the gentlest epithets and the most temperate language when speaking of Unitarianism and its advocates.

*Iliacos intra muros peccatur et extra.*

Yours, &c.

T. BELSHAM.

P. S. I will beg leave to offer the following plain interpretation of the two important texts which his lordship has cited; which may perhaps be acceptable to some of your readers, till his lordship finds time to propound his own more critical and elaborate solution of them.

1. David in spirit calls the Mes-

siah his lord ; because, being, like Abraham and Isaiah, transported in prophetic vision to the times of the Messiah, he speaks of his great descendant as if he were then existing, and with the deference which would be due to him if he were actually present.

2. "No one knoweth who the Father is but the Son, and *he to whom the Son shall reveal him :*" But what the Son reveals, is not the Father's *essence*, but the Father's *will*. This, therefore, is that which the Son knows con-

cerning the Father. And, by fair analogy, when it is said that no one knoweth the Son but the Father, the subject of the proposition is the *doctrine* and not the *essence* of the Son.

I presume that the learned prelate, upon re-consideration, will see it to be his duty to retract the charge of which I have complained in the beginning of this letter ; and which, I am willing to believe, was the effect of inadvertence rather than malignity.

T. B.

## MISCELLANEOUS COMMUNICATIONS.

*Essay on the Progress of Religious Liberty since the Accession of the House of Hanover.*

Aug. 31, 1814.

—CONSCIENCE, happier than in ancient years

*Owms no superior, but the God she fears.*

COWPER.

The first day of the present month, saw the completion of a hundred years since princes of the house of Hanover began to sway the sceptre of these realms. Nor can we look back upon this period without finding cause of particular gratitude to the providence of God. The gradually improved state of religious freedom during the last century, is a fact of which no man of observation can be ignorant, a blessing for which no sincere and reflecting nonconformist can be unthankful.

Under the successor of William and Mary, *the Toleration Act*, so declaratory, on the whole, of

the rights of conscience, was limited by means of the bill against *Occasional Conformity* ; and the brilliant sun-shine which had shed so much lustre on the noon-tide of the reign of Anne, was followed by dark and portentous clouds ; the evening of her life was threatening and stormy. On the very day of her death, Aug. 1, 1714, the *Schism Act* was to have taken effect. By this cruel and oppressive law, Dissenters were forbidden, under heavy penalties, to educate their children at the seminaries and in the principles which themselves approved. It was a wanton attack upon some of the tenderest feelings of men, of Christians and of Protestants. In its spirit and intent, it was one of the worst kinds of persecution ; and had the measure been put in execution, nonconformists would have laboured under grievances

which none but parents can sufficiently conceive.

At this critical moment, when the liberties of Protestant Dissenters seemed to hang by a single thread, when our ancestors were threatened, not indeed with the scourge and the stake, but with fines and dungeons, and when the power of directing their children into the path of truth and duty was attempted to be wrested from their hands, at this memorable season, George the First ascended the British throne.\* They hailed his arrival as the pledge of the vindication of their rights and freedom: nor were they disappointed. Although not a native of this country, he was better acquainted, nevertheless, than his predecessor with the nature of our civil constitution and with the spirit of the reformed religion. His Dissenting subjects were assured of his protection: and, as soon as circumstances permitted the legislature, instead of attempting to animate, as it were, this monstrous abortion, the offspring of a bigotted court and a profligate and infidel ministry, repealed the Schism law, and provided for the relief of Protestant Dissidents from the religion of the state. Statutes to this end were passed in the fifth and eighth years of the sovereign whom I have mentioned.

A short time after the commencement of his reign, the safety of the kingdom was endangered by a rebellion. At that alarming crisis, no class of his majesty's subjects were more zealous in defending his crown against the Pretender to it than the dissenters:

\* Neal's Hist. of the Puritans (Dr. Toulmin's ed.), Vol. V. 96, 97.

their influence, their time, their wealth, their lives, were devoted to his service. Regardless of the virtual prohibitions of the Test Laws, they recruited his armies; and some of them even had commands there. Their share was large in the honour of having preserved the house of Hanover from the machinations of the exiled family of the Stuarts. And the royal breast was not cold to gratitude. When endeavours were made in parliament, by the enemies of the nonconformists, to restrict toleration,† the firmness and moderation of the government, aided by its sense of justice and obligation, prevented them from being successful.

A sacred respect to religious liberty was maintained, in like manner, throughout the next reign. When, about the year 1730, some bigots were taking steps towards the prosecution of Dr. Døddridge, in the ecclesiastical court, for keeping a seminary in which he educated dissenting ministers, information of the design was no sooner communicated to George the Second than he ordered the proceedings to be stopped;‡ declaring that he would not allow of any prosecution for conscience sake—a declaration which he is said to have bequeathed as a legacy to his successor, by whom it has been most honourably welcomed and fulfilled.

† Or rather, when attempts to remove some existing restrictions of it, were violently opposed. Lord Lansdowne's Works. Vol. III. 188, &c. Append. to Toulmin's Ed. of Neal, &c. Vol. V. Nos. 13, 15.

‡ See Memoir of the Life of Gilbert Wakefield (2d ed.), Vol. I. 220, and the references there subjoined.

There are not a few events in the history of the two first Georges which prove that religious freedom was favoured by those monarchs. I am even inclined to believe that they were desirous of doing more in behalf of this holy cause than the spirit of the times and the state of knowledge among the people would permit. Gratitude is a motive of resistless force with generous minds: and Protestant Dissenters had obtained the gratitude of the Hanover family in the rebellion of 1745 no less than in that of 1715.

A judicial and legislative decision pronounced in the present reign (1767), was eminently auspicious to the ease of nonconformists, to their freedom from harassing demands and prosecutions. It had been, for some time, the practice of the city of London to put opulent dissenters in nomination for sheriffs, with the view of compelling them either to serve the office or to pay the fine. If they served the office, it was, of course, requisite that they should qualify according to the Corporation Act: if they refused to take it upon them, they were liable, or, more strictly, were considered as being liable, to the payment of a heavy sum, by way of compensation. At length, a public-spirited nonconformist, who had been nominated as sheriff, and who was convinced of the illegality of enforcing the nomination, made his appeal to the laws: and, after the cause had been removed from one court to another, the highest of all our tribunals, the house of Peers, gave judgment unequivocally in his favour. From that moment Dissenters have ceased to be thus molested: for the

principle was then recognized that *nonconformity is not a crime.*\* If a professed Dissenter now bear a corporate office, it must be by his personal choice. His dissent is not interpreted by the laws, nor will they allow it to be used, to his disadvantage. This was a grand improvement in his situation. Previously to the accession of the Brunswick family, it could not have been effected. We owe it, under Providence, to the milder spirit, the increased knowledge, the superior justice and independence in judicial proceedings, which have marked the country since it has been governed by princes of that race.

In the nineteenth year of George the Third, Protestant Dissenting ministers and school-masters were relieved, by parliament, from an obligation to sign the articles of the church of England;† in the room of which subscription, a declaration of their belief in the authority of the holy scriptures is now required.

By an act which passed so lately as the year 1812, their accommodation in respect of the time and the manner of making this declaration, is greatly consulted: some vexatious and inconvenient clauses in the original Toleration Act are repealed; and the benefits of it are extended to ministers unconnected with congregations.

It must be remembered, too, that these amendments in the Toleration, so far as Protestant Dissenters are concerned, had been not long preceded by the defeat

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\* Furneaux's *Letters to Blackstones*. See, particularly, the *Appendix*.

† Subscription to the article on church authority was dispensed with.



of an attempt to confine it: so that the boon is the more acceptable, the more characteristic of the spirit of the reign and of the times, inasmuch as it followed so soon upon the apprehensions which not a few persons had entertained.

The repeal, during the last year, of the disabling and penal statutes against Anti-trinitarians, cannot be forgotten. And this measure, far from being precipitately urged or taken, was the result of mature deliberation on the part both of the government and the legislature.

There has also been a somewhat recent determination, in one of the spiritual courts, to which it is proper that I allude, as not a little friendly to dissenters. It is now judicially ascertained that clergymen cannot refuse to bury, or to permit to be buried, children who have been baptized by nonconformist ministers—without exposing themselves, for such refusal, to the animadversion of the law.\*

Nor have the benefits of Toleration been extended in the reign of George the Third only to Protestant Dissenters from the Church of England: his Roman Catholic subjects having partaken in the advantages of his paternal government. In the year 1791 an act was passed by which they are exempted from very severe restraints, disabilities and penalties, protected in their worship and made capable of engaging in certain professions to which they were not previously admissible.†

Thus from the accession of the family on the throne down to the

present hour religious liberty has enlarged her boundaries and confirmed her empire.

In this happy state of things the supreme providence of God is to be acknowledged. Were the moral world governed by either chance or fate, we should be unable to discern in it any steady progress towards improvement. So far, human affairs would be at a stand; if, indeed, they did not wholly degenerate. Even if any degree of amendment were perceptible, still, on the supposition which I have put, it would be only a partial and temporary amendment.

The progress of knowledge and religion, the excellence of our civil constitution, framed on principles which ample experience has shewn to be productive of a very superior portion of practical liberty, and the temper of our monarchs of the reigning stock, have evidently been instrumental to the victories of religious freedom.

Hence, therefore, our attachment to our country may be rationally heightened. That country has numerous demands upon our affection; none more truly irresistible than what flow from the measure of spiritual liberty possessed by its inhabitants. Here no Inquisition seals every man's lips and closes every man's understanding in regard to topics without the discussion of which life almost ceases to be life: here the dissident from the religion of the magistrate, is not constrained to flee to mountains and caverns, in order that he may worship his Creator, if possible, without fear and molestation.

Yet religious liberty, be it never forgotten, has no solid value apart

\* Mon. Rep. Vol. V. 198, &c.

† Blackstone's Commentaries (Ed. XV.), Vol. IV. 58, &c.

from religious virtue. If *this* be not the growth of it, our forefathers have struggled and bled in vain: and freedom of conscience is then an idle tale, an unmeaning sound.

N.

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Loyal Piety.

## LETTER II.

Sept. 13, 1814.

SIR,

The other discourse, of which I promised you some account, is a comparatively juvenile performance of a man whose patriotism rapidly improved into philanthropy, and who became justly venerated in his advancing years for high intellectual and moral attainments. The discourse has the following title:

“Britain’s Happiness, and the proper Improvement of it, represented in a Sermon, preached at Newington Green, Middlesex, on Nov. 29, 1759; being the day appointed for a General Thanksgiving. By Richard Price.”

The text is from Ps. cxlvii. 20, which the preacher considers as peculiarly applicable to Great Britain at the date of his sermon. Contrasting neighbouring countries, “where the noise and tumult of war fill every ear,” where “numberless innocent persons are driven from their houses and families, and all that is dear to them,” with his own, where they “hear indeed of the dreadful calamities and desolations of war, but only hear of them,” he adds, “was it not for the accounts we read and the reports conveyed to us, we should scarcely know we are engaged in war. How great a privilege is this?”—How liable

to be perverted to the indulgence of a contentious and even sanguinary spirit? had been a caution worthy of the preacher; but no jealousy of his hearers upon this point appears, for he thus proceeds:

“Another part of our peculiar happiness, as a nation, is the plenty and opulence we enjoy. God has given us the appointed weeks of harvest. He has satisfied our poor with bread, and crowned our seasons with his goodness. We want nothing that can contribute to make us easy and happy. All the conveniences and even the elegancies of life are poured upon us in the greatest profusion. Such plenty have we, that we help to feed and clothe other nations. Such is our opulence, that there is not a kingdom upon earth which can in this respect be compared with us. Notwithstanding all the drains of war, we feel no very sensible scarcity of any kind. Our wealth increases continually; and it may be questioned whether any nation ever raised, with so much ease, such large expences as have been laid out by this nation in the present war. Our commerce is extended from one end of the earth to the other. Our naval force is unrivalled. Our enemies dare not shew themselves before our fleets; and we are acknowledged by all the world as the sovereigns of the sea.” Pp. 5, 6.

A great part of this passage conveys Jewish rather than Christian ideas of prosperity, especially the exultation on the *imperium pelagi*. It is extraordinary that pious Christians should employ language on this subject which might be expected from one of *the children of this world*, a Lord High Admiral or a Premier. Yet in the case of Tyrus, the most analogous to that of Britain which the Bible contains, *the merchant of the people for many isles* who was made glorious in the midst of the seas, is not congratulated, by the prophet, on his proud pre-eminence, but warned of approaching destruc-

tion, because his *heart was lifted up*.

The advantages of our free constitution of government, and especially the personal security thence enjoyed, are well described, as might be expected from such a pen. Yet when the preacher boasted that "the meanest of our fellow-subjects cannot have the least injury done him without being able to find redress," he must have forgotten the proverbially expensive character of our legal forms. "The law is open to all," said a late acute politician, "so is the London Tavern," yet what poor man can venture there to satisfy his hunger?

"But our *religious liberty* is the crown of all our national advantages. There are other nations who enjoy *civil liberty* as well as we, though, perhaps, not so completely."

I am not aware to what *other nations* the preacher referred. If to Holland he was scarcely accurate. In 1759 toleration was enjoyed in that country, where it had been practised for a century before it was known in Britain, except as an object of abhorrence. It was indeed more liberally enjoyed in Holland by Roman Catholics than in England, not to mention their depression in Ireland to secure a Protestant ascendancy.

It does not appear from the biographies of Dr. Price whether so early as 1759 he had impugned the *Trinity*, and thus exposed himself to those now repealed pains and penalties, which Bishop Burgess alone proposes to re-enact. The preacher had, however, either gone before a magistrate to gain the protection of the Toleration

Act, by subscribing, under his authority, 35½ of the 39 Articles, including the Athanasian Creed, or he now appeared in the pulpit merely by *connivance*, and was liable, at the will of an informer, to be brought before the magistrate, on a criminal process. Yet on this day of national exultation we have the following *Utopian* description of *religious liberty* as then professed and secured in Britain.

"The principles of liberty have been thoroughly explained and are now generally understood and embraced among us. We well know that Christ is the only law-giver of Christians, that there can be no such thing as human authority in religious matters, and that the office of the magistrate is not to interpose in any religious differences, but to keep the peace, to secure the civil rights of men, and to protect and encourage all good subjects of all sects and persuasions. In this nation every one may judge for himself, and act agreeably to his judgment, without molestation or fear. A free and public discussion is allowed of all points, even such as in other nations it would be imprisonment or death to discover any doubts about. All sects enjoy the benefit of toleration, and may worship God in whatever way they think most acceptable to him; and nothing exposes any person to civil penalties or censures, but overt acts inconsistent with the peace and security of society." Pp. 8, 9.

Returning to the proper subject of the day, the war and its successes, the preacher thus addresses his congregation: "During the course of this year, this happy and memorable year, you all know what occasions of joy we have met with and what additions have been made to our glory." He adds, (p. 22) "we have hitherto been wonderfully prospered, and we have shewn our enemies what they may expect if they go on to contend with us. This year will

always shine among the brightest in our annals. Never, never, was Britain so glorious." These glories are thus enumerated. You will judge how much they partake of *the glory that excelleth*.

"Our counsels have been wise, our measures vigorous and our enterprizes successful. Our navy and our army have gained the highest honour by their unanimity and bravery. Our enemies have been taught to fear and to feel our superiority. They have fled before us every where. They have been conquered by sea and by land, and in all the quarters of the world. Their towns, their ships and their fortresses have been delivered up into our hands; and we now appear among the nations great, rich, prosperous and formidable, whilst they appear mean and wretched, and are impoverished, distracted and confounded. With the utmost propriety, therefore, may we on this joyful day adopt the words of my text, and say, *Surely God hath not dealt so with any nation.*" Pp. 12, 13.

The preacher adds,

"We seem to be as the Jews were, God's peculiar and favourite people." P. 16.

Pope remarks, that he never knew a man who could not bear, with composure, another man's troubles. Such has been too much the case with our *war-ministers*, if I may adopt the term. The rival nation is described, without regret, as "mean, wretched, impoverished, distracted and confounded," if the *favourite people* thus become "great, rich, prosperous, and formidable." The preacher afterwards employs the common-places of Antigallican and Protestant associators to an extent which, till I saw the sermon before me, I should have thought impossible at any period in the life of Dr. Price, especially after he had thought so closely as to have published, as advertised at the end of this sermon, his "Review of the principal Ques-

tions and Difficulties in Morals." The following passage will shew that I have not misrepresented the preacher.

"We are engaged in a most important and decisive war. Upon the issue of it depends, in a great measure, all that is valuable to us, and the state of Europe, perhaps, for many ages to come. Let us, joyfully, give every aid possible towards making it successful, and towards humbling that cruel and faithless nation, which has so long been the plague of Europe, and in whose weakness our only security lies: remembering that we have *every thing* to fight for, they *nothing* except their bread God and their chains; and that the consequence of our being conquered by them would be our sinking into the lowest infamy, our becoming, what they are, ignoble and miserable slaves, and the prevalency once more among us of that religion which would crush all our liberties and privileges, which would teach us to cut one another's throats in order to do God service, and which is the shame and the scourge of mankind. — Oh! frightful prospect! Can any *British* heart bear to view it with patience?" Pp. 21, 22.

Though the preacher would utter, on this *thanksgiving day*, no lamentations on ruined or fallen enemies, yet he could not help regretting that the "late successes and victories" had cost, to Britain, "some of the best blood that was ever shed." A tribute of affectionate gratitude to the memory of those brave men who had thus fallen, introduces the following martial excitements:

"But, my brethren and countrymen, amidst the concern we must feel on this account, let us remember how gloriously they have fallen, and that they are more the objects of envy than lamentation. Their example, we may expect, will kindle courage in others, and their spirit be transfused into thousands who will emulate their virtues and aspire to their glory. There ought not indeed to be one person in this nation, whose heart does not glow with this emulation, and who does not earnestly wish, that he could die the same death, and that his

latter end might be like theirs. How much better is it to expire thus in a blaze of glory earned by virtue, and to go down to the grave followed by the acclamations and the tears of a nation, than to drag a worthless life beneath universal contempt and infamy?" P. 13.

Who would suspect that the preacher had so often "mused with the men of Galilee on mortality and immortality," or had ever looked into the world to observe the *moral* organization of armies. He reminds me of *Vicars*, who, in his *Jehovah Jireh* (p. 21) describes the Scots entering England in 1640, as "a strong army of saints rather than of soldiers." Shakespeare appears to have entertained ideas on this subject more serious and just than many divines. He makes a common soldier, in his *Henry Vth*, thus address the king, who traversed the camp in disguise. "I am *afear'd* there are few die well, that die in battle; for how can they charitably dispose of any thing when blood is their argument?"

If "the life of a modern soldier is ill-represented by heroic fiction," so has been his *character* even by the teachers of Christian truth. Yet when stripped of the graceful drapery which poets and orators, the stage and, I am sorry to add, the pulpit, have thrown over him, what is a soldier, through all the gradations of a standing army, from a *Wellington* to a drummer boy? Averse to the occupations of peace, he devotes himself to the profession of war, for pay and pillage, or more honourable rewards. He is not to judge but to execute, and at the command of his government goes forth either to protect and save or to plunder and destroy, the inhabitants of any particular country, as a small ca-

binet of courtiers, possibly by a casting vote, may determine. If a man of rank and science, he gives his nights and days to improve the methods of human annoyance and destruction, and may, perhaps, become the *Congreve* of a more tragic drama. If a common artizan, he employs himself (excuse plainness of speech) to cleave the skull, blow out the brains or pierce the heart of any opposing soldier whom his government has found or made an enemy. Such is now a British soldier, and such, I apprehend, he was in the reign of George II., the glorious days of Wolfe and Amherst. Yet should this human machine, the puppet of a war-minister, perish in his attempt to destroy, he has the *requiem* of a patriot, and a Christian is invited to say, *Let my last end be like his.*

The preacher, however, before the close of his sermon recollects himself, and recommends a "regard to the common welfare of mankind and those equitable, reasonable, and pious dispositions, which are the best proofs of true magnanimity, and the best means of securing the continuance of the divine protection." P. 22.

There is, at p. 18, a proposal, very modestly expressed, lest it "should offend any worthy men," to review the "religious establishment—in order to secure its safety and adapt it to a more improved and enlightened age." On this subject the *free and candid disquisitions* are quoted in a note. Yet even here the preacher's *nationality* is discovered, for after such improvements in the ecclesiastical system, and a regard to the spirit and precepts of religion, he thinks "nothing will be want-

ing to raise Britons to the highest pitch of grandeur and prosperity, and to make them the pride and wonder of the earth." The same nationality betrays itself in the conclusion of the following passage, worthy of being quoted for its benevolent anticipations, though the *man of sin* appears just now to be reviving into importance, instead of expecting his destruction.

"The scriptures, I think, give us abundant reason to expect a time when Popish darkness and oppression shall be succeeded by universal peace and liberty, and *nation no more lift up a sword against nation*; when the everlasting gospel in its native purity shall prevail through the whole earth, and the *kingdoms of this world become the kingdoms of the Lord and of his Christ*.

"The invention of printing followed by the reformation and the revival of literature; the free communication which has been opened between the different parts of the world, and the late amazing improvements in knowledge of every kind, have remarkably prepared the way for this joyful period. The world is now advanced far beyond its infancy. There are many indications of an approaching general amendment in human affairs. The season fixed by prophecy for the destruction of the *man of sin* cannot be far distant, and the glorious light of the *latter days* seems to be now dawning upon mankind from this happy island." Pp. 22, 23.

I cannot recollect the principal subjects of this and my former letter without reflecting what a martial spirit must have possessed Christian professors, in general, when such men as Pearsal, Towgood and Price, could appear to forget the guilt and misery of war in the contemplation of its glory and success. With great pleasure I listened to Dr. Price twenty years after the date of this sermon, when, on a public occasion, he was more worthily employed, in

contrasting the disorders incident to the best-formed societies on earth with the promised condition of virtue and happiness, in *the new heavens and the new earth, wherein dwelleth righteousness*.

Most of the passages here quoted will be unexpected by your readers, from such a source. To insure correctness I have sent the sermon that they may be copied verbatim.

N. L. T.

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### The Algerines.

[From the *Morn. Chron.* Oct. 11.]

There are in Algiers above sixteen hundred slaves, and every year more than one hundred die of anger and sorrow, or from fatigue and repeated blows. Shut up every night in the Bagno, the naked earth is their bed in places open to the wind and rain. They are called up again at the dawn of day, and hurried with heavy blows to their daily hard labours, which last till evening. Some amongst them are employed in the arsenal, and for the smallest transgression they are unmercifully beaten, even to the infliction of five hundred strokes of the bastinado. Others are condemned like beasts to drag or carry huge stones from the mountains, and often fall and are buried under those ample ruins. I have seen some of them return to the town mutilated and reeking with blood; I have seen them fall on the road and be obliged, like the vilest brute, to rise under the infliction of heavy and repeated blows, whilst others would suffer the treatment and remain prostrate and insensible, waiting and wishing for death. The nourishment of these wretches consists of

two loaves of bread in the morning and one in the evening—a bread as black as charcoal, and bitter as poison. They are all miserable, without hope or comfort. They are despised, insulted and ill-treated by the Moorish and Turkish rabble. Without ministers or the exercises of religion, these poor abandoned wretches are deprived even of religious consolations. There is only one poor priest paid by Spain, who has the care of a small hospital, and attends to the burying of Christians. Some years ago, before Spain had bought the present small cemetery, the poor deceased Christian slaves were denied the sacred rites of sepulture and remained in the open air, a horrid food for the dogs.

Unfortunately, the ransom is rendered extremely difficult on account of the great sums they demand. The Bey asked fifteen hundred piastres for every Sicilian: the predominant passion of these barbarians is avarice and ambition. The Bey and some other families are possessed of immense riches. Justice with them is summary, harsh and arbitrary; every thing is corrupted and bought with gold. The Algerines are cunning and wicked. To know how to deceive and avoid deception is what forms their great political study and they boast of it.

The present Bey, Hadgy-Aly-Pascir, is the most cruel and ferocious of any that Algiers has ever had. He is in the sixth year of his reign, and owes this long duration to his extreme vigilance and cruelty. His government is made up of injustice, violence and despotism. There is indeed a regency in Algiers, composed of se-

veral ministers and a Divan of old Agas, but both these bodies are subservient to the imperious will of the tyrant or are despised by him. Whenever he shews himself to the public, numerous guards surround him on every side, and the people, not daring to look the monster in the face, fall prostrate to the ground, and exclaim *Salameleck*, as he passes. This fellow boasts that his kingdom is a cave of robbers. He once complained that the English had taken a small vessel belonging to him, and on that occasion he observed to them, "It is wrong in you to do so; if we do it, it is because we are robbers, and I am at the head of them."

Mr. Wright to J. S. on Future Punishment.

Wisbeach, Oct. 6, 1814.

SIR,

Your letter (p. 343, &c.) would have been noticed sooner, had I not been employed in a journey which occupied the whole of my time. I feel it necessary to make a few short remarks on its contents; though probably a difference of opinion between us will continue unavoidable; this will not prevent the investigation of the important subject to which it relates benefitting the reader.

1. Your reasoning, intended to prove, that the words, *destruction, death, &c.* cannot be meant to convey the same meaning in the New Testament as in the Old, appears to me to prove the direct contrary; for if the old covenant contained no discovery of a future state, and whatever belief of it was entertained by the Pharisees was probably derived from the ob-

scure tradition of their heathen neighbours, which is what you assert, how could those who lived under that covenant, at least so long as they remained ignorant of the obscure tradition of the heathen, have any expectation of a recovery to life, after the *death*, or *destruction*, mentioned in the Old Testament had taken place, any more than men now can have of a future restoration, after the destruction threatened in the New Testament shall have taken place, though no intimation of such a restoration should be found in the scriptures? You do not deny that the forms of expression in both Testaments are equally strong, you understand them literally in both, you deny that the discovery of a future life was communicated under the Old Testament, yet you admit that the terms *death*, *utter destruction*, &c. were not intended to convey the idea of endless loss of being *then*; have I not a right to ask, what can authorize you to conclude they are designed to convey such an idea *now*?

“That immortality and endless life will be the portion of the religious,” I fully grant; but that it will be the reward promised, in which there must be degrees, as “Every man shall receive his own reward according to his own labour” (1 Cor. iii. 8), I do not admit; because it would exclude the possibility of the reward being proportioned to different degrees of moral excellence and virtuous labour; and because, to make immortality the exclusive portion, by making it the reward, of the righteous, would be to consign to endless destruction all who have died in infancy, of course who have never performed any

righteous acts and can be entitled to no reward.

You admit that the phrase, *eternal death*, is not to be found contrasted with *eternal life*, in the same passage of scripture. But why is it not, if the writers meant to express that the death would be as endless as the life? The simple term death, expresses merely the privation of life, not its endless loss. Though a Christian should not be able to bring any direct scriptural proof of a restoration, he may be fully satisfied, that the words *death*, &c. as applied to future punishment, do not necessarily imply endless loss of being; and he may well think his conclusions from the character and perfections of God, respecting the final recovery of all men, better founded, than that of endless destruction from forms of expression which do not necessarily imply it.

That there is no direct evidence of the doctrine of the restoration, in the New Testament, I admit only so far as by direct evidence is meant plain declarations which unequivocally express it: so far as infinite wisdom, infinite goodness, the character of God as the Father of all, his superabounding grace and mercy to mankind, and the corrective nature of the punishments he inflicts in this life, lead to and authorise the conclusion, the proof is direct and of the most decisive nature. Universalists do not, as you suppose, “set up a scheme of their own, by which they endeavour to support their opinion,” in opposition to what “God in the works of nature, and the revelation of his will to men, has manifested and declared the plan of his divine



government." On the contrary, they reason as well as they can, from all they can discover of the divine plan of government, either by the study of nature, or of divine revelation, and make those conclusions which they think most consistent with what God hath made known and with his all-perfect character. So far from considering the restoration "in no other light than an imaginary philosophical speculation," I believe it to be a well-founded, scriptural conclusion, and contend that nothing short of it can fully show the harmony of every thing the scriptures teach concerning God.

Permit me to say, the doctrine of endless loss of being, is not made out without reasoning and inference. It is not found in the plain words of scripture. On your side it is inferred, that the words *death* and *destruction*, when applied to the future state of the wicked, mean endless loss of being, though on all hands it is admitted, the mere words may be used without conveying any such idea. That the word translated *everlasting* may be used either in a limited or an unlimited sense, is granted; and by reasoning it is attempted to be proved, that as applied to future punishment, it must be taken in an unlimited sense: What is this but to establish a doctrine as a conclusion derived from reasoning? If the endless death of the wicked had been explicitly stated in scripture, the words could be produced, and the process of reasoning, to give ambiguous terms a fixed meaning, and establish the conclusion, would be superseded. You reason and make your conclusion from words which are capable of different in-

terpretations; the Universalist, from what all acknowledge respecting God and his perfections.

Assuring you that I am as anxious to re-examine the scriptures, again and again, on this subject, as you can wish me to be, I remain,

Your's

R. WRIGHT.

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*Mr. Wright to Mr. Marsom on Future Punishment.*

*Wisbeach, Oct. 6, 1814.*

SIR,

Your letter (p. 476,) calls for my notice. You say, "From the nature of the questions," questions put to me before I was an Universalist, "and from Mr. W's. answers to them, I should conclude that he was not unwilling but well-prepared to receive the doctrine upon almost any kind of evidence that might be offered in its support." Why should you suppose this? What is there either in the questions or answers which indicate a disposition to adopt hasty conclusions? The fact is, reputation, worldly interest, valuable friends, had all to be risked, as well as opinions long held and publicly avowed to be given up, in order to my becoming an universalist. These would be some obstacle to a hasty decision. I tried to satisfy myself with the destruction scheme, and thought for a time I should be able to do so; but was compelled by what appeared to me, I assure you not on slight examination, sufficient evidence, to let the doctrine of endless death go, as I had done that of eternal torments. So far is your supposition from being just.

You next say, "Questions may

be put so general in their nature, and in such a form as easily to mislead the unwary and betray them into concessions which would support the claims of any hypothesis." What then? have you shewn the questions I communicated to be of this kind? What does your making this observation prove, but, that you do not like the questions, that they are not easy to answer on your hypothesis, but such as you had rather not meet? They are, however, plain questions. Why did you not instead of finding fault with them, look them full in the face, meet them in a direct way, and answer them distinctly?

You have noticed but one of the four questions I communicated, and none of my answers to them; yet, in the close of your letter, you call your remarks, observations on my friend's questions and my answers! Had you not expressed this, I might have supposed, that, after quoting the first, you had forgotten there were three others. You say, "The first question, Did God ever design the happiness of all men? will scarcely admit of a direct answer but in the affirmative." Why have you said "scarcely?" Is it possible it should receive *any* direct answer but in the affirmative? Was it not a consciousness of this that led you to decline giving it a direct answer? Instead of which you have made a number of remarks, some of which are perfectly just, but not at all to the purpose; however, they enabled you to avoid a direct answer. I shall notice only what seems to have a bearing on the question.

1. Rather than admit the ultimate happiness of all men, you

seem disposed to limit Omnipotence, and admit inefficiency in the moral government of God. You ask, "Is moral character, are virtue and vice of God's creation?" I answer, they are produced under *his* government, on whom all things are every moment dependant. Moral character is so far of his creation, as it is formed by the operation of things which are perfectly known to him, continually under his controul, and the order of which he could at any moment change if he pleased. I do not say that God creates vice or virtue, in any proper sense of the word create, for both are the work of man, and he becomes the subject of them by the exercise of his own powers: but then man is every moment dependant on God for all his powers and the continued use and exercise of them. Nothing takes place but what God could prevent, if he saw it wise and good to do so. You assert, if vice and virtue are not of God's creation, then they are not the objects of power. What! cannot Omnipotence controul the vicious in their career of vice? Has the Almighty nothing to do with the evil passions, follies and crimes of men, to check, suppress, or make them subservient to his own wise purposes, by the operation of means which he hath appointed? Will you deny to God the power of rooting evil out of the creation, in any other way than by the destruction of his own work? Will you assert that Omnipotence, united with infinite wisdom, cannot find means to make all men virtuous and good, without destroying their moral nature or infringing their moral agency?

2. One thing you entirely over-

look; it is, that when God made man he knew the part he would act, all that would befall him, and all the circumstances into which he would be brought: if he ever designed the happiness of all men, he must have designed it when he had a perfect knowledge of all things. Will you say that God ever designed what he knew would never take place? If you say he designed the happiness of all men conditionally, what do you mean by God's designing conditionally? Do you mean to say he did not know whether man would or would not fulfil the conditions? Can any thing that ever did or ever will take place be conditional, be otherwise than certain, in the view of the Almighty? I fear your reasoning will either limit the divine knowledge, or impute to him, what is contrary to wisdom, the designing of what he knew at the time would never take place.

3. Much of your letter is designed to shew that, as, though God designed the happiness of all men, many are depraved and miserable in this life, therefore they may continue depraved and miserable in a future life till they sink into nothing. But as men are born without ideas, have every thing that relates to mind and morals to acquire, are formed to be the pupils of experience, and this is but the infancy of their being; it is much easier to account for their depravity and misery in this world, than it would be to account for the continuance of depravity and misery through all the future stages of their existence. Besides, the supposition that they will continue depraved and miserable as long as they exist, renders it abundantly more difficult

to reconcile with the wise and good government of God the present existence of sin and misery, than the hypothesis that all will end well.

4. You attempt to establish the idea that if the existing miseries of man be consistent with God's designing his happiness, then his being raised from the dead to a state of misery, which will end in endless loss of being, may be consistent with such design. But do you forget that in the present life enjoyment on the whole preponderates; that in the future state of the wicked, according to your hypothesis, there will be absolute misery without enjoyment, till they sink into nothing? This alters the case very materially, and places the resurrection, so far as *they* are concerned, in the light of a pure curse.

5. On the supposition that future punishment will be long and dreadful, before the restoration is effected, you ask, "Must not every benevolent mind then wish, and have not the wicked themselves reason to wish, that the doctrine of universal restoration may not be true?" What! will not endless life and felicity, at however late a period it may commence, compensate for any prior state of suffering that may have been necessary to prepare for it. Poor is the refuge you offer the wicked after all their future sufferings, you launch them into eternal night, and bury them in endless oblivion: and will you say that sufferings which are supposed to be corrective and to issue in endless happiness, are to be deprecated as more dreadful than the scheme you propose?

6. As in your letter on my communication, you have mentioned

Dr. Estlin, allow me to entreat you to review a passage or two in your letters on that gentleman's discourses. The *first* is (p. 222), "The word chastisement is never used of God under the character of a judge, or as acting in that capacity, but only as a Father, and acting as such." Does God then cease to be a Father, or to act as a Father, when he acts as a Judge? What proof can you produce of this? Are the characters incompatible? Is it not the Father of all who is the Supreme Judge of all?—The *second* is, where you question whether there be any thing in scripture from which God's love to the wicked can be fairly inferred (p. 282). Had you forgotten that Paul says, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Rom. v. 8. The *third* is, where you object to the definition, that justice is goodness exercised in the capacity of a judge (ib.). Think again, what the justice of that Being, who is purely, perfectly and infinitely good can be, but a modification of goodness.—The *last* is (p. 283), your denial that the power of God is ever exercised for the happiness of the wicked. But is not the gospel the power of God, is it not his power operating in connection with his love, for the salvation, of course the happiness, of sinners? I observe a paper (p. 275), which contains questions which you ought to answer, as they have a material bearing on some of your grounds of argument. I remain,

Very respectfully,

Yours, &c.

R. WRIGHT.

SIR, Oct. 12, 1814.

Doctor Estlin charges me (p. 352) with throwing out *violent aspersions* against him, and says, "he trusts that a careful perusal of the whole of his work will clear him" from those aspersions. I believe I have not in any instance thrown out any aspersion against the doctor. If I have why did he not point it out? But this he has not done, unless he considers the following quotation from my letter as containing in it such aspersion. "To prove that *κόλασις* means correction no evidence whatever has been adduced.—To turn adjectives in one language, into substantives in another, appears to me to be a perversion and not a translation of the words." The Doctor introduces this quotation by saying, "If I had only heard that a person who had any knowledge of the Greek language, or of the *structure* of language in general, had made the following assertions I should not have credited the report."

I must leave to your readers, who may know *something of the structure of language*, to discover what there is in those assertions that is so incredible. The former of them, "that no evidence had been adduced, by the Doctor, to prove that *Kolasis* means correction," contains in it either a plain matter of fact, or a palpable falsehood. If it be true that he has asserted that to be the meaning of the word, and that he has shewn that to be its meaning, as he certainly has,\* without having adduced any evidence in its support, then the charge is just.

\* Discourses, p. 52, 78.

and truth and the nature of the case required that I should have stated it, and the doing so cannot, I think, be justly considered as an aspersion cast on the Doctor. If on the other hand I have falsely asserted this of him; it is a falsehood open to the most easy detection. To convict me of it the Doctor had only to refer to the passage, or passages, in his work where such evidence is to be found. The Doctor would, without doubt, have availed himself of such a circumstance had it been in his power. But instead of doing this he exclaims, "Must I then have the trouble of transcribing from Lexicons? If so let us go to the source at once." He then makes quotations from Parkhurst, Dr. Taylor, Schrevelius, Hedericus, Scapula, Constantine, &c. Can an appeal to Lexicons, then, prove the assertion of the Doctor, (that "it had been shewn that Kolasis means correction") to be true, or my affirming that he had not attempted any thing of the kind to be false?

But let us see what the testimony of his lexicographers amounts to. Parkhurst, as quoted by the Doctor, says, "ΚΟΛΑΖΩ from the Hebrew כָּלַף to restrain. This derivation is confirmed by observing that the Greek κολάζω is sometimes applied by profane writers in the sense of *restraining* or *repressing*." Had the Doctor gone one step farther in his quotation, this authority would have made directly against him; for Parkhurst adds, "To punish. Occ. Acts iv. 21. 2 Pet. ii. 9." Restraint then, according to Parkhurst, as applied to men, means *punishment*, and in this sense only

is the word used in the New Testament. I referred in my letter\* to the above passages, cited by Parkhurst, as decisive on this point, but my observations on them the Doctor passes over without any notice. But why has not the Doctor transcribed from Parkhurst what he says on the noun *Kolasis*, the word in question, but for the same reason that he stopped where he did in the above quotation? "Κόλασις, (says Parkhurst) from κολάζω to punish. 1. Punishment. Occ. Matt. xxv. 46. 2. Torment. Occ. 1 John iv. 18." Dr. Taylor says, "כָּלַף to confine, restrain, &c." That this is the leading idea conveyed by the word, they all agree. If they did not what would the Doctor gain by producing witnesses that oppose and contradict one another.

If this testimony were not sufficient, we would appeal to that of the Doctor himself, who asserts, though very inconsistently, that *Kólasis* means *punishment*; his words are,† "I wish here to inform your English readers that *the two words*, by which *punishment* (not correction) is generally expressed in Greek, are *Timoria* and *Kolasis*." "*Timoria*" (quoting from Aristotle) he says, "is evil inflicted for the sake of the person who inflicts it, and for his own gratification." The word *Timoria*, it may be observed, as well as *Kolasis*, occurs in the new Testament in relation to the punishment of the wicked. Heb. x. 29. Our inquiry is, In what sense the words κολάζω and Κόλασις are

\* Monthly Review for April, p. 226.  
 † Ibid. p. 353.

used by the *sacred writers*, the only legitimate evidence therefore in this case must be derived from their writings. What then have we to do with Aristotle?

“To the charge (says Dr. Estlin,\* referring to the other part of the quotation from my letter, “To the charge) of turning adjectives in one language into substantives in another, every *translator* must plead guilty.”—“I find” (he adds) “in two places in the New Testament *πρὸ χρόνων αἰώνιων* which I have never yet seen translated before the everlasting times, rendered by a substantive, ‘before the world began.’” 2 Tim. i. 9. Tit. i. 2. Had the Doctor never seen his own discourses, where he tells us, p. 47, that “The apostle speaks, in 2 Tim. i. 9, of the favour bestowed upon us through Jesus Christ *before the everlasting times?*” It is truly marvellous that the Doctor should write discourses, preach and publish them, and yet should have never seen them! Had he never seen the “Improved Version,” (which he refers to in his Discourses) in which the above phrase in both the passages is rendered, “Before the *ancient dispensations.*” “And the *substantive*” (he adds) “rendered by an adjective *τῷ δὲ βασιλεῖ τῶν αἰώνων* ‘now to the King eternal.’” 1 Tim. i. 17. But this, according to the Doctor, ought to be rendered, “now to the King of the ages,” for he contends, that *αἰών* does not mean *eternity*, but *age*, and the plural *ages*. The fact is, the rendering of these passages in the authorized version is, according to the Doctor himself, erroneous,

and must be [so, if there is any truth in his system. Shall the Doctor then, in justification of his own erroneous translation of *Kolasin ædion* by *the correction of that period*, appeal to translations which he himself acknowledges to be erroneous? However incredible then such a conduct may be to the Doctor, and although on account of it I may be thought to be unacquainted with the structure of language, I must still maintain that to turn adjectives in one language into substantives in another, appears to me to be a perversion and not a translation of the words. After all, I am happy to have the Doctor's sanction even in this, for he says, p. 354, “I cannot but express a wish that Mr. Marsom's rule were adopted—that when an *adjective* it were always rendered by an adjective, and when a *substantive* by a substantive.” So much for the Doctor's first letter.

His other letter merits but little attention. It is filled up with reflections, designed to render me contemptible as a controversialist,—with declamations against the system I advocate—with the dreadful consequences which result from it—with heavy complaints of the manner in which I have conducted the controversy—and of the ill-treatment he has received from me. This was, no doubt, intended as a substitute for argument, and to relieve him from the disagreeable task of defending himself or of refuting me; for there is not in this letter any such attempt, by any mode of argumentation whatever.

Yours, &c.

J. MARSOM.

*Plan of supporting small Congregations.*

*Newport, Isle of Wight.*

SIR,

While a cause is in its infancy, it will be allowed, it requires every attention and support that its patrons can afford. This, I conceive, is the case with Unitarianism at present. It is not an infant cause, in one sense; since it may be pronounced to have been coeval with the apostles; but it may be styled an infant cause, when we consider how little it has been attended to, at least in this country, till of late years; during which the attention of the Christian world has been attracted towards it by many venerable and energetic writers. Their labours have fenced it with a bulwark of adamant, against which the missile weapons or blustering cannon of misnamed orthodoxy will be sent, and roar in vain. Still, however, it requires support: and it is desirable that its friends, however small the particular detachment may be, should be able to shew themselves, by having some public place in which to meet for religious worship, and instruction. But there are many detached parties of Unitarians, too small, or too poor to support a minister, or even to purchase or build a room wherein to meet to edify one another: and unless these persons are supported by their more opulent brethren, they become, as it were, *publicly lost* to the cause: and not only is their testimony to the truth lost, but they are lost as a rallying point for others, which is a matter of no small consequence. If then, from such considerations as these it becomes desirable to

draw into public notice these small bodies of Unitarians, the simple question for solution is, how can this best be done? Even liberal persons are sometimes tired with repeated personal applications for charity; and are too apt to excuse themselves from giving, by the trite conscience-calming exclamation, "there are so many of these wants, it is impossible to relieve them all." And it is not by any means a pleasant thing to have to apply to people again and again for money. To obviate these evils, Mr. Editor, I beg to offer an idea to the Unitarian public through the pages of the Repository; *whether it would not be a good plan for Unitarian congregations, universally throughout the kingdom, to adopt the apostolic recommendations of having weekly collections at their respective chapels.* This plan the apostle suggested for the relief of the poor, as appears by his second letter to the Corinthian converts: and if a fund was thus easily raised for one purpose, why should it not be so raised for another?—I should recommend this measure to be adopted generally in all the Unitarian congregations: by doing this, I think a sum might easily be raised sufficient for the effecting of many beneficial purposes. The poorer members might subscribe their pence; the more opulent in proportion; as conscience, the liberality of their natures, or their zeal in the cause might dictate. The sums thus raised every week might be placed in the hands of a committee or two joint treasurers—and from these congregational funds, relief might be from time to time afforded as occasion might require. These weekly ap-

appropriations of a part of our property would be scarcely felt: and they would gradually amount to a considerable sum, which, if the cases applying for assistance were few would be accumulating against the day of want, and when the pressure actually did arrive it would be relieved more copiously and with infinitely less unpleasant feeling than it is now.

By this plan, charity, if I may so speak, or the communication of our goods for the general cause, would become more a *habit* or *system*—and not be so dependant on mere momentary caprice or feeling as it is at present.

I am aware that the “Unitarian Fund” professes to assist the cases above alluded to; but I believe it will be owned that it is not sufficient for the purpose—at least the numerous applications for relief which have passed through my hands during the time I have had the honour of filling the office of Secretary to the Southern Unitarian Society bring me to this conclusion. But it may also be remarked, that a fund so raised as now proposed, might in part be appropriated to the relief of poor ministers, or other worthy persons who accidentally might become distressed, and who had by their exertions, when able to give them, deserved well of the Christian community to which they belong.

In short, Sir, a fund of the sort I have specified, would be, I conceive, highly beneficial; and might be found useful for many purposes; and the mode of raising it is not liable to any objections which do not apply equally to any associations for charitable purposes. People may contribute *unequally*—this they do now—

and all we can say is, that if it be true, “that he who giveth to the poor lendeth to the Lord,” the largest donor in proportion to his means, with an equally pure motive, may look forward to a larger recompence at the resurrection of the just.

I am Sir, Yours,

JOHN FULLAGAR.

P.S. As this plan to be efficient, should be generally adopted, it might be well for those congregations which are inclined to act upon it, to notify their intention in the Repository.

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*State of Religion, &c. in France.*

[The following is an extract from a letter to the editor, written at Paris, by a very intelligent clergyman, to whom he had submitted certain questions with regard to the actual state of France, especially with regard to religion.

Ed.]

Paris, 24th Sept. 1814.

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I have visited several of the churches, at the hour of public worship. The congregations were tolerably numerous, but almost entirely composed of women of the lower classes of society—nearly in the proportion of one man to ten women. Indeed so very generally does infidelity prevail, and such is the contempt in which *les Prêtres* are held, that few men, whatever may be their private convictions, have the courage to avow their respect for religious observances. The royal family, who retain all that devoted attachment to their spiritual guides, which they imbibed in the seclusion of their exile, use every means of precept and example to restore



the influence of the Popish priesthood. The court attends a public mass every day, where the fervent devotion of all the members of the royal family is eminently conspicuous. There have been some public processions and exhibitions of relics, on certain great festivals; and I was informed that they were contemplated with respect by the lower orders. But all these efforts to restore popery produce little effect; although I believe they are injurious to the cause of true religion. In the higher and middle classes, infidelity is almost universally, and in very many instances, ostentatiously professed: and it is evident, from the weak and impertinent objections urged in defence of their system, by those who reject revelation, that they have been led to this unhappy conclusion, by erroneously confounding the absurdities and the mummeries of Popery with the sublime truths of our holy faith. If religious liberty were enjoyed in France as it is in our happy island, this country would offer an extensive and promising field for the labours of some zealous professor of rational Christianity, whose knowledge of the French language should enable him to promulgate the truths of "pure religion and undefiled," from the pulpit and the press.

I yesterday paid a visit to Mons. Rabot, who is one of the preachers in the principal church allotted to the *reformés* of Paris. He is a brother of the celebrated Rabot de St. Etienne, and was himself a member of the convention. In answer to my inquiries, this gentleman assured me that no polemical discussions on points of faith had been agitated in France

for a considerable time. The Protestants are Calvinists, and submit implicitly to the direction of their Genevese pastors: the Roman Catholic continues to receive, without hesitation, the decrees of papal infallibility. Mr. Rabot was not aware that a single pamphlet of controversial divinity had been published in Paris for a series of years. The study of the English language is a fashionable pursuit, and English literature is highly esteemed; but books on religion or morals have few or no readers in France.

On political subjects there is great diversity of opinion. The late Emperor has many admirers, and the greater part of the army is still strongly attached to him. The feelings with which they contemplate their late overthrow, and the triumphal entrance of the allies into their capital, border on insanity; and they vent their rage in the most intemperate and opprobrious language against the senate and some of the marshals. The ex-empress appears to be as completely forgotten as if she had never appeared in France. The Emperor of Russia is universally mentioned with respect. Talleyrand's talents are held in the highest esteem; but some prejudice is entertained against his *clerical derivation*. This prejudice operates more forcibly against the *Abbés de Montesquiou* and *d'Ambray*. The new government daily acquires strength, and no doubt can be entertained of its stability. The stupendous events and the wonderful changes, of which the French have, so lately, been the astonished witnesses, in their own country, have withdrawn their attention from foreign occurrences.

The disunion between certain great personages in England, though generally known, does not excite much attention, and is seldom matter of discussion. The independent spirit displayed in our parliamentary debates excites a degree of admiration of our free constitution nearly allied to jealousy: but it is the general opinion of well-informed men, that stronger institutions than ours are required for restraining *les esprits mutins* of this restless people.

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### CHILLINGWORTH.

“The Bible—the Bible only.”

No. XIX.

#### *His own Changes of Opinion.*

It seemes then, that they that hold errors, must hold them fast, and take speciall care of being convicted in conscience, that they are in error, for fear of being Schismatiques! Protestants must continue Protestants, and Puritans Puritans, and Papists Papists, nay Jewes, and Turkes, and Pagans, must remain Jewes, and Turkes, and Pagans, and goe on constantly to the Divell, or else forsooth they must bee *Schismatiques*, and that *from themselves*. And this, perhaps is the cause that makes Papists so obstinate, not only in their common superstition, but also in adhering to the proper phancies of their severall sects, so that it is a miracle to heare of any Jesuite, that hath forsaken the opinion of the Jesuites; or any Dominican that hath changed his for the Jesuites. Without question, this gentleman, my adversary, knowes none such, or else methinkes he should not have objected it to *D. Potter*, That he knew a man in

*the world who from a Puritan, was turned to a moderate Protestant*, which is likely to bee true. But sure if this bee all his fault hee hath no reason to be ashamed of his acquaintance. For possibly it may be a fault to be in error, because many times it proceeds from a fault: but sure the forsaking of error cannot be a sinne, unlesse to be in error be a vertue. And therefore to doe as you doe, to damne men for false opinions, and to call them Schismatiques for leaving them; to make pertinacy in error, that is, an unwillingnesse to be convicted, or a resolution not to be convicted, the forme of heresie, and to find fault with men, for being convicted in conscience that they are in error, is the most incoherent and contradictious injustice that ever was heard of. But, Sir, if this be a strange matter to you, that which I shall tell you will be much stranger. *I know a man that from a moderate Protestant turned a Papist, and the day that he did so, (as all things that are done are perfected some day or other,) was convicted in conscience, that his yesterdaies opinion was an error, and yet thinks hee was no Schismatique for doing so, and desires to be informed by you, whether or no he was mistaken? The same man afterwards upon better consideration, became a doubting Papist, and of a doubting Papist a confirmed Protestant. And yet this man thinks himselfe no more to blame for all these changes, than a travailer, who using all diligence to find the right way to some remote citty, where he had never been (as the partie I speak of had never been in heaven,) did yet mistake it, and after find*

his error, and amende it. Nay, he stands upon his justification so farre as to maintain that his alterations, not only to you, but also from you by God's mercy, were the most satisfactory actions to himselfe, that ever he did, and the greatest victories that ever he obtained over himselfe, and his affections to those things which in this world are most precious; as wherein for God's sake and (as he was verily persuaded,) out of love to the truth, he went upon a certain expectation of those inconveniences, which to ingenuous natures are of all most terrible. So that though there were much weaknesse in some of these alterations, yet certainly there was no wickednesse. Neither does he yeeld his weaknesse altogether, without apologie, seeing his deductions were rationally, and out of some principles commonly received by Protestants as well as Papists, and which by his education had got possession of his understanding.\*

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No. XX.

*Forcing Conscience.*

I have learnt from the ancient fathers of the church, that *nothing is more against religion than to force religion*; and of S. Paule, *the weapons of the Christian warfare are not carnall*. And great reason, for humane violence may make men counterfeit, but cannot make them beleeve, and is therefore fit for nothing but to breed forme without, and Atheisme within. Besides, if this means of

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\* The reader will perceive a difference of orthography in these different extracts, which is owing to their being made from the different editions of CHILLINGWORTH. ED.

bringing men to embrace any religion were generally used (as if it may be justly used in any place by those that have power, and thinke they have truth, certainly they cannot with reason deny but that it may be used in every place, by those that have power as well as they, and think they have truth as well as they,) what could follow but the maintenance perhaps of truth, but perhaps only of the profession of it in one place, and the oppression of it in a hundred? What will follow from it but the preservation peradventure of unity, but peradventure only of uniformity in particular states and churches; but the immortalizing the greater and more lamentable divisions of christendome and the world? And therefore what can follow from it, but perhaps in the judgment of carnall policie, the temporall benefit and tranquillity of temporall states and kingdomes, but the infinite prejudice, if not the desolation of the kingdome of Christ? And therefore it well becomes them who have their portions in this life, who serve no higher state than that of England, or Spaine, or France, nor this neither any further than they may serve themselves by it; who think of no other happinesse but the preservation of their owne fortunes and tranquillity in this world; who think of no other means to preserve states, but humane power and Machivillian policie, and beleeve no other creed but this *Regi aut civitati imperium habenti nihil injustum, quod utile!* Such men as these it may become to maintaine by worldly power and violence their state instrument, religion. For if all be vaine and false, (as in their judgment it is)

the present whatsoever, is better than any, because it is already settled: and alteration of it may draw with it change of states, and the change of state the subversion of their fortune. But they that are indeed servants and lovers of Christ, of truth, of the church, and of mankind, ought with all courage to oppose themselves against it, as a common enemy of all these. They that know there is a King of kings, and Lord of lords, by whose will and pleasure kings and kingdomes stand and fall, they know, that to no king or state any thing can bee profitable which is unjust; and that nothing can bee more evidently unjust, than to force weake men by the profession of a religion which they beleve not, to loose their owne eternall happinesse, out of a vaine and needlesse feare, lest they may possibly disturb their temporall quietnesse.

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No. XXI.

*Playing the Pope.*

You find fault with D. Potter for his vertues: you are offended with him for not usurping the authority which he hath not: in a word, for not playing the Pope. Certainly if Protestants be faulty in this matter, it is for doing it too much, and not too little. This presumptuous imposing of the senses of men upon the words of God, the speciall senses of men upon the generall words of God, and laying them upon mens consciences together, under the equall penaltie of death, and damnation; this vaine conceit that we can speak of the things of God, better than in the word of God: this deifying our owne interpretations, and ty-

rannous inforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the apostles left them, is, and hath been the onely fountaine of all the schismes of the church, and that which makes them immortall: the common incendiary of Christendome, and that which (as I said before) teares into pieces, not the coat, but the bowels, and members of Christ: *Ridente Turcâ nec dolente Judæo.* Take away these wals of separation, and all will quickly be one. Take away this *persecuting, burning, cursing, damning* of men for not subscribing to the *words of men*, as the words of God; require of Christians onely to beleve Christ, and to call no man master but him onely; let those leave claiming infallibility that have no title to it, and let them that in their words disclaime it, disclaime it likewise in their actions. In a word, take away tyrannie, which is the devils instrument to support errors, and superstitions, and impieties, in the severall parts of the world, which could not otherwiselong withstand the power of truth, I say take away tyrannie, and restore Christians to their just and full liberty of captivating their understanding to scripture onely, and as rivers when they have a free passage, runne all to the ocean, so it may well be hoped by God's blessing, that universall liberty thus moderated, may quickly reduce Christendome to truth and unitie. These thoughts of peace (I am persuaded) may come from the God of peace, and to his blessing I commend them.

## No. XXII.

*On the Bigotry of one of his Opponents.\**

Though I am resolved not to be much afflicted for the loss of that which is not in my power to keep, yet I cannot deny, but the loss of a friend goes very near unto my heart: and by this name of a friend, I did presume till of late, that I might have called you, because, though perhaps for want of power and opportunity, I have done you no good office, yet I have been always willing and ready to do you the best service I could; and therefore I cannot but admire at that affected strangeness which, in your last letter to me, you seem to take upon you, renouncing in a manner all relation to me, and tacitly excommunicating me from all interest in you: the superscription of your letter is, To Mr. William Chillingworth, and your subscription, John Lewgar, as if you either disdained or made a conscience of stiling me your friend, or yourself mine. If this proceed from passion and weakness, I pray mend it; if from reason I pray shew it: If you think me one of those to whom Saint John forbids you to say *God save you*, then you are to think and prove me one of those deceivers which deny Christ Jesus to be *come in the flesh*. If you think me an heretick and therefore to be avoided, you must prove me *ἀνομιματὸν ἀνθρώπου*, condemned by my own judgment; which I know I cannot, and therefore I think you cannot: if you say I *do not hear the church*, and therefore am to be

esteemed an heathen or publican; you are to prove that by the church there is meant the church of Rome: and yet when you have done so, I hope Christians are not forbidden to shew humanity and civility, even to Pagans: for God's sake, Mr. Lewgar, free yourself from this blind zeal, at least for a little space; and consider with reason and moderation what strange crime you can charge me with, that should deserve this strange usage, especially from you: Is it a crime to endeavour with all my understanding to find your religion true, and to make my self a believer of it, and not be able to do so? Is it a crime to imploy all my reason upon the justification of the infallibility of the Roman church, and to find it impossible to be justified? I will call God to witness, who knows my heart better than you, that I have evened the scale of my judgment, as much as possibly I could, and have not willingly allowed any one grain of worldly motives on either side; but have weighed the reasons for your religion and against with such indifference, as if there were nothing in the world but God and my self; and is it my fault that that scale goes down which hath the most weight in it? that that building falls, which has a false foundation? have you such power over your understanding, that you can believe what you please, though you see no reason, or that you can suspend your belief when you do see reason? If you have, I pray for our old friendship's sake teach me that trick; but until I have learnt it, I pray blame me not for going the ordinary way; I mean for believing or not believing as I see reason: If you can

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\* Mr. Lewgar, a former friend of Chillingworth's.

convince me of wilful opposition against the known truth, of negligence in seeking it, of unwillingness to find it, of preferring temporal respects before it, or of any other fault, which is in my power to amend, that is indeed a fault, if I amend it not, be as angry with me as you please. But to impute to me involuntary errors ; or that I do not see that which I would see, but cannot ; or that I will not profess that which I do not believe ; certainly this is far more unreasonable error, than any which you can justly charge me with ; for let me tell you, the imputing *Socinianism* to me, who-soever was the author of it, was a wicked and groundless slander.

Perhaps you will say, for this is the usual song on that side, that pride is a voluntary fault, and with this I am justly chargeable for forsaking that guide which God

has appointed me to follow : but what if I forsook it, because I thought I had reason to fear, it was one of those blind guides which whosoever blindly follows, is threatened by our Saviour that both he and his guide shall fall into the ditch ; then I hope you will grant it was not pride, but conscience that moved me to do so ; for as it is wise humility to obey those whom God hath set over me, so it is sinful credulity to follow every man or every church, that without warrant will take upon them to guide me : shew me then some good and evident title which the church of Rome hath to this office, produce but one reason for it which upon trial will not finally be resolved and vanish into uncertainties ; and if I yield not unto it, say if you please I am as proud as Lucifer.

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## P O E T R Y.

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*Stanzas, composed during a Voyage from England to Wales.*

Wild Wallia's rocks, and Devon's  
myrtle vales,  
(Whose feet the ocean bathes) inspire  
my breast,  
With raptures sweeter than the spicy  
gales  
Of India's shores, or Araby the  
blest.

Ye Cambrian mountains ! that ascend  
the sky,  
Like pyramids,—green monuments  
of years—  
Accept the passing tribute of a sigh,  
To friendship sacred and parental  
tears.

Wak'd by the sun from winter's bed of  
snows,  
The southern wind recalls the vernal  
hours ;

Sweet woodbine mingles with the  
summer rose  
Their waving wreaths to crown the  
tuneful bowers.

Land of my fathers, hail ! where Druids  
old  
In Cader Idris sat, or Merlin's cave ;  
And Taliesin tun'd his harp of gold  
To songs of glory, that survive the  
grave.

Ye sylvan shades of Albion ! that  
contain  
The loveliest treasures of a father's  
heart,—  
Preserve those pledges, while, beyond  
the main,  
Where filial duty calls, I now de-  
part.

Hark ! from the eastern cloud the  
light'ning's voice  
In thunder speaks of God, who  
reigns above !—

To whom, with meek devotion, I re-  
joice  
To trust my children dear, and  
wedded love.

GURLIM AB IFAN.

Kilworthy, near Tavistock, July, 1814.

Verses, composed on the Birth of  
a Son.

(Incipe, parve puer! risu cognoscere  
matrem.) VIRGIL.

Begin, my lovely Boy! with smiles to  
know

Thy mother, from whose fost'ring,  
genial breast,  
Thy earliest streams of infant-nurture  
flow,  
And where thy head reclines to  
balmy rest.

On tiptoe, round thy couch, thy sis-  
ters press

To watch thy slumbers, or thy lips  
to kiss;  
And vie their darling brother to caress,  
In accents soft of unaffected bliss.

To thee the youngest of the blooming  
band,

With tottering step, her gifts pre-  
sents—a toy,  
Or food delicious, with unsparing  
hand,  
In tones of sympathy, and looks of  
joy.

Blest scene! more grateful to their  
parents' eyes

Than blushing wreaths, that garnish  
Flora's bow'rs;  
Or kindred stars, that decorate the  
skies;  
Or heav'nly rainbow in the vernal  
show'rs!

O Thou! whose goodness animates  
mankind

With life, and sense, and charities  
benign,  
Inspire our child with graces of the  
mind,  
Resplendent in the "human face  
divine."

W. EVANS.

Kilworthy, 10th March, 1814.

#### ITALIAN POETRY.

On the passing of Mr. W. Smith's  
Trinity Doctrine Bill, July, 1813.

Epigramma.

L'Imperial Britannico Senato  
Al fine ha decretato  
Che punir non si dè  
Chi crede ch'un fa uno, e tre fan tre.

#### Unitarian Hymn,

First Printed in Mr. E. Taylor's Collec-  
tion of Psalm-Tunes, and ascribed on  
good authority to Metastasio.

Te solo adoro,  
Mente infinita  
Fonte di vita  
Di verità!  
In cui si muove,  
Da cui dipende,  
Quanto comprende  
L'eternità.

#### Epigram,

On a Lover's name and his Mistress's,  
written on a Pew-Door at St. James's,  
Exon.

Si dominus, dominæque, adeo sua  
mystica jungunt,  
An Venus hic aras, an Deus uter ha-  
bet?

#### English.

If God and Chloe's beauty here  
Are equally ador'd;  
To whom d'ye dedicate this church,  
'To Venus or the Lord?  
(Stogdon's Poems, 8vo. 1729, p. 32.)

#### Impromptu

On a late "spirited dash,"\* in which  
"no vestige of public property escaped  
destruction,"† and amongst other  
things PRINTING PRESSES AND  
TYPES were consumed or spoiled un-  
der the careful eye of the commander  
in the Expedition.

If next to virtue, it be best

To hide a vicious stain;  
The maxim praises may suggest  
For Britain's warlike train:

Their rage, first headlong, wraps in  
flame,

Columbia's civic towers,  
But prudent, next, averse to Fame,  
Her tell-tale Press devours.

Q.

#### Another,

On a late exercise of the LEX TA-  
LIONIS, in the destruction of a Print-  
ing-Office by the military.

'Gainst ink and type, if soldiers rage,  
Do not their zeal condemn;  
For type and ink in every age  
Fierce war have made on them.‡

Q.

\* So called by the Morning Chronicle.

† The cool, historic language of the  
Dispatches.

‡ That "villainous engine, the  
Press," is well described by Andrew  
Marvell, in our *Gleanings*, No. li. Vol.  
V. p. 26. ED.

## OBITUARY.

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The Rev. JAMES PICKBOURN (whose death was announced; p. 316\*) was born at Sutton, in Ashfield, near Mansfield, Nottinghamshire, on the 27th Jan. 1736.† He commenced his studies at the academy then under the superintendance of Dr. Jennings, in the year 1754, and remained there the usual term of five years.

Upon quitting the academy, he was appointed minister to a congregation of Protestant Dissenters at Harleston, in Norfolk;‡ the following year he removed to Brentwood, in Essex, where he continued to officiate about four years. During this period he received ordination: his certificate of ordination bears date, Oct. 14, 1762. Upon quitting Brentwood he came to reside in London: soon after his arrival, Dr. Williams's trustees appointed him their librarian, which office he held until the end of the year 1776.

During his residence at the library, he became acquainted with some very eminent characters. A society of which he was a member met once a fortnight at the London Coffee-House. Drs. Frank-

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\* The name is here mis-spelt *Pickbourne*.

† He remembered the rebellion in 1745, and used to tell of his being sent by his father, a farmer, to buy powder, on the approach of the rebels, in order to defend their house, which stood in a lone situation, against any stragglers from the Pretender's army.

‡ Here, as he was fond of relating, he helped to proclaim the present king.

lin, Kippis, Price and Priestley were amongst the number of its most distinguished associates. In the middle of the year 1773, he attended two young gentlemen to the continent, in the capacity of private tutor;|| his acquaintance with Dr. Franklin now proved of singular advantage to him, the reputation of intimacy with Franklin, being at that time the best introduction to eminent characters of every description.§ He returned to England in the autumn of 1776; the January following, he opened an academy for young gentlemen, in Grove Street, Hackney, which he conducted with credit to himself and advantage to his pupils, until midsummer, 1804; when finding the infirmities of age advancing upon him, he withdrew from active life, having honorably realized a handsome competency. He published, in 1790, a *Dissertation on the English Verb*, the plan of which he formed during his residence at the Hague; it was dedicated to Lord Dover: he afterwards published, in the year 1808, a *Dissertation on Metrical Pauses*: both publications procured him many compliments from the first scholars of the age, and are likely to remain a lasting proof of his being an

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|| He continued to discharge the office of Librarian at Red Cross Street by deputy.

§ He resided some time at the Hague, where he received "numberless civilities," (Ded. of *Eng. Verb.*) from the English Ambassador, Sir Joseph Yorke, afterwards Lord Dover.



acute scholar. At different times he contributed detached pieces upon similar subjects to the *Monthly Magazine*. After a gradual decay of more than four years, his useful life was closed on the 25th of May, 1814; the favourite employment of his life (the education of youth) being the last subject he was capable of conversing upon.

Mr. Pickbourn was steadily attached to the Dissenting interest, of which he has given a munificent proof in the bequest of 1000*l.* (3 per cent Cons.) to the Presbyterian Fund.

His theological views were Unitarian, and he was, during the whole period of his long residence at Hackney, a regular worshipper at the Gravel-Pit Meeting House, in the burial-yard of which he lies interred.

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*Rev. T. Wintle, B. D.*

July 29, At Brightwell, the Rev. THOS. WINTLE, B. D. His parents were in trade at Gloucester, where he was born 28th April, 1737. He was educated chiefly in his native city, and distinguished by his thirst after knowledge, and his diligent application to school-exercises. Obtaining an exhibition at Pembroke College, Oxford, he there became scholar, Fellow, and Tutor. In 1767, Archbishop Secker made him rector of Wittrisham, in Kent, and called him to be one of his domestic chaplains. After the death of his Grace in the following year, he resided at Wittrisham, or on the small living of St. Peter, Wallingford; until, in 1774, relinquishing these preferments, he was presented by the late Bishop of Winchester to the rectory of

Brightwell, Berks. At Brightwell he lived constantly forty years, and at Brightwell he died, leaving a widow, two sons, and one granddaughter. That in early life Mr. Wintle was unremitting in the attainment of useful learning, and in the practice of religion and virtue, the honourable distinction conferred on him by that eminent divine and excellent man Archbishop Secker, gives ample proof. That in his more mature and later years he ceased not, by precept and example, to set forth the expediency and advantages of a religious and virtuous life, all who had communication with him can testify. Not that the world at large has to learn what were his pursuits; for, with a desire that his honest and pious labours might be productive of good beyond the small circle of his parish, he published, 1st, "An Improved Version of Daniel attempted, with a Preliminary Dissertation, and Notes critical, historical, and explanatory." 2. "A Dissertation on the Vision contained in the second chapter of Zechariah." 3. "Eight Sermons on the Expediency, Prediction, and Accomplishment, of the Christian Redemption, preached at the Bampton Lecture." 4. "Christian Ethics, or Discourses on the Beatitudes, with some preliminary and subsequent Discourses, the whole designed to explain, recommend, or enforce, the Duties of the Christian life." 5. "A Letter to the Lord Bishop of Worcester, occasioned by his Strictures on Archbishop Secker and Bishop Lowth, in his Life of Bishop Warburton." The two first of these publications will class Mr. Wintle with the most distinguished biblical scho-

lars. The Bampton Lectures and Christian Ethics contain a form of sound words, adorning the doctrine of Christ, and provoking his followers to good works. The Letter to Bishop Hurd has already been recommended to the reader as one of the few pamphlets which should be preserved.\*—It had been well for society if Mr. Wintle's sphere of daily action had been less circumscribed. If his study accurately to know the will of God, and his delight punctually to perform it; if his orthodox Christian faith, his extensive knowledge, his right judgment, his well-disciplined understanding, his gentle and cheerful disposition, his instructive and entertaining conversation, his sound and practical doctrine, his meekness, his equanimity, his temperance; his inflexible integrity; if these, and other talents and graces, with which the head and heart of this learned and good man abounded, had been exercised in more public life, might not thousands, seeing his faith by his works, have been led to follow his example of giving glory to God, and doing good to men?

(*Gent. Mag.* Aug. 1814.)

*Henry Reeve, M. D.*

Sept. 27, aged 34, at Hadleigh, in Suffolk, HENRY REEVE, M. D. Member of the Royal College of Physicians, at London, and F. L. S. one of the physicians to the Norfolk and Norwich Hospital, to Bethel, and to the Lunatic Asylum. After a steady application to his profession for several of his

earlier years, he graduated at Edinburgh in 1803; continued his studies at London; and visited the continent, with the view of improving himself in the science of medicine, to which he was warmly devoted. His exertions were most successful, for, besides his acquisitions in classical and other literature, he became well-versed in the primary object of his pursuit, and was far from a mean proficient in the collateral studies of chemistry and natural history.—In 1806 he fixed at Norwich. In 1809 he published a short but instructive "Essay on the Torpidity of Animals;" and in 1811 he delivered, with great credit to himself, a course of physiological lectures, portions of which his kindness had previously prompted him to communicate, at stated periods, to an audience of young students of physic in this city. The talents and acquirements of Dr. Reeve were rewarded by a practice, which was quickly increasing, till the unfortunate period at which he was incapacitated from attending to it by the lingering and painful disease which finally terminated his existence; against this he long struggled, not only with fortitude and hope, but with a vivacity truly remarkable; and he uniformly appeared to be the least oppressed by it when he was called upon to contribute to the relief of others. He had the satisfaction of finding, for several years, that his kind attention and professional skill were highly valued by those who received his aid; and the regret excited by the loss of him is deeply felt and widely extended. His duties in private life were no less happily discharged than those of his pro-

\* See "Pursuits of Literature."

fession: his mind was open, generous, lively, simple, and affectionate; and those to whom he was united, as a relative or a friend, will ever turn, with melancholy complacence, to the remembrance of his faithful and active attachment, of his cheering conversation, and of his pleasing and valuable accomplishments.

F. S.

*Rev. Thos. Howes.*

Thursday last, in St. Giles's, in his 85th year, the Rev. THOS. HOWES, Rector of Mourningthorpe, in this county, (in the gift of the crown) and of Thorndon, in Suffolk.—He was a profound scholar, and the formidable antagonist (with Bishop Horsley) of the late Dr. Priestley, in the Trinitarian controversy in 1781. He was the author of "Observations on Books ancient and modern," and several theological works.

(*Norfolk Chron.* Oct 5.)

*Mrs. Elizabeth Goodheve.*

Oct. 6. At Clifton, ELIZABETH GOODHEVE, wife of J. Goodheve, Esq. banker, of Gosport. Her patience and fortitude during a long and severe illness were peculiarly exemplary. A zeal to serve others was the characteristic of her conduct, and her solicitude to benefit the poor was uniformly displayed. She was the daughter of the late William Hurry, Esq. of Great Yarmouth, and continued to cherish the same sacred regard for civil and religious liberty, which she had early learnt of a Morgan and a Price.

*Mr. G. C. Hurry.*

On Tuesday, the 18th, died

at Frenchay, Mr. G. C. HURRY, nephew of Mrs. Goodheve, whose death has been just recorded. In him were combined distinguished talent with the greatest humility, genuine piety with ardent benevolence. He was pursuing the study of medicine, when a rapid consumption, which he bore with singular patience and Christian resignation, removed him from earth to heaven.

*Rev. G. Hodgkins.*

Oct. 13. The Rev. G. HODGKINS, many years the respected minister of the congregation of Protestant Dissenters, of Stoke Newington, Middlesex.

*Rev. Nathaniel Jennings.*

Oct. 16. At Islington, the Rev. NATHANIEL JENNINGS, 46 years minister of the congregation of Protestant Dissenters, of the Independent denomination, Lower Street.

*Daniel Isaac Eaton.*

Aug. 29. At his sister's at Deptford, DANIEL ISAAC EATON, the publisher of free theological and political works, for the last twenty-five years, for which he has been prosecuted eight different times by the attorney-general. His last imprisonment of eighteen months' duration, was for the Third Part of Paine's Age of Reason. He was lately prosecuted for a work called *Ecce Homo*, for which he suffered judgment to go by default. He was not brought up for judgment, in consideration of his years and infirmity, and on account of his having given up the author.

(*Morn. Chron.* Aug. 31.)

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

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

The sovereigns of Europe or their representatives are assembled at Vienna, and the rights of nations are undergoing a more solemn discussion, than has hitherto been known, perhaps, in the annals of mankind. Nothing as yet has transpired, but the nature of the Congress has afforded food for numberless conjectures. The usual accompaniments of such meetings have not been forgotten, and among the pageantries that of religion has not been unnoticed. The papers tell us, that the Emperors of Austria and Russia, and the Kings of Prussia and Denmark, have been present at a grand ceremony of the Romish church, where the elevation of the host, or the adoration of the wafer-god, was performed in great pomp and solemn devotion. In what manner the two Protestant Kings assisted at this rite, we do not know; but we recollect in holy writ, that a king of Israel was so pleased with the form of an altar at Damascus, that he built one in resemblance of it in the holy land. It is said also, that the truly religious man shall stand before kings and not be ashamed; and kings themselves are equally bound with others to bear their testimony in favour of divine truth. But this compliance with the customs of a country will be vindicated, and in fact in the same manner as they who worship the Only True God justify their frequenting places of worship, where prayer is offered to different persons besides him, who is emphatically styled the Father, and of whom it is said by the apostle, 'To us there is one God, the Father.'

The presence of the Emperor of Russia at Vienna may be hailed as an auspicious omen. For, strange as it may appear, the Emperor of the most despotical country in Europe seems to have imbibed as true sentiments of liberty, as any of those sovereigns, who have been favoured by their birth in regions, where it is supposed to be better known. To him is attributed, but we do not know upon what grounds, a proposal of inestimable worth; namely, that the number of the military in every country should be diminished; and doubtless, such a diminution would be of great benefit to every country. Europe, during the last and the beginning of the present century, has presented the most odious and despicable picture that can be contemplated by a reasonable being. The work of blood has been holden in the highest honour, and kings in their friendly visits to each other have been entertained with military arrays, each vying with the other in shewing the state of preparation he is in for hostile aggression or self-defence. In such a state of mankind it is ridiculous to talk of the blessings of peace. All that can be said is, that the nations are living with each other in the state of an armed truce. When such numbers of men are existing by the sword, it cannot be long unsheath-

ed: and among the nations, that will gain by the Emperor's propositions, none will derive so great a benefit from it as the French. The state of their army is such, that the crown whilst it exists cannot be free from apprehension, and it will be long before the numbers who have led a wandering life, subsisting upon or in hopes of plunder can be brought to the more honourable mode of existence upon this earth, that of gaining support or contributing to the welfare of others by the arts of honest industry.

We must, however, wait some time before the acts of this Congress are known. Much has most probably been already done, and if diversions occupy the evening, the mornings have been given to real business. The partitioning of territories without forgetting just claims must be attended with great difficulties: and, if it is true that all parties wish to shew their detestation of the tyranny that has lately been overthrown, other acts of oppression besides those of Buonaparte will receive proper animadversion. None of his acts are worse than the partition of Poland; and no military execution of the French can be compared with the massacre at Warsaw by Suwarrow. To the Emperor of Russia is attributed the design of restoring to Poland its independence, and the raising of it again into the rank of kingdoms.

Rome is next to Vienna in bustle and activity. There the pretended holy father with his cardinals are at work night and day in the endeavour to restore what is called the church to its ancient footing. Monks and nuns are collected together from all quarters: but the

great plan, the re-establishment of the Jesuits, does not meet with success by any means adequate to the sanguine expectations of his pretended holiness. Even in Italy it is looked upon as a lost case: it is not thought, that the sovereigns of Europe can be again so duped as to admit under the pretext of religion the most dangerous corresponding society that ever was formed. The words of a Venetian writer have been quoted upon this subject; who states, that within half a century after the death of Ignatius the postage of the general of the Jesuits amounted from sixty to a hundred golden crowns on the arrival of each courier. Thus Rome was the depot of intelligence from all quarters, and in the conclave of the Jesuits every political matter was agitated. The expence of postage was nearly the only expence they were at, for their agents in all kingdoms, except the Protestant, were kept at the expence of each respective government, being either father-confessors or high officers of state, or apparently private monks in their respective monasteries. Education was an inferior concern, and the Catholic states must be much at a loss, if they cannot provide for education without associating with it religious vows or political views.

But Prussia presents to us a new and very important feature. We do not allude to the organization of its military arrangements, though even in them we trust much will be done to relieve that unhappy country from the dreadful system, under which it has so long groaned. Prussia was a vast barrack. The father of the great Frederick, as he is called, was

usually denominated the Corporal, and he seemed to have no other idea of governing a country than upon the principles of a drill-serjeant. His successor turned all his thoughts to war, and excited the admiration of Europe by his military exploits. His subjects were all turned into soldiers, and every thing was held in contempt, that had not some concern with war, immediate or expected. Infidelity was the favourite topic in the private parties of this sovereign, and those philosophers, who were known to be most inimical to the Christian name, were held in the highest honour. Hence Prussia, though a Protestant country, would scarcely have deserved the name of Christian, if it had not been for the number of persons in private life, who, the more religion was out of fashion at court, were more attached to it in their domestic circles. This state of things seems to have opened the eyes of the present sovereign, and adversity has taught him the precious lesson, that the contempt of religion is attended with every species of vice. Hence probably has originated the design, which has been made known by a proclamation, of collecting together a number of well-instructed persons to examine into the state of religion, to compare together the religious services of different countries, and to establish their worship upon the best principles, which the collective wisdom of the committee appointed for this purpose can suggest. An English paper, commenting upon this act of government, observed, that the business might be settled at once, by adopting the liturgy of the sect established by law in the southern part of this island; but setting aside the unscriptural doctrines contained in this liturgy, the jumbling together of the services would surely be avoided in a new institution. We heartily wish the Prussians success in their undertaking; hoping that in their inquiries they will lay down the scriptures as the basis of their proceedings, reject all unchristian terms and appellations, and bring their services to the simplicity and purity of the Christian religion. It is needless for us to observe that, if they retain all the four objects of worship hitherto in use, namely, God the Father, God the Son, God the Holy Ghost, and the holy, blessed and glorious Trinity, their other ameliorations will be of little consequence. We shall watch attentively their proceedings, and shall be happy to announce, that they have come to the knowledge of the truth, and worship only the God and Father of our Lord Jesus Christ; for to Christians there is no other God, but God the Father.

The trial of the booksellers at Paris, for libel, is not over, but the sensation occasioned by it is considerable. They presented a petition to the Commons on their seizure and confinement, but without avail: as the house does not yet seem to understand the nature of imprisonments, which ought never to be used, unless from necessity; and if the booksellers could give sufficient bond for their appearance, these harsh proceedings ought to have been avoided. We do not know the nature of the libels complained of, but Carnot is the reputed author of one of them, and we may therefore expect it in an English

dress. As the French have complained of the severity of our courts of justice in the case of libels, we shall on the result of these trials be able to form some comparison between the two countries. The king's influence is daily strengthening, and he is securing a military guard round his person, which may gradually supply officers for his army. As it seems to be the intention of superseding the old plan of officers rising by merit from the ranks, their army will gradually grow less formidable. Great fears are entertained for the re-establishment of monkery, for it is supposed, that nearly three hundred thousand pounds worth of land belonging to convents is not alienated: and if this is restored to these useless institutions, they will have a very pretty fund to begin with, and by degrees may attain to their former prosperity.

France is evidently recovering from her wounds: but Spain presents to us a very melancholy appearance. The policy of the sovereigns on the respective thrones has been as opposite as possible. One has sought to secure peace by oblivion, the other by precipitately endeavouring to restore every thing to its former state, and punishing even those individuals by whose exertions the independence of the kingdom was preserved. The consequence of this conduct is manifested in discontents and tumults, and in Navarre one of the most celebrated leaders has appeared at the head of his Guerilla in opposition to government. His attempt on Pampeluna was rendered abortive by the activity of its governor; but the mountains of Navarre will afford him shelter, and a place of resort for the discontented. How

far the spirit of insurrection prevails in the country is not known; but even the ignorance that prevails respecting the interior is but a bad omen for the existing government. The priests and monks are returning to their possessions, smarting under the sense of the injuries they have sustained, and relying on the power and favour of the monarch to preserve them in the exercise of their wonted powers.

From Europe we turn with a melancholy eye to the other side of the Atlantick, where the war is carried on with unusual features of severity. Neither side has reason to boast of its success; for though both parties carry on the work of destruction with great alacrity, it is not easy to say which is the greater sufferer. In their military exploits also there is the same similarity. The English have been successful in the north and south of the eastern parts, and have received reverses in the north-west to counterbalance them. But the point, on which the attention of Europe has been deeply fixed has been our conduct in Washington, the capital of the United States. Of this, by a very skilful plan admirably put into execution, our troops obtained the possession with inconsiderable loss. Here their stay could be but short, and their time was, according to the wisdom of the worldly politician, well employed in the destruction of a vast variety of stores; but the next act, the destruction of the President's palace, courts of legislature and justice, and public edifices, has occasioned a sensation upon the continent, which is injurious to the British character. This act is contrasted with the

conduct of the Emperor, and his supposed barbarian troops on taking possession of Paris, where the public buildings were respected, and the works of art preserved with the utmost care. This comparison of the conduct of two armies in similar circumstances will be of great use in future wars, and may lay down a maxim for bel-

ligerents, that it shall be considered disgraceful for a soldier to destroy any thing, but what is used for his destruction. This is the Mosaical precept, and with its propriety deeply impressed on our minds we cannot but lament that this useless insult has been offered to our enemy.

## INTELLIGENCE.

### FOREIGN.

SPAIN is running the race of degeneracy.

The gallant general ALAVA, who, on account of his distinguished merit, was appointed aide-du-camp to the Duke of Wellington, has been consigned to the prisons of the Inquisition. He is a Spaniard, and the supposition is, that by some of the occult modes of accusation known to that terrible tribunal, he has been charged with the crime of being a member of the proscribed Society of Freemasons.

We are much pleased to see in the public prints a letter from a British soldier, renouncing rank in the army of so despicable a power as Spain. We allude to Sir THOMAS DYER, the first officer who held a British commission in Spain. He wrote to the Secretary of War at Madrid, so long back as the 24th of July, but receiving no answer he addressed a second letter to the same minister, on the 24th of September; in both desiring that his name should be erased from the list of Spanish

lieutenant-generals, as he considered his rank in that service a disgrace to him,—because certain members of the Cortes, and others had been confined and refused trial,—because the Cortes had been illegally dissolved and no new assembly appointed,—and because the liberties of the nation, which his compatriots had shed their blood to preserve, had been abrogated by the oppression of the present government.

### *Protestants in France.*

“It has been stated by some of the newspapers in England, that Protestantism has made considerable progress in France, and that Protestant churches are common both in Paris and in the country towns. This statement is inaccurate. In Paris there are only three Protestant temples, for so they are called, and those are of no magnitude, nor can their congregations be numerous. In the northern provinces there are no Protestants; and even in the two southern provinces, where they



were formerly most numerous, they do not, I believe, increase. The truth is, that the only religious contest now carried on in France, is not between Catholics and Protestants, but between Christians and unbelievers."

*Eustace's Letter from Paris.*  
1814. 8vo. p. 75.

DOMESTIC.

RELIGIOUS.

*Cambridgeshire and Lincolnshire Unitarian Association.*

The Unitarian Association for Lincolnshire and Cambridgeshire, was held, according to the previous notice, at Luton, Thursday, June the 30th. There was a public service on the preceding evening, when the Rev. G. Smallfield preached. The Rev. J. Hawkes preached both the sermons on the Thursday. The public services were well attended. The ministers and their friends, in all sixty-two persons, dined together. The annual business of the Book Society, connected with this association, was attended to. The next association is to be held at Lincoln.

*Manchester College, York.*

The following benefactions have been received for this institution:

Thos. O. Phillips, Esq. Manchester	l. s. d.
	5 0 0
David Ainsworth, Esq. Preston	5 5 0
Rev. John Yates, Toxteth Park, near Liverpool, towards discharging the debt on the York Buildings	100 0 0

The following congregational collection has likewise been received.

From Dudley, by the Rev. James Hews Bransby Manchester, Sept. 15, 1814.	l. s. d.
	15 14 2

G. W. W.

*Unitarian Fund Anniversary.*

[Continued from p. 372, and 515.]

The committee next detailed a missionary journey of Mr. Campbell, of Newcastle-upon-Tyne, undertaken at the instance and under the direction of the Rev. W. Turner, and the Rev. James Yates. In connection with the name of Mr. Campbell, they remarked, in their report, that although in general the Unitarian Tract Society have made way for the Unitarian Fund, in one instance, viz. at Newcastle, missionary preaching has led to the establishment of a society for the distribution of tracts.

We have already given (pp. 512—515) an account of the *General Association of the Unitarians of Scotland*: this the committee inserted into their Report. They stated that application had been made to them by the *Association* for assistance in the settlement of a minister, who should also act as a missionary, at Carlisle; and that the matter was referred to the decision of the next committee.\*

Scotland occupied, as might be expected, no mean place in the Report: but subsequent intelligence has been received by the present committee from Mr. Wright, who has recently finished a tour of six months in that country, of which we are allowed, by the liberality of the committee to promise our readers an abstract.

Donations in *Tracts* from the

\* The committee for the present year have agreed to co-operate with the Scotch Association in this measure: A suitable minister has offered himself: He is to divide his services between Carlisle and Paisley, and to act as a missionary in the neighbourhood.

several Unitarian societies were acknowledged by the committee. "With these and various purchases," the Report proceeded, "your Secretary, on the behalf of the committee, has this year put *some thousands* of tracts into circulation. Wherever your missionaries have gone, there has been a growing demand for tracts; and though the society was not instituted principally for their distribution, and though the expence of them forms a considerable item in the annual account, yet to send out missionaries without them would be to send them not equipped for their undertaking."

We have copied this part of the Report, in order to suggest to such of our readers as have it in their power, the expediency of assisting the Unitarian Fund by the donation of tracts. Some of them have the lead in the Tract-Societies, and might probably obtain the gift of copies of such articles of their stock as are most numerous. Others have possibly small pamphlets of their own publication, which they would wish to put into gratuitous circulation. And some few may, perhaps, be willing to spare *sets of the Unitarian Tracts* (which are in particular request), and volumes on the Unitarian Controversy for congregational and district Libraries. Any benefactions of this kind, transmitted to the Secretary, will be most acceptable, and shall be publicly acknowledged in this work.

"In more than one painful instance during the year," the Report goes on, "your Committee have had the pleasing duty of acting upon that part of the plan of the Unitarian Fund, which relates to ministers oppressed by poverty."

The services of the receivers of subscriptions throughout the country were adverted to with grateful acknowledgments by the Committee, and a hope was expressed that they would continue their efforts to interest the many respectable Unitarian congregations, in England, on behalf of the Fund. Particular mention was made of the liberality of some individuals and congregations in Cheshire and Lancashire.

It was stated by the Committee that they had received in transfer the title-deeds of two places of worship, to be used for Unitarian worship, or the proceeds of them in rent or sale, to go to the general Fund, and that they had placed these deeds in the hands of a legal adviser: also, that several intimations had been made to them officially of the intention of friends to bequeath property to the Society: and that on both these accounts they recommended that a certain number of trustees should be appointed by the General Meeting, in whom property by donation or bequest might be vested for the use of the Unitarian Fund.

The Students of the Unitarian Academy were represented as entitled to the thanks of the Society, on account of their services, as preachers, during the last year.

We give the following concluding paragraphs of the Report, without abridgment.

—"Your Committee would be in their own view negligent of the interests which have been committed to their hands, if they did not take up the suggestion of the last Committee recommending that some plan be formed for the establishment of an Unitarian Sunday

Evening Lecture in the western part of the metropolis. The success of a recent experiment of this kind in Southwark, offers the greatest encouragement to the measure. It might be accomplished by means of the London and Country Ministers who co-operate with the Unitarian Fund, and the subscriptions of individuals would probably relieve the Society from suffering any great weight of expense in the prosecution of the object.

“ Before your Committee conclude their Report they must discharge another duty by recommending that the attention of the Society be turned towards *Ireland*, especially the North of it, concerning which they have obtained the following information from a valuable correspondent on which the society may calculate, as authentic. It is known to all that the North of Ireland is chiefly Presbyterian; and, says our correspondent, the Presbyteries of Antrim, Templepatrick, Bangor, Armagh, and I believe Straban have laid aside all subscription to creeds, and almost unanimously avow the *new light* doctrine, as moderate Arianism is called in Ireland: to which I may add the whole of the Southern Association, some of the members of which are humanitarians. Even in the more orthodox presbyteries they subscribe to the Confession of Westminster, with this reservation, ‘ so far as it may be agreeable to the Scriptures.’ ”

“ It will be for the consideration of the next Committee how far the political state of the sister island may render a mission either expedient for the present—but no doubt can be entertained that in a short time Ireland must

form a prominent object in your annual Reports.

“ It is already known to the Society that, with the blessing of God, the Rev. T. Madge of Norwich is to preach the next annual Sermon; and the Committee have the satisfaction of stating further, that they have engaged the Rev. W. Broadbent, of Warrington, as the Preacher for the year ensuing.

“ Your Committee close this address with commending the Unitarian Fund to the liberal friends of truth throughout the kingdom, and with commending them and the supporters of all institutions having the good of mankind for their object, to the blessing of the One God, the Father of our Lord Jesus Christ.”

We have now only to record a few of the Resolutions of the meeting.

The Report was agreed upon as thereport of the Society and ordered to be published as the Committee might judge expedient.

—Mr. Kentish was thanked for his ‘judicious and suitable sermon’ and requested to print it. The following grew out of the Report, ‘ That it is necessary to appoint trustees in whom property may be vested on behalf of the Society; that the number of trustees be ten; and that the following gentlemen be the trustees, viz. Mr. Christie (Treasurer), Mr. James Esdaile, Mr. Wm. Frenck, Mr. Thos. Gibson, Rev. T. Rees, Mr. C. Richmond, Mr. T. B. Rowe, Mr. Richard Taylor, Mr. James Young, and Rev. R. Aspland (Secretary.) The next resolution we also copy entire:— ‘ That it appears highly expedient to this meeting that the Com-

mittee open a correspondence with Ireland, in order to ascertain the propriety of a mission into that country; and that they be requested to make their Report thereon at the next annual meeting\*.

It was farther resolved to recommend to the country brethren to form themselves into local committees, in aid of missionary preaching; and that the Society's Committee should be instructed to co-operate with such committees, and to lend them all possible assistance, pecuniary or otherwise.\* —The country receivers were again thanked for their acceptance of that appointment, and earnestly requested to promote subscriptions in their respective neighbourhoods.—It was recommended to the Committee to procure a list and account of meeting-houses throughout the kingdom, in danger of being lost to the Unitarians, and that they report thereon at the next annual meeting.—The Committee were also instructed to deliberate upon the possibility of supplying Brighton with a succession of morning-preachers during the summer season.†—Special acknowledgment was made of the co-operation of the Eastern Unitarian Society, and thanks were given to Mr. Edward Taylor, the able and active secretary

\* On this, indeed on all the Resolutions, the Secretary of the Unitarian Fund will be happy to receive communications from any friends to the measures contemplated by them.

† The following gentlemen have been at Brighton in pursuance of this resolution, viz. Messrs. Aspland, Madge, Gilchrist, and Joyce: and Mr Vidler is now there [Oct. 27th]. The congregations have been and continue crowded.

of that association, for his frequent valuable communications. —In agreement with the Report it was a recommendation from the meeting to the Committee "to consider of the propriety of a Sunday Lecture at the West End of the town, in which the co-operation of our opulent brethren in that neighbourhood may be expected."—A mission to Cornwall was resolved upon, subject to the discretion of the Committee.—The thanks of the meeting were given to the various officers of the Society, and the following gentlemen were elected into office for the year ensuing, viz.

Mr. JOHN CHRISTIE, Treasurer.  
Rev. R. ASPLAND, Secretary.

Mr. Geo. Abbot

— David Eaton

— Wm. Hall

— John Taylor

— Wm. Titford

Rev. Thos. Rees

— Wm. Vidler

Mr. Wm. Sturch

— Sam. Barton

} Committee.  
} Auditors.

It has been before stated that the subscribers and their friends dined together, as usual, and that the number on this occasion was about three hundred. Mr. Ebenezer Johnston, of Lewes (late of London), was in the chair. The meeting was eminently successful in promoting the funds of the Society. Various addresses were made to the meeting by Mr. Kentish and others: Mr. K. alluded most feelingly to the circumstance of the friend, who, two years before occupied his [Mr. K's.] situation, being no more—alluding to the lamented death of the Rev. W. Severn, of Hull; whose memory, in connection with that of

priestley and Lindsey, was introduced into a sentiment from the chair. The chairman also proposed the following sentiments among others, which only our limits allow us to copy, and with which the same restrictions compel us to close this article:—*Mr. Wm. Smith, and thanks to the legislature and the government for extending to Unitarians the protection of the law.—Our friend Mr. Wright, absent on missionary duty in Scotland: May he successfully carry on the work which our friend Mr. Lyons began.—Our Unitarian brethren on the Continent of Europe; and may the allied sovereigns learn from the example of Great Britain the wisdom of confining penal laws to civil offences.*

*A Copy of Papers (printed July 8, 1814, by Order of the House of Commons) relating to the Codex Alexandrinus, an ancient Greek MS. of the Scriptures, in the Royal Library of MSS. in the British Museum.*

Letter from Lord Sidmouth to the Lords of the Treasury.

Whitehall, 1st April, 1814.

My Lords,

I have the honour to transmit to your Lordships the enclosed Memorial from the Rev. Henry Hervey Baber, the Keeper of the Printed Books in the British Museum, with the Testimonials accompanying it, from the principal Dignitaries of the Church, and several Heads of Colleges and Professors of Divinity in the Universities of Oxford and Cambridge, whose names are thereto subscribed, stating, that there is deposited in the British Museum an ancient Greek Manuscript of the Old and New Testament, called "The Codex Alexandrinus," and representing the great importance

of completing an accurate fac-simile of so much thereof as comprises the Old Testament, a fac-simile of that portion which contains the New Testament having been already satisfactorily accomplished; and which Mr. Baber, having already executed a part of that work, undertakes to accomplish, provided he can be relieved from the expenses which would be thereby incurred:

And having, in pursuance of the the commands of his Royal Highness the Prince Regent, called upon the Trustees of the British Museum to state their opinion, as to what amount of expense it will require in order to carry this desirable object into effect; I have the honour to enclose, for your Lordships' further information, the copy of a communication which I have received from his Grace the Archbishop of Canterbury, in reply, from which your Lordships will perceive, that the total expense of printing two hundred and fifty copies of the Manuscript entitled "The Codex Alexandrinus," will amount to seven thousand three hundred and thirty-nine pounds seventeen shillings and sixpence; and further, that Mr. Baber will undertake to complete the work in nine years. And I am to desire that your Lordships will be pleased to receive the pleasure of his Royal Highness the Prince Regent, touching the payment of the said sum, and adopt such other measures as your Lordships may think proper, with a view to the object in question.

I have the honour to be,

My Lords,

Your Lordships' most obedient  
humble servant,

(Signed) SIDMOUTH.

The Lords Commissioners of  
His Majesty's Treasury.

Lambeth Palace, March 24, 1814.

My Lord,

In obedience to the commands of his Royal Highness the Prince Regent, signified by your Lordship's

letter of the 9th of this month, the Trustees of the British Museum have carefully inquired into the expense which may probably be incurred, by carrying into execution the work to which your Lordship refers.

It appears that the total expense of printing two hundred and fifty copies, representing by close imitation the ancient Manuscript of the Old Testament deposited in the British Museum, and entitled *The Codex Alexandrinus*, will amount to seven thousand three hundred and thirty-nine pounds seventeen shillings and sixpence.

The Trustees beg leave further to state to your Lordship, for his Royal Highness's information, that it appears to them to be very important that the work should be completed in as short a time as may be consistent with the accurate execution of it. Mr. Baber will engage to finish it in nine years. The Trustees recommend the purchase of paper for the whole work in the first instance.

(Signed) C. CANTUAR.

The Viscount Sidmouth,  
&c. &c. &c.

#### MEMORIAL.

To his Royal Highness GEORGE,  
Prince of Wales, Regent of the  
United Kingdoms of Great Bri-  
tain and Ireland,

The Memorial of Henry Hervey Baber, Clerk, M.A. (late of All Souls College, Oxford), Keeper of the printed Books in the British Museum, humbly sheweth,

That there is deposited in the Royal Library of Manuscripts in the British Museum a Greek Manuscript of the Old and New Testament, called the *Codex Alexandrinus*, which, with the exception of its rival in antiquity, the *Codex Vaticanus*, formerly belonging to the Papal Library at Rome, but now in the National Library at Paris, is by many centuries the most ancient copy of the Sacred Scriptures that hath escaped the wreck of time, and the malice of adversaries.

That this Manuscript, after it had been the revered treasure of the Greek Church for several hundred years, was in the year 1628 presented by Cyril Lucar, Patriarch of Constantinople, to his Majesty King Charles the First, with the pious view of placing this invaluable record of Christianity in a country where it would not only be beyond the reach of the jealous fury of Mahometan superstition, to which it was hourly exposed in a land of deluded infidels, but moreover be honoured and preserved with the most religious care.

That the ravages which age has made upon this Manuscript, the gradual decay which beyond the possibility of human prevention must continue to invade it, and the casualties which may in one fatal moment annihilate it, notwithstanding the utmost vigilance for its preservation, have been considerations which have led the pious and the learned frequently and earnestly to wish that the sacred contents of so venerable and important a record of Revelation should, whilst opportunity offers, be rescued by some means or other from the chances of total destruction, and transmitted to posterity in the most exact manner possible.

That to effect this desirable purpose it has been recommended by scholars of high reputation to publish a fac-simile of this invaluable Manuscript, so scrupulously exact, that it should be printed not only page for page, line for line, letter for letter, without intervals between the words, as in the Manuscript itself, and in types resembling the characters of the original; but that even the obliterations occasioned by time or accident, and the alterations and restorations made by some ancient or more recent hand, should be all particularly specified.

That this method has been most satisfactorily accomplished with respect to that portion of the *Codex Alexandrinus* which embraces the New Testament, by Dr. Woide, in the year 1786; and that a fac-simile

of a further portion of this Manuscript, viz. the Book of Psalms, has been printed by your Memorialist, who is the possessor of the types cast at a considerable expense for the sole purpose of printing a fac-simile of the Codex Alexandrinus.

That though the reasonableness, or rather the necessity, of such a publication is readily allowed, yet the completion of it must ever remain a desideratum in Sacred Literature, unless honoured with the encouragement of Royal favour, or vigorously supported by the munificent patronage of persons distinguished by their rank and station, as well as by their zeal for true religion and sound learning.

That your Memorialist having the honour to be a Librarian of the British Museum, where this invaluable Manuscript of the Sacred Scriptures, the Codex Alexandrinus, is deposited, and enjoying from his residence within the British Museum peculiar advantages for the management of a publication of a fac-simile of what remains to be published of this Manuscript, he most humbly expresses his readiness to be employed in so desirable a work, laborious as it is, provided he can be relieved from the expenses which would be incurred by the same.

That your Memorialist has been favoured with the Testimonials of the Most Reverend the Archbishop of Canterbury, the Right Reverend the Bishops of London, Durham, St. Asaph, Salisbury, Carlisle, Chester, Bristol, Gloucester, and Peterborough; the Very Reverend the Deans of Westminster, Winchester, Christ-Church, Norwich, Ely, Carlisle; the Professors of Divinity, and several Heads of Colleges, in the Universities of Oxford and Cambridge; and of many other learned men, in recommendation of his qualification for an undertaking which they esteem of the highest importance to Sacred Literature, worthy to be made a National Work, and justly meriting Royal Sanction and Patronage.

#### TESTIMONIALS.

We the undersigned do testify that the Codex Alexandrinus is a Manuscript of high antiquity, and of considerable value and importance to sacred criticism.

That the publication of a fac-simile of this Manuscript is a most laudable and necessary undertaking; and that it is desirable that it should be accomplished before length of time hath rendered the Manuscript illegible, and the attempt therefore fruitless.

That should this Manuscript hereafter perish, an accurate fac-simile would for ever continue to be a safe and authentic record, and this, not confined, as the original is, to one nation and place, but would be distributed throughout all countries, and hence of easy access to scholars in all parts of the globe.

That such a publication is worthy to be made a National Work, and justly merits Royal Sanction and Patronage.

And that H. H. Baber, Clerk, M. A. a Librarian of the British Museum, who has already published a fac-simile of that portion of the Codex Alexandrinus which comprehends the Psalms, is qualified to conduct and execute a fac-simile of further portions of this invaluable and most venerable Manuscript.

C. Cantuar.

W. London.

S. Dunelm.

W. Asaphens.

J. Sarum.

Sam. Carlisle.

Geo. H. Chester.

W. Bristol.

George Isaac Gloucester.

J. Peterborough.

W. Vincent, Dean of Westminster.  
Charles Henry Hall, Dean of Christ-Church.

Thomas Rennell, Dean of Winton,  
and Master of the Temple.

J. Turner, Dean of Norwich, and  
Master of Pembroke Hall, Cambridge.

W. Pearce, D.D. Dean of Ely, and  
Master of Jesus College, Camb.

Rd. Mant, M.A. Chaplain to the Archbishop of Canterbury.

George D'Oyley, B.D. Chaplain to the Archbishop of Canterbury.

William Vyse, LL.D. Archdeacon of Coventry.

Cyr. Jackson, D.D.

Wm. Van Mildert, D.D. Regius Professor of Divinity, Oxford.

Edm. Isham, Warden of All Souls, Oxford.

Septimus Collinson, D.D. Margaret Professor of Divinity, Oxford.

M. J. Routh, President of Magdalen College, Oxford.

Edward Copleston, B.D. Fellow of Oriel College, Oxford.

William Bishop, M.A. Fellow of Oriel College, Oxford.

Herbert Marsh, D.D. Margaret Professor of Divinity, Cambridge.

George Frederick Nott, D.D. Fellow of All Souls College, Oxford.

Charles Burney, D.D. Rector of St. Paul's, Deptford.

Isaac Milner, D.D. Dean of Carlisle, and President of Queen's College, Cambridge.

R. T. Corry, D.D. Master of Emmanuel College, Cambridge.

Ralph Tatham, B.D. Public Orator, Cambridge.

J. H. Monk, M.A. Regius Professor of Greek, Cambridge.

J. Fawcett, B.D. Norrisian Professor of Divinity, Cambridge.

Fras. Barnes, Master of St. Peter's College, Cambridge.

R. Ramsden, D.D. Deputy Regius Professor of Divinity, Cambridge.

T. F. Middleton, D.D. Archdeacon of Huntingdon..

#### MISCELLANEOUS.

##### *Speech of O'Connell.*

“We present our readers with the speech of the celebrated Catholic leader, Mr. O'Connell, delivered on his health being drank at a dinner given by the Catholics of Cork to a large party of their Protestant fellow-citizens. May such sentiments re-echo through the land! Sentiments like these will bind together in bonds of eternal friendship the Catholic, the Protestant of the Church

of England, the Dissenter, and make Great Britain and Ireland indeed a truly united empire.

“The toast was—

“Our eloquent and patriotic Fellow-Sufferer, Daniel O'Connell, Esq. and the Cause of Civil and Religious Liberty all over the World!”

“Mr. O'Connell returned thanks, nearly in the following words:—

“I thank you much for the compliment you have paid me—I thank you more for the sentiment you have associated with my humble name. The pleasure I feel from the compliment is much mitigated by consciousness of not deserving it—but the delight I experience from the association is pure and complete. I am an obscure, an useless, but a zealous votary to Civil and Religious Liberty. Every man feels that freedom is good for him, individually; what is good for every body must be good for all, and he is selfish and sordid who would confine the blessing to any narrow or limited circle; but there can be no freedom when the mind is in shackles. Of what avail are privileges and prerogatives if the mind be controuled?—Oh, that slavery is the most insulting which leaves the body free, and enchains the conscience. For my part, professing the Catholic religion in all the sincerity of conviction, and knowing that others entertain a similar conviction of many and many a different creed, all I require is, that we should mutually leave the great questions between us to be decided on by reason and persuasion, and not borrow any aid from force; force, in aid of truth, must be unnecessary—to suppose otherwise is to libel Nature, and Nature's God. Force, in aid of error, is abominable oppression. The principle to be deduced from those reflections is one which would be useful to the Catholic in England and in Sweden, but it would be equally advantageous to the Protestant in Spain and in Portugal. To the assertion of this principle I have devoted my lowly, but unremitting exertions.”



The precise contrary of this doctrine is maintained by the Orange Lodges and the Inquisition. Every honest man ought equally to abhor both—and I think I cannot better repay your kindness, than by giving you an opportunity of expressing that sentiment. I beg, therefore, to propose as a toast—

“The speedy abolition of the Inquisition and the Orange Lodges!”

“This sentiment was then given from the Chair, and received with great applause by the entire company.”

(*Morning Chronicle for Sept. 20, 1814.*)

### Judge Fletcher's Charge.

(Concluded from p. 588.)

But, Gentlemen, is there no method of allaying those discontents of the people, and preventing them from flying in the face of the laws? Is there no remedy but act of parliament after act of parliament, in quick succession, framed for coercing and punishing? Is there no corrective, but the rope and the gibbet? Yes, gentlemen, the removal of those causes of disturbance, which I have mentioned to you, will operate as the remedy. I should imagine that the permanent absentees ought to see the policy (if no better motive can influence them) of appropriating, liberally, some part of those splendid revenues, which they draw from this country—which pay no land tax or poor's rate—and of which not a shilling is expended in this country! Is it not high time for those permanent absentees to offer some assistance, originating from themselves, out of their own private purses, towards improving and ameliorating the condition of the lower orders of the peasantry upon their great domains, and rendering their lives more comfortable. Indeed, I believe that some of them do not set up their lands to auction. I know that the Earl Fitzwilliam, in one county (Wicklow), and the Marquis of Hertford, in another (Antrim), act upon enlightened and liberal principles; for, although their leases, generally, are only leases for one life and twenty-one years, the tenant in possession well knows, that upon a reasonable advance (merely proportionate to the general rise of the times),

he will get his farm without rack rent or extortion. But, I say that the permanent absentees ought to know that it is their interest to contribute every thing in their power, and within the sphere of their extensive influence towards the improvement of a country, from whence they derive such ample revenue and solid benefits. Instead of doing so, how do many of them act? They often depute their managers upon the grand jury of the county. This manager gets his jobs done without question or interruption; his roads and his bridges, and his park walls—all are conceded

For my part, I am wholly at a loss to conceive how those permanent absentees can reconcile it to their feelings or their interests to remain silent spectators of such a state of things—or how they can forbear to raise their voices in behalf of their unhappy country, and attempt to open the eyes of our English neighbours; who, generally speaking, know about as much of the Irish, as they do of the Hindoos. Does a visitor come to Ireland, to compile a book of travels, what is his course? He is handed about from one country gentleman to another, all interested in concealing from him the true state of the country; he passes from Squire to Squire, each rivalling the other in entertaining their guest all busy in pouring falsehoods into his ears, touching the disturbed state of the country, and the vicious habits of the people.

Such is the crusade of information upon which the English traveller sets forward: and he returns to his own country with all his unfortunate prejudices doubled and confirmed—in a kind of moral despair of the welfare of such a wicked race, having made up his mind that nothing ought to be done for this lawless and degraded country. And, indeed, such an extravagant excess have those intolerant opinions of the state of Ireland attained, that I shall not be surprised to hear of some political projector coming forward, and renovating the obsolete ignorance and the prejudices of a Harrington, who, in his *Oceana*, calls the people of Ireland an untameable race; declaring, that they ought to be exterminated, and the country colonized by Jews; that thus the state of this island would be bettered, and the commerce of England extended and improved.

Gentlemen, I will tell you what those absentees ought particularly to do—they ought to promote the establishment of houses of refuge, houses of industry, school houses, and set the example upon their own estates, of building decent cottages, so that the Irish peasant may have, at least, the comforts of an “English sow;” for an English farmer would refuse to eat the flesh of a hog, so lodged and fed as an Irish peasant is. Are the farms of an English landholder out of lease, or his cottages in a state of dilapidation? he rebuilds every one of them for his tenants, or he covenants to supply them with materials for the purpose. But how are matters conducted in this country? Why, if there is a house likely to fall into ruins, upon an expiring lease, the new rack-rent tenant must rebuild it himself: and can you wonder if your plantations are visited for the purpose, or if your young trees are turned into p'ough handles, spade handles, or roofs for their cabins? They are more than Egyptian task-masters, who call for bricks without furnishing a supply of straw. Again, I say, that those occasional absentees ought to come home, and not remain abroad, resting upon the local manager, a species of “*locum tenens*” upon the Grand Jury. They should reside upon their estates, and come forward with every possible improvement for the country.

I do not propose that you should expect any immediate amendment or public benefit from the plans suggested for the education of the poor. It is in vain to flatter yourselves that you can improve their minds if you neglect their bodies. Where have you ever heard of a people desirous of education, who had not clothes to cover them, or bread to eat? I have never known that any people, under such circumstances, had any appetite for moral instruction.

So much, gentlemen, for landlords, permanent and occasional absentees. You should begin the necessary reformation. You now enjoy comforts and tranquillity, after seasons of storms, and fever, and disturbance. The comparative blessings of this contrast should make you anxious to keep your county tranquil. If your farms fall out of lease, set them not up to be let by public auction—encourage your tenantry to build comfortable dwellings for themselves—give them a property

in their farms, and an interest in the peace of the county. These are the remedies for the discontents of the people—they will be found much better than the cord and the gibbet.

There may be other causes of discontent in other counties. Those I have mentioned may not apply to your county. If they did apply, I would not shrink from exposing them; I would not now, when advanced in life, and uninfluenced by any hopes or fears; for, whilst I was young, I was equally careless of the smiles and frowns of men in power.

Gentlemen, I had an opportunity of urging some of these topics upon the attention of a distinguished personage—I mean Lord Redesdale, who filled the high office of Lord Chancellor here some years ago. I was then at the bar. His lordship did me the honour of a visit, after I had returned from circuit—at a time when many alarms, of one kind or another, floated in this country. He was pleased to require my opinion of the state of the country; I averred, that I thought it was as tranquil as ever it had been; but I did ask his permission to suggest certain measures, which, in my opinion, would go very far towards allaying the discontents of the people. One of those measures was, a reform of the magistracy in Ireland—another was, a commutation of tythes, if it could be satisfactorily effected—a third was, the suppression of the home consumption of whisky, and the institution of a wholesome malt liquor in its stead. I requested his lordship to recollect, that Hogarth's print of “Gin-Alley” is an unerring witness to testify what the English people would now be, if they had nothing but a pernicious spirituous liquor to drink. A man who drinks to excess of a malt liquor, becomes only stupified, and he sleeps it off; but he whose intoxication arises from those spirituous (which, we know, are too often adulterated by the most poisonous ingredients), adds only fever to his strength. Thus the unfortunate peasant in Ireland is maddened, instead of being invigorated; and he starts out into acts of riot and disturbance, like a furious wild beast, let loose upon the community.—I took the freedom to add, “Reform the magistracy of Ireland, my Lord. You

have the power to do this; and until you do it, in vain will you expect tranquillity or content in the country." His lordship was pleased to lend a courteous attention to these opinions—and I do believe, that his own natural judgment and good inclination would have prompted him to measures, beneficial to Ireland, and honourable to his fame.

Gentlemen, this subject brings me to a consideration of the magistracy of the country. Of these I must say, that some are over zealous—others too supine: distracted into parties, they are too often governed by their private passions, to the disgrace of public justice, and the frequent disturbance of the country.

Here let me solicit your particular attention to some of the grievous mischiefs flowing from the misconduct of certain magistrates. One is occasioned by an excessive eagerness to crowd the gaols with prisoners, and to swell the calendars with crimes. Hence the amazing disproportion between the number of the committals and of the convictions, between accusation and evidence, between hasty suspicion and actual guilt. Committals have been too frequently made out (in other counties) upon light and trivial grounds, without reflecting upon the evil consequence of wresting a peasant (probably innocent) from the bosom of his family—immuring him for weeks or months in a noisome gaol, amongst vicious companions. He is afterwards acquitted or not prosecuted; and returns a lost man, in health and morals, to his ruined and beggared family. This is a hideous, but common picture.

Again, fines and forfeited recognizances are multiplied, through the misconduct of a magistrate. He binds over a prosecutor, under a heavy recognizance, to attend at a distant Assizes, where it is probable that the man's poverty or private necessities must prevent his attending. The man makes default—his recognizance is forfeited—he is committed to the county gaol upon a green wax process—and, after long confinement, he is finally discharged at the Assizes, pursuant to the statute; and from an industrious cottier he is degraded, from thenceforth, into a beggar and a vagrant.

Other magistrates presume to make out vague committals, without specifying

the day of the offence charged, the place, or any other particular, from which the unfortunate prisoner could have notice to prepare his defence. This suppression is highly indecorous, unfeeling, and unjust: and it deserves, upon every occasion, a severe reprobation of the magistrate, who thus deprives his fellow-subject of his rightful opportunity of defence.

There are parts of Ireland, where, from the absence of the gentlemen of the county, a race of magistrates has sprung up, who ought never to have borne the King's Commission. The vast powers entrusted to those officers call for an upright, zealous, and conscientious discharge of their duty.

Gentlemen, as to tythes, they are generally complained of as a great grievance. In the time in which we live, they are a tax upon industry, upon enterprize, and upon agricultural skill. Is a man intelligent and industrious—does he, by agriculture, reclaim a tract of land, and make it productive of corn, he is visited and harassed by the Tythe Proctor; does his neighbour, through want of inclination or of skill, keep his farm in pasture and unimproved, he is exonerated from the burthen of tithes, and from the visitations of any clergy not belonging to his own church. Far be it from me to say, that tythes are not due to the clergy. By the law of the land, they have as good a title to their tythes as any of you have to your estates; and I am convinced, that the clergyman does not, in any instance, exact what he is strictly entitled to. But this mode of assessment has been much complained of; and it is particularly felt in this country, because the Catholic receives no spiritual comfort from his Protestant rector; he knows him only through the Tythe Proctor, he has moreover his own pastor to pay. This is the reason why he thinks it a grievance; and, I must admit, that although the clergyman does not receive all that he is entitled to, and although it may not be a grievance in another country, yet the tythe system is a painful system for Ireland.

Gentlemen, you have in your power another remedy for public commotions. I allude to the assessment of the presentment money upon your county. It seems that the sum of £9000 is now demanded to be levied: whether this sum is, or is not, an exorbitant one for

this county, I know not. It is a tax, of which you will impose the greater part, or perhaps the whole, upon your county; and it falls wholly upon the occupying tenants or farmers. Pray keep this circumstance constantly in your minds. The benefit of this tax is your own. By its operation, you have your farms well divided and improved! good roads made round your estates; useful bridges and walls erected. Indeed, I have known counties which have been parcelled out to undertakers by baronies, and where no man could get a job without the consent of the baronial undertaker; they met and commuted, and it was thus agreed—"I give you your job here, and you give me my job there." I may be asked, why do I mention those things. The Grand Jury know them very well; but then they ought to be concealed. Miserable, infatuated notion! These things are not concealed; there is not a Grand Jury job in the country which is not known and commented upon by the peasantry. Every mischief, and every enormity I have this day stated, is as thoroughly well known to the peasantry as to the gentry throughout Ireland. The affected apprehension of exciting and exasperating them, by a reprobation of those enormities, is puerile and contemptible. It cannot do mischief; it cannot add to the poignancy of their feelings; it may allay or soothe them: already those exactions are the subject of discussion, and of minute scrutiny, in every cabin; what are the consequences? Dreadful heart-burnings and deep murmurs—the visit of the constable who collects the cess, is a day of general mourning, and distress, and tribulation. I spoke freely of these things to the Grand Jury of the county of Tipperary;—what was the beneficial result? The foreman (Mr. Bagwell) came forward soon afterwards from the Grand Jury room, and stated publicly in Court, that, in consequence of my charge, he and his fellow-jurors had thrown out applications for presentments to the amount of £9600. These may be presumed to be jobs, under pretence of building walls and bridges, filling hollows, lowering hills, &c. Here, indeed, was some good done by this sudden impulse of economy—here were the fruits of a free and candid exhortation before the public eye.

Gentlemen, the judge, whose duty

it is to pass the presentments, can be of little service towards detecting "a job"—he has no local knowledge—he knows not the distances—the rates—the state of repairs—or the views of the parties. He may indeed suspect the job, and tear the suspected presentment; but he may tear, inadvertently, that which is useful, and let the job pass. Therefore, for the sake of the county, do as Mr. Bagwell did at Clonmel. Begin the reformation; and discountenance, firmly, all parceling of "jobs."

Gentlemen, when I visited the House of Industry at Clonmel, (which is liberally and conscientiously conducted by an association, consisting of persons of every religious persuasion, with the Protestant parson and the Catholic priest at their head), never did my eyes witness a more blessed sight—I immediately asked, "what do you pay to the matron and to the manager?" The sum was mentioned—it was small—"I suppose," said I, "it is no object of a county job." Mr. Grubb, the benevolent Mr. Grubb, smiled, and said, "You have hit it, my Lord—that is the fact."

But there is one remedy, that would, in my estimation, more than any other, especially contribute to soothe the minds of the discontented peasantry, and, thereby, to enable them patiently to suffer the pressure of those burthens, which cannot, under existing circumstances, be effectually removed—I mean the "equal and impartial administration of justice;—of that justice which the rich can pursue, until it be attained; but which, that it may benefit the cottager, should be brought home to his door. Such an administration of justice would greatly reconcile the lower orders of the people, with the government under which they live; and, at no very distant period, I hope, attach them to the law, by imparting its benefits, and extending its protection to them, in actual and uniform experience. Gentlemen, if you ask me, how may this be accomplished? I answer, by a vigilant superintendence of the administration of justice at Quarter Sessions, and an anxious observance of the conduct of all justices of peace.—Perhaps, the Commission of the Peace, in every county in the kingdom, should be examined. During a long war, in sea-

sons of popular commotion, under chief governors (all acting, unquestionably, with good intentions, but upon various principles and different views), it is not improbable, that many men have crept into the commission, who, however useful they might occasionally have been, ought not to remain. The needy adventurer—the hunter for preferment—the intemperate zealot—the trader in false loyalty—the jobbers of absentees—if any of these various descriptions of individuals are now to be found, their names should be expunged from the commission; and if such a mode of proceeding should thin the commission, vacancies might be supplied, by soliciting every gentleman of property and consideration to discharge some part of that debt of duty, which he owes to himself and the country, by accepting the office of Justice of Peace. Should their number be inadequate to supply the deficiency, clergymen, long resident on their benefices, more inclined to follow the precepts of their divine Master, by feeding the hungry and clothing the naked Catholic (although, adhering to the communion of his fathers, he should conscientiously decline to receive from him spiritual consolation), not harassing and vexing him by a new mode of tything, and an increase of tythes: but seeking to compensate the dissentients from his communion for the income he derives from their labour, by shewing a regard for their temporal welfare—attached to their Protestant flocks by a mutual interchange of good offices, by affection, and by habit. Such a man, anxiously endeavouring not to distract and divide, but to conciliate and reconcile all sects and parties, would, from his education, his leisure, his local knowledge, be a splendid acquisition to the magistracy, and a public blessing to the district committed to his care. Men of this description are retired and unobtrusive; but, I trust, if sought after, many such may be found. Persons there have been of a sort differing widely from those I have described. These men identify their preferment with the welfare of the church; and if you had believed them, whatever advanced the one, necessarily promoted the other. Some clergymen there may

have been, who, in a period of distraction, perusing the Old Testament with more attention than the New, and admiring the glories of Joshua (the son of Nun), fancied they perceived in the Catholics the Canaanites of old; and, at the head of militia and armed yeomanry, wished to conquer from them the promised glebe. Such men, I hope, are not now to be found in that most respectable order; and if they are, I need scarcely add, they should no longer remain in the commission.

Gentlemen, I must further admonish you, if you are infested with any of the Orange or Green Associations in this county, to discharge them—discharge all the processions and commemorations connected with them, and you will promote the peace and concord of the country; but suffer them to prevail, and how can justice be administered? “I am a loyal man,” says a witness—that is, “Gentlemen of the Petty Jury, believe me, let me swear what I will.”—When he swears he is a loyal man, he means, “Gentlemen of the Jury, forget your oaths, and acquit the Orangeman.” A truly loyal man is one who is attached to the constitution under which we live, and who respects and is governed by the laws, which impart more personal freedom, when properly administered, than any other code of laws in existence. If there are disturbances in the country, the truly loyal man endeavours to appease them. The truly loyal man is peaceful and quiet—he does his utmost to prevent commotion; and if he cannot prevent it, he is at his post, ready to perform his duty in the day of peril. But what says the loyal man of another description—the mere pretender to loyalty? “I am a loyal man in times of tranquillity—I am attached to the present order of things, as far as I can get any good by it—I malign every man of a different opinion from those whom I serve—I bring my loyalty to market.” Such loyalty has borne higher or lower prices, according to the different periods of modern times—he exposes it to sale in open market, at all times—seeking continually for a purchaser. Such are the pretenders to loyalty, many of whom I have seen; and incalculable mischiefs they perpetrate. It is not their interest that their country should be peaceful—their loyalty is a “sea of troubled waters.”

Gentlemen, I have had a long professional experience of the state of this country, travelling two circuits every year; and I have spoken the result of my professional observations and judicial knowledge—perhaps the sincerity with which I have put forward these observations may excite some displeasure. But I hope they may do some good, and I am pretty indifferent whether they are found disagreeable or not: living a great part of my life in the hurry of professional pursuits, I have employed the moments of my leisure in literary retirement. Attached to no party, I have never mixed with the zealots of either—I have been assailed and calumniated by both. Such is the lot of the man endeavouring to do his duty with firmness and sincerity.

Gentlemen, if any of you be disposed to think that this address would be better suited to another place and another occasion; to such I answer, that I have embraced the opportunity thus afforded to me of addressing you, in order to state what have appeared to me the causes of popular commotions, and the remedies likely to assuage and prevent them in those several counties where, within these last five years, I have borne the King's Commission. I consider the present occasion a peculiarly seasonable one for such an address. We approach towards the close of a circuit, whose usual order had been inverted for the purpose of delivering the crowded gaols; and bringing to speedy trial those men with whom they were filled, and who stood charged with the perpetration of almost every crime known to the criminal code. It seemed to me expedient, if such subjects as I have brought before you were touched upon, to do so in a county profoundly tranquil, where no danger could be apprehended, even by the most timid and fastidious, of agitating the minds of the peasantry, by a public discussion.

Gentlemen, two bills, of importance to the public peace of Ireland, have recently passed both Houses of Parliament, almost, as I believe, without observation; and certainly without public inquiry into the state of the country. Having formed an opinion upon the causes of popular discontents, and public commotions in those counties, which I have, within these five

years, visited, I thought it expedient, openly from this place, to state this opinion; hoping that my judgment, being founded not upon secret whisperings or private communications, but upon the solemnity of public trials and the authenticity of criminal records, may have some weight towards suggesting the expediency of resorting to other means of tranquillizing Ireland, than those hitherto resorted to—banishment, the rope and the gibbet. These expedients have been repeatedly tried; and have, by the acknowledgment of those who have used them, hitherto proved ineffectual. And here I must intreat, that I may not wilfully be mistaken and purposely misunderstood by any man or class of men. I mean not to question in the slightest degree, the prudence of the Irish government in introducing, or the wisdom of the legislature in enacting, those laws; they may be suitable (for any thing I know to the contrary) to the existing state of things in some of these counties, where the discharge of my public duty has not yet called me. In others, although it may not be immediately necessary to put them into active operation, the notoriety of their existence in the Statute Book may be a wholesome warning to the turbulent and audacious. But having, in addressing you, taken occasion to give you my opinions upon different subjects (the statement of which, however erroneous those opinions should appear to be, may produce some good, by soliciting the attention of the enlightened men in both countries to the same subjects), I feel myself more especially called upon by a sense of public duty, to say a few words to you upon the scope and object of these bills—I say more especially called upon, by reason of those important, though contradictory, publications, in the *Wexford Journals* now laid before me, and to which I have already adverted. Whence that contradiction of sentiment could originate, between persons resident in the same county, and having, (one would imagine) equal opportunities of information, it is not for me to conjecture; but its indisputable existence in the months of March and April last (subsequently to your last assizes), calls upon me briefly to explain to you the purport of those acts, which some of you may deem it expedient to call into active

operation. With one of those acts you have had a former acquaintance. It is the old Insurrection Act, which, after having perished, is now revived and re-enacted for Ireland. The other is called the Peace Preservation Bill. The Insurrection Act consists, as you all know, of a complete suspension of the English constitution—of English law—of the trial by jury. Under these new laws, taken together, any seven magistrates may meet, and recommend the county or district to be proclaimed by the Lord Lieutenant as being in a state of disturbance. When the Proclamation has once issued, every person must stay at home after a certain hour. You are to have the assistance of a learned serjeant from town, who may send abroad offenders in a summary way.

Gentlemen, I have seen times, when persons, who, thinking the lives named in their tenants' leases were lasting somewhat too long, have, by the aid of such a law, found means to recommend a trip across the Atlantic, to the persons thus unreasonably attached to life; and thus achieved the downfall of a beneficial lease, and a comfortable rise of their income in consequence. Such things have occurred: I have known the fact.

Gentlemen, I may be told, that the state of the country requires its re-enactment. It may be so: I am not in possession of the secrets of the Castle. A desperate state of things calls for desperate remedies.

Gentlemen, the other Act of Parliament is the Peace Preservation Bill. It is a wholesome mode of administering the old powers, already vested by law in the magistrates. Any seven magistrates may recommend the application of this remedy; and either for the county at large, or any particular barony or district in the county. If their recommendation should be acceded to by the Lord Lieutenant, this bill comes into immediate operation. Now, you are to meet—a head magistrate is to be appointed, at a salary of £700 a year; he is also to have a house and offices—his clerk is to get a salary of £150 a year—the constables are to get £100 a year each—any seven of your magistrates may get all this done. But listen to one thing more—the disturbed district is to pay the expense of the whole.

Gentlemen, I have trespassed long upon your attention; but I hope, from

the tranquil state of your county, that I have not unaptly chosen the present season for making those observations. See the necessity of some public discussion of those subjects, in order to extinguish all exaggeration and misrepresentation. I need not travel far back for a curious instance. I have seen to my surprise, in *The Courier* newspaper, a story of myself, which has been copied into *The Pilot*. It is so very short, that I shall read it:—"Such is the disturbed state of Ireland, that one of the Judges of Assize, upon the Leinster circuit, Mr. Justice Fletcher, in coming from Kilkenny to Clonmel, was pelted by stones in the town of Callan, and owed his safety to the dragoons that escorted him."

When I reached Waterford, I was still more surprised to see one newspaper lamenting that I had been "shot at;" but another protested that it was all a gross falsehood. Now, what was the truth? As I passed through Callan, an escort of a few dragoons attended me. This escort, by the bye, is one of the mischiefs of those alarms, a mischief which never occurs in England. There, the gentlemen of consideration in the county come out to meet the Judge with led horses and equipages, and with every suitable mark of respect and attention; not, indeed, paid to the Judge individually, nor desired by him, but an attention and respect due to the law, which the Judge comes to administer. But what was the case in Kilkenny? The High-Sheriff not appearing at all, perhaps as a duty beneath him, or for some other reason; the Sub-Sheriff, unwilling enough to be burdened with the trouble, and anxious to get rid of us; two or three miserable Bailiffs, mounted upon wretched little horses, brandishing an enormous length of halbert, resembling so many Cossacks in every thing but utility, and attended by an escort of four or five dragoons—(for the Sheriff is not at the expense of paying the dragoons).—Indeed, where needy or penurious High-Sheriffs are nominated, and where the office of Sub-Sheriff becomes an affair of indirect management, an improper and inefficient attendance upon the Circuit Judges is generally to be expected. However, thus attended (or rather unattended), we drove through Callan; when a boy, about seven years old, flung a stone idly, either at the Sub-Sheriff, or at the dragoons, or both. This was the entire outrage. I did not

hear of it; until long afterwards, when the newspaper paragraphs led me to the inquiry; but my servants are ready to vouch the fact upon oath. This story, with prodigious exaggeration, has been since officiously circulated throughout the empire, in order to show, that this country is in such a state of disturbance, that the going Judge of Assize was pelted with stones, or shot at, and in imminent danger of his life.—Can any instance more strongly illustrate the propriety, nay, even the necessity, of a full and unreserved statement of the true and actual condition of Ireland, than the extraordinary currency which this paltry fabrication has received, and the avidity with which it has been magnified into a momentous and alarming event.

Gentlemen, I may, perhaps, be warranted in feeling a personal indignation at the mischievous abuse of my name, thus attempted, for the purpose of vilifying the country; and, possibly, this impression may have partly led me to enter into the copious details and observations with which I have this day troubled you.

Gentlemen, if you should feel that any of these observations are founded in truth and reason, you will give me, at least, the credit of upright motives for those, from which you may differ. I can have no other motive, indeed, than a hope of doing some public good, by inciting other persons to useful and meritorious actions. Other Judges have very frequently, and with great propriety, charged various Grand Juries upon

the general state of this country, its disturbances, and the cause of its commotion; and some of them have ascribed those disturbances and commotions to a general spirit of disaffection and sedition. If I have a very different and far more consolatory view of the same subject, it cannot be improper or unbecoming my functions, to take the like opportunity of stating my judicial opinions, of enumerating the several causes which in my fixed judgment have generated those disturbances, and have retarded peace and prosperity in this country; and distinctly pointing out the remedies and correctives proper for terminating all those mischiefs, and allaying all discontents. These considerations will, I trust, vindicate as well the motives as the propriety of my conduct in this respect, through every scrutiny, and against every cavil.

Gentlemen, you will now retire to your Jury room, and there dispose of such bills, and other official business, as shall come before you. Let all your private affairs, your settlements with tenants, your canvassing of freeholders, and such occupations, be postponed to another opportunity. Be punctual and diligent—rather, indeed, for your own sakes than for mine. You will be the sooner released from duty—but as for me, I must, at all events, remain here during the allotted period of time. I have addressed you very much at large, with great sincerity of heart, with an earnest desire for your interests, and those of the public; and, may I hope, not wholly without effect.

## CORRESPONDENCE.

At the suggestion and instance of numerous friends, in different parts of the kingdom, the Editor of the Monthly Repository purposes, with the divine permission, to conduct a

### CHEAP MONTHLY RELIGIOUS PUBLICATION,

For the benefit of unlearned readers. It will partake of the nature of a Magazine, but without interfering with the Monthly Repository. The first Number will appear on the 1st of January, 1815; it will be printed in 12mo. and sold at Sixpence a Number. The Editor's design is to furnish the common people with a plain exposition and vindication of Evangelical Truth: he will aim at the same time to give the work a practical bearing. Subjects useful and important to the multitude, though not strictly religious, will not be considered foreign from the work. At present it appears to the Editor to be desirable that the publication should not be a stage for controversy. But on this and other particulars relating to it, he solicits the advice of his correspondents: it is requested that communications be early made, as the *Prospectus* will be prepared for the next Number of the Monthly Repository.

The Editor is making arrangements, which will be hereafter announced, for improving the Monthly Repository, in the ensuing Volume.