

THE
Monthly Repository,
&c.

No. CXIV.]

JUNE, 1815.

[Vol. X.

HISTORY AND BIOGRAPHY.

Memoir of the Rev. Joseph Fownes.

[From Dr. Kippis's Introductory Preface to Mr. Fownes's "Inquiry into the Principles of Toleration." Third Edition. Shrewsbury. 1790.]

THE Rev. Joseph Fownes was born at Andover, in Hampshire, in the month of July, 1715. His grandfather, George Fownes, M. A. who was a nonconformist minister of the Baptist persuasion, had resigned the living of High Wycombe, in Buckinghamshire, previously to the Restoration, and was a deep sufferer at a time when it was thought justifiable to exercise severities on account of differences in religious opinions and worship. His father, who was of the same profession, preached successively at Bristol, Andover and Nailsworth, in Gloucestershire, at which last place he died, in early, or, at least, in middle life. After his decease, his widow returned to Andover, together with her son, the subject of the present short narrative. Here he completed his grammatical education, under the care of the Rev. Mr. Ball, the Presbyterian minister of the town, and a gentleman of considerable reputation in his day, for the extent of his knowledge and the liberality of his sentiments. From Andover young Mr. Fownes was removed, in 1730, to an academy at Findern, in Derbyshire, of which Dr. Latham, a man of distinguished abilities and learning, was the principal tutor. At this seminary Mr. Fownes prosecuted his studies with such unremitting assiduity and diligence, that when he was little more than twenty years of age, he was judged to be sufficiently qualified for entering upon the work of the ministry. Accordingly, in 1735, he was invited to the dissenting congregation at Cradley, near Stourbridge, in Worcestershire, which invitation he accepted. To this congregation he continued to officiate till the year

1748. On the 20th of April, 1743, he was ordained to the full discharge of the pastoral office. The gentlemen who assisted at his ordination, were, Dr. Latham, his former tutor, and Messrs. Kenrick, Witton, Holland, Carpenter and Mattock, all of them respectable ministers in that part of the kingdom; and who, on this occasion, united in giving a very honourable testimony to Mr. Fownes's qualifications for the performance of the duties he had undertaken.

Such was the growing reputation of Mr. Fownes's abilities and character, that, in 1748, he received an invitation to be pastor of the congregation in the High-Street, Shrewsbury, in connexion with the pious and excellent Mr. Job Orton, whose valuable practical writings are so well known, and of whom particular notice is proposed to be taken, under the article of Dr. Philip Doddridge, in the new and enlarged edition of the *Biographia Britannica*. It was at Mr. Orton's particular solicitation that Mr. Fownes removed to Shrewsbury; and it was with great reluctance that his friends at Cradley and at Stourbridge, where he had usually resided, consented to part with him. In 1754, he married Miss, Mary Mason, daughter of Thomas Mason, Esq.; an honourable and happy connexion; by which he became united in relationship, as he before was in friendship, with one of the principal families in Shrewsbury. I do not find that any thing was printed by him till the year 1760, when he took occasion to display his loyalty to the royal house of Brunswick, and his love to his country, by publishing a sermon on the death of King George the Second. The title of his discourse was, "The Connexion between the Honour of Princes and the Happiness of their People."

In 1772, the general body of Protestant Dissenting ministers through

the kingdom, united in an application to Parliament, for an enlargement of the Toleration Act. The objects of their solicitation were, to be relieved from the subscription to the Articles of the Church of England, which, with a few exceptions, was required by that act as it had passed soon after the Revolution, and to obtain a legal security for their schoolmasters. This matter being at that time very much discussed, and exciting the particular attention of those who were immediately interested in the application, Mr. Fownes naturally directed his thoughts to the subject; the result of which was, his "Inquiry into the Principles of Toleration." At first his modesty would not permit him to publish it with his name; but its merit quickly recommended it to general notice. In less than a year a second edition was called for, to which he made considerable additions. I need not say that this tract sets Mr. Fownes's abilities and character in a very favourable light. It is written with great knowledge of the subject, and the reasoning is sound and conclusive. At the same time, the work is drawn up with a spirit of moderation and candour, which cannot too much be commended. Such is the method in which religious controversies ought to be conducted. It is the method that was pursued by a Locke and a Hoadly: it is the method most becoming in itself; and which is the most likely, in the end, to promote the cause of truth, and the benefit of

mankind. I deny not, however, that there may sometimes be cases in which bigotry and intolerance may assume so insolent a form, as to demand severe reprehension.

On the 27th of July, 1783, Mr. Fownes paid an affectionate testimony of respect to the memory of Mr. Orton, by preaching his funeral sermon. The discourse, which was published, and is entitled "The Glory of the Gospel, and the Excellence and Honour of the Ministration of it," reflects no small credit on the character of our author, as well as on that of his venerable friend.

Mr. Fownes, after having continued at Shrewsbury, with great and just reputation and esteem, for forty-one years, found that, at length, his health began fast to decline. Hopes, I believe, were for a while entertained, that his strength might in some degree be recovered; but these hopes proving fallacious, he departed this life on the 7th of November, 1789, in the seventy-fifth year of his age, much regretted and lamented. His character is too well known, to those who had the happiness of his acquaintance, to stand in need of any enlargement. His piety and virtue were unquestionable; his manners amiable and engaging; his preaching serious and instructive; his learning extensive, and, indeed, far above the common rank. In short, he united in himself the qualities of the Christian, the Christian minister, the gentleman, and the scholar.

EXTRACTS FROM NEW PUBLICATIONS.

Lord Erskine's Character of Mr. Fox, as an Orator and Statesman.

[From a Letter to Mr. Wright, the Editor of Fox's Speeches, just published in six volumes 8vo.]

— This extraordinary person, then, in rising generally to speak, had evidently no more premeditated the particular language he should employ, nor frequently the illustrations and images, by which he should discuss and enforce his subject, than he had contemplated the hour he was to die; and his exalted merit as a debater in parliament, did not therefore consist in the length, variety or roundness of his periods, but in the truth and vi-

gour of his conceptions; in the depth and extent of his information; in the retentive powers of his memory, which enabled him to keep in constant view, not only all he had formerly read and reflected on, but every thing said at the moment, and even at other times, by the various persons whose arguments he was to answer; in the faculty of spreading out his matter so clearly to the grasp of his own mind, as to render it impossible he should ever fail in the utmost clearness and distinctness to others;—in the exuberant fertility of his invention; which spontaneously brought forth his ideas at the moment, in every possible shape

by which the understanding might sit in the most accurate judgment upon them; whilst, instead of seeking afterwards to enforce them by cold, premeditated illustrations or by episodes, which, however beautiful, only distract attention, he was accustomed to repass his subject, not *methodically*, but in the most *unforeseen* and fascinating review, enlightening every part of it, and binding even his adversaries in a kind of spell for the moment, of involuntary assent.

The reader must certainly not expect to be so carried away by the sketches now before me. Short-hand alone, secured too at the moment, against the numerous imperfections inseparable from following the career of so rapid and vehement an elocution, could have perpetuated their lustre and effect: but, still the correct, and often the animated substance remains, which preserves from oblivion more that is worthy of preservation, than by such means would apply to almost any other speaker in the world. — Eloquence, which consists more in the dextrous structure of periods, and in the powers and harmony of delivery, than in the extraordinary vigour of the understanding, may be compared to a human body, not so much surpassing the dimensions of ordinary nature, as remarkable for the symmetry and beauty of its parts:—if the short-hand writer, like the statuary or painter, has made no memorial of *such* an orator, little is left to distinguish him, but, in the most imperfect reliques of Fox's speeches, THE BONES OF A GIANT ARE TO BE DISCOVERED.

This will be found more particularly to apply to his speeches upon sudden and unforeseen occasions, when certainly nothing could be more interesting nor extraordinary than to witness, as I have often done, the mighty and unprepared efforts of his mind, when he had to encounter with the arguments of some profound reasoner, who had deeply considered his subject, and arranged it with all possible art, to preserve its parts unbroken.—To hear him *begin* on such occasions, without method, without any kind of exertion, without the smallest impulse from the desire of distinction or triumph, and animated only by the honest sense of duty, an audience who knew him not, would have expected

but little success from the conflict: as little as a traveller in the East, whilst trembling at a buffalo in the wild vigour of his well-protected strength, would have looked to his immediate destruction, when he saw the Boa moving slowly and inertly towards him on the grass. But, Fox, unlike the serpent in every thing but his strength, always taking his station in some fixed, invulnerable principle, soon surrounded and entangled his adversary, disjoining every member of his discourse, and strangling him in the irresistible folds of truth.

This intellectual superiority, by which my illustrious friend was so eminently distinguished, might nevertheless have existed in all its strength without raising him to the exalted station he held as a public speaker. The powers of the understanding are not *of themselves* sufficient for this high purpose. Intellect *alone*, however exalted, without strong feelings, without even irritable sensibility, would be only like an immense magazine of gunpowder, if there were no such element as fire in the natural world—it is the *heart* which is the spring and fountain of Eloquence—a cold-blooded learned man, might, for any thing I know, compose in his closet an eloquent book; but, in public discourse, arising out of sudden occasions, could by no possibility be eloquent.

To carry on my ideas of oratory, by continuing to identify it with Fox.—He possessed, above all men I ever knew, the most gentle and yet the most ardent spirit; a rare and happy combination!—he had nourished in his mind all the manly and generous sentiments, which are the true supports of the social world; he was tremblingly alive to every kind of private wrong or suffering, and, from the habitual and fervent contemplation of the just principles of government, he had the most bitter and unextinguishable contempt for the low arts of political intrigue, and an indignant abhorrence of every species of tyranny, oppression and injustice.

It has been said, that he was frequently careless of the language in which he expressed himself; but I can neither agree to the justice, nor even comprehend the meaning of that criticism.—He could not be *incorrect* from carelessness; because, having

lived from his youth in the great world, and having been familiarly conversant with the classics of all nations, his most unprepared speaking (or if Critics will have it so, his most negligent) must have been at least *grammatical*, which it not only uniformly was, but distinguished by its taste: more than that could not have belonged to it, without the very care which his habits and his talents equally rejected.

He undoubtedly attended as little to the musical intonation of his speeches as to the language in which they were expressed—his emphases were the unstudied effusions of nature—the vents of a mind, burning intensely with the generous flame of public spirit and benevolence, beyond all controul or management when impassioned, and above the rules to which inferior things are properly subjected: his sentences often rapidly succeeded, and almost mixed themselves with one another, as the lava rises in bursts from the mouth of a volcano, when the resistless energies of the subterranean world are at their height.

These last remarks require, however, some explanation; that I may not appear to depreciate the executive part of public speaking, which is worthy of the utmost care and cultivation.—No man admired it more than Mr. Fox, nor was a juster, though always a liberal and indulgent critic of performances upon the stage. Theatrical representations which demand the talent of Eloquence, are generally the works of great poets, with which the cultivated parts of the audience are familiar, which they have, of course, almost present to their memories, and which, involving no consequences beyond the emotions they are calculated to administer, exact the most perfect representations.—In such cases, the least departure from the justest expression of the passions, the smallest defects in voice or gesture, diminish the fame of the actor; but, upon the real stage of life, where the great affairs of the world are transacted, and where men speak their own sentiments in their own natural language, the case is somewhat different. No man, in either House of Parliament, or in our Courts of Justice, ever felt as if he were in a box at Covent Garden or Drury Lane; and, even upon the stage itself, it will be found,

after all, that the rare talent of the actor has its seat in the superior sensibilities of the mind, which identify him for the moment with the characters he represents.—Yet, certainly, neither the actor nor the orator can be said to have reached the summit of their arts without the utmost attention to all the delicacies and graces of the most perfect delivery; *not, indeed, thought of at the moment*, which would be utterly unworthy of a great statesman engaged in the mighty concerns of an empire, but to be insensibly acquired by studious observation, and wrought as it were into the habit, so as to be as much a component part of the man as his countenance or his address.—I thought it necessary to introduce these observations, lest I should appear to undervalue such essential parts of public speaking as utterance and action.—Demosthenes seems to have thought them almost every thing; and, even with our habits, so different from those of the ancients, they would be *to most men* immense advantages, though nothing at all to Mr. Fox.

My admiration of his talents, and my zeal for the lustre of his memory, have already led me much farther than I intended when I began my answer to your letter; yet I find it difficult now to close it without saying something upon the principles which uniformly characterize his speeches, after he had arrived at that maturity of thought and reflection, which laid the foundations of his exalted character as a statesman. It is not my intention to examine them in their order, nor in their details, but to advert only, and very shortly, to such of them as most strikingly illustrate the distinguishing features of them all.

The spirit which will be found to pervade and animate them is the pure but regulated spirit of liberty, which he justly considered to be, not only the prime blessing of private life, but the fulcrum upon which every civil establishment must rest for its security.—For my own part, I have always been convinced, that the laws which govern the natural world are not more fixed and unalterable, than those which preside over the safety and happiness of man in a state of society. Mighty powers, indeed, must be vested in all governments, however constituted, and many restraints must

be sanctioned by the wisest and most indulgent system of laws; but it should be the constant aim of every human authority to ascertain by cautious experiments how few restrictions are necessary for the support of order and obedience, and by what liberal extensions of rights and privileges, affection and confidence in the great body of the people may be best created and preserved. Indeed, if I were now considering how I might best illustrate our own inestimable constitution, I should say that in one short sentence, I had faithfully described its principles and pointed to the cause of its being preserved and revered throughout the world, whilst principalities and powers, strangers to, or neglecting the grand secret of conservation, have been convulsed and overthrown. — No man better understood the powers of this great political talisman than Fox; and, it is both curious and beautiful to observe, with what stubborn constancy he for ever rejected the harsh instrumentality of power, when opposed to the surer effects of liberal trust, of mildness and conciliation.

No man, for example, was more deeply acquainted with the spirit, and even the practice of our laws, nor sought less to undermine the constitutional authority of the Judges; but, he thought for a long season they were undermining it themselves, by usurping the functions of the Jury in cases of libel.—On that principle, he proposed his celebrated Act of Parliament, which put an end, in a moment and for ever, to all conflicts between the two parts of our tribunals, always intended to form one harmonious whole; bringing back the country to repose with confidence in the wisdom and learning of the Courts, and securing to the people their unquestionable privilege, of an unsophisticated Trial by Jury in *this* as in other offences.—Before the Libel Act, when nothing was left to Juries but the mere *fact of publication*, whilst they were nevertheless called upon to pronounce judgments involving the determination of *guilt*, it frequently required but little skill or eloquence, to defend the most defenceless libeler: the offence was generally kept in the back-ground, and a stand made upon the injustice of asking condemnation without examination; but when the

functions of the Jury were, by this wholesome statute, restored to them, I can speak from my own long experience, that the task became justly most difficult, or rather hopeless; juries considering the cases brought before them, with the greatest good sense and reflection, consulting their own understandings, as they ought to do, upon the nature of the accusation, and the intentions of the accused, but receiving at the same time the learned assistance of the Judges, free from all that jealousy of their own independence, which, until it was secured by law, had frequently entangled their consciences, and perverted their judgments. In this instance, therefore, by following the ruling principle of his mind, Mr. Fox conferred the highest benefit upon public authority, as well as upon popular privileges—in doing so, he looked to no standard of his own, but to the genuine principles and precedents of British law, which in this deeply important instance, had been overshadowed and misunderstood.

No man was also a greater friend to our ecclesiastical establishments, but he thought that an undue support of the Church became the parent of dissent, when restraints of any kind were imposed upon Dissenters of any description—on that ground, as well as upon the right of universal freedom in religious opinions, he was the advocate of Catholic Emancipation, and for the repeal of the Test Act.

Here, again, Mr. Fox's ruling principle deserves the utmost consideration. If the Church of England were vulnerable in her doctrines, or in her discipline, maintaining her ascendancy, like the Romish Church, by the ignorance and darkness of her adherents, her security might, in some measure, depend upon the penal discouragement of dissent; but, when I reflect upon the unexampled wisdom of her original reformers, in all that they abolished, as well as in all that they preserved; when I consider the manifest foundations of her faith upon the sacred authorities of Scripture; the simplicity and beauty of her Liturgy, assimilated by time as well as by its own intrinsic excellence, to the feelings of the English people; when I advert to the general learning and morals of her ministers, and their usefulness throughout the country, I doubt

with Mr. Fox, whether the restraints and disabilities originally set on foot for her protection, and which are now insensibly wearing away under the indulgent administration of our government, may not have been the nurses, if not the parents of sectaries in every part of the kingdom.—Their foundations were laid when there was much less toleration than at present, and if the Church feels any serious alarm from their expansion, she should lend her hand to the discouragement of their communities, by inviting the Legislature to let the law pass over them without the very knowledge of their existence.—So little of restraint is now left, that even if it were the sound principle of support to our ecclesiastical system, it would be utterly useless; whilst the exclusion from *civil* incorporations bestows a kind of corporate character and perpetuity upon religious dissents, which would otherwise have a tendency to dissolution. These observations are, however, addressed only to the ministers of the *church*, and not to those of the *state*—the great body of Dissenters are, I believe, fully sensible of the liberal disposition of the government towards them; as enlightened men, they know how to appreciate the difficulties which have attended the best wishes for them; and speaking, of course, of the great and well known bodies of Dissenting Protestants, I am happy in this occasion of expressing my perfect conviction of the fidelity of their civil allegiance, and the sincerity of their religious persuasions.

Mr. Fox's principle receives, however, a still more striking illustration from those who differ from me regarding them, and who falsely impute to them republican principles.—They undoubtedly cherish the doctrines of civil liberty *with peculiar warmth of feeling*, the inevitable consequence of any species of jealous disability or restraint; and on this account there are some who would be sorry to see that spirit destroyed, by breaking up their exclusions, and throwing them without distinction into the oblivious mass of the people.

The moral certainty of this obvious consequence deserves the utmost attention in the consideration of the Roman Catholic question. Educated myself in an almost superstitious repugnance to that religion, (though I

have the highest opinion of, and the most sincere regard for very many of its members,) I found it difficult at first to bring up my mind to the administration of this *only specific for its gradual decline and extinction*: but I shall now never hesitate a moment for applying it; independently of all the other great principles so powerfully insisted upon by Fox in the volumes now before me; but I never can admit that there is any foundation whatsoever for emancipating their Spiritual Pastors from that dependence upon the civil government which is submitted to by our Protestant Bishops and Clergy, and even by Catholics themselves in the Catholic states.

In 1793, we find Mr. Fox equally conspicuous in support of the same principles, when in a season of great alarm, *new laws* were proposed for the punishment of sedition and of traitorous correspondence—nothing could be more false or wicked than the calumnies of that day, which represented him as sheltering the disturbers of the public tranquillity—his object was quite the reverse—it was to remove the disturbances by the vigorous administration of our *ancient* laws, which he held to be sufficient for the emergency: it was to put to shame the falsehood of *French* principles, by holding up those of *England* in their undefiled, unsullied beauty, and to oppose a spirit of change and revolution, by changing nothing, *without urgent cause*, in our own venerable constitution.

This principle even strikingly distinguishes his speech, when in 1793, he supported a motion to reform it; and nothing certainly which the wit or wisdom of man ever prompted, illustrated its value with greater force or truth, than when he said, "*that if by a peculiar interposition of Divine Power, all the wisest men of every age and every country, could be collected into one assembly, he did not believe that their united wisdom would be capable of forming a tolerable constitution.*"—What rebuke could be greater to the ignorance and presumption which characterized the time he spoke in? What stronger pledge that his purpose was to preserve our own? A constitution, not constructed by assembled theorists, but growing up from natural and often accidental causes, through the lapse of many ages, to

maturity; a constitution which, therefore, mocks and puts to shame every abstract, theoretical reformer, and which can suffer no alteration but in conformity with the whole, and that only which the most obvious use and even necessity justifies. Mr. Fox's purpose, in his own words, was "*not to pull down, but to work upon it, to examine it with care and reverence, to repair it where decayed, to amend it where defective, to prop it where it wanted support, and to adapt it to the purposes of the present time, as our ancestors had done from generation to generation, always transmitting it, not only unimpaired, but improved, to their posterity.*"

Nothing can be more happily expressed than this short sentence, because it keeps in view what has ruined the cause of reform, when lost sight of—that our whole history, from its beginning, has been a perpetual and gradual system of reformation. If all who mixed themselves with this delicate and momentous subject, had held this sound and safe language, and had acted with good faith upon the principles so justly adopted and illustrated upon that occasion by Lord Grey, whose speech, both for wisdom and eloquence, was of the highest order, the cause of reform, in spite of all obstacles, would have become popular; but it received an almost deadly blow in the very outset from the rashness of great numbers of mistaken people, who, instead of following in his well-chosen path, sent forth from every part of the kingdom, such unprincipled, inflammatory and ignorant reflections upon the other branches of the government, and indeed upon its whole frame and structure, as to alarm and disgust the great body of men of rank and property, without whose support no useful reformation in the government of any civilized nation can ever be brought about.

These few instances may furnish, I think, a sufficient clue for following Mr. Fox through the many other questions of domestic policy, which are the subjects of these volumes. In the debates regarding our external relations, in which the characters of great statesmen are more prominent and important, the reader will find every where the same principles; the same contempt for every system of artifice or violence, and the same re-

liance upon the effects of good-will and plain dealing, of openness and kindness, which apply as universally, and as surely to the restoration of peace between contending nations, as they notoriously do to all differences between individual men.

In all questions, therefore, regarding Ireland, whether they related to our connexion with her when a distinct people under her own Parliament, or drawn into our bosom by the union which has happily taken place, the same opinions illustrate and characterize Mr. Fox. He was an enemy to all artificial restraints when put in the scale against liberal intercourse—he thought with Mr. Burke, "that our affidavits and our sufferances, our dockets and our clearances, were not the great securities of our commerce;" that the earth was large enough for the full and overflowing prosperity of all nations; and that a partnership never could be thriving, which impoverished any branch of it.

We find him also, in the ripeness of his civil wisdom, strenuously opposing himself to the insane policy, which gave birth to the revolutionary war with America and to her United States—yet such is often the dominion of prejudice and error, even in the most enlightened communities, that I am old enough to remember the immortal orations of Burke upon that momentous subject, delivered to the almost empty benches of the House of Commons, filled only by her infatuated majorities when his warning voice had ceased: yet, now that time and events have pronounced their awful judgments, no man would hazard his character in the most private circle by supporting opinions, which, for a long time triumphed in Parliament, and enflamed the great body of this people, until one half of our empire was severed from the other. "So paltry a sum as three-pence in the eyes of a financier—so insignificant an article as tea, in the eyes of a philosopher, shook the pillars of a commercial empire that circled the whole globe."

Upon the same principle, Mr. Fox, had he been now living, would have rejoiced in the peace which has been recently made; he would have exerted all his eloquence to secure its continuance, and would have counselled the peremptory duty of forbearing from

every topic of irritation, of rejecting a narrow system of policy regarding her, [America] and of opening our parental arms to renew the feelings of confidence and affection, which "common names and kindred blood" might yet restore and perpetuate. England has declared by her Ministers in Parliament, that she claims no rights, but those which are common to all nations. Such rights cannot be doubtful, since what they are, the universal voice of nations must pronounce; and, in cases where their exercise may become harsh and inconvenient, he will approve himself the best statesman and the truest friend of both countries, who shall devise the best means of putting at an endless distance every cause of strife.

Another conspicuous subject of Mr. Fox's eloquence, was the portentous phenomenon of the French Revolution; and on this mighty question of national interest, which, from its new and extraordinary nature, could not but produce strong differences of opinion between the best private friends, and amongst the most honest and enlightened statesmen, it was my wish and my design to have been altogether silent, more especially as we are at this moment, I fear, in the very midst of the storm, and as I was besides, most anxious to avoid even the appearance of a wish to revive political controversy. In raising this humble, but affectionate monument to his memory, I felt that I ought not only to guard it from being defaced, but should invite it to be surrounded by honest and enlightened men of all parties and opinions; at the same time, when I came to consider how very important a part it formed of his public character, I found it indispensable to touch, though slightly and generally, upon this difficult, delicate and complicated subject.—I shall, therefore, very shortly advert to his opinions, but without any argument in their support—they are already, indeed, matter of history; and as they cannot at all govern our present duties, under circumstances so very different, I shall leave them "without impatience, to the vicissitudes of opinion, and the impartiality of a future generation."

It was the constant theme, then, of Mr. Fox, as will appear over and over again throughout these volumes, that

the true policy of this country regarding France at that period, independently of not interfering with the internal government of any nation, was to leave her to the good or evil of her own revolution.—He thought, whilst her desperate and distracted factions were balancing, and almost daily destroying one another, that whatever they might declare or publish, or however, in the frenzy of the moment, they might denounce the governments of surrounding nations, they had no power to enforce their threats; and that so far from there being any danger of France, so circumstanced, overpowering her neighbours by conquest, she was likely herself to sink in the storm she had raised. He was convinced, that if the states of Europe had acted upon this opinion, contenting themselves with taking security by prudent councils against the contagion of disorganizing principles so much apprehended, husbanding their finances, and standing upon their guard against invasion by great military establishments, instead of invading France, she could not, upon any human calculation, have so suddenly extended her dominion over so many mighty nations. I purposely avoid all design of considering or questioning her aggressions at that period, or of disputing the justification of war against her, if it was prudent in that manner to wage it. To enter upon this would be raising the very spirit of controversy which I have disclaimed. I am only recording Mr. Fox's sentiments, and shall therefore content myself with the *fact*, that the Duke of Brunswick published his fatal manifesto, and invaded France. At that period, and under those circumstances, Mr. Fox, in his letter to his constituents, ridiculed the idea of her conquest, and he was justified by the event.—By this ill-timed assault upon her territory, accompanied by the disgusting threat of utterly exterminating the principles and authors of the revolution, contending factions were annihilated by a common danger to all; the citizens of Paris who had been cutting one another's throats in the streets without knowing *wherefore*, knew *then*, to a man, that they must unite for their existence as a people; and the world exhibits no parallel to the exertions of France: she dug into the mansions of the dead

for the fabric of her powder, and forged the irons which surrounded her churches and public edifices into weapons of war: the spirit which inspired her was not merely the spirit of freedom, always undaunted however misdirected, but was inflamed and elevated by terror and despair, when caught in the moment of disorganization by the numerous armies which surrounded her, proscribed as she was by the whole European world.—It did not, in my opinion, require Mr. Fox's sagacity to predict the result of this unequal contest.—The nations of Europe *at that period*, whatever they might have had to *fear*, had then actually *suffered nothing* from the French revolution; so that whilst on the one hand, the French armies, however undisciplined, were in fact *a people* in arms, the invading force was only brought up to the charge by the cold and lifeless principle of military discipline, without a national object, and by subjects rather disgusted with their own governments, than with the changes they had *only heard of* in France. Well, therefore, might Mr. Fox *on that occasion*, when the conquest of France was anticipated, exclaim against the feeble pencil of Cervantes—from the very course *then* pursued to conquer her, he conceived, she became *invulnerable*; because having no means left of existence as a nation, but by forming her population into a vast camp, and depending for her security upon military skill and exertion, she was not at all likely to be the victim of any combination amongst the old governments of Europe, jealous of one another, and not excited by a counteracting motive, of an equally projectile force.

When her government was thus established, no matter whether for good or for evil, and war had arisen from resisting it in its commencement, Mr. Fox still more strongly reprobated as a monstrous proposition, that she was incapable *in the pure abstract* of maintaining the usual relations of peace and amity. He admitted, of course, most distinctly, that Great Britain and all other powers were well justified in looking to *their own securities*, but he thought they should come at once to the decision of the securities they required, and not have

acted upon a declaration so vague and so unexampled.

To this policy, which he condemned as erroneous, Mr. Fox imputed the disasters which followed in his time—France, being thus put under the bann of an undefined proscription, a looser rein was undoubtedly given by it to her impetuous and dangerous course; and in faithfully recording Mr. Fox's principles and opinions, it is impossible to refrain from saying, that for *a season at least* there was too much colour for her invasion of other nations. What other security had she for her own independence? Since not only no terms were offered to her, but she was even denied the privilege of offering any herself.

* * * * *

It is impossible to close this review of Mr. Fox's parliamentary exertions, without adverting to the object of his very last motion in the House of Commons;—an object for which he had laboured with many eminent men of all political parties and opinions, for nearly twenty years—its accomplishment which followed but a few months afterwards, would have raised our country, even if she had no other illustration, to stand unrivalled amongst nations, and to look up to God Himself to pronounce—"Well done thou good and faithful servant"—the ABOLITION OF THE SLAVE TRADE leaves every other triumph of humanity and justice almost out of sight behind it, and well entitled Mr. Fox to declare, "*that if, during the forty years he had sat in parliament, he had been so fortunate as to accomplish that object, and THAT ONLY, he should think he had done ENOUGH, and could retire from public life with the conscious satisfaction that he had done his duty.*"

One short sentence more belongs imperiously to this subject—the name of WILBERFORCE cannot be separated from it—it is of the utmost importance to mankind perpetually to remember, that immortal honour and reputation are the sure rewards of those by whose virtuous, patient, unconquerable perseverance, the blessed cause of universal freedom has been advanced, and the lingering progression of the world urged on in its slow and mysterious course.

Being now brought to the conclusion of my letter, and running it over

(too hastily I fear) before I could venture to comply with your request that it should be published, I cannot but look back as to the happiest and most honourable circumstance of my life, that I thought and acted with Mr. Fox, through so considerable a part of his time, and that now, in my retirement from the world, (for so I have considered it since my professional course has been closed for ever), I have had the opportunity of thus publicly expressing my veneration for his memory.—When I followed him to the grave, I was unable from sorrow to support with decent firmness the high place which my station at that period assigned me in the mournful procession, and even now, when thus engaged in the review of his splendid and illustrious career, I cannot but feel the most affectionate and painful regret:—seeking a kind of consolation with his numerous friends, from his being in a manner still living

in the Representative of his Family. Lord Holland's personal resemblance has strikingly increased as his age has been advancing to the period of Mr. Fox's meridian—in private life we find in him the same popular manners, arising from the frankness and simplicity of his character—the like rare union of ardour and gentleness—that singular cast of mind, stimulated as it were by a never-ceasing and fervent interest in every possible subject connected with public spirit or private justice; and in parliament we see him, like Fox, the honest advocate for universal but well-balanced liberty, and distinguished, like him, by a bold, manly, vigorous and impetuous eloquence.

I am, Sir,
Your obedient Servant,
To
Mr. J. Wright,
Panton Square.
ERSKINE.

MISCELLANEOUS COMMUNICATIONS.

Dr. Morell on the Connexion between Truth and Morality.

Blackheath,
May 5th, 1815.

SIR,

LOOKING, some time since, into the early numbers of the Edinburgh Review, I saw with surprise, that in one of them (for Jan. 1803), it is unequivocally maintained, that the interests of truth and virtue may be at variance betwixt themselves; that there are truths of which the prevailing conviction would tend directly to the depravation of manners; and consequently that there are errors of opinion from which morality derives necessary support. If this be fact, the friend of truth may be the enemy of his kind, and the philosopher may push his inquiries to the worst possible issue, when they are pursued with the greatest possible success;—if, indeed, the discovery of truth is to be any longer considered as a successful termination of philosophical research. Under the article "Elements of the Philosophy of Mind," &c. by Thomas Belsham, the "actual existence" of philosophical necessity is admitted, and the truth of the doctrine of materialism is de-

nied, but the diffusion both of the false doctrine and of the true is reprobated, as in every view unfavourable to morality. With the philosophical speculations the present inquiry is not immediately connected. The contested proposition which is now examined is simply this;—that truth must be favourable to virtue. The almost universal assent which this principle has received, is accounted for in that article by a reference to the professional habits and views "of the first teachers of morals in our schools, and of the greater number of their successors." In other words, the maxim has been allowed because our first moralists were theologians. It cannot be denied that many sins lie at the door of theological teachers; some have been convicted of pious frauds, for which they are entitled to the commendation of this reviewer; others have perverted truth, and a great part have done it infinite disservice by their unskillful or illiberal defence. But it is now alleged against them, for the first time, that they have done wrong by giving universality to the persuasion that truth must be favourable to virtue. Men still retain so much of barbarous prejudice, and are

still so ignorant of their own interests, that they will readily forgive the theologians this wrong, and could almost forgive them every other wrong for the sake of this one, were it proved against them. If the maxim, however, was first "a religious maxim," it was so not as "a part of the optimism in which it was combined," but as a deduction from that revelation which taught our "first teachers of morals," as they supposed, that truth is an attribute of the Divinity. Of the theological argument, however, resting on revelation, the writer has said nothing, though speaking of Christian theologians; but by a dexterous manœuvre of controversy has considered them in the more convenient character of optimists, who maintained that whatever is must be beneficial, because it exists under the government of a Being who wills happiness, and happiness only. The reason of this view of the theological moralist is manifest: if truth must be beneficial on the principles of optimism, so must error also, because error has been, and still is, and therefore makes a part of that scheme of things which tends to the production of good. Hence it is concluded that there is nothing "in the abstract consideration of truth and Deity," which justifies the admission of the maxim in debate. If the maxim was to be tried at all as a theological one, it ought to have been met fairly on the grounds of natural and revealed religion, and shewn to have no foundation in either, instead of being thus dexterously evaded by a diversion into the system of optimism. The question as a theological question would then stand thus: may it be inferred from any thing we know of the divine Being, that truth must be favourable to virtue? It is not a sufficient answer to this question to say, "that the employment of falsehood for the production of good, cannot be more unworthy of the Divine Being, than the acknowledged employment of rapine and murder for the same purpose." If the crimes of men are made subservient to the ends of the divine government, they are not the less crimes on that account; and if falsehood, or the wilful propagation of error, be made subservient to the same ends, it is not, therefore, exonerated of the charge of immorality. It is not in this way that any

question respecting human conduct can be tried at the bar of the human understanding. If such reasoning were allowed to be applied to such questions, the distinction of vice and virtue must quickly disappear, and every action will be proved to be morally right, because it makes a part of the universal plan. Every practical maxim must be tried either by an appeal to the authority of revelation, or to experience. As the former has not been made in the present instance, the latter only demands our attention. Is the principle, "that truth, or the diffusion of truth (for it is a question of practice), must be favourable to morality, justified by actual experience?" A question of so wide a range is not solved by saying, that the courtesies of life, forming "the chief happiness of civilized manners, proceed either from actual falsehood or from the suppression of truth;" and therefore that happiness, far from being promoted by the indiscriminate diffusion of truth "is increased by the general adoption of a system of concerted and limited deceit." To this reasoning it might be replied, that deceit which is concerted and limited by a whole community, loses its nature. It may be an abuse of terms, but in that community it is no longer deceit; for what is concerted is understood. But even admitting that it retains all the nature of deceit, before the solution can be considered as complete, the good arising from the system of falsehood must be weighed against the mischief that must result from the general admission of the practical principle, that the partial suppression of ascertained truth conduces to human happiness, and is therefore a moral duty. It must also be compared with the good that must ensue from a system of universal sincerity. To say that such a system is impracticable, does not prove that the practice would be productive of less happiness than the system of falsehood. Perfect virtue is unattainable; but few moralists are inclined to dispute its connexion with the greatest possible happiness. Medicine is good, but health is better; and dissimulation may have its use, but it is not so useful as virtue, which could supersede it. The argument, then, of the advocate of falsehood may be thus stated:—because, through a

deficiency of virtue in man, deceit is of use by breaking off the rough edges of human intercourse, therefore the maxim that truth should be diffused promiscuously and without reserve, cannot be acted upon without injury to the interest of virtue. To bring the principle to a just test, it is not enough to take a single acknowledged truth and imagine it to be put in circulation, insulated and broken off from the great chain of truths of which it makes but a single link. Such mutilated and partial evidence is not admitted in any court whose proceedings are guided by equity: no more can it be permitted to the adversary of truth to suppose any single error detached from the clan of errors with which it must be accompanied, and to demand, whether the prevalence of such an erroneous belief would not be productive of much benefit to mankind? Yet such is the mode of trial adopted by this moralist; "if," says he, "it were a superstition of every mind, that the murderer, immediately on the perpetration of his guilt, must himself expire by sympathy, a new motive would be added to the side of virtue." Again, "if superstition could exist and be modified at the will of an enlightened legislator, so as to be deprived of its terrors to the innocent and turned wholly against the guilty, we know no principle of our nature on which it would be so much for the interest of mankind to operate." What is this but saying, if strong poisons could be administered so as to act solely on the disease, and not at all upon the constitution of the patient, what a salutary application might be made of them by a skilful physician! It will hardly, however, be admitted for no better reason than a supposition of what is so impracticable, that a good plain nutritive diet is not of greater benefit to man than all the mineral and vegetable poisons in the world. The same is the relation which truth has always been supposed to bear to error; and which, as long as politicians and, we may now add, philosophers, shall allow her the privilege of speech (for the right is denied), will still be acknowledged by men of unsophisticated minds.

The conclusion drawn by the writer from such premises is, "that we may assume as established and undeniable,

that there is nothing in the nature of truth which makes it necessarily good; that in the greater number of instances truth is beneficial, but that of the whole number of truths and falsehoods, a certain number are productive of good and others of evil." This is to separate what is in its nature inseparable. No truth, certainly no truth of any practical value, stands alone. It is sufficient praise, that in its natural and necessary connexion it forms a part of what is, as a whole, beneficial to mankind and favourable to moral virtue; and that it does so, is reason enough for throwing it into the general stock which forms the proper riches of intellectual man. Local and temporary mischief may result from the disclosure and belief of certain facts and opinions, which have, notwithstanding, the warrant of truth. This, however, is not their proper, for it is not their ultimate operation. That is to be deduced from their effects, when acting in union with other truths to which they are naturally allied, and extending their influence, together with them, through a long duration, and over a great diversity of condition. What will be the issue of such an experiment, cannot be doubted even by the present eulogist of error, since he confesses that, in the greater number of instances, truth is beneficial; and since truth is not a rope of sand that may be picked and sorted grain by grain, of which one is to be rejected and another preserved, but is, indeed, of a texture more stubborn and cohesive than any physical product, let us be content to take the incidental and lesser evil together with the certain, perpetual and preponderating good, and let it still be acknowledged as the chief of philosophical and moral maxims, that truth is the minister of utility, and that her voice, even when it might be thought most discordant, still harmonizes with the morality and happiness of man.

When we are told "that innumerable cases may be imagined in which errors of belief would be of moral advantage," imagination is substituted for experience; and it would be difficult to frame a proposition which might not be established in a similar way. To such a declaration, for it is no argument, nor part of an argument, it is sufficient to oppose asser-

tion, and simply to declare, that no case has existed, and we have no reason to expect that any case shall ever exist, in which an error of belief shall be found, on full experiment, taken in all its connexion, and traced through all its consequences of moral advantage and beneficial tendency. Till such a case is, not merely imagined, but made out in fact, the maxim, whether it be proved or not, certainly is not exploded, that the cause of truth and of virtue is the same. And if the case were fully established, it would no more destroy the practical maxim resting on the basis of utility, that truth (by which must be meant the diffusion of truth) tends to good, than the production of a single instance in which a departure from a moral rule had a happy issue, can destroy the obligation of that moral rule upon human practice. The obligation of the rule and the truth of the maxim must be determined by general application, and if that shall confirm them, utility requires that the evil of a particular case of exception should exist, rather than the authority of the maxim and the obligation of the rule should be made liable to be questioned by every man on every emergency. The appeal to consequences is often made to deter men from the free use of their understanding. It is in frequent use with the declaimer, whose object is not to enlighten but persuade, and whose address is therefore directed rather to the passions than the reason of mankind. In questions of utility, however, the appeal is necessary and just, since they can only be determined by the consideration of consequences, either apprehended or experienced. On this ground the morality of truth has been attacked in the article from which we have cited. On the same ground the opposite opinion ought to be examined, namely, the morality of error. If the principle that truth is favourable to virtue is to be given up, we must substitute in its place, that falsehood may be favourable to virtue; and if virtue can derive some of its necessary supports from falsehood, falsehood may make a part of the constitution and conduct of the divine government. Suppose, then, a revelation made to mankind, fully attested by undeniable miracles; there is no longer any certainty in the

conclusion that those miracles were wrought in confirmation of what is true. It may be a revelation of lies, and the promise of our future existence may be one of the number. On the principle of "the moral advantage of erroneous belief," the impossibility of a revelation entitled to human confidence, is established in a manner in which it never appears to have occurred to the mind of Hume. It is unnecessary to pursue this consequence any farther: if it be not a refutation of the principle, it may be allowed to be a presumption against it of some weight. If the new moral maxim be admitted, the base of confidential intercourse betwixt man and man will be narrowed to a point far too small for the safety of the superstructure. In the old school of morality, the persuasion that any man was governed by the principles of virtue was reason enough for reliance in his veracity. But if the new moral code be substituted, the virtuous man may deceive me on the principles of virtue, and I may fairly question the truth of his most solemn declarations, because, "though he love truth much, he loves virtue more." He believes that men must be cheated into virtue and happiness, and therefore my apprehension that he may deceive me will be in proportion to the strength of my conviction that he is governed by virtuous principles. If I confide in his veracity at all, my confidence must proceed from the opinion, that he has some little remaining prejudice in favour of truth; or that his understanding is of a cast too plain and simple to discern the moral advantages that flow from dissimulation and falsehood with sufficient clearness, to make a practical application of his own maxim. A system of moral philosophy, which should give the sanction of its authority to a principle involving such consequences as these, would not, it is hoped, make many proselytes in England; and in the North it will have to contend with powerful "instincts," and with names of great authority both of the living and the dead. The following passage is quoted from Dr. Reid's *Essays on the Intellectual Powers of man*. "We need not be afraid that the interest of virtue may suffer by a free and candid examination of any question whatever, for the interests of truth and of

virtue can never be found in opposition. Darkness and error may befriend vice, but can never be favourable to virtue." The inquirer after truth has hitherto been animated in his search, by the assurance that his labours, if successful, will reward him with the possession of inestimable treasure; could he have suspected that the object of his pursuit might prove in the possession and communication, a curse to himself and to society, his assiduity must soon have appeared to him in the light of folly, or of something worse than folly. Attainments which are merely ornamental (thus he has argued) have a doubtful tendency; they may honourably adorn the possessor, and they may prove the garland on the head of the victim of seduction and of flattery; but the acquisition of truth is that of protection as well as lustre, "*præsidium et dulce decus*," which, if it cannot avert misfortune, will raise a barrier against guilt and remorse; it is the only currency among men which enriches the mind of the owner, and gives it an elevation that wealth and grandeur could never confer. It is worth purchasing at any price, and maintaining at any risk. Such are the generous sentiments which have, hitherto, stimulated research; but, by the oracles of error, these are now degraded into the rant of folly, or the enthusiasm of romance. It may, according to them, be affirmed with much more justice, of "truths that are of most importance in human life," than of the precious metals, that they were best concealed in night, (*stygiisque admoverat umbris*), not to be explored by the eye of man without loss, not of innocence, but of virtue. With such a creed the friend of virtue will fear to explore the nature of things, lest he should be the unhappy discoverer of a truth, which, like the opening of Pandora's box, shall give entrance to incalculable evil into the moral world. It has often been remarked, that the philosophical sceptic, when placed on the seat of power, has appeared not less intolerant than the religious zealot; and the fact is not surprising: he who believes nothing can have no reason for tolerating the circulation of any opinion, the belief of which he may consider injurious to his interests or hostile to his wishes. To him perse-

cution may seem prudence, for his scepticism excludes every consideration of truth and falsehood, and leaves but the simple question, what promises most of private gratification; for that is the soundest policy. That toleration and freedom of discussion should not find advocates in the ranks either of scepticism or of superstition, is no more than was to be expected: but the sober philosopher, the man whose days and energies are spent in accurate discrimination and laborious research, the child of reason and the votary of science, was thought to be, by system and by habit, the advocate of truth; an advocate who, though he might possibly be intimidated or corrupted into the desertion of his client, would never abandon her on principle, from conviction of unworthiness. In this opinion, however, we have been lamentably mistaken. Intolerance has found, if not its ablest, certainly its most unblushing supporters in the very school of philosophy. The élève of science has impiously raised his hand against his great patroness and instructress, and furnished her enemies, who before were armed with power alone, not, indeed, with reason, but with the shew and mask of reason, for carrying on their unrighteous warfare. If the tendency of truth may be to immorality, it may and probably will become the duty of the magistrate to seal up her lips in silence, by whatever means shall appear most efficacious, confiscation, imprisonment, banishment or death. If the memory of Locke, the great apologist of toleration, were held in veneration or in much respect where this defence of error was probably conceived, we should hardly refrain from coupling his authority with that of Reid, as alike opposed to the artifices and sleights of this unhallowed sophistry. But where truth is held in no veneration, what is there human or divine that will long appear venerable? Should it even be granted, and moralists of eminence have granted it, that there are extreme cases in which a concealment, or a contradiction of truth is justifiable and perhaps commendable, such instances respect particular facts of local, partial and transient interest: but when the maxim, that the tendency of truth is to virtue, is maintained, it is with a view to propositions involving general

truths. These are the products of the general experience of mankind; the proper acquisition, the true inheritance and the unalienable property of man, and to refuse him the use of them is like an attempt to rob him of one of his senses, "and knowledge at one entrance quite shut out;" it is to cheat him of his birth-right on the pretence that it will save his virtue from starving. If the suppression of such truths is sanctioned by utility, man is placed by nature in a school where he is in danger of learning too much for his moral improvement, and art, instead of being the docile pupil of nature, will be well employed as her wary antagonist, devising means to prevent the mischief of her illumination. Should it be said, and with truth, that what we distinguish by the terms nature and art are both to be referred to the same great source, still we shall be driven upon a new species of Manicheism, in which the principles of darkness and light will be opposed, but with this remarkable novelty, that the operation of darkness shall on many occasions be friendly, and that of light inimical to the virtue and happiness of man. To think with the wise and speak with the vulgar has, indeed, long been held a maxim of prudence by timid or interested men; but it is now advanced to the highest order of moral maxims. Should any man be so unfortunate as to discern and acknowledge the evidence of some truth of pernicious tendency, it behoves him, as he loves virtue and loves his kind, after the manner of the East, to seclude from the eye of day, what could be revealed only to the hurt of himself and his neighbours. Thus the silence which Pythagoras imposed upon his disciples must be extended, and that with special obligation, to the whole body of instructors, and like the silence of the grave, it must be uninterrupted and perpetual. The lovers of philosophy must again be bandied into clubs of free-masonry; the light which is in them must be darkness—their judgments must be passed, like those of the court of Areopagus, amid the shades of night, not for the sake of truth, but lest truth should go forth and illuminate and corrupt the vulgar inhabitants of the earth. Philosophy must no longer be the guide of opinion, but a fraudulent reserve, a jesuistical

caution and a new species of holy dissimulation must set bounds to the progress of knowledge, and consecrate ignorance, prejudice and error to the end of time. The tree of knowledge is still defended from the children of Adam by him who planted it, and the penalty of moral extinction decreed against them who freely eat of it; it stands, like the upas, breathing poison and extending moral desolation on every side, surrounded with the dead carcasses of "the purest pleasures and best affections of the uncorrupted heart," which have been blasted by its mortal influence. If such pollution and destruction can proceed from the contemplation of truth, if, like the Gorgon, it can convert the beholder into a moral petrefaction, freeze the warm current of virtuous affection, and present the man, spoiled and exhausted of all the best feelings and attributes of man,—the literary guardian has done well to raise the warning voice, and exhort the simple to beware of the fatal vision: but if these destructive consequences are but the creation of his own disordered fancy, he has published a libel upon the name and nature of truth, scandalous though not malicious.

JOHN MORELL.

Specimens of Dean Kirwan's Eloquence.
(From Carr's *Stranger in Ireland*, 4to.
pp. 441---448.)

THE very recent death of Dean Kirwan,* one of the greatest devotional orators that ever appeared since the days of Massillon, did not fail to engage the most sympathizing attention. This great man, from the cradle, laboured under a weakness of constitution, which conducted him to the grave in the prime of life, and in the full zenith of those powers which the Divine Author of his being had bestowed upon him for the purpose of unfolding his glorious attributes, and unlocking the copious streams of charity.—This enlightened minister raised nearly *sixty thousand pounds* by the influence of his sermons alone: a single discourse has frequently been followed by a collection of one thousand pounds. In pleading the cause of the wretched he spoke as with the tongue

* For an account of the death of this distinguished preacher, see *M. Repos* vol. i, p. 51.

of inspiration. Frequent were the instances of his hearers emptying their purses and borrowing more from those who sat near them for the purpose of enlarging their donation. Reserving himself for charity sermons alone (which were, from good policy, rare,) unfortunately I did not hear him; but I was informed that his tone and manner were singularly impressive and commanding. His sermons, which were extemporaneous, are not published, and with infinite difficulty I procured some sentences which were taken in short-hand, and for which precious fragments I am indebted to the ardent zeal of a reverend admirer of his: they will enable the reader to judge of the superior eloquence of his style.

Human Vanity.—"Insects of the day that we are! hurried along the stream of time that flows at the base of God's immutability, we look up and think in *our* schemes and *our* pursuits to emulate his eternity."

Influence of Example.—"It is the unenvied privilege of pre-eminence, that when the great fall, they fall not by themselves, but bring thousands along with them, like the beast in the Apocalypse bringing the stars with it."

Religious Liberty.—"I will now more immediately call your attention to the institution for which I have undertaken to plead. The principle which forms its ground-work is, I am glad to inform you, of the most liberal and expanded nature. Children of all religious persuasions may be educated without any attempt on the part of their governors to instil sentiments contrary to the judgment and choice of their parents: such perfect religious liberty must ever recommend similar establishments to men of enlarged ideas, who (be their own mode of worship what it may) will always unite in their support upon the broad and generous ground of philanthropy alone. Philanthropy, my friends, is of no particular sect; it is confined by no paltry form of rule; it knows no distinction but that of the happy and unhappy; it is older than the gospel, eternal as that great source from whence it springs, and often beats higher in the heathen's breast, than in those of many who are called Christians; who, though under the influence of the most bene-

volent of all possible systems, yet not unfrequently refuse both relief and compassion to the petitions of the wretched, and the entreaty of the unhappy. God forbid that the genuine feelings of the heart were confined to this or that mode of faith! God forbid that any ridiculous prejudice should hinder me from reverencing the man (however we may differ in speculative notions) whose gentle spirit flies out to soothe the mourner; whose ear is attentive to the voice of sorrow; whose pittance is shared with those who are not the world's friends; whose bountiful hand scatters food to the hungry, and raiment to the naked; and whose peaceful steps, as he journeyeth on his way, are blessed, and blessed again by the uplifted eye of thankful indigence, and the sounds of honest gratitude from the lips of wretchedness. Should such a man be ill-fated here, or hereafter, may his fate be light! Should he transgress, may his transgressions be unrecorded! Or, if the page of his great account be stained with the weaknesses of human nature, or the misfortune of error, may the tears of the widow and the orphan, the tears of the wretched he has relieved, efface the too rigid and unfriendly characters, and blot out the guilt and remembrance of them for ever!"

Want of Humanity.—"The individual, whose life is dedicated to a constant warfare with his passions, whose life is a scene of temperance, sobriety, assiduous prayer, and unremitting attendance on divine worship, such an individual is certainly entitled to all the merit justly due to such Christian works; but, my friends, if, under so fair and plausible a surface, there be a dark and frightful void; if, under the shew of virtue, the stream of sensibility does not flow; if such a character, pure and evangelical as it may appear, has never been marked by one solitary act of humanity, by any instance of that brotherly affection and mutual love which hourly breaks out into offices of mercy and useful beneficence, who will hesitate to avow that so specious an exterior is a mockery on true virtue, an imposition on the good sense of the world, and an insult on the life of Christ and the morality of his gospel? Who will hesitate to admit that such a man may be aptly com-

pared to a mountain remarkable for sterility and elevation, which encumbers the earth with its pressure, while it chills all around with its shade?"

Liberality.—"Liberality is one of the most amiable features of the human mind; a sacred tie which unites all jarring systems, promotes mutual affection, and among men inspires respect for the honest intentions and well-meaning opinions of all mankind, fervently wishes, but perhaps feels the impossibility, to unite all modes of religion upon one broad and rational basis. True liberality is more; it is expanded as the earth, stimulates the bosom to promiscuous benevolence, urges it to feel and to relieve the distresses of Turk or Jew, as readily and with as much warmth as those of the indigent who raise their hands within those walls; it wafts the mind over the waste of oceans into distant hemispheres, to let fall a tear at the couch of the afflicted infidel, as well as at the bed of a sufferer of our own communion: these are the operations of this beautiful and angelic virtue, and are the pride and glory of every great soul. Thank God that in the age and land we live, religion is at length becoming free and natural, and that all zealous contentions about particular systems are now clearly discovered to be unfriendly to the true interests of the community, as well as the peace and happiness of the world. Thank God! the day is rapidly advancing (and it is a day we should all look forward to with rapture and delight) when every citizen may think as he pleases upon subjects of religion, and quietly offer sacrifice in whatever temple his inclination and opinions point to:—the day, and I will call it the glorious day, when all religious societies, all ranks and degrees of men, will be connected together by one common and endearing tie of Christian benevolence and love; when the rancour of parties will cease, the altars of uncharitableness cease to smoke; the illiberal, narrow and sophisticated reasonings of bigotry be drowned in the vast and public cry of an enlarged philanthropy; the hoary and venerable tyrant, superstition, plucked from his throne; when the frivolous and ridiculous contest about primogeniture will be no more, and the God of benevolence, of humanity, of

mutual forbearance and ardent charity, appear in the threshold of every sanctuary, and obtain an undisputed empire in every heart. Thank God! that day is advancing—I know it. I feel it, I can assert it, a period devoutly to be wished for; and, perhaps, the first opening since the Christian era of human happiness. If there is yet some prejudice it is giving way; it must give way to liberal inquiry; it must retreat to the dark uncultivated corners of the earth, and of course perish where it cannot grow; the tears of a few fanatics may accompany its fall, but I believe that every man who wishes to see the glorious restoration of reason, its dignity unfettered, and the dominion of real vital religion established; every man who has at heart the enlargement of human nature, and wishes to see the peace of society established upon a secure and permanent basis, will joyfully sing its requiem, and manfully exert himself to oppose its second appearance in the world!"

The Vanity of Wealth.—"If they who lie there (pointing from the pulpit to the church-yard) whose places you now occupy, and whose riches you possess (God only knows how possess); if they, I say, were at this moment to appear amongst you (don't tremble), it would not be to *reclaim* their wealth, but to bear testimony to *its vanity*."

Pride.—"How often have we seen the column of pride erected upon the base of infamy, and just when it hath begun to attract the gape and stare of the adulatory multitude, death, like a rocky fragment rolling from the mountain, crumbles into nothing the imaginary colossus."

Dean Kirwan made the celebrated Bossuet and Massillon the models of his style and action. Voltaire selected the sermon of the latter upon "The small number of 'the Elect,'" as an example of devotional eloquence under that head in the Encyclopædia, which oration, I was informed, resembles the Dean's best manner in many parts. The action of the Dean was too vehement for his constitution; after having astonished his auditors with his sublimity, or affected them by his pathos, he was frequently obliged to pause, and sit down before he proceeded again; and this respite from the effect of feelings highly

wrought upon was equally necessary to his hearers. On the day when he preached, every avenue used to be crowded long before he ascended the pulpit. Grattan finely said of this eloquent divine, that "In feeding the lamp of charity, he had exhausted the lamp of life."

The family of this most bountiful patron of the poor and friendless is left in very restricted circumstances, "Non sibi sed aliis," most justly belonged to him. The gratitude, the taste, the spirit of the country are charged with their protection.

Stamford,
May 26, 1815.

SIR,
YOUR last number (pp. 246—250) contains a review of Mr. Foster's "Narrative of his Excommunication from the Society of Friends, commonly called *Quakers*," exhibiting one of the most odious instances of *priestly tyranny* and *religious persecution*, that has perhaps ever occurred in modern days. I was so shocked at reading the article in question, that I resolved to procure the book, to see if "those things really were so." Though rather voluminous, I have got through the principal matter, and though I freely acquit you of having misrepresented the case, yet candour obliges me to confess, that Mr. Foster's adversaries (who appear to have assailed him both privately and openly with a most merciless spirit) did adduce on his trial, many passages from the Quakers' early writers, that seem to militate strongly against Mr. Foster's tenets; but on the other hand, Mr. Foster was always ready with paragraphs from the same writers, equally strong in favour of his side of the question. There is so much quaintness and want of method in the style and reasoning of writers in general belonging to this Society, that it is extremely difficult to get at their real meaning. Hence we find them falling into continual contradictions, and even absurdities; but surely if this be the case, a man should not be excommunicated for not clearly comprehending their meaning. I have asked among my acquaintance, if the Quakers have ever published a creed, and I find they have not, but direct their members to be guided by the light within, in their interpreting the scriptures: how absurd, how unjust, then,

to disown a member for a speculative point! It is a pity Mr. Foster's book is so large and so expensive, as it cannot get into general circulation; for the document called "the Appeal to the Quarterly Meeting," is an excellent and short paper, and should be universally read. As to myself, Mr. Editor, this recent instance of persecution, by such a body has confirmed me in the opinion, that *all sects are by their very nature intolerant*.

Your constant Reader.

JOHN REED.

Plymouth-Dock,
May 8, 1815.

SIR,
A NOTE at the foot of page 241 of the present volume, by Mr. D. W. Jones, in reference to Rev. xvi. 8, which seems to countenance the doctrine of brutes possessing an *immaterial* principle, brought to my recollection the opinion entertained by Mr. Toplady on this subject. In the third volume of his works, pp. 463—470, is recorded a speech which he delivered before a club that used to hold their meetings at the Queen's Arms, Newgate-Street, on the question—"Whether unnecessary cruelty to the brute creation is not criminal," wherein he advocates the *immortality* of brutes. As his manner of treating the question is curious, and may, perhaps, afford some entertainment to those of your readers who are unacquainted with that gentleman's productions, I shall, with your leave, take the trouble to transcribe the speech at length, for insertion in the Repository. It appears that Mr. Toplady had paid some attention to the subjects in dispute between *materialists* and *immaterialists*; and, agreeably to his biographer, it was his intention to enter the lists against Dr. Priestley; but he died within a few months after the Doctor's Disquisitions were first published. The paragraph in his Memoirs to which I allude, stands as follows: "It was his intention, had health been permitted, to employ his pen in endeavouring to refute opinions advanced by Dr. Priestley, in his book entitled 'Disquisitions on Matter and Spirit.' Though the Doctor's theological principles and his, were as opposite as it were possible to conceive, we cannot help anticipating, that if such an intellectual feast had taken place, from the specimen of

their correspondence, we should have seen the truest respect given, by Mr. Toplady, to a *great genius*, and the *moral integrity* of the man." Without detaining you with any farther preliminary observations, I beg to subscribe myself most sincerely,

Your's, &c.

S. G.

The Speech.

Mr. President,

The humane tendency of the question reflects great honour on the benevolence of the gentleman who proposed it; and the manner in which it has been discussed, since I came into the room, does equal credit to the gentlemen who have spoken to it. However, I must own my dissent, in some particulars, from the very worthy gentleman who gave his sentiments last: and, as he thought proper to make very free with the gentleman who spoke before him, I hope he will excuse me, if I make modestly free with him. And though the observation I intend to animadvert upon, was rather a deviation from the question, yet I shall follow him in the deviation, for a while; and the more willingly, as it may conduce, indirectly, to throw some light on the subject now under debate.

That gentleman asserted peremptorily and absolutely, that "All things whatever, in and upon the terraqueous globe, were created purely and solely for the service of man." Such an opinion may serve to gratify our vanity and soothe our pride; but how far it is founded on reality, will appear from examining into matter of fact.

We will suppose that a ship, on a foreign voyage, drops anchor on a foreign coast. A poor sailor takes the opportunity of bathing in the sea. An hungry shark either scents or descries him; darts forward to the unhappy victim, snaps him in two, and swallows him in a couple of mouthfuls. I would ask—was the shark made for the use of that man? or was that man made for the use of the shark? So long, therefore, as there are not only useless creatures in the world, (useless as to us, though they doubtless answer some valuable purpose in the great scheme of creation) but creatures apparently noxious, and fatal, sometimes, to our very lives; so long, I think, if demonstration carries any conviction, we must grant that there are

some creatures not made for the service of man. But, to omit sharks, rattlesnakes and crocodiles, let us descend to creatures of a much lower class. Will that gentleman seriously say, for instance, that London bugs, fleas and some other reptiles I could mention, are made for human benefit? Ask any mendicant in the streets, what he thinks: he will tell you, that they seem rather made to tire our patience, and to mortify our pride. I allow, indeed, that man is the centre in which the generality of created good may be said to terminate: for which we ought to be thankful to the most wise and gracious Creator of all things. But then it is, to me, equally evident, that the same adorable Being consulted, and does consult, *the happiness of every individual creature* to which he has given life: else why such various and so admirably-adapted accommodations for their respective provision and welfare.

I come now, directly to the question; and, without hesitation or limitation, deliver it as my steadfast belief, that all wanton exercise of power over, and all (unnecessary) cruelty to, the brute creation, is truly and properly criminal. Several good reasons have been urged in proof of this, by some gentlemen who spoke before me: but, I own, there is one argument which has more weight with me than all that have yet been offered, and which I wonder no gentleman has hitherto mentioned. *I firmly believe that beasts have souls; souls, truly and properly so called:* which, if true, entitles them, not only to all due tenderness, but even to a higher degree of respect than is usually shewn to them.

I lay down two things, Mr. President, as *data*: 1. that mere matter is incapable of thinking; and, 2, that there is no medium between matter and spirit.

That brutes think, can hardly, I imagine, be questioned by any thinking man. Their not being able to carry their speculations so high as we do, is no objection to their cogitability. Even among men, some are more able reasoners than others. And we might, perhaps, reason no better than the meanest animal that breathes, if our souls were shut up in bodies no better organized than their's. Nay, brutes not only think when they are

awake, and their senses are in full exercise; but they frequently think even in their sleep. A dog, as he lies extended by a fire-side, will sometimes shew, by the whining noise he makes, and by the catching motion of his feet, that he is enjoying an imaginary chase in a dream. A cat, dissolved in sleep, will often, by various starts and agitation, convince any unprejudiced observer, that she fancies her prey full in view, and is preparing to seize it. I remember a cat of my own, who one evening enjoyed, for five or eight minutes, this pleasing illusion; until, at last, her eagerness, agitation of spirits, and a spring she endeavoured to make, awoke her from her golden dream; upon which she shewed as much concern and disappointment as she could discover by disconsolate mewing. Now there can be no imagination without thought: nay, these two are, perhaps, in fact, things synonymous; nor can there be thought without some degree of reason, and that which reasons must be something superior to matter, however modified, and essentially different from it. I have not time to enter deep into this subject. I cannot, however help giving it as my judgment, that, before a man can coolly and deliberately deny rationality to brutes, he must have renounced his own. And why that noble faculty which, *pro gradu*, produces similar effects in us and them, should be called by a different name in them and us, I own myself quite at a loss to determine. If I can at all account for it, the pride of man is the only reason I am able to assign. We are, right or wrong, for monopolizing every excellence to ourselves, and for allowing little or none to other animals, which is forgetting that inferior animals are not only our fellow-creatures, but (if it may be said without offence), our elder brethren; for their creation was previous to our's. If, then, brutes reason, that in them which does reason must be *spirit*, or an *immaterial* principle; which principle, being immaterial, must be *perfectly simple and uncompound*; if perfectly simple, it must be, in its own nature, *incorruptible*; and if incorruptible, *immortal*. And I will honestly confess, that I never yet heard one single argument urged against the immortality of brutes, which, if admitted, would not, *mutatis mutandis*, be equally conclusive against the immortality of man.

What I have offered may seem strange and surprising to those who have not viewed the subject on both sides of it. It would have seemed strange to myself a few years ago.

I accounted for all the internal and external operations of brutes upon the principles of mechanism. But I was soon driven from this absurdity, by dint of evidence. Was a cat a mere machine, she could not distinguish a mouse from a kitten; but would be equally indifferent to both. Was a dog a mere machine, he would not distinguish his master from a rabbit; much less would he pursue the latter and caress the former; any more than a clock can know its owner, or one statue can hunt another. I next had recourse to *instinct*. But I soon found, upon careful examination, that this is a mere term without an idea; a name for we know not what: and he that would distinguish between *instinct* and *reason*, (for if instinct has any meaning at all, it must signify reason) must find a medium between *matter* and *spirit*. But I am rather for expunging the word quite, as a term which, in its present application at least, signifies just nothing: and like all such unmeaning terms, either conduces to no end, or, at least, to a very bad one; as only tending to confuse and embarrass, and "darken counsel by words without knowledge." By the way, this is not the only word which, were I to write an expurgatory index to our language, I would utterly proscribe. But whatever I retain, *chance*, *fortune*, *luck* and *instinct*, should have no quarter, because they are "wells without water," terms without ideas; and words are only so far valuable as they are the vehicles of meaning.

I cannot wholly dismiss the subject without observing another particular in favour of the spirituality of brutes; namely, what is commonly the *facultas locomotiva*, or power of voluntary motion from place to place. Motion itself, simply considered, is not always an indication of an intelligent agent within; but voluntary motion is, and must be such in the very nature of things. An inanimate body, set in motion by some exterior cause, would, as it is universally allowed, go on in a straight line *ad infinitum*, if

not obstructed in its course by the air or some other intervening body. All involuntary motion, therefore, being necessarily and in its own nature rectilinear, and the motions of beasts not being rectilinear, but in all directions and in any direction, as occasion requires (for they, in their way, act as much *pro re nata* as we can do); it follows, that every beast has something within which judges, consults and directs; which, as it cannot possibly be *material*, must be *spiritual*. If a dog were running from this end of the room to the other, and one of the gentlemen by the opposite chimney-piece was to stand up in a menacing posture, the animal would immediately cease to proceed in a right line, because he would know that would be the wrong for his safety; he would turn back and, if possible, escape at the door. What is this but practical reason? An excellence, by the bye, in which many of those creatures surpass the generality of mankind. The language of such conduct is apparently this. "If I go forward, danger is before me; if I return or go another way, I may probably escape that danger; *ergo*, I will do the latter." Could we ourselves, in similar circumstances, argue more justly or act more wisely? From which I conclude, that as there is evidently something in every living creature which discerns what is good and puts him upon pursuing it; which likewise points out what is pernicious and puts him upon avoiding it; this discerning, reasoning, inclining principle, must be essentially different from the mechanic system it actuates, and can be no other, in plain English, than an *intelligent soul*. Should it be objected, that "this intelligent principle does not always produce these beneficial effects, witness the case of a dog who swallowed poison under the apprehension of a dainty;" I answer, man himself is liable to deceptions of a similar kind. Yet he would be a disgrace to the name of man who should, upon this account, question either the immateriality or immortality of his own soul.

I pay, likewise, great attention to another consideration. That beasts are possessed of the five senses we value ourselves upon (though, perhaps, after all, every one of those senses may, in reality, be reducible to

one, viz. *feeling*), in as great, and sometimes much greater perfection than we, is a principle which I look upon as incontestible. Brutes are, if experience (which is practical demonstration) carries any authority, as sensible of pain and pleasure as men. Rub a cat's head, and she will purr; pinch her tail, and she will spit. Now I would ask, what is it that feels? The body, the flesh, the blood, the nerves? No: for a dead animal has all these, and yet feels not. It is the *soul*, Mr. President, that feels and perceives through the medium of the senses: for what are senses but channels of conveyance, and a sort of mediators between outward objects and the mind? In what way matter acts upon spirit is unknown; but that it does so, every day's experience proves.

Memory likewise belongs to brutes. Memory is the power of recalling past ideas, and of recollecting past events. The person who denies that beasts remember, must either be a man of no observation, or have a very bad memory himself. Now there can be no memory without ideas; no ideas without thinking (for the forming, the comparison and the combination of ideas, are thought): no thinking without some degree of reasoning, and no reasoning without a *reasonable soul*. There may be thought without memory, but memory there can be none, without thought. And the passions likewise are as strong in them as in us.

On the whole, (needless) cruelty to beasts, is highly criminal; especially if we take in these two observations: 1. That the same Deity who made them what they are, might have made us what they are; *i. e.* he might have imprisoned our spirits in their bodies, had it been his pleasure. And though I look upon the Pythagorean doctrine of transmigration to be in itself both groundless and absurd, yet its tendency was certainly a very good one; as it necessarily induced men to be tender of the lives and happiness, the being and well-being of the animal creation, 2. As another very cogent motive to this benevolence of disposition and behaviour, let us never forget that all the miseries and hardships under which the brute creation labour, together with mortality itself to which they are liable, are, primarily, owing to the sin of man; which reflection, must influence every con-

siderate and truly ingenuous mind, to treat them with the greatest lenity upon that account. Nor can I omit just mentioning an argument which may be deduced from the care of Providence. If God hath respect to the meanest of his creatures, and despises not the workmanship of his own hands, let us, whose supreme glory it is to resemble Deity, imitate him in these amiable and gracious views. As Dr. Young truly and nobly observes—"There is not a fly, but infinite wisdom is concerned both in its structure and its destination." How dare we, then, to be destroyers of their ease, which we ought to promote; or wantonly deprive them of that life which we cannot restore?

I would not enter on my list of friends
(Though graced with polished manners
and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail,
That crawls at evening in the public path;
But he that has humanity, forwarned,
Will tread aside, and let the reptile live.

* * * * *
If man's convenience, health,
Or safety, interferes, his rights and claims
Are paramount, and must extinguish
theirs.

Else they are all—the meanest things that
are,—

As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them
all.

COWPER. TASK, BOOK VI.

Wareham,

SIR,

May 15, 1815.

ABOUT a year ago I made a few extracts in my common-place book, from a speech which appeared, (and, I think, appeared only in this country) in the Statesman newspaper.

The editor of that paper prefaced it by stating that the speaker was Mr. Phillips, a young Irish barrister; that the speech was pronounced at an Aggregate Meeting of the Catholics, then lately held in Dublin, on the resolution recommending the immediate discussion of the Catholic question; and further, that it was not much surpassed in the best specimens of Grecian, Roman or English oratory. In this opinion many better judges than myself have concurred. I know not whether you will consider it of too political a complexion for the

Monthly Repository, if not, you will much oblige me, and, I doubt not, gratify many of your readers, by inserting the extracts I send you underneath. At any rate, I am sure you will agree with me, that they deserve a more durable station than the columns of a daily journal.

Two or three other speeches of this gentleman appeared in previous numbers of the Statesman. I regret I have them not, to refer to, but if any of your readers have that paper for 1813 and the early part of 1814, they will not, I am convinced, if they search and succeed, find their labour thrown away. I am, Sir,

Your constant Reader,

J. M.

"The orator, on presenting himself, was received (it is said) by the Meeting, with the loudest acclamations. He was much agitated by the enthusiasm of his reception, and said he looked upon it as an instance of the most generous credulity.—What! (says he) and has not time effaced, and disappointment withered, or treachery destroyed, this glowing, this characteristic national sensibility! Are you *still* determined to trust and be betrayed—to believe, and to be deceived—to love, and to be deserted!—May not *I* be one of those who, in the name of patriotism and for the purposes of plunder, have swindled away your heart, that they might gamble with it afterwards at the political hazard table! May *I* not pretend a youth of virtue that I may purchase with its fame an age of rich apostacy!

"Oh, my country! duped, desolate, degraded—but still my country; hear every precept—trust no man's professions. Ardent as I am, honest through every fibre, as I feel myself, I repel your confidence; though, perhaps, unnecessarily; for I am humble, and below corruption; I am valueless, and not worth temptation; I am poor, and cannot afford to part with all I have—my character. Such are my sensations now: what they may be hereafter, I pretend not: but should I ever hazard descending into the sycophant or slave, I beseech thee, heaven, that the first hour of my crime may be the last of my life; and that the worm may batten on the bloom of my youth, before my friends (if I have any) shall have cause to curse the mention of my memory."

Speaking of *Mr. Grattan*, he says—

"I do not forget how associated with that man (pointing to *Mr. Curran*), when the screech-owl of intolerance was yelling, and the night of bigotry was brooding on the land, he came forth, with the heart of a hero and the tongue of an angel, till, at his bidding, the spectre vanished—the colour of our fields revived, and Ireland, poor Ireland, glittered for a moment in the light of his eloquence, and gloried in the prowess of his victory. Do you not remember, in 1782, how his heart toiled, and his eye flamed, and his tongue thundered, till our whole horizon became enriched with his splendour, and every peasant on our mountains shouted liberty! Do not you remember, in that dreadful death-day of our hopes, when power wielded the thunder-bolt to affright, and treason emptied the treasury to corrupt; how, with the ardour of youth and the wisdom of age, he rushed like *Chatham* from the couch of sickness, awing, animating, exhorting, convincing; till our very sorrows were mitigated by the sweetness of his advocacy; and even the extent of our loss was for a season forgotten in the splendours of the conflagration! No, *Grattan*; we never can forget that those things were, and "were most dear to us." We love you much, but it is because you taught us to love Ireland more. We give you our esteem, we give you our respect, we give you our love, our gratitude, our admiration—we give you every thing and any thing, except our country."

Charles Fox.

"As he was a great man, I respect him—as he was a good man, I love him. He had as wise a head as ever paused to deliberate: he had as sweet a tongue as ever gave the words of wisdom utterance: and he had a heart so stamped with the immediate patent of the Divinity, that its very errors might be traced to the excess of its benevolence. He was a man of genius, of course, he was poor. Poverty is a reproach to no man; to such a man as *Fox*, I think it was a pride; for, if he chose to traffic with his principles—if he chose to gamble with his conscience, how easily might he have been rich?"

Truth.

"Truth is omnipotent, and must prevail! It forces its way with the fire and precision of the morning sunbeam. Vapours may surround, prejudices may impede the infancy of its progress; but the very resistance that would check, only condenses and concentrates it; until at length it goes forth in the fulness of its meridian, all life and light and lustre: the whole amphitheatre of nature glowing in its smile, and her minutest objects gilt and glittering in the grandeur of its eternity!"

Bigotry.

"She has no head, and cannot think—she has no heart, and cannot feel—when she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her god is a demon—her communion is death—her vengeance is eternity!—her decalogue is written in the blood of her victims!—and, if she stoops a moment from her infernal flight, it is upon some kindred rock, to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation!"

SIR,

June 3, 1815.

AS I think your pages can scarcely be occupied with a subject of more importance than the rights of conscience, the right of every individual to publish his religious opinions, I shall be glad to take up some more room in your Repository on a question of such moment; particularly as I have regretted not having been more explicit in my last communication (p. 220), which, if I had, perhaps *Mr. Flower* would not have answered it (pp. 299—301) with quite so much haughtiness and contempt; but it was owing to my desire of compressing what I had to say into as short a space as possible.

I have suffered, Sir, a good deal of persecution myself, for joining the sect to which *Mr. Flower* belongs, and when a minister of that persuasion appeared to me to make light of fine, imprisonment and pillory, and in part to justify it by saying they were only the worst cases, and happened but seldom, to two or three miserable individuals, I thought it my duty to protest against any palliation of such proceedings, as well as the

terming the abhorrence that was expressed at it, "lamentable wailing." If an individual had been thrown into prison for his Unitarian writings, before the late repeal of the Act against Unitarians, I believe Mr. F. would have been the first to have poured forth his "lamentable wailings," and we should all have joined in, so as to have made the whole kingdom resound with them, and with good reason.

I do very much regret that I did not quote the whole of Mr. F.'s paragraph, as it has subjected me to the charge of disingenuousness, which I wholly disclaim; for it did not once occur to me to quote the whole, as I could not but suppose and desire that any person who read my remarks, would refer to Mr. F.'s letter which was written the month before.

I certainly was fully aware of the many professions of liberality and dislike of persecution, which were contained in that letter; but as actions speak louder than words, so the general tenor and spirit of a letter speak much plainer than any professions which it contains; and when, instead of the spirit of liberality and conciliation, I see that of reproach and hostility, they pass with me as mere words of course; as some of the ministers of the crown, when they wish to reject a petition, or to oppose a bill to protect the liberty of the subject, always preface their remarks with their respect for the right of petitioning, and their regard for liberty.

Mr. Flower's answer respecting his use of the term "Infidel," is, to me, very unsatisfactory, as is also his remark, that the quotation as a motto to my first letter had nothing to do with the subject in controversy, because it only related to the differences amongst Christians, who, it seems, are not to make use of hard names to each other, whilst those who do not believe in Christianity may be *reprobated* and called names at pleasure; but as he is so kind as to recommend to me the use of a dictionary, I have looked in Johnson's 8vo. for his own term, "reprobation," and I find only two explanations, 1st, *The act of abandoning, or state of being abandoned to eternal destruction*; and, *A condemnatory sentence*. If Unitarian ministers in general could make use of such

arguments and such terms (but which I do not believe to be the case), I certainly have been very much mistaken in the sect I have joined. I thought it was the duty of Christians not to revile or condemn, nor to make use of any other language than that of sober argument and friendly persuasion, and that in the real spirit of conciliation, and to leave the rest. I happen to have been acquainted with several conscientious unbelievers in Christianity as a special divine revelation; two in particular, whose lives were devoted to the improvement and happiness of mankind; one of them is now dead, and though he would have been *reprobated* by Mr. Flower as an "Infidel," I have no doubt he will meet with a very different lot from that I have quoted from the dictionary, to which I am referred by Mr. F. for the meaning of his terms.

Mr. F. is displeased that I say he lays a claim to infallibility; but, Sir, I certainly do repeat the charge, and refer to the first part of his second letter (p. 299), where he speaks about "light and darkness, truth and falsehood,"* for my justification; and with respect to his use of the word "sure" (p. 95), I reply, that I cannot well conceive any thing more contrary to justice and reason, than to attempt to bring forward a text of scripture as a *knock-down* argument to those who do not believe in scripture, and where the very point under discussion is the divine authority of scripture; if any thing so *forced* was attempted on any political subject, Mr. Flower would be the first to inveigh violently against it.

I am glad of an opportunity of expressing the disgust I felt on reading what appeared to me, the very uncalled-for and ungentlemanly mention of Mr. Smith's attending two different places of worship (p. 94): on that gentleman's public conduct as a member of parliament, we have a right to make what observations we please, but if he choose to attend ten different places of worship, nobody has the least to do with it but himself; and the publishing such things with a design certainly, so far as it goes, to

* I wish to refer your readers to Locke's *Essay on Enthusiasm*, sec. 12. which is too long to quote here.

detract from his character, is intolerance. There are some excellent remarks on this subject in "Systematic Education," vol. ii. p. 373, beginning with "Justice forbids all injury to the reputation of others."

As my discussion with Mr. Flower has been much more of a personal nature than I could wish (but which it seems impossible to avoid in such cases), I am glad it does not relate to any difference in our own religious or political sentiments; our dispute is, in what manner we are to treat those who differ from us; but I can truly say, I feel not the least enmity against him and am pleased that there is one part of his letter respecting "all civil establishments of religion" in which I most cordially unite and am glad that it is recorded in the Monthly Repository as the sentiment of a Unitarian minister, and I think he has given full proof by the style of his letters, that it would be very dangerous to place power in the hands even of those who profess the greatest regard for religious liberty in its most unrestricted sense.

I have been surprised and concerned to see how much the worthy minister of Essex-Street Chapel has conceded on the subject of state religions, in his Letters to the Bishop of London, for which, as he was brought up a Dissenter, I can only account, by supposing it to arise from his long acquaintance with and reverence for the opinions of his venerable predecessor, Mr. Lindsey, who seems never to have lost his attachment to hierarchical establishments.

I am, Sir, your and Mr. Flower's sincere well-wisher, and your constant reader,

CANDIDUS.

Dean Kipling's Letter to Mr. Lingard.

[We preserve the following letter as a curiosity. Our readers will, we have no doubt, feel the same sentiments for the writer with ourselves, and agree in opinion, that this is the worst blunder which the learned Dean ever made. Ed.]

Copy of a Letter sent lately by the Dean of Peterborough to the Rev. John Lingard, a Papist.

REVEREND SIR,
IN your Strictures on Professor Marsh's Comparative View, occur these words once, 'the new
VOL. X. 2 Z

Church of England,' and these oftener, 'the modern Church of England.' That for both these expressions you are amenable to a court of justice, I infer from this extract: 'Seditious words, in derogation of the established religion, are indictable, as tending to a breach of the peace; as where a person said, 'Your religion is but a new religion; preaching is but prating; and prayer once a day is more edifying.' 1 Haw. 7. Besides, the Church by law established in this country, is so inseparably interwoven with the British constitution, that whatever is calumny upon the former must be calumny upon the latter.

'If, however, you shall assure me, in the course of a few days, that within a reasonable time you will publish a vindication of this defamatory language, I will defer to prosecute you, not only till sufficient time has been granted for that purpose, but also till an opportunity has been allowed the public to peruse my reply to it. By a vindication is here meant complete proof of the position—That the structure of the Church of England, and the materials of which it is composed are new and modern. Should it appear to be the general opinion, when the reasonings of both shall have been maturely considered, that your vindication is complete, I will then make a recantation and cease to be a member of the Established Church. If, by the generality of your readers, it shall be thought defective, you will be summoned to answer for your offensive demeanour in Westminster-Hall.

'It may justly be presumed, that, before you ventured to issue forth your detractions, arguments to establish the position above mentioned had been prepared with sedulity and judiciously arranged. I therefore shall add, that by a 'reasonable time' you must understand a few months only.

'T. KIPLING.'

"We have thus complied with the desire that the above letter should be published. But we trust the dean, for whom we have the highest respect, will re-consider the subject. Our Church is a Church of mildness, of long-suffering, of forbearance for conscience' sake. We are quite sure the dean will be able, in his reply, to refute the position "that the structure of the Church of England and the ma-

terials of which it is composed are new and modern." But we venture to suggest, that the refutation will be a sufficient triumph to that Church, and a sufficient punishment to Mr. Lingard, without calling in aid the strong arm of the law."

Courier, Wednesday, May 31, 1815.

SIR,

I AM not surprised at the embarrassment felt by Mr. Belsham on the sense which he has fixed to the term "Unitarian;" but I do own that his mode of defending it is not what I should have expected from a person of his well-known penetration and acuteness. Let us suppose that the Bishop of London had replied in a similar manner: I use the term (we will suppose his lordship to have said) in the same manner as my Lord Bishop of —, Dr. — and the Rev. Mr. —, have done before me, and till an Act of Parliament is passed to the contrary, I shall, in spite of any remonstrances to the contrary, continue to speak of the Unitarians in the same manner. Is this argument? Is this propriety? Mr. Belsham would have replied to his Lordship.

"*Sic volo; sic jubeo; stat pro ratione voluntas.*"

These are words, my Lord, that may be used indeed by an individual, but he must not hereafter pretend to appeal to reason in any discussion.

Mr. Belsham states, that he uses the term "Unitarian" in the same manner as it was done by Dr. Lardner, Mr. Lindsey and Dr. Priestley. To this statement I must beg leave to object, being convinced that it will not hold with respect to two out of the three, and as to the third, I have my doubts, whether even Dr. Priestley uses the term Unitarian according to Mr. Belsham's plan. To settle this point might lead to a discussion as frivolous and as useless as that into the opinions of the early fathers respecting the person and character of our Saviour: and, if it were true that such was the opinion of the three above-mentioned and much-esteemed writers, I am sufficiently well acquainted with the body of Unitarians, to affirm that they would not bow even to such authority.

I became an Unitarian, as did several of my friends, without being in

the least indebted to either of these excellent characters for any information upon the subject. Indeed I was scarcely acquainted with their names or writings, till I had left the Church established by law. But I consider it as one of the advantages of my life, that the change of my religious sentiments led me to an intimate connexion with Mr. Lindsey, and to a considerable degree of intercourse with Dr. Priestley. My knowledge, however, of them must excuse me from approving the use that Mr. Belsham has made of their names; and though I cannot speak so positively of both as I can of one, I really think myself justified in asserting, that they would be among the first to reprobate the argument derived merely from their supposed authority.

But, Sir, the subject that has been brought before you, insignificant as it is, as far as Mr. Belsham and myself are concerned, becomes of great importance in another point of view; and we must be upon our guard against the admission of a precedent, which may hereafter be attended with very dangerous consequences. Mr. Belsham has, with a stroke of his pen, driven out of the body of Unitarians, a large number of persons, among whom are myself and several of my friends, who have given decisive proofs of their adherence to the great doctrine, that to us there is only one God, the Father, and one Lord, Jesus Christ. This simple faith Mr. Belsham does not think sufficient, and he has assigned other marks by which Unitarians, according to his decision, are to be distinguished. Next year, perhaps, another Unitarian may have found out some point in theology which he thinks equally necessary or unnecessary to the faith of an Unitarian. He may think it necessary that our children should be sprinkled by way of baptism; and that adults should have his peculiar notions of liberty and necessity. Another may insist upon the annihilation of the devil. A third blot out the history of the creation and of the fall, as unworthy of these enlightened times. A fourth treat the Book of Revelations as a mere rhapsody of human invention, and insist upon our doing the same; and thus we, who declare that we make the scriptures the rules of our faith, may find our-

selves by degrees, involved in discussions as voluminous as those on the synod at Dort or the Council of Trent. No! the Unitarians I am acquainted with will not consent to this. They will set their faces against such dictation, and maintain the right of private judgment.

I cannot conclude without observing, that I know a gentleman who calls himself a Calvinistic Unitarian, and I believe there are many of his opinion. By this I understand that he interprets scripture according to the principles of Monsieur Chauvin, except in what relates to the unity of God; and for my own part, I conceive that he has as full a right to the title of Unitarian as Mr. Belsham or myself, this right not being abrogated by his opinions on other subjects. Indeed it would be very hard upon Unitarians, if they were to be judged by the opinions which some of the body may choose to promulgate. I agree with Mr. Belsham as far as the divine unity is concerned; but beyond that, our views of scripture are in many respects widely different; and if to be a Unitarian it is necessary to adopt my good friend's opinions on these points, I am very willing, and I am in this respect not singular, to give up my pretensions to be enrolled among his Unitarians.

Ever, Sir, your's,
W. FRIEND.

SIR,
I HAVE no wish to interfere with the question at issue between Mr. Friend and Mr. Belsham, respecting the term "Unitarian," but their letters on this subject have revived in my mind, that surprise which the common application of the word has, I believe, often produced in the minds of thousands. Some time ago, I was struck with Mr. Aspland's explanation and defence of that application, in his Reply to Mr. Norris, on the Bible Society. It did not appear to me to comport with that gentleman's known discernment and frankness. I have not his pamphlet in my possession at present, therefore I cannot quote his words. But, if I am not mistaken, he considered the term as justly descriptive of the sect, of which he is so active a member and so bright an ornament. And he defended, I think, the usual appropriation of it,

on the ground that the word is not opposed to the belief of three Gods, but to the belief of three persons in the Godhead. In this last statement I perfectly concur with the respectable author, and it might serve to justify his view of the matter, if there were no Christians in the world but such as believe the doctrine of three persons and those who are in the habit of styling themselves Unitarians. But as this is far from being the case, the appropriation of the term to one particular class only, of those who dissent from the Athanasian hypothesis, cannot reasonably be considered as descriptive or proper.

Were not such men as Chandler, Price, Towgood and Worthington, Unitarians, precisely according to Mr. Aspland's accurate definition of the term? But it would be extremely incorrect to represent these men as forming a part of that class of Christians who are usually called by that name. And where shall we place such men as Doddridge, Orton, Palmer, *cum multis aliis*, who never contended for that scheme to which Mr. Aspland says the term is opposed, and yet were decidedly hostile to the distinguishing sentiments of those whom it is employed to designate? All who are not Trinitarians have an equal right to be considered and designated as Unitarians; but as many of this description, both of high renown and inferior name, do not belong to those who claim to be so called, I cannot, in justice and truth, acquiesce in their claim. There is a most obvious and palpable inaccuracy in it.

It appears, therefore, to me, that Mr. Aspland has totally failed in his attempt to justify the prevailing use of the term; and indeed, that it cannot be justified at all,—not as opposed to three gods, because there are none who hold that sentiment;—not as opposed to three persons in the Godhead, because many who dissent from that tenet, still agree with the majority of Christians on other points, and differ most of all from those who would be denominated Unitarians.

PASTOR.

Book-Worm. No. XXII.

SIR, June 11, 1815.

IN the XVth number of these papers (M. Repos. ix. 295.) I alluded to

the then recent fall of Napoleon. It could scarcely have been expected that the revolution of a few months would restore to the imperial throne that uncommon man, upon whose character the potentates of Europe, with all their affectation of superiority, have united to stamp the seal of greatness in the world's estimate, by representing his existence as incompatible with their security. The emperor seems, however, to have returned with a corrected, or, at least, a controuled ambition. For no one can suspect that the Abbé Gregoire would lend his name and influence to any political project which did not design the freedom and happiness of mankind. Nor would that military genius, the democratic Carnot, defend his country against foreign foes, to give her up at length to the will of a despot, instead of the protection of a free government. To establish such a government was the professed object of the late extraordinary assemblage at Paris, designated as *the Field of May*. This event, the revival of a very ancient custom, as I shall shew in the course of this paper, may remind us that France, so long the vassal of a *Grand Monarque*, was, for ages before, one of the freest countries in Europe, as appears by the following work.

“*Franco-Gallia*, or an Account of the ancient free State of France and most other parts of Europe, before the loss of their liberties. Written originally in Latin by the famous Civilian, Francis Hotoman, in the year 1574, and translated into English by the author of the ‘Account of Denmark.’ 8vo. Pp. 144. London: printed for Tim Goodwin, at the Queen’s Head, against St. Dunstan’s Church, Fleet-Street, 1711.”

Francis Hotoman, according to Bayle, was born Aug. 23, 1524, at Paris, of a family originally from Silesia. At fifteen he studied the civil law at Orleans, and was qualified in three years for a doctor’s degree. His father, on his return home, entered him at the bar, but he preferred the study of the Roman law and polite learning, and is said to have read public lectures in the schools of Paris at the age of twenty-three. He relished the new opinions, and finding he could not profess them at Paris, he removed to Lyons in 1547. After-

wards, being disinherited by his father for having become a Protestant, he lived some time with Calvin at Geneva, and became professor of philology at Berne, where he married a French lady, who had fled her country on the score of religion. At Strasburg, Valence and Bourges, successively, he was chosen professor of civil law. At the latter place, he narrowly escaped from the massacre of St. Bartholomew, in 1572, and retired to Geneva. He there read lectures in civil law, and published some books, with that strength against the persecutors, that he had great promises made him if he would write no more in that strain. But he hearkened not to those proposals, saying, the truth should never be betrayed or forsaken by him. Some time after, he removed to Basle, where he taught the civil law, and where he died the 12th Feb. 1590. Such is the substance of Bayle’s article.

The translator of *Franco-Gallia* says of Hotoman, that “he joined a most exemplary piety and probity to an eminent degree of knowledge and learning;” and that “no day passed over his head wherein he employed not several hours in the exercise of prayer and reading the scriptures.” Thuanus describes him as, “without dispute, one of the ablest civilians that France ever produced;” though, according to Bayle, that historian censures him for maintaining “that the kingdom is not successive, as the inheritance of private persons, but that anciently the power and authority of electing and deposing kings, belonged to the states of the kingdom and to all the nation assembled in a body.” Such, it will be recollected, was, in the view of Mr. Burke, the horrible political heresy of Dr. Price, who maintained that, on the principle of our Revolution, the people had a right to cashier a king for misconduct, and to supply his place by their election.

In a prefatory dedication to “Frederic Count Palatine of the Rhine,” the author says, “I have perused all the old French and German historians that treat of our *Franco-Gallia*, and collected out of their works a true state of our commonwealth, in the condition wherein they agree it flourished for above a thousand years; and indeed the great wisdom of our an-

cestors in the first framing of our constitution, is almost incredible." The overthrow of that constitution he attributes to "that great blow it received a hundred years before, from Louis XI., who, it is manifest, first of all broke in upon the noble and solid institutions of his ancestors." To allay the "civil dissensions" which had driven the author from his country, he recommends a recurrence to the original free principles of their government, adding, "as our natural bodies, when put out of joint by violence, can never be recovered but by restoring every member to its true position, so neither can we reasonably hope our commonwealth should be restored to health, till, through divine assistance, it shall be put into its true and natural state again."

On the "state of Gaul" before it became a Roman province, which is the subject of his first chapter, the author maintains from Cæsar, that its kingdoms "were not hereditary, but conferred by the people upon such as had the reputation of being just men. That these had no arbitrary or unlimited authority, but were bound and circumscribed by laws; so that they were no less accountable to, and subject to the power of the people, than the people was to theirs; insomuch that those kingdoms seemed nothing else but *magistracies for life*."

The second chapter contains "Probable conjectures concerning the ancient language of the Gauls." These were adopted by our learned countryman, Brerewood, in his "Inquiries," published in 1614. In the following chapters, my author brings the Franks into Gallia, and in the sixth inquires "whether the kingdom of Franco-Gallia was hereditary or elective?" Here he remarks (p. 44), "I think it is plainly proved, from all our annals, that the highest power of abdicating their kings was lodged with the people. The very first that was created king of Franco-Gallia, is a remarkable instance of this power; for when the people had found him out to be a *profligate lewd person, wasting his time in adulteries and whoredoms*, they removed him from his dignity by universal consent, and constrained him to depart out of the territories of France."

But I hasten to the tenth chapter on the form and constitution of the Franco-Gallican government." The author thus describes the origin and design of the Champ de Mai.

"Our ancestors, following the method of a just mixture of all the three kinds, in the constituting their commonwealth, most wisely ordained, that every year, on the calends of May, a public council of the whole nation should be held: at which council the great affairs of the nation should be transacted by the common consent and advice of all the estates. The wisdom and advantage of which institution, appear chiefly in these three things. First, that in the multitude of prudent counsellors, the weight and excellency of counsel shews itself more apparently. Secondly, because it is an essential part of liberty, that the same persons, at whose cost and peril any thing is done, should have it done likewise by their authority and advice; for, it is a common saying, what concerns all ought to be approved by all. Lastly, that such ministers of state as have great power with the prince, and are in high employments, may be kept within the bounds of their duty, through the awe they stand in of this great council, in which all the demands and grievances of the subject are freely laid open."

Hotoman soon after makes the following just remarks, suited to all countries and all times. "Whereas it may be objected that most kings have a constant privy council to advise them in the administration of public affairs, we answer, that there is a great deal of difference between a counsellor of the *king* and a counsellor of the *kingdom*. This last takes care of the safety and profit of the whole commonwealth; the other serves the humour and studies the conveniencies of one man only. And besides, these kings' counsellors, being debauched by the luxury of a court-life, are easily depraved, and acquire a lawless appetite of domineering; are wholly intent upon their own ambitious and covetous designs, so that at last they are no longer to be considered as counsellors for the good of the kingdom and commonwealth, but flatterers of a single person, and slaves to their own and their prince's lusts."

Hotoman thus describes an ancient

king of France going in state to the "solemn general council," held "once every year," and "called a Parliament of the three Estates."

"The king was conducted to the parliament-house with a sort of pomp and ceremony, more adapted to popular moderation, than to regal magnificence, which I shall not scruple to give a just account of out of our own public records; it being a sort of piety to be pleased with the wisdom of our ancestors; though in these most profligate times, I doubt not but it would appear ridiculous to our flattering courtiers. The king then was seated in a *waggon* and drawn by *oxen*, which a *waggoner* drove with his *goad* to the place of assembly. But as soon as he was arrived at the court, or rather, indeed, the venerable palace of the republic, the nobles conducted the king to the golden throne, and the rest took their places according to their degrees. This state and in this place was what was called *Regia Majestas*. And indeed, in that place only it can be said that *Royal Majesty* does truly and properly reside, where the great affairs of the commonwealth are transacted; and not as the unskilful vulgar use to profane the word; and whether the king plays or dances, or prattles with his women, always to stile him *YOUR MAJESTY*." (P. 73.) Then follow the authorities from different writers, beginning with Æginhart, who says of Charlemagne, that "wherever he went about the public affairs, he was drawn in a waggon by a pair of oxen, which an ordinary waggoner drove after his rustical manner."

Having proved that "the people of France were wont to be bound by such laws *only*, as they had publicly agreed to in their parliaments," the author, in his concluding chapter, shews how "whatever power or authority had anciently been lodged in the general council of the nation, during so many years, was at length usurped by that counterfeit council, the *Juridical Parliament*, which the kings took care to fill with such persons as would be most subservient to their ends."

Neither my leisure nor your limits will allow me to send you more of *Franco-Gallia*; a work whose subjects are at this moment peculiarly seasonable. The translator was Lord Moles-

worth, the friend of Locke and the correspondent of Shaftesbury.

VERMICULUS.

SIR,

May 24, 1815.

DURING the royal and imperial visit to Oxford, last year, I was puzzled to guess how the University would contrive to make that hardy veteran, Prince Blücher, a member of their learned and religious body. I knew there was a *royal road* which had been unknown to an ancient philosopher, but discovered by the moderns, a *primrose path*, leading, without any consumption of midnight oil, immediately to academical distinction. But Prince Blücher had no claim to travel this *royal road*.

I lately, however, discovered a solution of the difficulty, which is at your service. Conversing on the subject with a clergyman of Oxford, long resident in the University, and acquainted with all its forms, my friend assured me, that Prince Blücher was created neither a *Theologian*, nor a *Civilian*, but, with *verbal*, if not *literal* propriety, a doctor of *Canon Law*.

BREVIS.

SIR,

May 3, 1815.

IN common, no doubt, with many if not all the readers of the *Monthly Repository*, I feel great obligation to Mr. Cogan, for two excellent papers in vindication of the character of the benevolent Father and Ruler of mankind, from the libellous aspersions cast upon it, not, I believe, intentionally, by the late Dr. Williams and the Reviewer in the *Evangelical Magazine*. [Pp. 76 and 143.] In common also, no doubt, with all who have attentively perused those papers, I feel considerable regret at the intimation which he has given, that he means not to resume his pen upon such subjects. Similar communications from so able a writer, would greatly enhance the value of your very useful miscellany, and tend to the credit and the diffusion of rational, that is, of scriptural religion. I sincerely hope, therefore, that Mr. C. will be induced to alter his purpose, and not think it necessary for a learned minister of the gospel to offer an apology for appearing as the advocate of sacred truth, and a defender of the justice and benevolence of God; nor indulge the groundless fear that he is

"committing an error in wandering from verbal criticism." No one can esteem more highly than I do, such attainments as Mr. Cogan's in classical learning, or be more fully sensible of the valuable and extensive benefits that result from his daily labours in this department of literature; yet I would not have such a man deem his time and talents improperly occupied in illustrating and maintaining the great principles of pure and undefiled religion.

Mr. Cogan will, I trust pardon the freedom of these remarks, and in return for the gratification he has afforded me, accept some information respecting the use which has been already made of the passages he has cited from Heliodorus, as illustrative of Phil. ii. 6. He is not aware that they have ever been produced for this purpose. But as I am confident that he is an utter stranger to the vanity of little minds upon having discovered, as they imagine, what has escaped the notice of others, he will be pleased to learn that he has been anticipated by some of the ablest scriptural critics. My time is too much occupied to allow me to do more than consult a few works which happen to be at hand: it will add greatly to the pleasure which I have enjoyed during the inquiry, if the result should furnish a few moments' entertainment to any of the readers of the Monthly Repository.

The critic by whom these passages in Heliodorus were first cited in reference to the language of Paul, was G. Enjedin, an eminent Unitarian, and superintendant of the churches of Transylvania, at the end of the sixteenth century. In a very valuable work entitled "Explicationes Locorum Vet. et Nov. Test. &c." which has extorted something like praise even from Pere Simon (Histoire Crit. des principaux Commentateurs du N. T. p. 864), he has commented at considerable length, and with great learning and ingenuity, upon the beginning of the 2nd ch. of the Ep. to the Philippians, and quoted the passages in Heliodorus transcribed by Mr. Cogan, and another from the 4th Book of the Æthiopics, "οὐχ ἀπαγμα το πρᾶγμα, οὐδὲ εὐωνον, καὶ τῶν ἐν μισῶ βουλομένων προκεμενον." Upon all of which he ob-

serves: "Quorum locorum sensu diligentius considerato, deprehendemus rapinam ducere seu arbitrari esse, rei vehementer desideratæ et amatæ potiundæ occasionem oblatam, avidissimè arripere, neque pati, ut ullo modo ea elabatur, nullam moram interponere, sed statim rem optatam persequi et eam studiosissimè cum summâ lætitiâ et gaudio occupare, ea que perfrui." The "*res vehementer expetenda*," in the case of our Lord, he supposes to have been *regal power*, as the temporal Messiah; which he might have seized, without incurring blame; but which, under the influence of piety, humility and benevolence he resolutely refused to assume.

Erasmus Schmid, in his "Versio Nov. Test. nova, cum notis, &c." a posthumous work, published in the year 1658, borrowed the greater part of the remarks of Enjedin on the passages from Heliodorus, and approved of his explication of the term ἀπαγμα, but would not admit his application of it to the case and conduct of Christ. "Hos textus Heliodori rectè quidem explicat . . . sed non justè ad textum Paulinum ad Phil. ii. 6. applicat. Sensus proinde erit: 'Qui quum esset in formâ Dei non rapinam arbitratus est, i. e. non avidè arripuit aut sine morâ ad tempus aliquod differre noluit usurpationem plenariam Deitatis cum Deo patre æqualis, sed ea aliquandiū seipsum exinanivit, expectato justo tempore, quo pater ipsum exaltavit.'"

Lambert Bos is the next writer, I believe, who availed himself of the assistance of Heliodorus in his examination of the language of Paul in this passage. In his "Exercitationes Philologicæ," the first edition of which was published in 1700, he cites two of the passages in the Æthiopics, and deduces from them the following explanation of the phrase ἀπαγμα ἡγεῖσθαι: "putare aliquid sibi expositum et sine labore ac temerè à se obtineri posse et auferri debere;" and thinks that the apostle designed to assert that our Lord did not imagine that the power which he was to exercise over his church was to be obtained without labour and difficulty, but, on the contrary, sought and acquired it by voluntary submission to a previous state of humiliation and suffering. Le Clerc, in his Bibliothecæ Choiséæ, Tom. xv. p. 348,

has an article upon this work of Lamb. Bos, from which it appears that Bos had not been aware that the passages he had found in Heliodorus had been noticed by any one before him. The remarks of Le Clerc upon this circumstance are so just, and so applicable to the case which has occasioned this letter, that I cannot refrain from transcribing them. "Il est arrivé ici apparemment à notre auteur ce qui arrive à tous ceux qui étudient l'antiquité; c'est qu'il a rencontré dans ses lecteurs la même chose que d'autres avoient trouvée avant lui sans le savoir. Schmidius avoit déjà cité ces passages d'Heliodore, dans ses notes sur cet endroit de S. Paul et avoit dit que G. Enjedin les avoit rapportez dans son Explication de quelques passages du Vieux et du Nouv. Testament. J'avois aussi cité dans mes additions sur Hammond le passage de Cicéron qu'on cite ici, et encore un autre sans savoir que Christofle Sandius en avoit cité un dans ses 'Interpretations Paradoxes.' C'est ainsi que l'on se rencontre souvent, sans le savoir.—Il y a des gens chagrins et malicieux qui ne manquent pas de se recrier que ceux qui disent après un autre quelque chose de semblable le lui ont volé; mais ces gens la n'ont guère étudié, s'il ne leur est jamais arrivé de trouver, dans leurs lecteurs, ce que d'autres avoient déjà remarqué sans qu'ils le sussent.—Il ne faut pas dire en cette occasion '*pereant qui ante nos nostra dixerunt*,' comme disoit Donat, au rapport de St. Jérôme; il faut être bien aise que la même pensée soit venue à un autre parce que c'est un préjugé favorable pour cette pensée."

None of those who had hitherto pressed these passages from Heliodorus into the service of scripture-criticism, had imagined any difference in the signification of the terms *απραγμα* and *απραγμος*. A difference was first, I believe, asserted to exist by our learned countryman, *Ellys*, in a very elaborate dissertation, upon Phil. ii. forming a part of his "*Fortuita Sacra*," published in the year 1727. "*Aliud est απραγμα propriè dictum, ut norunt etiam pueri, aliud απραγμος, hoc rapiendi actionem, μετα βίας αφαιρειν, ut exponunt Græci magistri, illud quod*

rapiatur significat." He takes particular notice of the interpretation of Enjedin, and is indignant at the attempt to elucidate the language of Paul by quotations from a work so "frivolous" as the *Æthiopics*. "*Animus, fateor, nunquam inducere potui, nec adhuc possum, ut crederem, Pauli hæc ex frivolo hoc scripto explicanda esse.*"

I might here quote several other commentators, whose attention the passages in Heliodorus have not escaped, as, Whitby, Wetstein, Raphel, Elsner, Bengel, Wolff, Peirce, Wakefield, &c. &c.;* but this would lead me still further beyond the limits within which I ought to keep, and require more time than I have to spare. I therefore hasten to notice the last critic, but in my apprehension not the least, in respect either of talents or of learning, by whom the phraseology of Heliodorus has been examined in reference to the passage in the Epistle to the Philippians. I must, however, first premise that the late Dr. Lardner, in his sermons on Phil. ii. 5—9, preached in the year 1747, but not published till after his death, had explained the phrase *απρ. ηγ.* &c., as referring to the humility of Christ, and as conveying this sentiment, viz. "that Jesus did not earnestly covet divine honour from men, or seek to be equal to God." This opinion concerning the meaning of the phrase had appeared in various places in the "*Credibility*," on occasion of the author's citing the testimonies of several fathers to the Epistles of Paul; and in support of it, the authority of Heliodorus, of the Epistle of the Churches of Vienne and Lyons, of Origen, of Novatus and others, were produced. With this view of the apostle's language and doctrine, the late learned and reverend Newcome Cappe, the critic to whom I have just now alluded, could not coincide; and with a direct and particular reference to what was scattered through Lardner's works concerning this passage in the writings of Paul, he composed a long, and to my mind, an interesting and satisfactory dissertation, published, with several other very valuable pieces, since his death. It appeared to him, and I can hardly

* Vide etiam Schleusn. in v. *απραγμος*,

conceive that it can fail to be apparent to others who will impartially examine what he has said, that the apostle did not by these terms describe the humility but the dignity of Christ, and that he meant to assert that our Lord did not think it an injury or an usurpation to be like God, in the authority with which he spake to his disciples, and in the whole of what he said and did, as Lord over all things, to his church. In vindication of his opinion, he enters upon an elaborate investigation of all the authorities cited by Lardner, amongst which that of Heliodorus holds a conspicuous place; and, as it appears to me, he is successful in his attempt "to transfer some of these from Dr. L.'s side to his own."

Much as I may have trespassed upon the time and patience of your readers, Sir, I cannot lay down my pen without expressing my regret, that the critical labours to which I have just referred, have obtained so little, I do not say of favour, but even of notice, from those who might have been expected to take a peculiar interest in the subjects on which they are employed. We are told by the excellent editor that "they were the result of much serious inquiry, deep study and laborious investigation;" and every page affords sufficient evidence that they were so. Though not personally known to many of his contemporaries, the author was generally esteemed while living, as a man of profound learning; when dead he was honoured by one who knew him well, as a man who had been "mighty in the scriptures." His works, with all the imperfections of a posthumous publication, prepared for the press under the most disadvantageous circumstances, are a proof that, to such honour and esteem he was fully entitled. I have no hesitation in adding, though I well know how it will be received by some, that these volumes contain the principles upon which alone Unitarianism can be rendered a consistent system, the Christian scriptures satisfactorily explained, and the Christian doctrine successfully vindicated from the objections of the unbeliever:

*"Tarda venit dictis difficilisque fides.
At certe eredemur."*

I am, Sir, your's, &c.

W. D.

Natural Theology. No. VI.

On the Senses of Smelling, Tasting and Feeling.

THE sense of *smelling* is performed by the nose, which is constructed of bones, cartilages, small muscles and the external covering or skin. The internal part of this organ, which is the seat of smelling, has an extensive surface formed by the convolutions of four small bones, two in each nostril. A soft pulpy membrane covers them through all their windings, and it is upon this that the branches of the olfactory nerve are distributed, by means of which the sense of smelling is supposed to be effected in the following manner. The effluvia of bodies, consisting of volatile particles, being carried, with the air in which they float, through the nostrils in inspiration, strike against the olfactory nerves, and produce in them a kind of feeling which we call smelling.

The nerves of the nose being almost naked, require a defence from the air, which is continually inspired and expired through the nostrils for the purposes of respiration. There is, therefore, a thin mucus formed for the purposes of respiration, but which, by exposure to the air, becomes condensed into a sort of thick crust. This mucus is poured out from the very numerous small arteries of the nostrils, and covers over the surface of the whole olfactory membrane. The mucus accumulated in the night-time, in too great quantity, is expelled during the day by compressing the nostrils and forcing the breath through them; or by its dryness and acrimony it irritates its very sensible nerves, and is then expelled by the sneezing thus excited. But the sinuses, which abound with mucus, evacuate it according to the different postures of the body, some of them being always at liberty to discharge it, whether the head be erect or any ways inclined. The tears also descend through a proper duct into the nostrils, as well to keep them moist, as to dilate the mucus.

It has been observed, that the all-wise Creator has made abundant provision for the reception of scents by the apertures of the nostrils, formed not of flesh or bone, but cartilage, the better to be kept open, and likewise to be dilated or contracted, as

occasion requires, for which purpose the nose has several proper and very curious muscles. "Had not," says Dr. Derham, "the Contriver of animal bodies been minded that his work should have all the signatures of accuracy, this sense might have been performed with a bare aperture of the nose; but that nothing might go imperfect out of his hand, he hath made a part of the nose moveable, and given a set of muscles to lift up, and open and shut the nostrils, and to adjust them to every occasion of this sense." And since it is by the act of breathing that the odoriferous particles are drawn in and conveyed to the sensory; therefore there is an admirable provision made in the laminæ with which the upper part of the nose is barricaded, which serve two excellent purposes, partly to prevent any noxious substances from entering the breathing-passages in our sleep, or when we are otherwise unawares, and partly to receive the devarications of the olfactory nerves, which are here thickly spread, and which, by these means, meet the scents entering with the air, and striking upon them. As a farther guard against the admittance of noxious substances, the vibrissi, or small hairs placed at the entrance of the nostrils serve, which in some measure stop the entrance of things improper, or at least give warning of them; while at the same time they allow an easy passage to the breath and odours.

This sense, besides adding to the sum of our pleasurable feelings, seems intended to direct us to the proper choice of our food, warning us to avoid that which is putrid or otherwise deleterious, and also for admonishing us to fly from such exhalations and vapours as vitiate the air, and render it injurious to life. Where we wish to take in much of the effluvia of any thing, we naturally close the mouth that all the air which we inspire may pass through the nostrils, and at the same time, by means of the muscles of the nose, the nostrils are dilated and a greater quantity of air drawn into them.

Scent differs from smell, as the thing perceived differs from the perceptive organ, though in common conversation we are apt to confound the terms, the term smell being sometimes used for the effluent body as

well as for the sense discerning it. Scent, properly speaking, is the effluvia continually arising from the small particles that issue from all bodies in a greater or less degree, and which occasion the vast variety of perceptions cognizable by the olfactory nerves, which differ very much in various animals. The sense of smell is much more excellent in many brute animals than in man; for by it alone they distinguish with certainty the qualities of herbs and other substances with which they were before unacquainted, and hunt out their food wherever it is concealed. That man is not endowed with the same sagacity of the nose, is to be ascribed to an inherent defect in the organ, for man having reason and understanding to direct him, has no occasion for that acuteness of smell to distinguish his food. Hence we understand the reason why one animal differs from another in his sense of smell: the difference depends entirely upon the greater or less degree of perfection manifested in the olfactory nerves; in hounds and other animals they are much larger and more perfect than in man: hence a dog will trace his master many miles, to the particular house in which he is, although in the midst of a town or city which may contain hundreds or thousands of other houses. Hence we perceive how a pack of hounds are enabled to pursue their game, that is, the particular animal they are trained to hunt, amidst the society of others of the same species, without being diverted from the pursuit of that self-same animal they had first on foot; and hence we learn how it is possible for birds or beasts of prey to be directed to their food at such vast distances, for the very small particles issuing from putrid bodies and floating in the air, are carried by the wind to different quarters, where striking the olfactory nerves of the animals which they meet in the way, and whose olfactory nerves are susceptible of the impression, immediately conducts them to the spot. We cannot help, from the circumstances thus enumerated, being struck with the wonderful provision which the Creator has made for the advantage of those creatures, the chief acts of whose lives are performed by the ministry of this sense.

Of the Sense of Taste.—Another sense which the all-wise Creator has given to assist us in the proper choice of food, and also for combining pleasure with the necessity of taking in fresh nourishment, is the sense of taste, which resides in the nervous extremity and sides of the tongue, and is excited by the contact of those bodies whose properties are calculated to act upon these nerves. And it is by making different kinds of impressions, owing to their various qualities, some substances being mild, others acrid and pungent, that the different tastes of sour, sweet, bitter, &c. are produced: but it is well ascertained that the particular state of these nervous papillæ of the tongue, with respect to their moisture, their figure and their covering, will excite a considerable difference in the exercise of this sense; hence it varies in different people, and admits of great changes even in the same person, in sickness and in health.

The capacity of the tongue to feel a difference of tastes, has been wisely and kindly implanted, that we may distinguish such kinds of food as are most salutary, for, in general, those which are so, are found to be pleasant, and those which are ill-tasted are rarely fit for nourishment. In this manner nature invites us to take necessary food, as well by the pain called hunger, as by the pleasure arising from the sense of taste. But brute animals who have not, like ourselves, the advantage of learning from each other by instruction, have the faculty of distinguishing flavours more accurately, by which they are admonished to abstain cautiously from food that would be found mischievous to their well-being: hence herbivorous animals, to which a great diversity of noxious plants is offered among their food, are furnished with long and large papillæ in the tongue, which are not necessary to man.

Of the Sense of Feeling.—The sense of touch is that faculty by which we distinguish certain properties of bodies by the feel, and it may be said to exist in all parts of the body possessed of sensibility. It is by this sense that we obtain the ideas of solid, hard, soft, rough, hot, cold, wet, dry and other tangible qualities. This sense is said to be the coarsest, but, at the same time, it is the surest of all others, and

the most universal. We see and hear with small portions of our body, but we feel with all. Nature has bestowed that general sensation wherever there are nerves, and they are in every part in which there is life. Were it otherwise, the parts divested of feeling might be destroyed without our knowledge. The parts of the skin which possess this sense more perfectly for the examination of substances, is that covering the points of the fingers, which, from the peculiar disposition of its nervous papillæ, and also the convex shape of the part on which they lie, is admirably calculated for inquiring into the nature of bodies by the feel. It has been ascertained, from the most careful observations, that there are the same sort of papillæ on the tongue, by which the sense of taste is excited, as there are in the nervous and cuticular substance, where they are covered with a reticular or netted substance, and these have their termination in the outward cuticle. Any person, says an able anatomist, may, with the help of a microscope, perceive upon the back of the hands certain orifices for giving vent to the perspiration, distributed in the most wonderful order, around which there arise many small heads or points. These are the extremities of the papillæ rising from the cutis above the reticular substance and the outward cuticle, whence it is inferred, that as the sense of feeling arises from the papillæ in the tongue, so the sense of feeling is produced from the same papillæ in those organs where the touch is most acute and sensible. So very acute has the sense of touch been found in some blind persons, that we have heard of those in that state who could, by the feel, distinguish the different colours in an uniformly-woven silk veil.

The senses of taste and smell are nearly allied to the sense of feeling. They are, however, as we have seen, distinguished from it, because they have each a peculiar organ, and are each affected by peculiar properties of bodies. The chief organ of taste is the tongue, and it is fitted for its office by the numerous extremities of nerves which are lodged along its surface, and particularly at the top and sides. Dr. Hartley contends that this sense extends to the other parts of the mouth, down the throat, the stomach,

and the other parts of the channel for food; admitting this to be the case, the sense of taste conveys to the mind sensations not only of flavours, but of hunger and thirst. In order to produce the sense of taste, the nervous extremities of the tongue must be moistened, and the action of eating generally produces an effusion of a fluid from different parts of the mouth, which answers the double purpose of exciting taste and of assisting digestion. The pleasures derived from taste are very considerable, and the power of yielding pleasurable sensations accompanies the taste through life. Hence it has been inferred, that the pleasures of taste constitute one source of the mental pleasures, that is, those which can be felt without the direct intervention of sensation. They leave their relicts in the mind, and these combining together with other pleasures, form feelings which often connect themselves with objects which have no immediate connexion with the objects of taste. To this source Hartley traces the principal origin of the social pleasures, and certainly the pleasures of the taste are the chief original sources of filial affection. One end, probably, of the long continuance of the pleasures of taste is to supply accessions of vividness to the mental pleasures, but doubtless, the principal object is to make that a source of pleasure which is necessary for self-preservation. The pains of taste are much less numerous than those of feeling, and they seem chiefly to consist of those that are necessary to prompt us to avoid excessive abstinence or gratification, and to prevent the employment of improper food; and therefore depend much more on causes which man usually has under his own controul.

We have now finished our description of the five senses and their organs; in each of the latter we have seen that the nerve is the seat of impression, and the organ itself a kind of apparatus for conveying to the nerve a particular influence from the impressing object. "Thus," says a good writer on the subject, "the transparent parts of the eye are calculated to transmit the rays of light to the nerve which is spread behind them; the ear to collect, concentrate, and propagate the vibrations of sound, till they strike against the nerves dis-

tributed in the labyrinth: and the nose, tongue and fingers, are so constructed, as that the nerves which are spread upon those parts receive different kinds of impressions by contact, owing partly to the difference of the medium through which the nerves are acted upon: the membrane which covers them being in some organs of a different structure, and sometimes denser than in others. Hence we see that there is a common seat for impression in all the organs; that the difference of sense is created by the organ itself, whose peculiar construction is calculated to receive only a particular influence from the impressing body. What admirable simplicity! and yet how astonishing are the operations of these beautiful parts of our mechanism!"

Thus, in the five senses we have a manifest economy worthy of the Creator, whose power, wisdom and goodness, are evidently set forth by them. For whether we consider the mechanism of the organs, or the use and convenience of each separate sense, we find it noble, grand, curious and artificial, and in every respect demanding of us the admiration of, and gratitude to the divine Author.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

(Continued from p. 165.)

THE title of Chap. IV. is 'Whether England hath been, or still is in danger to be farther infected with Socinianisme,' and Cheynell thus begins,—'Farther infected, I say, for it is too evident that it hath been in some measure already infected with this pestilent heresie. I know the Archbishop of Canterbury did pretend to crush this cockatrice of Socinianisme, but all things being considered, it is to be feared that his Canon was ordained for concealing, rather than suppressing of Socinianisme; for he desired that none but his own party should be admitted to the reading of Socinian books; it was made almost impossible for any that were not of his party, to take the degree of Batchelour of Divinity (I can say more in that point then (*than*) another) or at least improbable they should have means to pay a groat a sheet for Socinian books.'

Cheynell here refers to the "Con-

stitutions and Canons Ecclesiasticall," published professedly by the two convocations, but really we suppose by Laud, in the year 1640. They are before us in a pamphlet issued by Royal Authority, with a Proclamation of Charles's prefixed, bearing date in that year. As this is a rare and curious document, we shall extract the IVth Constitution or Canon, against Socinianisme.

"Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed heresie of Socinianisme, as being a complication of many ancient heresies condemned by the foure first generall counceils, and contrariant to the articles of religion now established in the Church of England: And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous books written in favour and furtherance of the same, whereby many, especially of the younger, or unsettled sort of people, may be poisoned and infected: It is therefore decreed by this present synod, That no Stationer, Printer, or Importer of the said books, or any other person whatsoever, shall print, buy, sell, or disperse any booke, broaching or maintaining of the said abominable doctrine or positions, upon pain of excommunication *ipso facto* to be thereupon incurred: And wee require all ordinaries upon paine of the censures of the Church, that beside the excommunication aforesaid, they doe certifie their names and offences under their Episcopal Seale to the metropolitane, by him to be delivered to his Majesties Attorney Generall for the time being, to be proceeded withall according to the late decree, in the Honourable Court of Star-chamber, against spreaders of prohibited books. And that no preacher shall presume to vent any such doctrine in any sermon, under paine of excommunication for the first offence, and deprivation for the second, and that no student in either of the Universities of this land, nor any person in holy orders, (excepting graduates in divinity, or such as have episcopall or archidiaconall jurisdiction, or doctors of law in holy orders) shall be suffered to have or read any such Socinian booke or discourse, under paine (if the offender live in the

University) that he shall be punished according to the strictest statutes provided there against the publishing, reading or maintaining of false doctrine; or if he live in the city or country abroad, of a suspension for the first offence, and excommunication for the second, and deprivation for the third, unlesse he will absolutely and *in terminis* abjure the same. And if any layman shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved but upon due repentance and abjuration, and that before the metropolitane, or his own bishop at the least. And wee likewise enjoine, that such bookes if they be found in any prohibited hand, shall be immediately burned, and that there be a diligent search made by the appointment of the ordinary after all such books, in what hands soever, except they be now in the hands of any graduate in divinity and such as have episcopall or archidiaconall jurisdiction, or any doctor of laws in holy orders, as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said books, in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said books, and shall cause the rest to be burned. And we farther enjoine, that diligent inquiry be made after all such that shall maintaine and defend the aforesaid Socinianisme, and when any such shall be detected, that they be complained of to the several Bishops respectively, who are required by this synode to repress them from any such propagation of the aforesaid wicked and detestable opinions."

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

No. CCXXV.

Sir W. Temple, on Private Judgment.

Now the way to our future happiness, has been perpetually disputed throughout the world, and must be left at last to the impressions made upon every man's belief and conscience, either by natural or supernatural arguments and means; which impressions men may disguise or dissemble, but no man can resist. For belief is

no more in a man's power, than his stature or his feature; and he that tells me I must change my opinion for his, because 'tis the truer and the better, without other arguments that have to me the force of conviction, may as well tell me I must change my grey eyes for others like his that are black, because these are lovelier or more in esteem. He that tells me I must inform myself, has reason, if I do it not. But if I endeavour it all that I can, and perhaps more than he ever did, and yet still differ from him; and he that, it may be, is idle, will have me study on and inform myself better, and so to the end of my life; then I easily understand what he means by informing, which is, in short, that I must do it till I am of his opinion.

If he that, perhaps, pursues his pleasures or interests as much or more than I do, and allows me to have as good sense as he has in all other matters, tells me I should be of his opinion, but that passion or interest blinds me; unless he can convince me how or where this lies, he is but where he was, only pretends to know me better than I do myself, who cannot imagine why I should not have as much care of my soul as he has of his.

A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel instead of a dispute, and calls me fool or madman with a little more circumstance; though perhaps I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life. Yet these are the common civilities in religious argument of sufficient and conceited men, who talk much of right reason, and mean always their own; and make their private imagination the measures of general truth. But such language determines all between us, and the dispute comes to end in three words at last, which it might as well have ended in at first—That he is in the right, and I am in the wrong.

Observations on Unit. Prov. 8vo, 7th ed. 1705, pp. 191—193.

No. CCXXVI.

The Fathers.

Some have thought nothing too much to be said in their praise; others

have denied them a share of common sense. The present cry is against them, and if it continue a few years, they must be a prey to moths and worms, to the great detriment of young students in divinity, not to say to the public in general. I think they have not had a fair trial. Their works are locked up in the learned languages; many pieces have been ascribed to them, which, were they alive, they would disown and be ashamed of. Hence they are swollen to an enormous bulk. Then comes an enemy, and culls out of these spurious pieces exceptionable passages, produces them before a packed jury, the laugh goes round, and they are condemned in the lump.

Dr. Knowles, 1766, in Nichols's Lit. Anec. ii. 130.

No. CCXXVII.

Divine Right.

Lord Molesworth, in the Preface to his "Account of Denmark," relates that, "In January, 1683, 35 Car. II. there was a call of 16 serjeants at law, who gave rings with this motto, *A Deo Rex, à Rege Lex*, wherein the divine right of the impious will of a tyrant is as strongly asserted, as it could be in the compass of a ring."

No. CCXXVIII.

Krumbultz, the Hamburgh Divine.

I am told that the famous combustion raised some years ago at Hamby one *Krumbultz*, a divine, and in which that free city had like to have perished, was occasioned by this momentous question, namely, whether in the Lord's Prayer we should say, *Our Father*, or *Father our*.

Will the world never learn, that one man's corn grows not the worse because another man uses different words in his devotion? That pride and anger, wealth and power, are of no religion? And that religion is inseparable from charity and peace?

Cato's Letters, No. 48. II. 106.

No. CCXXIX.

Band of Robbers.

A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a *lawful and honourable war*.

Gibbon, IX. 237.

REVIEW.

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

The Report of the Stourbridge Auxiliary Bible Society. 1814. Printed by Henry, High Street, Stourbridge.

ONE of the best comments on the *tendency, &c.* of the British and Foreign Bible Society, is a REPORT like that before us: and if *facts* can satisfy persons who ask for *demonstration*, some are disclosed here which, it might well be supposed, should remove the doubts of the scrupulous and excite the joy of the benevolent and pious. While this highly valuable institution is opposed at home, on principles which it seems impossible to reconcile with those of our dissent from the see of Rome, we hail the numerous testimonies to its beneficial effects throughout the world, and not least in our own country. At present, we shall call the attention of our readers to one happy result of it, which has not perhaps been sufficiently regarded, but which the little pamphlet in our hands will serve to illustrate—we mean, *the more extensive diffusion of the blessings of education.*

The Committee of the Stourbridge Auxiliary Bible Society, "beg leave to notice (pp. 9, 10) the state of the Charity and Sunday Schools within the parish of Old Swinford,* especially as before the formation of the society, these institutions constituted the principal resource for supplying the vicinity with Bibles and Testaments: for on a survey of the neighbourhood being made to ascertain the number of Bibles in the possession of the poorer classes of the community, it appeared that those which had been distributed to the children on leaving their respective schools, had furnished a considerable supply.—In 1810 there were ten charity-schools, containing 344 scholars, being 1-twenty-third of the population;† twelve Sunday-schools, consisting of 450 children, or 1-eighteenth of the population; and the total number of charity and Sunday-schools gives an amount of 794 scholars, being one to ten of the po-

pulation. Since that time they have rather increased than diminished, exclusively of the schools for adult persons, described in a former report. Those institutions [the schools for adults] derived their origin from the Stourbridge Auxiliary Bible Society. The average number of individuals instructed weekly from May 1st, 1813, to Oct. 5th, 1814, is 139; and 54 have left these seminaries, who have made considerable proficiency in reading."

We learn from the former part of this extract that Charity and Sunday-schools have contributed to the diffusion of the scriptures. In the concluding sentences we are presented with a proof that the zeal exerted for the circulation of the Bible, has been the means of engaging a number of adult persons to seek instruction in the art of reading. As reference is made to a foregoing report of the Stourbridge Auxiliary Society, for a description of the origin and success of the measures employed in their behalf, we transcribe from that document the following paragraph [Report, &c. 1813. pp. 13, 14, 15]:

"The individuals who were deputed to visit the cottages of the poor in the district of the Lye Waste,‡ discovered a considerable number of persons grown to maturity who were totally ignorant of letters. Some of these had never enjoyed any opportunity of learning to read: and others had neglected to avail themselves of the opportunities which had been presented to them during the period of youth. Several of these persons acknowledged and lamented their ignorance, in plaintive accent, and with tears, and *most* of them expressed an earnest desire to be instructed. It was deemed expedient, and highly important, that some plan should be adopted to furnish them with the means of improvement. An application was made to a generous individual, requesting that he would permit those who were desirous of learning to read, to be instructed by the teachers of the schools which he had previously established at the Lye Waste. He cordially assented to the proposal, became a liberal contributor to the institution, and on the 26th of April his schools were

* In which Stourbridge is situated.

† This population, according to the Census of 1811, is 9,755.

‡ In the parish of Old Swinford. Mon. Repos. Vol. I. 52.

opened for the reception of adults. Persons were admitted from the age of thirteen to thirty-eight; who are taught by the masters, assisted by their elder scholars, during the intervals of labour. It appears, from an accurate calculation, that the number of persons attending these schools, is one hundred and thirty-seven, though some weeks it has greatly exceeded, and at other times fallen considerably short, of this statement. Some of these have made great improvement and rapid progress. Several individuals have been constant and exemplary in their attendance upon public worship, who had previously lived in the total neglect of the ordinances of religion. And, through the blessing of heaven, the most interesting and important results may yet be expected."

With this modest and pleasing narrative we beg our readers to compare the sentences which we shall next transcribe from Gilpin's Life of Cranmer (62): the biographer, speaking of a copy of the Bible which, "through the means of the Lord Essex, was licensed by the king [Henry VIII.], and fixed to a desk in all parochial churches," says,

"The ardour, with which, we are informed, men flocked to read it is incredible. They who could, purchased it; * and they who could not, crowded to read it, or to hear it read in churches; where it was common to see little assemblies of mechanics meeting together for that purpose after the labour of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the scriptures."

In like manner, one of Wesley's biographers † records, among the benefits arising from the services of that eminent person, the desire of numbers of the poor to be taught the art of reading; a desire prompted by their attachment to religion, and suggesting and executing measures proper for its own gratification.

Surely these facts authorize the hope that the Bible will not be extensively circulated without considerable advantage to the mind of man! Hence his intellect will be improved and cultivated: and he will not sink below his just level in the scale of being. When religion once engages the judgment and the affections, it is a motive of resistless force to some

degree of *mental* exertion: nor could we be unthankful for the success of the Bible Society, even were it instrumental to no other blessing.

Before we dismiss the report (for 1814) of the Stourbridge Association, we shall inform our readers that the Committee (p. 11) speak of "a considerable number" of Bibles and Testaments as having been "*sold to the poor at reduced prices*, since the last general meeting." This we are, from experience, persuaded is the most unexceptionable and effectual method of supplying the bulk of the labouring classes with the copies of the scriptures. They place a higher value on what they purchase than on what they receive gratuitously: and, having thus *acquired a property* in this part of their humble library, they are more likely to use it with faithfulness and wisdom.

The British and Foreign Bible Society has been denied the support of three classes of persons; from two of which indeed it has met with a strong hostility. There are certain literary men who sneer at it: there are churchmen who view it as fraught with danger to the ecclesiastical establishment; and a few of the enlightened friends of truth, liberty and virtue are of opinion that its proceedings do not strictly correspond with its professions. We shall avail ourselves of the opportunity which the present article affords us of considering the language and the arguments of these several objectors.

In a late number of the ablest of the *critical journals* ‡ which are circulated among us, we find a remark which, in our judgment, is unworthy of the character of the writer and the reputation of the work.

— "surely," says this reviewer, "an age that gave credit to the miracles of animal magnetism and metallic tractors; an age in which infallible and universal remedies are swallowed by all ranks with implicit faith; an age that listened to the doctrines of the sage Lavater, and is now learning how to judge of a man's character from the shape of his skull; an age in which great statesmen have preached, and wondering senates believed, the magical powers of compound interest, to extinguish debt with *borrowed money*; an age in

* [Evidently meaning some printed copy of the Bible.]

† Hampson.

‡ Edinburgh Review, Vol. XXIV. 454, 455.

which philosophers have taught, and philosophers have believed; the indefinite perfectibility of the human species; an age in which the Baptist missions, and the distribution of the Bible, have been announced as the preludes of universal and perpetual peace:—Such an age, we verily think, was worthy of the Revelations of Joanna.”

It may indeed be honestly and safely conceded that some of the friends of the religious institutions at which the critic aims his ridicule, have spoken of their tendency in exaggerated and too sanguine terms. But, in the eye of candour and justice, this excess of a generous zeal cannot lessen the value of the institutions themselves; the objects, the plans and the measures of which are so truly laudable that even the Edinburgh Review will fail of bringing them into contempt by its mention of “the Baptist Missions and the distribution of the Bible,” in the same sentence with animal magnetism and the metallic tractors and the Revelations of Joanna. For the simple question, after all, is, whether the inhabitants of a Christian and Protestant country can be irrationally employed in circulating the scriptures with a view to the dissemination of religious knowledge? All true philosophers will agree that this is a wise and honourable employment; since philosophy selects the best ends and pursues them by the best means. Nor can there be a reasonable doubt whether the acquaintance of man with God and duty and the connexion between the present and a future life, will advance the interests of civilization and of peace. Men who look no further than this world—men who admit not the claims of revealed religion or who are strangers to its influence—may with some consistency laugh at all attempts to render our race better and happier. Such persons speak their natural language when they represent the patrons of Missions and of Bible Societies as weak and visionary. This, however, is not the natural language of a believer in Christianity, under any of its denominations. We lament to add, that it is much more in the flippant style which, on these subjects, has long distinguished the French school of *litterati* than in the manly tone which characterizes, for the most part, the

critical discussions of our countrymen. It has reminded us, in truth, of the worst manner of Voltaire, who never appeared to so little advantage, so feeble in reasoning, so deficient in information, as when he directed his pen against religion.

If the distribution of the Bible is ridiculed, either covertly or openly, by any persons of eminence in the literary world, we might oppose to *their authority* far greater names; names at which the ablest and most accomplished men of the present age must be content to veil themselves. The fathers of natural and of intellectual philosophy in Great Britain, cherished a supreme attachment to the scriptures! Nor would Newton or Locke have branded those with enthusiasm who distribute them in the hope of thus accelerating the progress of human virtue. In what other way can that progress be so powerfully aided? It is true, the effect may not be rapid or immediate. We entertain no such expectation. But the result is not, on this account, the less sure, nor the duty less commanding. Would the Edinburgh Reviewer discourage all speculations and efforts which regard—we must not say the *perfectibility* but—the improvement of the human species? We envy not that state of the understanding and the feelings from which such an attempt to paralyze benevolence proceeds. A profound and elegant writer,* whom even the Edinburgh Reviewer will acknowledge for a philosopher, considers those views which respect the probable improvement of the world as being “so conducive to the comfort of those who entertain them, that even, although they were founded in delusion, a wise man would be disposed to cherish them.”—He subjoins,

“Whatever may be thought of their truth, their practical tendency is surely favourable to human happiness; nor can that temper of mind, which disposes a man to give them a welcome reception, be candidly suspected of designs hostile to the interests of humanity. One thing is certain, that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability, which damps the exertions of so many individuals; and that, in proportion as the

* Dugald Stewart. Elements of Philos. of Mind. (2nd ed.) 272.

contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely, if any thing can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanence of those benefits, which they confer on mankind by every attempt to inform and to enlighten them."

It appears difficult, if not impossible, to conceive how any *Protestant* church can be endangered by the union of its members and ministers with Christians of other societies in the dissemination of the scriptures. This panic however has been avowed and zealously communicated; though it receives no support from sound argument or well established facts. The church of Scotland countenances the Institution whose cause we are pleading: and we have never heard of that church being injured by such an exercise of its patronage. Some twenty years since, the dignitaries, the clergy, &c. of the Church of Ireland associated with the dissidents of that country for the circulation of the Bible.* Has the Church of England more to dread from an association for this object than her sister church? We surmise that the clamour raised against the Bible Society by one description of the Anglican clergy proceeds, unconsciously, it may be, from their reluctance to act together with their *evangelical* brethren. Yet, were there just cause of apprehension, to either the hierarchy or the state, from the body who are so entitled, the mixture of the rest of the clerical members of the establishment with them in schemes of public usefulness, would, assuredly, prevent their having an undue ascendancy. The future historian of that establishment, will be supplied with ample materials for a narrative of the *schism* thus existing within its pale: he will enlarge on the origin, the progress, the *tendency*, the effects, of this division; and, not improbably, he will feel himself called to remark that it might have been long since checked by one measure, which was urged indeed with earnestness and ability but resisted with success—we mean, a compliance with the prayer of the petitioning clergy in the year 1772.

We have sometimes put the ques-

tion to ourselves, would Dr. S. Johnson have suffered his name to be enrolled among the friends of the Bible Society, had he lived to witness such an institution? And we are disposed to answer this inquiry in the affirmative. Dr. Johnson, no doubt, was one of the highest of high churchmen. But he appears to have been sensible that, as a Christian and a Protestant, he was brought under obligations which could not be superseded by his affection for the religious communion in which he was educated. From Bowell's Life of this extraordinary man we copy a passage not a little to our purpose:*

"It seems, some of the members of the Society in Scotland for propagating Christian knowledge, had opposed the scheme of translating the Holy Scriptures into the Erse or Gaelic language, from *political considerations* of the disadvantage of keeping up the distinction between the Highlanders and the other inhabitants of North Britain. Dr. Johnson being informed of this, I suppose by Mr. Drummond, wrote with a generous indignation as follows:

"To Mr. William Drummond.

"SIR,

"I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation instructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America, a race of mortals whom, I suppose, no other man wishes to resemble."

This energetic reasoning, this eloquent appeal, was successful. Were the author of it still among the living,

* Appendix to Dr. Magee's Sermon, at Dublin, May 5th, 1796.

can we imagine that he would frown on the British and Foreign Bible Society? Doubtless, he would lament that it has some injudicious friends: and what society is without such? His correctness and severity of taste, moreover, would be not a little offended at the style of certain speeches delivered, by one class of persons, at its Anniversary Meetings. Yet no considerations of this kind would repel him, if his recorded sentiments may guide our judgment, from joining the ranks of those who associate solely for the purpose of diffusing the holy scriptures.

Thus far, the objections against the Bible Society do not indicate any particular zeal, on the side of those who make them, for the supremacy and honour of the sacred volume. There is a class of persons, however, exceedingly respectable for their talents, virtues and public spirit, whose attachment to this volume prevents them from becoming members of a Society, which, as they allege, really circulates the scriptures *with notes and comments*, a corrupted text and an erroneous translation. As the allegations proceed from some of our much-esteemed correspondents, we shall give them an attentive hearing.

"We have frequently observed," says our *Christian Surveyor of the Political world*,* "that the Bible Society does not follow its own rule, inasmuch as it circulates King James's, or the vulgar English Bible, in which are many annotations." By annotations we understand him to mean those tables of contents which are placed at the head of every chapter, &c. in the larger copies of the public version, and which another valuable contributor† to our pages holds in the same light. We assuredly wish that all such tables were removed: nor shall we shrink from admitting that the fact of their existence deserves the serious notice and immediate interference of the acting members of the Society. In an undertaking of such magnitude and usefulness, every cause of offence should, if possible, be done away. Judging, however, from our own experience, we are of opinion that the notes and comments to which our friends refer, have little influence on the readers of the

Bible. We doubt whether, in the course of our lives, we have deliberately perused even six of them: and we can sincerely add, that we had almost forgotten that there are any such notes, &c. when this objection was presented to our eyes. The practical effect of these appendages we believe to be very inconsiderable. They who are most anxious to gain an acquaintance with the scriptures, look, in the first instance, at *the text*; and hence, although we are earnestly desirous that the sacred volume be disseminated by the Bible Society, and by some other religious bodies, without *even the semblance of notes and comments*, we must own that we cannot regard the plea before us as a solid argument for withdrawing our support from the institution.

But "the text of the public version is occasionally spurious, often incorrect; and the translation itself contains numerous errors!" We admit, substantially, the truth of this statement. At the same time, we appeal to the discrimination, the justice, the candour of the objectors, whether the public version, with all its faults, be not sufficient to instruct men in the pure faith and morals of the gospel? When we cannot do good to the utmost extent of our wishes, let us do as much as is within our power; provided we do not violate our integrity. Of what *text* or what *version* of the Bible can we pronounce that it is free from blemishes? The difficulty of editing and of making such an one, far exceeds what persons unacquainted with these studies can imagine. And, in the mean time, shall we put forth no efforts for supplying men with copies of the records of Revelation? Is it of no importance that we publicly express our attachment to scripture as the rule of our faith and practice, and co-operate with all the professors of Christianity in perhaps the only religious design where an almost universal co-operation is admissible? Brotherly love will be a gainer by the union: nor will the progress of biblical and scriptural criticism be retarded. We must circulate the sacred volume, in order that men may have a desire of being better acquainted with its contents. Never was it so widely disseminated among us as during the present reign: and it is a memorable fact that, within the same

* Vol. viii. 451.

† Vol. ix. 689.

period, an unprecedented number of translations of it, from the pens of individuals, have made their appearance. The Bible Society confines itself to a diffusion of the records of revealed religion: a revisal of the public version of them, must have the authority of the state!

N.

ART. II.—*Thoughts on Persecution and Anabaptism*: suggested by certain Passages which have recently appeared in a popular Periodical Publication. Pp. 36. 8vo. 1815. Gale, Curtis and Fenner, Paternoster-Row.

THE occasion of this anonymous tract is, that the editor of "the Evangelical Magazine," by an article in the department of it assigned to the review of books, not only announced, but gave a stamp and sanction to a piece entitled "the History of the Baptists, by William Robertson, D. D. Principal of the University of Edinburgh, &c." This title excited attention and awakened curiosity. "All ears were erect, all eye-lids," says the author before us, "were extended to the greatest possible degree, and the general cry was, 'Where can he have found it? How was it concealed so long?'—*silent, arrectisque auribus assistant.*" When it turns out, that this piece is, "in truth, only an extract from that part of Robertson's History of the Reign of Charles V., in which, with a brevity consistent with his main design, he describes the rise, excesses and extinction of the insurrectionists of Munster. The design avowed by the publisher of this tract is to deduce the origin of the English Baptists from that body of fanatics, and its evident tendency is to fix upon the Baptists the stigma of those excesses, or as they are called by the person who reviewed this publication in the Evangelical Magazine, "vices and extravagancies."

It is justly observed by our author, "There is nothing novel in this design, or in these accusations; they have been urged again and again, and as often repelled. Readers on this controversy have been whirled round and round this miserable circle of charges and expostulations, till their heads are almost giddy and their hearts are almost sick. It seems, that it is vain to disavow these imputa-

tions time after time, and to place the truth of each disavowal in the light of noon-day; for, in the nineteenth century, it is thought safe from the charge of absurdity, to reiterate these calumnious aspersions. It is thought feasible even now, to injure the reputation of the Baptists, by imputing to them "the vices and extravagancies of a sect which ages ago, glared like the passing meteor, and then became extinguished in eternal darkness. There are, at this moment, men who are not ashamed to revive a calumny that was detected and exploded, long ere they themselves were born."

As Dr. Robertson in fact never pretended to write a "History of the Baptists," and as there is no such thing in existence, the author of the tract under our examination, censures "the paper which bears that title as a literary fraud, an attempted imposition on the public, perpetrated by the person who published the tract, and to which the reviewer in the Evangelical Magazine for September, 1814, by affirming its genuineness, and the editor of that work, by giving it currency, are accessaries after the fact."

The leading design of the present piece is "to unveil the imposture and repel the charge" insinuated and even advanced, in the tract, which it is attempted to pass on the public as Dr. Robertson's "History of the Baptists." This design is executed with vivacity and ability; by candid reasoning, spirited but not harsh remonstrances, and fair historical details. "The Baptists," he says, "so far from resembling the Anabaptists of Munster, have scarcely one opinion in common with them." As it has been much the fashion to reproach this denomination of Christians under the term Anabaptists, and to cry out Anabaptism! Anabaptism! some pages are spent in shewing that this conduct is uncandid, and the calumny intimated in the cry unfounded. "Anabaptism," he argues, "is nowhere to be found. Like the apparitions with which nurses are wont to terrify children, it is a mere fiction, a bugbear, a chimera, a non-entity. It is a term of reproach, which was employed to vilify the practice of others, but was never assumed by any sect. In former days the name was rung as the tocsin of persecution,

much in the same way as the cry of 'The Church is in danger!' and 'No popery!' of more recent times. Where any in the opinion of others are re-baptized, it is because the party so re-baptizing denies the validity of the rite as previously administered. No sect has ever professed to repeat valid baptism. Christians at different periods and in different places have had different views of the essence of baptism; and where the essence was not, they did not think the name enough. If the essence were wanting, they, of course thought no baptism had taken place; and therefore, while others charged them with *re-baptizing*, they considered themselves as *baptizing* for the first and only time." This the author shews by various facts, and that Anabaptism, thus understood, existed long before the Reformation.

We would add, that this tract opens with "Thoughts on Persecution." The writer exhibits this demon in its most terrific form, "as living in 'an element composed of the sufferings of humanity; these,' he says, "constitute the air he breathes, the sphere of his enjoyment. For music this Moloch desires passionate exclamations, shrieks and groans; from splendid pageants and the fair face of nature, his eyes turn with eagerness to gloomy and crowded prisons, to insidious and sanguinary tribunals: the richest and most luxurious feasts present to him no viands so exquisite as pallid countenances, quivering limbs and bloody executions. Thus is it, when the spirit of persecution operates uncontrolled, when the power of the persecutor is commensurate with his rage. Where power enough exists, there first the characters are maligned, and then corporal and capital punishments are inflicted. Where power for the last is wanting, persecutors are constrained to confine themselves to the first. Recent events have rendered it indubitable, that the spirit of persecution is not yet laid: but that, associated with the ghost of its old companion, bigotry, whose obsequies have been celebrated, sometimes solemnly, sometimes ludicrously, it still walks, and stares, and menaces, in spite of all the exorcisms with which it has been assailed. Unjust and unprovoked attacks upon the reputation of a class of Christians which has not

deserved ill of the Church, shew, that some persons are either ignorant of the spirit by which they are actuated, or wittingly follow that which the scripture forbids."

Thus is introduced the mention of the tract, the review of which in the *Evangelical Magazine*, has called forth these animadversions. The reviewer, it seems, avers that it is not designed to *degrade* the Baptists by exposing "the vices and extravagancies of those who bore that name at Munster." To which our author replies: "It is probably, then, done to their honour. One man addresses another, 'Sir, your ancestors were robbers and murderers; they perished by the hand of the hangman, at such a period.' Turning to a numerous company, before whom this takes place, he facetiously says, 'I do not mean to degrade the gentleman, but merely to ascertain the period at which his family became notorious.' If the person thus insulted, were calmly to reply, 'Certain criminals were undoubtedly executed at that time you mention, but they were not at all of my family,' he would offer exactly the answer of the Baptists to their calumniators."

The author concludes his sensible and spirited strictures with these concessions. "He does not wish to disguise, that his feelings have been strongly excited, and that he has sought for strong expressions: but he trusts his feelings have been those of regret, and a disposition to complain, rather than of bitterness. He knows that he had infinitely rather be chargeable with tameness than with rancour: and fain would he adopt the dying prayer of the Saviour, 'Father, forgive them, they know not what they do.'"

ART. III.—*A Letter to the Bishop of St. David's, on some extraordinary Passages in a Charge delivered to the Clergy of his Diocese, on September, 1813.* By a Lay Seceder. Johnson, 1814. Pp. 24. 8vo.

IT is well known, that the repeal of the penal laws against the impugners of the doctrine of the Trinity, has disturbed the mind and incurred the censure of the amiable and learned prelate who fills the see of St. David's, an effect not consistent with this character, under which he is spoken of

by those who know him; and surprising in a day, when the principles of religious liberty are so justly appreciated, widely disseminated, and avowed from the episcopal bench. His lordship is, however, a dissenter from his brethren, and laments the measure which they supported and advocated. This he has done in "A Brief Memorial on the Repeal of the 9th and 10th William III. &c.," and in "A Charge to his Clergy," to which the title of the above tract refers. His lordship's "Memorial" has received a most ample and able review from the pen of Mr. Belsham. The Lay Seceder, who, we understand has separated from the Establishment on Unitarian principles, and has gained deserved praise as a biographical writer, here animadvert with candour on the "Charge to the Clergy," in which Dr. Burgess laments the repeal of those penal statutes as "the loss of guards intended for the protection of our common Christianity."

"The repeal of such laws, enacted to stop the progress of free inquiry, and to silence those enlightened advocates for the sole deity and supremacy of Jehovah, whose arguments it was not otherwise found easy to refute, if not called for by any recent instances of persecution, was surely," says our author, "no less demanded by the improving spirit of the age. It was time, that, in pursuing the path of free inquiry into the language and meaning of scripture, our countrymen should be released, not only from the actual dread of persecution, but even from the *stigma* which such statutes were intended to affix."

On these principles the piece before us is a candid, respectful and forcible remonstrance with the Bishop of St. David's, on the strong, not to say illiberal disapprobation with which he expresses himself; and on the fears and alarm which he testifies on the repeal of those statutes.

"Admitting," says the author, "that the truth of Christianity consists in its essential doctrines; and the belief of it in the admission of all that are founded on the authority of scripture, let us consider what may be fairly deemed *essential doctrines*, and what proof you have adduced in their support. 'The existence and divinity of *three persons in one God*,' which you contend for, being no where explicitly revealed, I suspect can only be supported in opposition to the clear and decisive tes-

timony of scripture, by the forced interpretation of a few passages, wrested from their context, or by others whose authority is liable to dispute. It is in vain, my lord, that you decry the authority of reason in these matters; the fact is no less clearly against you: in the same scriptures, which teach us there is only *one God*, the sole creator and ruler of the universe, no distinct traces of your three omnipresent persons can be found."

In a subsequent paragraph, the author appeals to the bishop on the nature of tenets maintained by those against whom the severe penalties of those statutes have been hitherto in force. "Let us consider, my lord, what are the *opinions* which, under the name of *blasphemy*, you arraign so vehemently; and who are the supposed *enthusiasts* and *levellers*, so long amenable to the penal law. The existence of one God, by whom all things were created; the divine mission, death, and resurrection of Christ; the divine authority of his precepts, revealed in the gospel; and the hope of immortality in the resurrection of the dead, are the leading tenets maintained by Unitarians; the essential doctrines which they deduce from scripture, as clearly and explicitly revealed. Such was the avowed faith of Lardner, the more than suspected creed of Newton and Locke; such were the strictly-scriptural conclusions for which Lindsey, Jebb and Disney resigned their preferment in the Church of England; and which were embraced among Dissenters, by Simpson, by Priestley, and by Cappe. And such, my lord, if any additional authorities should still be wanting, were the doctrines openly espoused by the late Duke of Grafton, Sir George Saville, and Attorney-General Lee. In these opinions where does your lordship find any appearance of blasphemy; among such men where would you have selected a proper subject for the penal law? Away, then, with all idle lamentation about the repeal of statutes, so totally inapplicable and absurd: which, although at times, they might give sanction to an unjust, illiberal stigma, affording 'no proof of the tolerant spirit,' could have conferred neither credit nor security on the Established Church. Your lordship may declaim against what you deem 'the insidious arts of Socinian and Infidel innovation;' but the progress of free inquiry can no longer be impeded in this country;

the sacred rights of conscience can no longer be openly infringed. It is in vain you invoke the aid of penal laws, to check the necessary consequence of those principles, on which you vindicate your own secession from the Church of Rome. Your first principle, that “the *Bible*, and the *Bible* only, is the religion of Protestants,” has been too extensively diffused, to allow a co-ordinate authority to any human articles or creeds. Our ancestors, at the Reformation, accomplished a great, though necessarily an imperfect work: but the importance of their services must be estimated, rather by the example set us, than by any of the dogmas which they rashly ventured to prescribe.”

The author, through several pages, with pertinence and force of application, contrasts the sentiments and spirit of Dr. Peckard, the Dean of Peterborough, of Bishop Lowth, of the Bishop of Carlisle, Dr. Edmund Law, and Dr. John Law, Bishop of Elphin, with those expressed by his Lordship of St. David's, on the subject of religious liberty and free inquiry.

Towards the close he declares his confidence that “the time is fast approaching, when every remnant of intolerance shall be expunged, not only from our penal, but our civil code: when the only competition between Protestants and Papists, between Dissenters and Churchmen, may be, who shall best inculcate the genuine benevolence of the gospel, and advance the welfare of the human race.” He then adds, “In their zeal for the promotion of these essential duties, Unitarians have not yielded to any of their Christian brethren: in virtue and knowledge they are at least equal: in candour and liberality perhaps superior to the most.” A free admonitory address to the bishop finishes this sensible and liberal tract. “Be more just and generous, then, my lord, in your conclusions, and, tempering your zeal with discretion, admit the benevolent spirit of the gospel among the essentials of the Christian scheme. Ceasing to arraign Unitarians as *apostates* and *blasphemers*, endeavour to emulate their conduct in inculcating the moral precepts of religion, as the firmest barriers of the Church and state. And leaving their supposed errors to the mercy of the SUPREME BEING, direct

your chief attention to encourage the practice of virtue, to check the progress of corruption, and to discountenance every description of profligacy and vice.”

In a short Postscript, the author notices the Bishop of St. David's “Brief Memorial,” published after the Charge: which he considers as a renewal of his lordship's very singular attack on the Unitarians, with even greater violence: and as completely failing, in every other respect, than in “rescuing himself from any claim to the approbation bestowed on his episcopal brethren, for withholding their opposition to the Unitarian Bill:” unless it was his real purpose, by provoking a full and fair discussion of the nature and objects of the Christian Revelation, to stimulate the advocates of free inquiry to new exertions, and eventually to promote the cause of truth. “That this, at least, will be the effect of your recent publications,” addressing the bishop, he adds, “I cannot entertain a moment's doubt. Your professional rank, your learning and reputation, must of course excite attention, whilst your pretended demonstrations are feeble and inconclusive, and your arguments far better adapted to the state of Christendom in the tenth century, or to the meridian of Spain at the present moment, than to the enlightened age and country in which we live.”

The author waves enlarging in animadversions on the “Brief Memorial,” because “it had already received a full and satisfactory Reply from Mr. Belsham,” of which we had prepared a full account, which the growth of our pages warns us that we must delay till the next Number.

ART. IV.—*The Divinity of Christ and the Necessity of his Atonement*, vindicated from the Cavils of Mr. Thomas Prout and his Associates. By Samuel Drew, St. Austell, Cornwall. 8vo. pp. 84. Cock, Penryn. 1814.

ART. V.—*A Sequel to the Unitarians' Serious Appeal to the Great Body of Christian Worshipers: containing Observations on Mr. Samuel Drew's Pamphlet, entitled “The Divinity of Christ,” &c.* By Thomas Prout, Flushing, Cornwall. 8vo. pp. 84. Bowring, Exeter; Eaton, High Holborn. 1815.

ART. VI.—A *Comparative View of some of Mr. Drew's Scriptural and Philosophical Arguments to prove the Divinity of Christ and the Necessity of his Atonement*; in a Letter to that Gentleman. 8vo. pp. 24. Gale and Co. 1815.

WE exhibited these two combatants in our last volume, [ix. 497—500.] and assigned the victory to Mr. Prout. Our judgment is supported by Mr. Drew's present pamphlet; for he writes with the soreness of one who is mightily discomfited. Not satisfied with his arguments, and herein we give him credit for discernment and taste, he falls into a strain of abuse, and in reading his pamphlet it sometimes appears doubtful whether his object be to prove the divinity of Christ, or to shew that Mr. Prout is, if not the same person, yet, almost the same writer as Thomas Paine. It is quite amusing to perceive how the Methodist preacher of St. Austell tries to feel and shew contempt for the unpretending writer of Flushing; but the most pleasant thing of all is, that Mr. Drew ventures beyond his depth, and flounders into gross literary errors: he is witty (p. 24) upon "the spectacles which Socinius has mounted," attributing a singular species of handicraft to the noble Pole, whom by a natural blunder, he presents to the reader with two *i*'s instead of one, and he makes free, even to calumny, with "the editors of the Unitarian New Testament," if he means the *Improved Version*, when he says (p. 57) that they have "*denied the first chapter of St. John altogether!*" Has Mr. Drew no friend in his own connexion who reads the authors on whom he himself animadvert without having read them, to save him from these disgraceful errors?

Mr. Prout, apparently feeling that he stands on safe ground, preserves his good humour, and calmly meets his antagonist upon his own arguments. The following passages are a fair sample of the Sequel:—

"In p. 6, you have introduced a quotation from Pliny, in order to prove that it was the practice of the primitive Christians to render divine honour to Christ. Surely, Sir, you must have discovered a very great scarcity of proof, or you would not have been under the necessity of having recourse to the testimony of this *Pagan* writer, who

professes (in his Letter to the Emperor of Rome) to have received his information from a set of infidels, who had recently abandoned the Christian religion. We freely give you this Pagan; his testimony is lighter than dust in the balance. To the scriptures we make our appeal, which is the only proper standard of decision in religious controversy." Pp. 11, 12.

"In Matt. ii. 11, you say, we read that the wise men 'fell down and worshiped him.' The first clause of the verse reads thus: 'And when they were come into the house, they saw the *young child* with Mary *his mother*, and fell down and worshiped him.' I will not affirm that you intentionally curtailed this passage to give it a Unitarian turn, but I am of opinion that if you had quoted the whole, ninety-nine out of a hundred of your readers would have discovered that it was a *child* which they worshiped, and therefore it must have been by some marks of civil respect. Can you really think, Sir, that those philosophers who saw the *young child* with *his mother*, could conceive the idea that he was the omnipotent Creator of the Universe, and consequently 'the proper object of religious worship?' If you did not think so, for what reason did you make the quotation? Mr. John Wesley, the founder of Methodism, intimates in the Preface to his Notes on the New Testament, that it was his opinion that the Greek copies from which our English Translation was made, are not the *most correct*, and that it is capable of being brought, in several places, *nearer to the original*; and if you refer to Matt. ii. 11, you will find that he has translated it thus: 'For we have seen his star in the East, and are come to do him *homage*;' and he explains it by saying, that they paid that respect by 'bowing to the earth before him, which the eastern nations used to pay to their monarchs.' I have no objection to adopt Mr. Wesley's translation in preference to the public version; to me it appears more reasonable; and you are at liberty, Sir, to overthrow it, if you are able." Pp. 47, 48.

The third article is a short but complete refutation of Mr. Drew's main arguments. From his own statements, the author of the "*Comparative View*," by a successful example of the *Reductio ad absurdum*, proves that the deity of Christ and the doctrine of atonement cannot both be true. This author has considerable controversial acuteness: should his pamphlet come to a second edition, we would recommend him to amplify the argument, and to give more point to the application.

POETRY.

The Art of Preaching, &c. in imitation of Horace's Art of Poetry. By R. Dodsley.

[From a copy, reprinted at Philadelphia, by B. Franklin, 1739.]

SHOULD some strange poet, in his piece affect

Pope's nervous style, with Ward's low puns bedeck'd;

Print Milton's true sublime, with Swift's true wit;

And Blackmore's Gravity with Gay's conceit;

Would you not laugh? Trust me that priest's as bad,

Who in a style now grave, now raving mad,

Doth the wild whims of dreaming school-men vent,

Whilst drowsy congregations nod assent.

The priests 'tis true, have always been allow'd

To teach religion, and 'tis fit they shou'd; But in that sacred name, when they dispense

Flat contradictions to all common sense; Tho' fools and bigots wonder and believe, The wise 'tis not so easy to deceive.

Some take a text sublime and fraught with sense,

But quickly fall into impertinence,

On trifles eloquent, with great delight

They flourish out on some strange mystic rite;

Clear up the darkness of some useless text, Or make some crabbed passage more perplex;

But to subdue the passions, or direct, And all life's moral duties they neglect.

Most preachers err (except the wiser few)

Thinking establish'd doctrines, therefore true:

Others too fond of novelty and schemes,

Amuse the world with airy idle dreams:

Thus too much faith, or too presuming wit, Are rocks, where bigots, or free-thinkers split:

The very meanest dabbler at Whitehall Can rail at Papists, or poor Quakers maul; But when of some great truth he aims to preach,

Alas, he finds it far beyond his reach.

Young deacons try your strength, and strive to find

A subject suited to your turn of mind;

Method and words are easily your own,

Or should they fail you—steal from Tillotson.

Much of its beauty, usefulness and force, Depends on rightly timing a discourse.

Before the L—ds or C—m—ns far from nice,

Say boldly—*Bribery's a dirty vice—*

VOL. X.

But quickly check yourself—and with a sneer—

Of which this Honourable House is clear.

Great is the work, and worthy of the gown,

To bring forth hidden truths and make them known.

Yet in all new opinions have a care,

Truth is too strong for some weak minds to bear.

And are new doctrines taught, or old reviv'd,

Let them from scripture plainly be deriv'd.

Barclay or Baxter, wherefore do we blame

For innovations, yet approve the same

In Wickliffe and in Calvin? Why are these

Call'd wise Reformers? Those mad sectaries?

'Tis most unjust. Men always had a right,

And ever will, to think, to speak, to write Their various minds; yet sacred ought to be

The public peace as private liberty.

Opinions are like leaves, which every year

Now flourish green, now fall and disappear.

Once the Pope's bulls could terrify his foes,

And kneeling princes kiss'd his sacred toes;

Now he may damn, or curse, or what he will,

There's not a prince in Christendom will kneel.

Reason now reigns, and by her aid we hope

Truth may revive and sickening Error droop:

She the sole Judge, the Rule, the gracious Light

Kind Heaven has lent to guide our minds aright.

States to embroil and Faction to display, In wild harangues, Sacheverell shew'd the way.

The fun'ral sermon, when it first began, Was us'd to weep the loss of some good man:

Now any wretch, for one small piece of gold,

Shall have fine praises from the pulpit sold:

But whence this custom rose, who can decide?

From priestly avarice? or from human pride?

Truth, moral Virtue, Piety and Peace

Are noble subjects, and the pulpit's grace:

But zeal for trifles arm'd imperious Land,

His power and cruelty the nation aw'd.

Why was he honour'd with the name of priest,

And greatest made, unworthy to be least,

Whose zeal was fury, whose devotion pride,

Power his great God, and Interest his sole Guide?

To touch the passions let your style be plain;
 The praise of Virtue asks a higher strain:
 Yet sometimes the pathetic may receive
 The utmost force that eloquence can give;
 As sometimes, in eulogiums, 'tis the art,
 With plain simplicity to win the heart.
 'Tis not enough that what you say is true,
 To make *us* feel it, you must feel it too.
 Shew your *self* warm'd, and that will warmth impart
 To every hearer's sympathizing heart.
 When honest Foster, Virtue does enforce,
 All give attention to the warm discourse;
 But who a cold, dull, lifeless drawling keeps,
 One half his audience laughs, the other sleeps.
 In censuring Vice be earnest and severe,
 In stating dubious points concise and clear;
 Anger requires stern looks and threatening style,
 But paint the charms of Virtue with a smile.
 These different changes common sense will teach,
 And we expect them from you, if you preach;
 For should your manner differ from your theme,
 Or on quite different subjects be the same,
 Despis'd and laugh'd at, you must travel down,
 And hide such talents in some country town.
 It much concerns a preacher first to learn
 The genius of his audience, and their turn.
 Amongst the citizens be grave and slow;
 Before the nobles let fine periods flow;
 The Temple Church asks Sherlock's sense and skill;
 Beyond the Tow'r—no matter—what you will.
 In facts or notions fetch'd from sacred writ
 Be orthodox, nor cavil to shew wit:
 Or if your daring genius is so bold
 To teach new doctrines, or to censure old,
 With care proceed; you tread a dangerous path;
 Error establish'd, grows establish'd faith.
 'Tis easier much, and much the safer rule,
 To teach in pulpit what you learnt at school;
 With zeal defend whate'er the Church believes,
 If you expect to thrive, or wear lawn sleeves.
 Some loudly bluster, and consign to hell
 All who dare doubt one word or syllable
 Of what they call the faith; and which extends
 To whims and trifles without use or ends:
 Sure 'tis much nobler, and more like divine,
 To enlarge the path to heaven, than to confine.

Insist alone on useful points or plain;
 And know, God cannot hate a virtuous Man.
 If you expect or hope that we should stay
 Your whole discourse, nor strive to slink away;
 Some venial faults there are you must avoid
 To every age and circumstance allied.
 A pert young Student just from college brought,
 With many little pedantries is fraught:
 Reasons with syllogism, persuades with wit,
 Quotes scraps of Greek instead of sacred writ;
 Or deep immers'd in politic debate,
 Reforms the Church, and guides the tottering State.
 Those trifles with maturer age forgot,
 Now some good benefice employs his thought;
 He seeks a Patron, and will soon incline
 To all his notions civil or divine;
 Studies his principles both night and day,
 And as that scripture guides, must preach and pray.
 Av'rice and age creep on: his rev'rend mind
 Begins to grow Right-reverently inclin'd;
 Power and preferment still so sweetly call,
 The voice of Heaven is never heard at all:
 Set but a tempting bishopric in view,
 He's strictly orthodox and loyal too;
 With equal zeal defends the Church and State,
 And infidels and rebels share his hate.
 Some things are plain, we can't misunderstand;
 Some still obscure, tho' thousands have explain'd:
 Those influence more which reason can conceive,
 Than such as we thro' faith alone believe:
 In those we judge, in these you may deceive:
 But what too deep in mystery is thrown,
 The wisest preachers choose to let alone,
 How Adam's fault affects all human kind;
 How Three is One, and One is Three combin'd;
 How certain Prescience checks not future will;
 And why Almighty Goodness suffers ill;
 Such points as these lie far too deep for man,
 Were never well explain'd nor ever can.
 If pastors more than thrice five minutes preach,
 Their sleepy flocks begin to yawn and stretch.
 Never presume the name of God to bring
 As sacred sanction to a trifling thing.
 Before, or after sermon, hymns of praise
 Exalt the soul, and true devotion raise,

In songs of wonder celebrate his name,
Who spread the skies, and built the starry
frame ;

Or thence descending view this globe be-
low,
And praise the Source of every bliss we
know.

In ancient times, when heaven was to
be prais'd

Our humble ancestors their voices rais'd,
And hymns of thanks from grateful bo-
soms flowed,

For ills prevented, or for good bestow'd :
But as the Church increas'd in power and
pride,

The pomp of sound the want of sense
supply'd ;

Majestic organs then were taught to blow,
And plain religion grew a raree-show :

Strange ceremonious whims, a numerous
race,

Were introduc'd, in Truth's and Virtue's
place,

Mysterious turnpikes block up heaven's
highway,

And for a ticket, we our reason pay.

These superstitions quickly introduce
Contempt, neglect, wild satire, and abuse ;
Religion and its priests by every fool
Were thought a jest and turn'd to ridicule ;
Some few indeed found where the medium
lay,

And kept the coat,* but tore the fringe
away.

Of preaching well if you expect the
fame,

Let Truth and Virtue be your first great
aim.

Your sacred function often call to mind,
And think how great the trust, to teach
mankind !

'Tis yours in useful sermons to explain,
Both what we owe to God, and what to
man ;

'Tis yours the charms of Liberty to paint,
His country's love in every breast to plant ;

Yours every social virtue to improve,
Justice, Forbearance, Charity, and Love ;

Yours too the private virtues to augment,
Of Prudence, Temperance, Modesty, Con-
tent.

When such the man how amiable the
priest !

Of all mankind the worthiest, and the
best.

Ticklish the point, I grant, and hard to
find,

To please the various tempers of mankind.
Some love you should the crabbed points
explain,

When texts with texts a dreadful war
maintain :

Some love a new, and some the beaten
path ;

Morals please some, and others points of
faith ;

But he's the man, he's the admir'd divine,
In whose discourses Truth and Virtue
join :

These are the sermons which will ever live,
By these our Tonson† and our Knapton†
thrive ;

How such are read, and prais'd, and how
they sell,

Let Barrow's, Clarke's and Butler's Ser-
mons tell.

Preachers should make us either good
or wise,

Him that does neither, who but must de-
spise ?

If all your rules are useful, short and
plain,

We soon shall learn them, and shall long
retain :

But if on trifles you harangue, away
We turn our heads, and laugh at all you
say.

But priests are men, and men are prone
to err,

On common failings none should be se-
vere ;

All are not masters of the same good sense,
Nor blest with equal powers of eloquence.

'Tis true, and errors with an honest mind
Will meet with easy pardon from man-
kind ;

But who persists in wrong with haughty
pride,

Him all must censure, many will deride.

Yet few are judges of a fine discourse,
Can see its beauties, or can feel its force ;

With like indulgence some attentive sit,
To sober reasoning, and to shallow wit.

What then ? because your audience most
are fools,

Will you neglect all method, and all rules ?
Or since the pulpit is a sacred place,

Where none dare contradict you to your
face,

Will you presume to tell a thousand lies ?
If so, we may forgive, but must despise.

In jingling Bev'ridge if I chance to see
One word of sense, I prize the rarity :

But if in Hooker, Sprat or Tillotson,
A thought unworthy of themselves is
shewn,

I grieve to see it, but 'tis no surprise,
The greatest men are not at all times wise.

Sermons, like plays, some please us at
the ear,

But never will a serious reading bear :
Some in the closet edify enough,

That from the pulpit seem'd but sorry
stuff.

'Tis thus : There are who by ill preaching
spoil

Young's pointed sense, or Atterbury's
style ;

Whilst others by the force of eloquence,
Make that seem fine, which scarce is com-
mon sense.

* Vide Martin in the Tale of a Tub.

† Two noted booksellers in London.

In every science, they that hope to
 rise,
 Set great examples still before their eyes,
 Young lawyers copy Murray where they
 can;
 Physicians Mead, and surgeons Cheselden:
 But all will preach, without the least pre-
 tence
 To virtue, learning, art, or eloquence.
 Why not? you cry; they plainly see, no
 doubt,
 A priest may grow right reverend without
 Preachers and preaching were at first
 design'd,
 For common benefit to all mankind.
 Public and private virtues they explain'd,
 To goodness courted, and from vice re-
 strain'd:
 Love, peace and union breath'd in each
 discourse,
 And their examples gave their precepts
 force.
 From these good men, the priests and all
 their line,
 Were honour'd with the title of *Divine*.
 But soon their proud successors left this
 path,
 Forsook plain morals for dark points of
 faith;
 'Till creeds on creeds the warring world
 inflam'd,
 And all mankind, by different priests,
 were damn'd.
 Some ask which is th' essential of a
 priest,
 Virtue or learning? What they ask's a
 jest:
 We daily see dull loads of reverend fat,
 Without pretence to either this or that,
 But who like Hough or Hoadly hopes to
 shine,
 Must with great learning real virtue join.
 He who by preaching hopes to raise a
 name,
 To no small excellence directs his aim.
 On every noted preacher he must wait,
 The voice, the look, the action imitate:
 And when complete in style and eloquence,
 Must then crown all with learning and good
 sense.
 But some with lazy pride disgrace the
 gown,
 And never preach one sermon of their
 own;
 'Tis easier to transcribe than to compose,
 So all the week they eat, and drink, and
 doze.
 As quacks, with lying puff's the papers
 fill,
 Or hand their own praise in a * * bill,
 Where empty boasts of much superior
 sense,
 Draw from the cheated crowd their idle
 pence.

So the great H—ley hires for half a
 crown,
 A quack advertisement to tell the town
 Of some strange point to be disputed on:
 Where all who love the science of debate,
 May hear themselves or other coxcombs
 prate.
 When Dukes or noble Lords a Chaplain
 hire,
 They first of his capacities inquire,
 If stoutly qualify'd to drink and smoke,
 If not too nice to bear an impious joke,
 If tame enough to be the common jest,
 This is a Chaplain to his Lordship's taste.
 If bards to Pope indifferent verses shew,
 He is too honest not to tell them so.
 This is obscure, he cries, and this too
 rough,
 These trifling, or superfluous, strike them
 off.
 How useful every word from such a
 friend!
 But parsons are too proud their works
 to mend,
 And ev'ry fault with arrogance defend:
 Think them too sacred to be criticis'd,
 And rather choose to let them be despis'd.
 He that is wise will not presume to
 laugh
 At priests, or church affairs, it is not safe.
 Think there exists, and let it check your
 sport,
 That dreadful monster call'd a Spiritual
 Court,
 Into whose cruel jaws if once you fall,
 In vain, alas! in vain for aid you call:
 Clerks, Proctors, Priests, voracious round
 you ply,
 Like leeches sticking, till they've suck'd
 you dry.

SIR,

May 15, 1815.

The following couplet, by Sannazarius, of which I have attempted a free translation, is quoted by Boyle in his *Leo X.* note (I). I have also found it in a "*History of Popery*," 1735, 4to. i. 185, with the following introduction:

"The proceedings of Pope Leo, as to indulgences, were very offensive to some of the wiser Papists, and it occasioned the following virulent sarcasm of the noble poet Sannazaro, lib. 3. Epis. 5. of M. V. Laming's edit. (Amst. 1728.), for by order of the Inquisition it is left out in all editions published in Popish countries."

*Sacra sub extremâ si fortè requiritis hora
 Cur Leo non potuit sumere? vendiderat.*

Ask you why Leo, in his dying hour,
 To seek the aids of Holy Church forbore:
 To aid, he knew he had no longer pow'r
 Living, he'd barter'd all the sacred store.

J. G. R.

OBITUARY.

BY the death of Wm. PRICE, Esq. at Gloucester, on the 26th of April, 1815, the cause of civil and religious liberty and of rational Christianity have lost a staunch and zealous friend. Mr. Price, without great advantages of education, had acquired considerable information on most important subjects, and particularly had made himself well acquainted with the history and principles of the Dissenters. He had adopted those views of Christianity, which are entertained by Unitarians. He was at all times most liberal in giving pecuniary support to the measures that were used for promoting what he deemed to be the truth. He was peculiarly open, frank and fearless in avowing the convictions of his mind. His conduct was ever manly and consistent with his principles. And during his whole life, he served the interests of rational religion, in that way which some enlightened and liberal-minded men are too apt to neglect, by an attendance, exemplarily regular and constant, upon public worship. In the affairs of the world Mr. Price was also an intelligent and useful man, a man of business, whose countenance, whose counsels, and whose labours were always looked for, and always ready, in schemes of public charity or usefulness. By spirit and enterprise, by liberality, punctuality, integrity and honour in commerce, he attained to considerable affluence, and provided handsomely for his family. In his family, before disease had shattered his bodily frame and enfeebled his mind, he was, in an

eminent degree, an affectionate husband to a beloved wife who died nearly three years before him, and a tender and indulgent father to three sorrowing children, who survive him. And in the circle of his acquaintance, he was a most sociable and cheerful companion, and a judicious and active friend. He, who pays this imperfect tribute to his memory, has had much to be thankful for in the enjoyment of his intimate society and friendship, during a considerable portion of his life; and though at length separated from him, and deprived of the melancholy satisfaction of paying the last respect to him at his death, has never ceased to feel for him all the affection that is due to a faithful and cordial friend, and, during many years, a fellow-worshiper of congenial sentiments and views. And may he never lose the consoling hope of being joined with him again, in the nobler worship of heaven! A—Y.

June 10, at his house, Lisson Grove, Paddington, the Rev. DR. CALDER, aged 82.

Lately, at Charlestown, America, in advanced age, DR. DAVID RAMSAY, the biographer of Washington, and author of various literary works. He died in consequence of a wound from a gun, fired at him by a lunatic as he was passing along the streets.

Died on Saturday, June 3d, at his house at Braw Bridge, near Halifax, Joseph Cartledge, M.D. aged 67.

INTELLIGENCE.

Abolition of the Slave Trade.—The question of the abolition of the Slave Trade, in respect of profit, is set at rest by the following returns:—The whole annual importation of African commodities before the abolition did not much exceed 70,000*l.* In 1808, the first year of the abolition, it rose to 374,306*l.*; and in 1810, to 535,577*l.* exclusive in both years, of gold dust, which pays no duty at the Custom-house. The increase in the exports to Africa is still more astonishing. During the existence of the Slave trade, these do not appear to have exceeded 50,000*l.* whereas in the year

1808, they were 820,194*l.* and in 1810, 693,911*l.*

Joanna Southcott.—A neat stone has been placed over the remains of the prophetess, in the new burial ground, adjoining the Regent's Park, with the following mystic inscription:—

In memory of Joanna Southcott, who departed this life, December 27, 1814, aged 65 years.

While through all thy wondrous days,
Heaven and earth enraptur'd gaze;
While vain sages think they know
Secrets thou alone canst shew,
Time alone will tell what hour
Thou'lt appear in greater power.

Sir Isaac Newton.—At Woolstrobe, (Woolsthorpe) in Lincolnshire, the birth-place of Sir Isaac Newton, it is said, there have been lately discovered several original MSS. written by that illustrious character.

Morn. Chron. June 9.

Small Pox.—In the Court of King's Bench, Wednesday June 7, Gilbert Burnet, an apothecary residing in Great Mary-le-bone Street, who had suffered judgement to go by default on an indictment for causing children whom he had inoculated for the small pox, to be exposed improperly in the public streets and highways to the imminent danger of communicating the infection, received the judgment of the Court,—which (pronounced by Mr. J. Le Blanc), was, that the defendant be committed to the custody of the Marshal of the Court for six calendar months.

Bishop of Lincoln's Charge.—Dr. G. Tomline, Bishop of Lincoln, in his charge to the clergy, at the Triennial Visitation at Bedford, on Monday, *denounced the BIBLE SOCIETIES as dangerous to the Established Religion, and to the orthodox principles of those who attended them*—he considered the Society for promoting Christian Knowledge as capable of fulfilling every object of the Bible Society. His lordship stated, that though it be our duty to shew forbearance and charity towards all our Christian brethren; yet that we are not authorized to give *the right hand of fellowship* or co-operation to those *who cause divisions*; but on the contrary we are taught (Rom. xvi. 7.) to *avoid* them: and he seemed to think it most absurd and unaccountable, that they who prayed in their liturgy to be delivered from *false doctrine, heresy and schism*, should unite in religious associations with those who publicly avow the falsest doctrines, the most notorious heresies and the most determined schism. His lordship intimated that the laws respecting the residence of the clergy and the stipends of curates are undergoing a complete revision, and will be consolidated into one clear perspicuous act; tending equally to secure the incumbent from the persecution of the common informer, and to increase the number of resident clergymen. The Committee for making this revision, consists of the Lords Bishops of London, Lincoln and Peterborough.

Champion, June 11.

Protestant Society for the Protection of Religious Liberty.

THE Fourth Anniversary Meeting of this Institution was held at the New London Tavern, Cheapside, on Saturday, May 13. The attendance was numerous; Dissenting ministers, of every denomination, from all parts of England and from the mountains of Wales, associated with laymen of great respectability, to express their gratitude for the past labours, and their interest in the future prosperity of a Society, whose birth they had witnessed, but whose rapid growth and early usefulness had surpassed their hopes. SAMUEL MILLS, Esq. was unanimously requested again to preside upon this occasion.

Mr. THOMAS PELLATT, one of the Secretaries, then read the minutes of the proceedings of the Committee during the past year. He was followed by Mr. JOHN WILKS, the other Secretary, who analyzed those proceedings, and explained their nature and results in a long but interesting address. During that address he referred—

1. TO THE CONTINUED REFUSALS of some CLERGYMEN to read the BURIAL SERVICE of the Established Church over the bodies of those who had not received Episcopal Baptism. The law upon that subject was ascertained, by the decision of Sir John Nicholl, in the case of Kemp against the Rev. Mr. Wickes: and it was now known, that it is the duty of every minister of the Church of England to bury in the manner prescribed by the Book of Common Prayer the corpse of any person who had been baptized, even by a laymen, *with an invocation of the Trinity*, and who died in, or was a parishioner of the parish, in which such minister officiates, on reasonable, previous warning being given, and reasonable proof being afforded of such baptism, if such proof be required. The law, as so declared by the Ecclesiastical Courts, was also admitted and explained by the bishops, to whom it had been necessary for the Society to apply. In all the cases to which their attention had been directed, they had obtained from the clergymen, acknowledgments of their error; and as these cases, during the past year, had generally occurred in the principality of Wales, whose inhabitants, retaining the characteristics of ancient Britons, in their love of liberty and their assertion of their rights, would not submit to such refusals, he hoped that all those clergymen would speedily understand and obey the law—and that this source of vexation would therefore disappear.

2. To the demand of TOLLS at TURNPIKE GATES on SUNDAYS from persons attending their places of divine worship. As no general exemption existed under any general statute, the right of exemption depended on each particular act, and was limited or extended according to the precise words

which each Act might contain. In many Acts the expressions adopted were, that no tolls should be required "from any persons going to, or returning from their *parochial* church, chapel, or other place of divine worship." Those words, toll-collectors and trustees, had often attempted to restrict to meeting-houses situate within the parishes wherein any persons claiming such exemption should reside. But a case decided at the Suffolk assizes, had refuted that exposition, and had declared, that the persons were entitled to the exemption, on attending at any other places of worship, although situate without the limits of their respective parishes. A case at *Melford*, in Northamptonshire, introduced by the Rev. Benjamin Hobson, had required the interposition of the Committee, and that interposition had obtained for the deacon of the congregation at that place speedy and satisfactory relief.

3. TO THE DISTURBANCES OF PUBLIC WORSHIP and riotous and violent proceedings. That those disturbances appeared to increase in number and degree would excite astonishment, but for the perception that all the augmented efforts made to promote universal instruction, to diffuse the Holy Scriptures, and to evangelize neglected hamlets, peopled by the prejudiced and by the poor, would naturally generate augmented opposition. Encouragement afforded or discountenance withheld by clerical magistrates and other persons "dressed in a little brief authority," promoted these results which the Committee had endeavoured to repel. At MORTLAKE and WOODFORD, villages in the vicinity of the metropolis, where meeting-houses had been erected and were supplied by the useful, invaluable, and persevering labours of "The London Itinerant Society," depredations had been committed in the chapels, and insults offered to the congregations, which had required the advice of the Society, and which they understood had subsequently ceased. At the populous and opulent Borough of WINDSOR, where the theatre had been converted into a chapel, alarming interruptions had occurred.—In January last, *Thomas Smith*, the door-keeper of the chapel, was assaulted, knocked down, and ill-treated; detenating balls were thrown into the chapel, mobs were collected around the doors, and much alarm prevailed. A letter written by the Secretaries, had aided the applications of the Rev. Mr. Redford, the excellent minister of that place, had stimulated the mayor and magistrates decidedly to interfere and to afford protection, and had thereby extinguished the sparks of evil which might otherwise have occasioned great inconvenience and expense. At CANEWDON, amidst the wealds of Essex, a small BAPTIST congregation had been collected by the gratuitous exertions

of the Rev. Mr. Austen, and a determinate spirit of opposition had appeared. Mild remonstrances and cautionary expositions had been tried in vain. On September 11th, *William Whitwell* and thirty other persons, collected without the meeting-house, interrupted the devotions of the people by horrid noises and more horrid imprecations. On October 30th, this ring-leader increased in boldness, and entered the place, insulted the minister, assaulted the people, and compelled them to discontinue the religious service in which they were engaged. He was apprehended, but found bail; boasted of his property, and defied all punishment. On the eve of the sessions, however, when he found that indictments were prepared, and that witnesses were collected to attend—his resolution disappeared, he acknowledged his guilt, supplicated pardon, paid £5 to be distributed by Mr. Austen to the poor of the parish, and £10 towards the charges incurred, and signed an apology, dictated by the secretaries, which was inserted in two county papers for the encouragement of other ministers and for the terror of other offenders. In the same county, and in the populous town of BRAINTREE, a disturbance had been made at the chapel of the Rev. John Carter—whose intelligence and zeal, although the windows of his house had been broken, it was proper to notice and applaud. *Samuel Smee*, on November 6, 1814, threw a black cat from the gallery, on the heads of some respectable females in a pew beneath.—The interruptions which had previously occurred, the contumacy with which the offender treated several applications, and the decided support which he derived, actually, even if unintentionally, from the justice, being the rector of the parish, induced the Committee to interpose.—They had indicted the offender at Chelmsford Sessions for an assault; the bill had been found contrary to the expectations and predictions of the magistrate; the case had been removed to a higher court, and remained until the next assizes to be tried; and although the final result was, therefore, unascertained, it was satisfactory to state that, since those proceedings have been adopted, the congregation has enjoyed more freedom from noise and disturbance than they had known during several preceding years. The BAPTIST congregation at PRINCES RISBOROUGH, in the county of Bucks, under the pastoral care of the Rev. J. Hester, had also been compelled to apply for aid. The church and minister have provided meeting-houses in several contiguous villages. At Longwick, on Sunday evening, November 20, 1814, the congregation was repeatedly alarmed, by bricks and stones thrown against the door and windows of the meeting-house, and by external shouts and clamour inter-

rupting, vehement and tumultuous. *George Stevens*, the principal offender, was apprehended. After that apprehension, the windows of two other meeting-houses in that parish were destroyed. From respect to a suggestion from Lord Carrington, who manifested that just indignation at such conduct, which his known benevolence and liberality would ensure, and from information of the poverty of the supporters of religion in that district, the Committee had also undertaken that prosecution. An indictment had in that case been preferred and found, and remained for trial at the next sessions for that county. The Rev. William Seaton, and the friends of piety at ANDOVER, in the county of Hants, had also justly complained of riots at ABBOTTS ANN, a village on the great western road, within three miles of that place, even more systematic, outrageous, and alarming than had occurred during many years, and which required proportionate and energetic resistance.—On March 2d, 1815, thirty persons, headed by the bailiff and the clergyman of the parish, and a magistrate for the county, assembled before the meeting-house with horns, fifes, kettles, tambourines, and pieces of iron, disturbed the congregation, and followed the minister and people after the conclusion of the service for two miles, not only insulting but assaulting them with stones and dirt. These offences and assaults were renewed with augmented violence on March 9th, 1815. A supper for some of the rioters was provided at the house of the clergyman: a lanthorn was knocked from the hands of one of the congregation, and kicked to pieces; an effigy of Mr. Seaton was exhibited, rotten eggs and stones were thrown into the place and at the people, and the coat of Mr. Seaton was torn, and his head beaten with a stick. Encouraged and emboldened by impunity, on March 17th, the violence of the party was increased. Mr. Seaton was so much beaten and kicked as to be unable to preach on the ensuing sabbath-day. The assaults on some of the people endangered their lives, and inflicted wounds from which they have not yet recovered, and scenes were exhibited for several miles in the public turnpike-road, which it was not possible to describe. To such complaints the Committee had afforded the most prompt and anxious attention. Three indictments have been preferred at the last sessions for the county of Southampton; one against ten persons, another against sixteen persons, and the third against twelve persons, who had been engaged in these atrocious proceedings. All the indictments were found and removed by certiorari. Notwithstanding the apathy and opposition of the magistrates, all the offenders have been apprehended; and although the expenses of the prosecutions will amount to several

hundred pounds, the Committee had determined to persevere, until the most complete justice shall be procured, and the most perfect security and tranquillity shall be obtained. From events so distressful, Mr. Wilks referred, with satisfaction,

4. To the efforts of the Committee to obtain an ACT for exempting places exclusively appropriated to Religious WORSHIP from assessment to the Rates for the Poor. The evils resulting from such assessments had been repeatedly stated by their correspondents, and declared by the Society. The Committee had manifested great anxiety upon that subject: to various congregations, as well Methodist, Baptist, as Independent, they had given advice and assistance. They had incurred the expense of successfully resisting three attempts to assess Surry Chapel to those rates; but as the law was uncertain, and such proceedings were expensive and vexatious, they had, during the last session of parliament, procured the insertion of clauses of exemption in several local acts, and by the advice of government had also introduced a general clause of exemption into a bill for amending the Poor Laws, submitted to parliament by Sir Egerton Brydges. That bill, however, did not succeed; and even to a clause so just and equitable, great opposition appeared.—They became convinced that the avowed interposition of government would most effectually promote their success. They had prevailed upon the present administration kindly to introduce the bill which he read and explained, and had also prevailed upon the principal members of the opposition in parliament, also, and with equal kindness, to promise their support. With such sanction, that bill had been on the preceding Wednesday, read in the House of Commons, and as persons of the greatest influence with all parties had expressed their approbation, a successful result, notwithstanding individual opposition, was confidently hoped. As those hopes might, however, be disappointed, no exultation should be displayed, and even success ought only to excite additional gratitude to that Divine Protector who had so conspicuously prospered the past endeavours of the Committee, and crowned them with his benediction.

5. To the EXERTIONS of the Committee to prevent the insertion of clauses prejudicial to dissenters, to ministers, and to public worship, in Turnpike and Local Acts, by watching their progress, at great expense; whereby they had in many instances not only averted meditated injuries, but established precedents calculated for future utility.

6. To their INTERFERENCE to prevent the MISAPPROPRIATION OF PROPERTY held in TRUST for congregations, which in several

cases, and especially at Alverston in Derbyshire, had been happily successful, and had been gratefully acknowledged; but although in such cases the Committee had interfered, under particular circumstances, they disclaimed every intention to interpose in congregational and doctrinal disputes, as such interposition was incompatible with the objects of an institution, established not to usurp party and internal authority, but to afford protection to all Religious Societies, and to open to them an universal asylum from external oppression.

Having thus analyzed the labours of the Committee for the past year, he alluded to the consideration afforded by them to the great measure of promoting at the Congress at Vienna, the general religious liberty of all British subjects in all those parts of the world which had so long occupied the attention of that Congress; and to the satisfaction which must be felt amidst the gloom which overspread Europe and the world, and which the proceedings of that assembly had rather tended to deepen than to disperse, that a general regard to the rights of conscience had been professed, and that assurances had been given, that in all the projected transfers of territory, the religious liberties of all people should obtain inviolable respect. The importance of that liberty he then illustrated, as well as the essentiality of universal instruction, to the attainment and maintenance of freedom. To deficiency of knowledge he attributed the want of influential and commanding public opinion, and those violations of liberty which, during the past year, all the friends of human happiness and of genuine religion must have observed with regret. To that cause he ascribed the alarm which, during the short peace, began to pervade the Protestants of France, the outrages which superstition had dictated in Flanders against Protestant travellers, the attempted re-establishment of the Jesuits, and the absurd and oppressive edicts which had been issued by the Papal Government at Rome, and the revivification of the execrable Inquisition in that Spain for whose deliverance England and Ireland had shed the best blood of their bravest sons. By the progress of instruction throughout the world, he hoped the degrading fetters which even in England continued to be imposed on Dissenters, would be finally broken; that the empire of truth, freedom and piety would universally prevail; and that then they might chant the requiem of that institution without reluctance, and notice its dissolution amidst universal joy.

But until that period arrived, the past advantage and continued utility of the Society, which the experience of the past year had additionally confirmed, must pronounced its eulogy; and principle and

interest, gratitude and hope, must unite to perpetuate and promote its existence and energy. The comprehensive and Catholic principles which were the foundation of the edifice, required that it should be maintained by a benevolence equally extensive, and as Dissenters and Methodists, Pædo-baptists as well as Baptists, from whom the most numerous applications were received, participated its protection, irrespective of all doctrinal distinctions, and as gentleman of all religious denominations were associated in its committee, it deserved and should indubitably obtain unanimous and increasing support.

The state of the finances of the Society were then explained. It appeared that they possessed a funded capital of £3,500. This capital, as a security against future emergencies, it was thought indispensable to preserve, and to appropriate the interest only towards the payment of the current expense: but it also appeared, that the expenditure of the two last years had considerably exceeded the whole income, as well arising from the annual congregational subscriptions, as from such interest of the stock.

Resolved,

“1st. That the statement made to this meeting of the proceedings of the committee of this society during the past year cannot but excite both regret and satisfaction:—*Regret* that at this period, and in so many places, violent opposition should continue to be manifested to religious freedom, and to the progress of instruction and piety; and *satisfaction* that such acts of persecution have been resisted by the Committee with that promptitude and energy which the violence and increase of those acts obviously required.

“2nd. That this meeting particularly approve the undeviating attention manifested by the Committee to the principles of this institution, by affording protection to Baptist and to Pædo-baptist congregations, and to all persons of all denominations whose religious liberties have been infringed, and that such liberality of principle should be encouraged and perpetuated by equally liberal, and by universal support.

“3rd. That this meeting also applaud the firmness with which the Committee have withheld their interference from all internal congregational disputes, and express their hopes that applications for such interference will never recur.

“4th. That convinced of the numerous and great evils which would result from the continuance of the present state of the law as to the assessment of places of religious worship to the parochial rates for the relief of the poor, and which this Society have repeatedly expressed, this meeting receive with pleasure the information that his majesty's government have kindly

complied with the applications of the Committee, and have introduced to Parliament a bill for exempting places of worship from such future assessment; and that they record with satisfaction the gratitude they feel to the administration who have originated the measure, and to all the members of the legislature who have already expressed their concurrence, or promised that future assistance which they hope will ensure its success.

"5th. That the utility and importance of this Society having been this year additionally demonstrated, this meeting learn with surprise and sorrow that any congregations should withhold the small annual sum which by the plan they were expected to transmit; and that all ministers present and throughout England and Wales be requested to commence, or continue their annual subscriptions; and that at all county associations the propriety of such assistance shall be carefully explained and constantly enforced.

"6th. That the successful exertions of the Committee of this Society to resist Lord Sidmouth's bill; to diminish our causes of complaint by the repeal of the Conventicle Act, and by the new act which they obtained to promote the facilities of sending missionaries to India, to liberate congregations from the new burdens of poor-rates, as well as to afford effective and constant protection to the persecuted and oppressed, entitle them to the renewed and most cordial thanks of this Society.

"7th. That the following gentlemen, including fifteen ministers and fifteen laymen, of different denominations, constitute the Committee for the ensuing year:—

Rev. Messrs. BROOKSBANK,
CHAPMAN,
COLLISON,
CLOUTT,
GREIG,
HILL,
HUGHES,
HUMPHREYS,
JACKSON,
PLATT,
TOWNSEND,
TRACY,
WATERS,
MATTHEW WILKS,
MARK WILKS,
Messrs. BATEMAN,
BROOKS,
ESDAILE,
HAYTER,
MILLS,
OLDHAM,
PRITT,
POOK,
STEVEN,
WALKER,
T. WILSON,
WATSON,

Messrs. WONTNER,
YOCKNEY, and
YOUNG.

"8th. That ROBERT STEVEN, Esq. the Treasurer, be requested to continue in that situation, and that he be assured of the unabated esteem of this Society.

"9th. That this meeting also renew with pleasure their expressions of attachment and gratitude to THOMAS PELLATT, Esq. and JOHN WILKS, Esq. the gratuitous Secretaries to this Society, for their indefatigable, disinterested and important exertions.

"10. That to SAMUEL MILLS, Esq. who has presided as chairman at the present and former meetings of this Society, this meeting repeat with satisfaction the acknowledgments of his impartiality, candour, and intelligence which they have already frequently expressed."

Necessity restrains our inclination to detail the impressive and appropriate addresses by which these propositions were introduced and supported. We can only insert some imperfect hints. The first resolution afforded an opportunity to Mr. KIRKPATRICK to express his pleasure at the progress of religion in England and in Ireland, and his satisfaction at the establishment of an institution by which, in England, the obstacles which prejudice and jealousy had opposed to that progress had hitherto been overwhelmed. The Rev. Mr. CLOUTT seconded that resolution, and happily illustrated the connexion between liberty of conscience and real religion. He regarded the persecutions which the Committee had detailed as dark and lowering clouds, like the clouds that during the meeting had obscured the sun, but which truth, freedom and piety, also like the sun would finally disperse. But the aid of this Society was intermediately required; and from the fables of the bundles of sticks separately broken, but irrefragible when united; and of the boy in the tree, inattentive to requests and apples, but obedient when stones were thrown, he demonstrated the necessity of union, and the existence of an institution, able not only to solicit, but to compel from opponents respect for religious institutions, and obedience to the law.

The reference to IRELAND, by Mr. KIRKPATRICK, induced the Rev. MARK WILKS pleasantly to state several interesting anecdotes which demonstrated that, amongst the population of that too-long neglected and calumniated island, liberality was manifested towards missionaries and meeting-houses which the reports of this committee unhappily evinced, that the magistracy and population of many parts of England had not yet learned to display.

The Rev. J. COCKIN, who proposed the second resolution, expressed with great

effect the mingled emotions of pain and pleasure which had agitated his mind as he listened to the narratives he had heard. He recollected the period when in Yorkshire, the place of his long residence, persecution also raised her horrid front. Now persecution was there unknown : but as she re-appeared in other places, this Society, which would palsy her energies and restrain her malignity, should continue to experience his recommendation and his aid. But that such assistance should be universal, and that here, as in the Bible Society, all denominations should cordially unite for the promotion of the general benefit.

The Rev. Mr. GUMMER, a General Baptist minister, by whom that resolution was supported, regarded this institution as the bulwark and surrounding protecting wall to all those other Societies whose commencement, progress, and prosperity, produced such just and general delight, and thought that it should therefore be upheld by their concurrent strength.

The Rev. ROWLAND HILL, with his usual vivacity and eloquence, proposed the fourth resolution. He congratulated the Christian world on the establishment of this Society. The liberal and comprehensive principles he approved and cherished. Lord SIDMOUTH, by inducing its establishment, had unintentionally conferred a benefit at which posterity would rejoice. He particularly acknowledged the persevering assistance which he had received in his efforts to resist the reiterated attempts made by persuasion and by force, to induce him to submit to the assessment of Surry Chapel to the poor. These attempts he had resisted, not on account of the pecuniary importance of these demands to his congregation, but because he would not permit the establishment of a precedent which less opulent congregations might deplore. The unaided labours of the Society to originate and ultimately to procure the bill depending in parliament, and thereby to remove for ever that source of vexation he could not but notice with applause : nor could he withhold from government his praises and his gratitude for the attention they had kindly manifested, and the disposition to afford relief, from just complaints, which they had so repeatedly displayed. He afterwards announced, amidst the plaudits of the meeting, that he was authorized by the ministers of the Calvinistic Methodists in North Wales to assure the Society of an ANNUAL contribution of FIFTY POUNDS ; because, although their ministerial labours were gratuitous, and their congregations were poor, they could not permit an institution so useful to languish, and therefore tendered all the assistance which their scanty means would permit them to supply.

THOMAS WILSON, Esq. who seconded that resolution, also acknowledged with gratitude the effectual assistance which he had received, in procuring the remission of the poors' rates on Paddington Chapel, and expressed his delight that the judicious efforts of the Committee to procure the useful bill now depending would be probably attended with success.

The Rev. MATTHEW WILKS considered the financial deficiency of the annual income of the Society as a disgrace, which all congregations should be anxious to remove. If their ministers were unassailed by opposition, sympathy for other ministers, missionaries, and itinerants, should prevent them from withholding the annual mite they were expected to supply. Such ill-judging parsimony would indicate a forgetfulness of the past, and an insensibility to the general rights and the general welfare which could not exist. He must therefore attribute the diminished supplies to inconsideration, forgetfulness, and delay, which a hint only must terminate and prevent. He concluded by reading an impressive letter which he had received from the Rev. John Daglay, pastor of a recently established and poor congregation in Warwickshire, remitting their annual subscription, and expressing " the trials they had undergone from the threats of a magistrate, and the reproaches of persons who envied their liberty and success ; but stating, that since their union to this Society had been announced, the mastiff dog had ceased to bark, and the snarling curs had retired to the lap of Lady Prejudice to seek their former repose."

The Rev. Mr. JACKSON stated that he had discovered with astonishment, during his numerous journies, an apathy to this institution, which he had attempted to remove. To three objections he had been frequently compelled to attend. 1. That this institution had already effected so much, and so essentially extended the limits of toleration, that no objects now remained to demand exertions. To that objection the proceedings of the past year presented an irresistible reply. 2. That the funds of the Society were too ample to require addition. A mournful but decisive answer had been also this day supplied to that remark. As it now appeared that the total annual income had been inadequate to discharge scarcely half of the unavoidable expense. And 3. That the poverty of congregations and their own necessities prevented them from remitting even the small annual payment of two pounds. He admitted the inadequacy of compensation for their invaluable labours which many ministers were compelled to accept. But as he could suggest, that if nine persons in each congregation would subscribe only *one penny per week*, the annual sum of two pounds would

be thereby provided, and eightpence remain to pay the postage of the remittance. He hoped that the apology of poverty would disappear, and that subscriptions would be cheerfully, generally, and permanently supplied.

The Rev. WILLIAM SEATON detailed the dreadful outrages which he had witnessed and suffered at Andover, and offered his tribute of praise to the Committee, for the promptitude and decision of their advice and support. Notwithstanding popular tumults and magisterial opposition, he had thereby been enabled to persevere. To the circumstances stated in the narrative of the Committee, he added, that the owner of the place of worship at Abbots Ann, being a smith, their opponents had introduced another smith into the village to obtain his trade, and thereby to compel his departure. But those efforts had failed. The plain poor man was neither to be terrified nor bribed; and for himself, although he had been the subject of such repeated persecutions, he should not count even his life dear in such a cause.

The Rev. J. BURDER, Mr. PARRY, and Mr. HUNT, gave their testimony to the useful results from the existence of this Society in *Gloucestershire*, in *Wales*, in *Sussex* and in *Hampshire*; and enumerated the cases in which bishops, deans and magistrates, taught by its past exertions, had referred to its influence and resources, and reluctantly abstained from evils and complied with demands, which they appeared otherwise disposed to inflict and unwilling to bestow. Mr. Hunt also assured the Society that to the county association of which he was Secretary, his convictions should be carefully, and he hoped successfully expressed.

Sanctioned by such statements and by such remarks, the resolutions were adopted, not only with unanimity, but with enthusiasm. Additional conviction of the importance of the Society, inspired those who were previously convinced. Those ministers whose zeal had become languid, felt their languor disappear. The spirits of the ancient Nonconformists and Christian confessors seemed to have revived. Their hatred to oppression, their love of liberty, their desire to remove all illegal and degrading obstacles to the evangelization of the country and of the world, reanimating the persons present at the meeting, must not only attract to this Society their personal attachment, but will impel that active exertion of their ministerial and local influence in its behalf, by which its continuance and increasing prosperity must be certainly insured.

That the indulgence of such sentiments may not be prevented by want of information, we only additionally state, that two POUNDS are the amount of the annual contributions expected from each congrega-

tion in England, and one pound from every congregation in Wales; that such subscriptions become due at Lady-Day, and that they and the arrears may be transmitted by friends or by the post to the Treasurer, ROBERT STEVEN, Esq. Upper Thames-Street, London; or to either of the Secretaries, THOMAS PELLATT, Esq. Ironmongers'-Hall, and JOHN WILKS, Esq. Finsbury-Place, London; to the latter of whom applications may be addressed. And that any country ministers or their friends will always be received with pleasure at the meetings of the Committee, which occur on the last Tuesday in every month, at the New London Tavern, Cheapside.

General Association of the Unitarians of Scotland.

ON Sunday and Monday, May 14th and 15th, was held at the Unitarian Chapel, Edinburgh, the Third Annual Meeting of the General Association of the Unitarians of Scotland. Delegates were present from Glasgow, Paisley, Carlisle, Dundee, Crieff, Dunfermline, &c.

On Sunday, the devotional part of the morning service was conducted by Mr. George Harris, and a sermon was preached by the Rev. James Syme, the Missionary of the Society; the subject, the Goodness of God. In the afternoon, a discourse was delivered by the Rev. T. S. Smith, the Minister of the Chapel, on the conduct of the primitive Christians; and in the evening, the Annual Sermon was delivered by the Rev. James Yates, of Glasgow, on the Duty and Manner of Deciding the more Important Religious Controversies, from the passage 1st Kings, xviii. 21, "And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.'" On the merits of this Discourse it is needless to dwell, as, in compliance with the unanimous request of the Society, it is already before the public. In the morning and afternoon, the congregations were very numerous, and in the evening, the Chapel was completely crowded.

On Monday, the members of the Association met in the Chapel to transact the business of the institution. After joining in singing and prayer, Richard Davenport, Esq. was unanimously elected President of the Meeting, and the Report of the Committee for the past year was read by the Secretary. The Committee commenced their report, by relating the proceedings at the last Annual Meeting, and expressed the joy they experienced on again beholding in their country, that zealous and indefatigable labourer in the cause of pure Christianity, the Rev. Richard Wright. The report next adverted to the appointment of the Rev. James Syme to be the

Missionary of the Society, and the Minister to the congregations at Carlisle and Paisley, at which places he preaches alternately. It stated, that this desirable object had been accomplished, in consequence of the aid afforded by the liberality of the Carlisle and Paisley congregations, and the London Unitarian Fund. A letter from Mr. Burns, of Saltcoats, on church discipline, and the proper methods to be pursued by the Association in disseminating its principles, was here introduced, which excited considerable attention. The report then stated, that in the course of the year, the Committee had requested the Rev. John Grundy, of Manchester, to preach at the Anniversary; to which they had received a very polite and obliging answer, in which he regretted his inability to accede to their request this year, but hoped he might be able to return a more favourable answer at some future period. The report also stated, that during the year, the Committee had received from their ever-active and valuable friend, Mr. Wright, a Second Letter to the Unitarians in Scotland, of which they had printed a thousand copies, and respecting the contents of which, they felt it wholly unnecessary to speak, as the Letter was in the hands of all the members of the Society. The report likewise informed the Society, that the Committee had received valuable donations of books from an individual at present resident in Glasgow, and also from the London Unitarian Society, and the Glasgow Unitarian Association Fund. It stated, that since the last Anniversary, the Society had sold and distributed between two and three thousand tracts; and that ten corresponding members had been added to the institution, making altogether thirty-two. That besides congregations having been established at Glasgow, Edinburgh, Carlisle, Paisley and Dundee, there were many friends to the cause at Aberdeen, Arbroath, Blackford, Crieff, Dalry, Falkirk, Galashiels, Greenock, Hamilton, Jedburgh, Kilwinning, Kirkcaldy, Lanark, Melrose, Newburgh, Perth, Port-Glasgow, Saltcoats, Tillicoultry, &c. &c. The letters from these places were then read; the accounts from most of them were very encouraging, and gave additional motives to the friends of the institution to proceed in the good work they had begun. The funds of the Society were also represented to be much improved since last year, and the Committee warmly recommended the establishment of penny weekly Societies in every place, even where there might be only two or three brethren. The great increase to the funds that would be produced by this means, was then stated, and the Committee, anxious to see this simple plan generally adopted, earnestly desired to direct the attention of their brethren to the admonition of the apostle, "Once a week let every one of

you lay by him in store as God hath prospered him."

The report having been read, the following motions were submitted to the Society, and all unanimously adopted.

"That the most cordial thanks of this Society be given to the Committee of the Association, and particularly to Mr. George Harris, the Secretary, for his zealous, able and unremitted efforts, in promoting the objects of the institution."

"That the Tenth Rule of the institution be this year suspended, and that Mr George Harris and Mr. David Potter be earnestly requested to take the office of Secretaries for the year ensuing."

"That the Office-Bearers for the ensuing year shall consist of the following gentlemen in Glasgow:

Mr. George Harris,	} Secretaries.
— David Potter,	
— Thomas Mochrie,	Treasurer.
Robert Smith, Esq.	} Committee.
Mr. Robert Orr,	
— John M'Kenzie,	
— James Lambe,	
— John Gaskell,	
— Gilbert M'Leod,	} Auditors."
— John Lawson,	
— James H. Burn,	

"That the most cordial thanks of this Society be given to the Rev. Richard Wright, of Wisbeach, Unitarian Missionary, for his zealous, indefatigable and successful labours, during his last missionary tour in Scotland."

"That the warmest thanks of this Society be transmitted to the Committee of the London Unitarian Fund, for their very handsome and liberal vote towards the maintenance of a permanent missionary in Scotland."

"That the warmest thanks of this Society be transmitted to the Rev. Thomas Belsham, for proposing, and to the London Unitarian Society for granting, a valuable donation of books to this institution."

"That the thanks of this Society be transmitted to Mr. William Burns, of Saltcoats, for his letter; that the Association is satisfied the subject of it demands its serious consideration, and hope that if no specific regulations can be adopted, its general spirit will be borne in mind and acted on."

"That the warmest thanks of the Society be given to the Rev. James Yates, for his admirable sermon delivered before the Third Anniversary of the Association; and that he be earnestly requested to print it."

"That the Society have heard, with very great satisfaction, of the increasing improvement and acceptableness of Mr. Syme, and embrace this opportunity of expressing their hopes that he will continue to be a zealous and useful labourer in the cause of truth."

"That the Rev. T. S. Smith be request-

ed to undertake, in the course of the ensuing summer, a mission to the North of Scotland; and that the Rev. James Yates be likewise requested to undertake a mission to the West."

"That the General Association of the Unitarians of Scotland, earnestly and respectfully repeat the request made by their Committee last year, to the Rev. John Grundy, of Manchester, to preach the next Anniversary Sermon."

The thanks of the Society were also voted to the Edinburgh, Glasgow, and Paisley Unitarian Association Funds, for their different donations, and particularly to the Glasgow Fund, for several donations of books. The next General Annual Meeting was appointed to be held at Glasgow, on Sunday and Monday, May 6th and 7th, 1816; and the thanks of the Society having been unanimously given to the Chairman, for his able conduct in the chair, the Meeting adjourned.

At five o'clock some of the friends and subscribers to the institution dined together at M'Ewen's Rooms, Royal Exchange. Forty-nine gentlemen sat down to dinner. The Honourable Douglas Gordon Hallyburton in the chair. After the dinner, one hundred and thirty-five copies of Mr. Yates's sermon were subscribed for, and the company separated at an early hour, every individual appearing to be impressed with the desire of supporting, to the utmost of his power, the objects of the institution.

In contemplating the effects already produced by this institution, we cannot but hope that by the distribution of the numerous tracts it has been the means of circulating, much information has been diffused, and much prejudice removed. It is upon the diffusion of works containing a calm, dispassionate and popular exhibition of our principles, that we must chiefly depend for their more general establishment. We hope, also, the institution has been the cause, in many places, of exciting a considerable degree of attention to the great doctrines it is labouring to promote, and of producing a much greater union than ever before existed among the friends to the pure and benevolent principles of Unitarianism in Scotland. Union is strength. Adopting the same views of the character and government of the Deity, of the proper object of religious worship, and of the ultimate destiny of man, let every lesser difference be forgotten; let it be the study of every individual to contribute what he can, at all times, and by all just means, towards the promotion of our common faith. If this be our study and aim, neither the calumnies of the bigoted and unprincipled, nor the well-meant opposition of the conscientious, will prevent the progress of the truth. With union among each other, with benevolence to our fellow-creatures in our hearts, with prudence for our guide, and

reason and scripture for our support, we cannot fail of ultimate success. Happy are the people who are in such a case—Happy are the people whose God is Jehovah.

G. H.

Manchester College, York.

A collection has been made at Mill-Hill Chapel, Leeds, for the benefit of this Institution, after a sermon preached by the Rev. Thos. Jervis, the amount of which was

A benefaction has been received from Mrs. Meyer, of Enfield, amount

£25 1 7

GEO. WM. WOOD, Treasurer.

Manchester, June 17, 1815.

NOTICES.

Manchester College, York.

The twenty-ninth Annual Meeting of the Trustees of this Institution will be held at Cross-Street Chapel Rooms, in Manchester, on Friday, the 4th of August, and the Anniversary Dinner will be on the same day, at the Spread Eagle Tavern, in Manchester.

Manchester, June 11, 1815.

Mrs. Cappe has printed another volume of the Discourses of the late reverend, learned and eloquent Newcome Cappe, chiefly on Practical Subjects. The work will be ready for delivery in the beginning of the present month. Mr. Cappe's Discourses on Devotional Subjects have been long out of print. We should be happy to announce a new edition of them.

Dr. Toulmin is preparing a second volume of the History of the State of Protestant Dissenters in England, on the plan of the First. This volume will embrace the period from the Accession of Queen Anne to the Death of George II. The author invites communications, remarks, hints and references. Persons willing to become subscribers are requested to send their names without delay to the author, or to the Rev. J. H. Bransby, Dudley, or to the Rev. R. Aspland, Hackney.

In the press, and soon to be published, by Messrs. Baldwin, Cradock and Joy, Paternoster Row, (in a small pocket volume, price not exceeding two shillings) "Lord's-Day Morning Meditations," by Josiah Townsend. This little book, if it meet with acceptance, will be followed by "Meditations for every Day in the Year, on different texts selected and arranged so as to comprise "a system of religious truth and duty."

Mr. Townsend has it in contemplation to draw up (if it may be admitted into the

Monthly Repository) a History of the Seminary for the education of young persons for the ministry, first established by the late Rev. Dr. Doddridge, to be continued to the present time. With this view he earnestly solicits intelligence from every quarter; particularly from and of the past and present trustees of Mr. Coward's fund, from the venerable Mr. Tayler, of Carter-lane; Dr. Rees, of London; Mr. Halliday (formerly classical tutor at Daventry); Mr. Hunter, of Bath; Mr. Bing, of Tamworth; Mr. Tomalin, of Bucklersbury; Mr. Belsham, Mr. Carpenter, of Stourbridge; Mr. Toms, of Framlingham; Mr. Horsey, of Northampton; Dr. Warwick, of Rotherham; Dr. L. Carpenter, of Exeter; Mr. Blake, of Crewkern; the present Tutors, and any of the Students of the College as removed from Northampton, and from any other person who may be able to give him information as to the succession of Tutors and Students, distinguishing those who are dead, and noticing the present profession and situation of those of them who are living. The whole is intended to be drawn up agreeably to the excellent pattern set by V. F. in his very interesting "History of the Warrington Academy." Mr. T. will be thankful for every communication of this nature, and requests that such communications may be addressed to him (post-paid) at Yeovil, in Somersetshire, as soon as possible.

York West-Riding Dissenting Ministers' Meeting.

On Thursday the 8th instant, was held at Leeds a meeting of Dissenting Ministers, in the West-Riding of York. This meeting had, from various causes, been discontinued for some years. The most obvious cause of its interruption, will doubtless be found in the heavy losses the Association has suffered in its members, within the last few years. The Rev. Wm. Wood died April 1st, 1808, see M. Repos. for May, 1808, page 229, &c., and "Memoirs of the Life and Writings of the late Rev. W. Wood, F. L. S.; with an Address delivered at his interment, and a Sermon, on occasion of his death, by Charles Wellbeloved, 1809." The Rev. John Deane, of Bradford, died in December, 1813, at his son's (Rev. Arthur Dean,) house at Stand. The Rev. Joseph Dawson, formerly of Idle, died at Royds-Hall, December 11th, 1813. See a tribute to his memory by the Rev. T. Jervis, of Leeds, (a member of this Association,) published at Leeds, 8vo. The Rev. Josiah Marshall, of Lidget, near Hud-

dersfield, died February 17th, 1814. See a memoir of him in M. Repos. for April, 1814, page, 245, &c. drawn up by his successor, at Lidget, the Rev. J. Donoghue, and by his friend the Rev. J. Townsend, of Elland. The Rev. John Williams removed from Halifax to Mansfield, in April, 1811. The Rev. Josiah Townsend resigned the Pastoral charge at Elland, in June, 1814, and has lately removed to Yeovil, in Somersetshire.

The necessity and desirableness of reviving the Association, will be seen from the annexed statement of some of the Churches, the former Ministers of which were amongst the earliest and most active members of this Association. *Elland*, near Halifax, vacant by the resignation of the Rev. J. Townsend, has had no settled Minister for twelve months. The sentiments of the trustees and congregation are Unitarian. *Mixenden*, near Halifax, vacant by the recent death of Mr. Bates. (Mr. Bates also officiated as a local preacher with the Wesleyan Methodists.) The sentiments of the people are Baxterian. *Eastwood*, near Halifax. The Minister and people Calvinists. *Pudsey*, near Leeds, also lost to the Association. *Idle*, near Bradford, present Minister, Mr. Vint, who conducts an academy for the education of Ministers of the Independent connexion. *Morley*, near Leeds, vacant by the recent resignation of the Rev. W. Duncan, a Calvinist. The sentiments of the trustees and people are of a mixed kind.

It is gratifying to be able to announce the revival of the Association, under circumstances which give us good reason to hope that it will not again be interrupted; but will prove a bond of cordial union amongst its members; and a mean of zealous and effective co-operation amongst both Ministers and Laymen, for the advancement of pure and uncorrupted Christianity. The religious services of the day commenced at eleven o'clock, in the Rev. Joseph Bowden's Chapel, Call-Lane. The congregation was numerous and respectable. The Rev. Richard Astley, of Halifax, conducted the devotional part of the service; and the Rev. Charles Wellbeloved, of York, delivered a highly interesting discourse from Acts xiv. 17. As the preacher kindly consented to gratify the wish of his hearers that the ser-

mon might be published, it will be unnecessary to trespass upon your pages by a detailed account of its substance. After the Service the following Ministers and Friends dined together at the White Horse Inn.

Revs. Josiah Bowden, (in the chair,) Thomas Jervis and Thomas Langdon, of Leeds; Charles Wellbeloved and Wm. Turner, jun. of York; Thomas Johnstone, of Wakefield; Nathaniel Philipps, D. D. of Sheffield; H. H. Piper, of Norton, near Sheffield; Peter Wright, of Stannington; R. Astley, of Halifax; Jeremiah Donoughue, of Lidget; Robert Wallace, Wm. Poons and W. J. Bakewell, Divinity Students, from York; Messrs. W. Walker, Killingbeck; W. Walker, jun., George Walker, Thomas Biscoff, David Stansfield, T. Tottie, T. Stansfield, — Darnton, — Cadman, Josias Stansfield, — Wainhouse, — Lupton and Charles Wellbeloved, of Leeds; — Watson and R. Scatchard, of Morley; — Hudson, of Gildersome; Robert Bell, of Flocton; and John Thomson, M. D. of Halifax.

After dinner, the Rev. J. Bowden, (chairman,) reported and read letters which he had received (as Secretary to the Association for the last year,) from Wm. Smith, Esq. M. P. and from the Rev. C. Wyvill, in reply to the thanks voted on a former occasion to them for their great exertions in the cause of Religious Liberty. The following amongst other Resolutions were passed unanimously.

1st. That the next meeting of this Association be at Halifax, the precise day to be fixed by Mr. Astley. 2nd. That a society for the distribution of Religious Tracts be instituted in the following congregations:—York; Mill Hill and Call-lane, Leeds; the Bradford, Wakefield, Halifax, Lidget, Elland, and such other Protestant Dissenting congregations, as may be disposed to join this union. 3rd. That the Rev. H. Turner, of Bradford, be requested to draw up the rules for this society, and to submit a copy to the Minister of each congregation in the union, previously to their being adopted by a general meeting, of which due notice shall be given. 4th. That the cordial Thanks of this meeting be given to the Rev. R. Astley, for conducting the devotional services; and to the Rev. Charles Wellbeloved,

for the Sermon preached this morning; and that the latter be requested to publish his sermon at the expense of the laymen present.

RICHARD ASTLEY.

(Secretary for the year.)

Halifax, June 22nd, 1815.

Rossendale Chapel.

Donations in aid of liquidating the debt (350l.) upon the Unitarian Chapel at New Church, Rossendale, Lancashire, (an account of which is given in the last number of the Monthly Repository, (page 313) will be received by—

The Rev. Robert Aspland, Hackney-Road; Rev. Richard Astley, Halifax; Rev. William Johns, Manchester; Mr. William Walker, Rochdale, and Dr. Thomson, Halifax.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Amount reported in Monthly Repository	-	-	8 4 0
The Rev. John Kentish, Birmingham	-	-	1 1 0
A Parcel of Tracts from the same From the Thursday Evening Meeting in Mr. Astley's Congregation, Halifax	-	-	2 0 0

On Sunday, June 11th, the Rev. John Grundy, of Manchester, visited and preached twice to the Unitarian Church in Rossendale. In the morning Mr. G. preached to a very attentive congregation of about 500, an admirable sermon on bigotry, from the text, *Stand off, I am holier than thou!* In the afternoon Mr. G. preached to a congregation of more than 600 hearers, a charity sermon for the Sunday School connected with the chapel, from the words: *Simon Peter, lovest thou me? Lord, thou knowest all things, thou knowest that I love thee? FEED MY LAMBS.* The collection amounted to nearly 14l., being more than double any preceding collection. There were several hearers and brethren present from Halifax, Rochdale, Haslingdon, Burnley, Padiham, and the neighbouring country.

N. N.

Report of the British and Foreign School Society to the General Meeting.

June 3d, 1815.

ON occasions of this nature it is exceedingly gratifying to be able to report the increasing repu-

tation and influence of the Institution; and your Committee trust, that when they have submitted to this General Meeting the progress of the Society during the last year, a conviction will universally prevail that the British and Foreign School Society is not inferior in utility, nor less deserving of public support, than any Institution which exists in the British Empire.

The Reports of the proceedings of Schools on the British System, in different parts of the kingdom, having been given in November last, the object of the present General Meeting is to receive a statement of the proceedings of the Institution, and an account of the receipts and disbursements during the past year, and to appoint new Officers for the ensuing year.

The events which have occurred during the past year have fully justified the propriety of having given to the Institution the title of British and Foreign School Society, since it at once designates the object of the Institution to be the promotion of education both at home and abroad.

The first favourable circumstance was the acquisition to the Society of the services of the Rev. Dr. Schwabe, Minister of the German Chapel in Goodman's-fields, who kindly undertook the important office of Foreign Secretary. In a journey which Dr. Schwabe took to the Continent, last summer, he found frequent opportunities to spread a knowledge of the Institution in different parts of Germany; and since his return to England he has commenced a correspondence with the celebrated Pestalozzi, at Yoerdun, in Switzerland, with a view to invite his co-operation in the success of this Society, and to ascertain what parts of his excellent system of instruction may be engrafted upon the British system. The Doctor has also corresponded with public-spirited individuals at Coblenz, Elberfeld, Potsdam and Königsberg, concerning the introduction of the British System, and with Count de Laysterie, at Paris.

The Rev. Mr. Collman, of whom mention was made in the Report of November, having obtained a thorough knowledge of the British System of Education, has returned to Germany, intending to take the advantage of any favourable opportunity

of introducing it into the schools of his native country.

The affairs of the Congress having detained the Emperor of Russia at Vienna, the measures which the Committee have every reason to believe his Imperial Majesty is disposed to adopt, for the introduction of the system into his vast empire, have been unavoidably suspended; but the Committee have received the gratifying intelligence, that the Minister of the Interior had written to the Emperor at Vienna, informing him, that after his return to Petersburg, he would have the honour of laying Dr. Hamel's account of the New System before his Majesty.

During the late interval of peace, every suitable opportunity has been taken to disseminate a knowledge of this Society in France. Several gentlemen, who were friends to the Institution, undertook, in travelling through that country, to put the Reports and other publications of the Society into the hands of benevolent and influential persons. Thus information relative to the object of the Society, and the facilities of the system of education, were diffused through France, Flanders, Holland and Germany. The gentlemen who have in this way particularly promoted the objects of the Society are—Francis Horner, Esq. M. P. one of the Vice-Presidents; Mr. Leonard Horner; Mr. John Murray, of Edinburgh; and Mr. Rae Wilson, of Glasgow.

Complete sets of the lessons were presented to those foreigners, who, on visiting the Institution, were found to enter with eagerness into the merits of the plan of instruction, that they might be able to communicate abroad the most accurate account of the method whereby so great advantages may be attained. Amongst those were—the Abbé Gualtier, and the Comte de L'Abord.

The publications of the Society have also been sent to the Minister of the Interior in Russia; the Abbé Montesquiou, Minister of the Interior in France; Professor Fictet, at Geneva; Mr. Pestalozzi, in Switzerland; and the Rev. Mr. Ledaboer, at Rotterdam.

At the half-yearly meeting, in November last, the Society was informed of the steps which had been taken to prepare qualified teachers to organize schools in France. It will be re-

collected, that several gentlemen from that country were present on that occasion, and took part in the business of the day. One of those gentlemen, the Count de L'Abord, was so much interested, that he instantly commenced writing a work upon the subject, which was first printed in London, and afterwards reprinted in Paris. The book was dedicated to his Royal Highness the Duke of Kent.

The Abbé Gualtier, who visited the Institution during the winter, expressed his great admiration at the order maintained among the children, the quickness with which they acquired their instruction, and the great economy in the expenditure. This Ecclesiastic, on his return to Paris, became a zealous promoter of the British System. He hung up against the wall of his apartment the lessons used in the school, and invited parties of learned men, expressly, that he might explain to them the methods used in teaching the children.

Monsieur de Bassgus, who had been appointed by Louis XVIII. Administrator of the Colonies, made arrangements for the instruction of two young men, to be qualified to form schools in the Isles of Bourbon and Martinique.

The Committee have received from Mr. Moran, who was mentioned in the last Report, very ample details of his proceedings in Paris. On his arrival he found the Duke de Rochefoucault Liancourt, and the Count de Laysterie, employed in preparing works for the press, in recommendation of the new system for the adoption of the French people.

This cause has received very important assistance from Mr. Benjamin Shaw, a Member of the Committee, who has resided in Paris with his family during several months. This gentleman, who, soon after his arrival in that city, became acquainted with the most zealous advocates of the system in France, has kindly communicated to the Committee from time to time, the most satisfactory details. Another Member of the Committee, Mr. K. Spencer, who visited France during the autumn, distributed the Reports of the Society to many distinguished persons, particularly to the Members of the Royal Family. He gave to the Duchess of Angouleme,

who promised to present it to the King, a proof impression of the Vignette, representing our venerable and beloved Sovereign putting a bible into the hands of a poor boy, in memorial of his pious wish, that every poor child should be taught to read the Bible. He also presented the Reports of the Society to the Duke of Angouleme and the Duke de Berri.

Thus every thing was done in the power of the Committee, to prepare the Government and the people of France for the introduction of a system of instruction, which promised so many benefits to that great kingdom. At the juncture when the late change in the Government took place, the Count de Laysterie had a pamphlet in the press, on the New System of Education, which was intended more strongly to fix public attention to this important subject. The author of this work is one of the most distinguished Philanthropists in France, his whole life has been devoted to acts of public utility; the education of the people could not fail to excite his most ardent enthusiasm.

In the Appendix to this Report, some extracts will be given from his interesting work, which must be very gratifying to every friend to the improvement of our species.

Those gentlemen who had been so active to prepare the public mind in France, for the education of the poor, did not suffer their zeal to abate under the political changes which took place in that country, but, in the true spirit of philanthropy, which avails itself of every opportunity of doing good, and under every change of circumstances remains true to its cause, they prosecuted their exertions with unabated diligence, thereby removing, not only every cause of suspicion or jealousy on the part of the existing Government, but likewise securing its encouragement, support and protection. For this new system of education a commission was appointed, consisting of the Count de Laysterie, the Count de L'Abord, the Abbé Gualtier, the Count Girando, the Count Empère and the Count de Galois, to assist the Minister in drawing up a report on the subject. In consequence of this, the Minister made his report, and a decree was issued, under date of April 27, 1815, which directs the establishment of a

school in Paris, to serve as a model school, in which masters may be trained for the establishment of similar schools, throughout the departments.

Should this beneficent design be carried into full effect, it may justly be considered as one of the most remarkable events in the history of this Institution;—its objects, as regards France, is to provide instruction for two millions of poor children, who are growing up in ignorance, and progressively we may expect the establishment of similar schools in many other parts of the Continent of Europe.

On receipt of this information, Mr. Marten, from Bourdeaux, who had been under the patronage of the Society for several months, and had become well acquainted with the system, took his departure from Paris.

The Committee desire to bear public testimony to the good conduct and close attention of Mr. Marten, to the object of his visit to this country. He having composed a spelling-book, and reading-lessons in the French language, translated the lessons of arithmetic, &c., and prepared a regular and well-digested plan, to put the system into practice, as speedily as all the first arrangements can be made.

The Committee have also the pleasure to announce, that they have extended the patronage of the society to another young man from the south of France, the son of the respectable Dr. Frossard, Dean of Faculty, at the Protestant University at Montauban.

The object of Mr. Frossard is to establish schools upon the British System, at Montaban, Toulouse, Nismes, Montpellier, and Marseilles, in which populous cities the lower class of the people are almost entirely without the means of procuring instruction for their children.

By a letter to his Royal Highness the Duke of Kent, from the Count de L'Abord; we have the pleasing intelligence that already three schools have been instituted in Paris. One, under the patronage and at the expense of the government, a second, under the direction of l'Administration des Hospices, and at the charge of the city of Paris, and the third, by a Society supported by voluntary subscriptions, to which the Count de L'Abord is Secretary. To this Institution the Society of Encouragement

voted 1,200 francs, and all the principal people in France are hoped to be contributors.

On the arrival of Mr. Marten in Paris, he was introduced to the Members of the Commission who received him with much kindness.

A Meeting was held on the 16th of May, at the house of the minister who presided at the sitting, and after a long discussion, the following Resolutions were agreed to:—

1st. That a School should be formed in Paris, upon the principles of the new plan of education by Mr. Lancaster.

2d. That a building should be prepared for the said school.

3d. That twenty children should instantly be selected to learn the mechanism of the new system of education, to serve as monitors, when the school shall be opened to the public.

4th. That the children to be admitted into this school, shall amount to 500 or 600.

5th. That Mr. Marten, of Bourdeaux, shall be director of this school.

6th. That the name of these schools shall be elementary schools, according to the new system of education.

7th. That the lessons for reading, writing and arithmetic, shall be immediately prepared and printed.

8th. That Messrs. L'Abbé Gualtier and Laysterie, shall examine the spelling-book made by Mr. Marten.

9th. That Messrs. Laborde, Laysterie and d'Egerando, shall prepare the lessons for reading.

The Committee have also received into their establishment a young French lad, who is qualifying to act as a Monitor, and there is no doubt but he will be exceedingly useful in that essential department of school discipline.

The Committee have further the satisfaction to add, that very lately they have been applied to for information concerning the establishment of a school at Ghent.

The Committee cannot but congratulate the Society on the details which are now presented to them, and notwithstanding the political horizon is once more obscured, they trust that much is in progress for the welfare of the rising generation, and that by the next Anniversary Meeting, they will again be able to present details of a most consoling nature.

They are happy on the present occasion to inform the Meeting, that already a school has been established at Luneret, in France, under the direction of the Rev. M. Cadoret, a Protestant Minister, in which a number of Catholic and Protestant children receive instruction.

This feature of the British System in making the schools accessible to children of every religious denomination, received the universal approbation of all foreigners who visited the School of the Institution, and it is upon this plan that the Commission at Paris are now proceeding.

ASIA.

In addition to the means for diffusing knowledge in India, which the School at Calcutta affords, of which mention has formerly been made, the Committee have the pleasure to state that a new establishment has originated from his Royal Highness the Duke of Kent.

The Second Battalion of the Royal Scots (the Duke of Kent's regiment,) having been ordered to Hyderabad, where it will probably remain for several years, his Royal Highness gave directions for the establishment of a regimental school, under Sergeant Mullens, who had been instructed at the Royal Free School. In giving this order, his Royal Highness expressed his hope that this regimental school would be the sure means of fixing for ever the principles of the British and Foreign School Society in India, upon a basis which nothing can hereafter destroy.

The Committee, anxious to co-operate with his Royal Highness in this important design, voted the necessary requisites for the outfit of this school, in lessons, slates, &c. for 200 boys, for which, at the instance of Sir John Jackson, the Directors of the India Company granted free tonnage.

Desirous that no opportunity should be lost to extend the facilities of the system, your Committee applied, by their Foreign Secretary, to the Dutch Ambassador, for the purpose of interesting his Excellency on behalf of the schools at Amboyna, which are supported by the government, that they may be organized upon the British System, and thereby be made applicable to a larger number of children.

AFRICA

Since the departure of the African

lad's for Sierra Leone, under the care of Mr. and Mrs. Sutherland, the African Institution have placed on the establishment, to be instructed and qualified as teachers, three African youths, and another has been sent at the charge of Col. Maxwell, the Governor of the Colony.

An application having been made to the Committee by the Rev. Mr. Latrobe, on behalf of a Hottentot school belonging to the Moravian Mission, at Guadenthall, about 170 miles from the Cape of Good Hope, in which about 250 Hottentot children have been taught to read, write and cipher, the Committee voted a supply of lessons, slates, and all school requisites, for a school of 300 children.

The letter of Mr. Latrobe, containing much interesting information, is inserted in the Appendix.

AMERICA.

The rapidity with which schools upon the British System have been established in the New World, almost exceeds belief. Scarcely three years have elapsed since the first genuine school of this description was established by Robert Ould, in George Town. This young man states, that independent of his own school, in which, since his arrival, upwards of 2000 children have reaped the benefit of instruction, teachers have been qualified, and schools opened in nearly all of the principal towns in the United States.

Accounts have been received of the arrival of the Rev. Mr. Osgood and Robert Johnstone, sent out by this Institution, at Quebec, where they had commenced their operations by establishing a school.

A letter from the Secretary of the Society was forwarded by the Duke of Kent to Sir G. Prevost and Sir J. Sherbrooke, requesting their patronage and support to the object of Mr. Osgood's mission.

At the same time was sent a supply of lessons and requisites for the school belonging to the Royal Acadian Institution at Halifax, under the superintendence of Mr. Bromley.

A letter was lately received from Sir J. Sherbrooke, Governor of Nova Scotia, dated Halifax, February 4, acknowledging the receipt of the Secretary's letter of the 3d of September, accompanying the lessons, &c. trans-

mitted by the Committee for the use of the Royal Acadian School Establishment, in which school there are nearly six hundred children of both sexes, and of various religious denominations; of these children sixty-four are black, and several orphans. Sir John acknowledges in the warmest manner the advantages of the co-operation of his Royal Highness the Duke of Kent; and adds, that if the Rev. Mr. Osgood should be induced to visit the province in which he presides, that he shall be happy to afford him every encouragement and protection.

The account of this establishment at Halifax by Mr. Bromley, is inserted in the Appendix; it will be read with peculiar pleasure.

A gentleman of the name of Phillips, who had been very active in establishing a school at Antigua, having perfected himself in the system of the Royal Free School, the Committee voted him a supply of lessons, &c. for a school in that island.

Also, it having been reported to the Committee that a school established at Sydney, in New South Wales, was in great danger of declining on account of a want of slates in the colony, they voted a supply of lessons, slates, and requisites, for a school of 200 children.

Having taken a survey of the proceedings of the Society in foreign parts, before your attention is directed to the parent Institution, the Committee beg leave to suggest a measure, which appears to them of considerable importance; viz. that the society should associate with itself such persons residing in foreign parts, as may distinguish themselves in promoting general education, and whose correspondence would be beneficial to the great cause: with this view they prepared a resolution, which will be submitted to your consideration, for instituting a class of honorary corresponding members.

[To be continued.]

MONTHLY RETROSPECT OF PUBLIC AFFAIRS; OR, *The Christian's Survey of the Political World.*

THE dreadful conflict has begun. The French were the assailants, and having been foiled in their attempt must expect a similar irruption of the allies into their own territories. The Emperor left his capital, and having previously prepared his forces, began the campaign by attacking the Prussians on the Sambre near Charleroi, drove in their posts, and took this town. Some severe fighting ensued, which compelled the Prussians to retreat to Wavre; and the English in consequence, who had very bravely defended their posts to Waterloo. Buonaparte advanced with his whole army to the spot, where a dreadful battle was fought on the 18th of June, which ended by a general charge being made by Duke Wellington, and overthrowing every thing before it; and the French completely beaten fled in every direction. The English wearied by the exertions of the day, and this last effort, could not pursue far, but left this task to the Prussians, who had not been so busily engaged, and the consequence was, that they added fifty pieces of cannon to the two hun-

dred taken by the Duke, besides a great number of prisoners. The battles were all sanguinary, as both sides fought with great determination and exasperation; and it is supposed that the loss of the French amounted to upwards of thirty thousand men. The loss on the side of the allies was also great, but this day confirmed the opinion of the decided superiority of the English over the French, when the battle depends on personal bravery and vigour.

We are now writing in the uncertainty of the impression, that has been made in France by so decisive a victory. Where Buonaparte is, is unknown, nor where, nor to what amount his scattered troops are collected. The allies will leave him little breathing time, and the Duke was preparing to march from his head-quarters at Nivelles into France. The French have taught the world to pay little regard to fortified towns, and indeed there is force sufficient to leave ample watch upon them. We may expect, therefore, that the next battle will be fought upon French ground, and probably at

no great distance from Paris. Buonaparte is retreating upon his own resources, and the allied armies will proceed with due caution against him. Having been foiled in his attempt on the low countries, he must now defend his own territories, and if he could not gain his point against a third, we may say only of the allied powers, what is he to do when the Russians and Austrians enter France with their great masses, and Spain and Italy send in their detachments to ravage the southern departments?

To add to the desperate state of affairs, it appears certain that a very large body of discontents is accumulated within his kingdom. It is not merely in the Vendée of the adjacent departments, but it extends throughout the south of France; and Bordeaux and Marseilles are combined together by a strong intervening body, which will be ready to rise as soon as sufficient force appears to second their efforts. On the army itself complete reliance cannot be placed; for Buonaparte confesses himself that a general and several officers left him to go to Ghent, the residence of the exiled sovereign. Such is his wretched condition, that it appears almost morally impossible, that he should extricate himself, and Paris will be again at the mercy of foreign powers.

The French nation torn to pieces by foreign war and domestic confusion, presents an awful picture to the world. On Buonaparte resuming his abdicated power, he found that his throne was fixed upon a very different basis from that on which he had left. It required not only the army to defend it, but the co-operation of the people to support it. Absolute power was for the present not to be thought of, and he must submit to the restraints of a representative government. Preparatory to the meeting of his parliament he had, in imitation of those assemblies of the people which were holden by our remote ancestors at Easter, a grand convention termed the Champ du Mai. Hither were convoked the representatives of departments and communes in vast numbers, and they were addressed by the Emperor with all that stage effect, for which the French nation is so distinguished.

In this assembly it was declared, that the French had agreed to the

constitution proposed to them by Buonaparte, had re-elected him Emperor, and abjured for ever the house of Bourbon. The chief points in the constitution were the appointment of two chambers to unite with the Emperor in the framing of laws—the liberty of debate—the liberty of the press—the freedom of religious worship—and security of person and property. All these things have been so often repeated, that they cease to have an interest or to create a great impression on the public. It has been seen how ready to promise all parties are before power is exposed in their hands, how ready to break their promises when that power is consolidated. Buonaparte addressed the meeting from two thrones, the one where he stood as the civil sovereign and as the head of the people, at the other he was the general and took the oaths of fealty of his surrounding army. The acclamations of that day might give him strong confidence in his party, but many districts were not represented, and the voice of the nation could not be collected from votes, delivered in such a state of confusion. However, there cannot be a doubt, that what with the army and the great body of people interested in the exclusion of the Bourbons, his party must be very strong, and capable of making desperate efforts in its defence. They have thrown down the gauntlets, and if the exiled sovereign should be brought back again to Paris, his opponents cannot expect so much mildness as they experienced in his previous reign.

It is supposed, that that party which went under the name of the Jacobins, has at present the ascendancy, and they are determined to make France a limited monarchy. They have given up the idea of a republic as impracticable, and Buonaparte it is supposed entered into a compromise with them to govern according to law, in which the consent of the representatives was indispensable. The experiment is on its trial, but is not likely to be of any duration. The chambers have met, have been addressed by the sovereign, and returned spirited replies. They have had some debates also, in which a freedom of opinion has been displayed unknown under the former regime of Buonaparte: but it is of little consequence now to attend to their discus-

sions, as they must evidently give up every thing to the chief point, the defence of their country. This general has to communicate to them that fortune in which he so much trusted has forsaken his standard, and it will be soon seen whether they possess the energy by which France once became so great a terror to its enemies. This spirit must rise almost to desperation, or they will be compelled to surrender on any terms to the allied sovereigns.

In the mean time Louis preserves his state at Ghent, and issues his royal mandates to a disobedient people. He is surrounded by the remains of his ancient noblesse, and a considerable number of the military, and he will be prepared to enter France with a sufficient cortège, as soon as the Duke of Wellington has prepared the way for his re-assumption of the throne.

Indeed, since we commenced the above, the reports are, that he has quitted Ghent for France, where Lisle has declared for him, that Buonaparte is at Paris, and given a more calamitous account of the battle of the 18th, than his adversaries had published—that he had in fact abdicated the throne, and the Representatives were employed in considering the means of defending the country. If this is the case, the allied sovereigns will be put to a difficult test. If Buonaparte is no longer acknowledged by the French, and he quits the throne, the cause of the war is at an end; for it arose on his assumption of power, and was its, at least, avowed cause. Will they allow the French the right of framing their own government in what manner they please, or will they insist on the restoration of the Bourbons? France again conquered, may feel most severely, but we doubt much whether peace can be restored to Europe by the means suggested by the worldly politicians, whether by portioning France, according to the Jacobinical experiment in Poland, or by forcing a government in direct opposition to the wishes of the majority of the nation. France seems to be placed in such a situation in Europe, that whatever the allied sovereigns may do at present, their jarring interests will in a very few years overthrow.

This great event absorbs all minor considerations. The conquest of ano-

ther kingdom is scarcely thought of. Our last left Murat fleeing from the Austrians, and the remainder of his story is given in few words. They marched directly to Naples, took the place without resistance—overthrew the existing government—established a provisional one, till Ferdinand, who had been sent for, could arrive from Sicily, and again regulate the affairs of his restored kingdom. A proclamation has been issued by him, in which we were glad to see an amnesty proclaimed; and in fact so great have been the sins of all parties, that this word should be written in golden letters, in all the capitals of Europe. The residence of the French has been, we believe, of no disservice to Naples, and their government was far better than that which preceded them. Let us hope, that the Bourbon may have derived some good lesson from adversity; yet when we look to Spain, we cannot but entertain great apprehensions for the result, and in the general improvement of the times, it has been said of the Bourbons,

Ils n'ont rien appris, ils n'ont rien oublié.

The poor king of Saxony is returned to his capital, to reign over what the allied sovereigns have chosen to leave him of his former dominions. His proclamation on this subject expresses deeply his feelings, which cannot but be felt by his former subjects. Saxony was one of the best governed states of Germany, as Prussia one of the worst. The latter was completely military, and Berlin was notorious for being the head quarters of infidelity. How this will suit the Saxons, who were an industrious, commercial, moral and religious people, time will shew. The spirit of discontent, that manifested itself in the portion of their army, under the orders of Blucher, indicate a similar temper among the new subjects of Prussia, but the bayonet will repress their indignation. The late victory will settle at least for a time, the mutilation of Saxony, and the destinies of Venice, Genoa and the Netherlands. The worldly politician may remove as he pleases land-marks, but his designs are frequently frustrated from a quarter, where he least expected opposition.

The war between the United States of America and Algiers, has produced as yet no warlike results. A fleet has

sailed from America, as has one from Algiers, and the issue of a rencounter may easily be conjectured. In South America confusion seems to reign, but without any symptoms of favour to the mother country. The black government of Hayti seems to be firmly established; and among the curiosities of the times may be noted a black *red book*, giving a full account of the imperial court and the officers of the executive government, written and published by blacks, with an account of their constitution, in which is one article, that might be transferred

with advantage, to the white code: namely, that no man should hold an employment under the civil government, unless he is married.

In the awful crisis in which we commit this to the press, let our earnest prayers be, that God would send that peace into our minds, which would prevent the world from being torn to pieces by the convulsions with which it has been so long agitated, and may his holy spirit, which cannot reside in corrupt and sanguinary breasts, be restored to the hearts of Europeans.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Letters addressed to the Right Rev. the Lord Bishop of London, in vindication of the Unitarians, from the Allegations of his Lordship in the Charge delivered to the Clergy of the Diocese of London, at his Lordship's Primary Visitation. By Thomas Belsham, Minister of the Chapel in Essex Street, 8vo.

An Appeal and Address to the Yearly Meeting of Friends, held in London, A.D. 1814. By Thomas Foster, on his Excommunication for asserting the Unity and Supremacy of God the Father, 8vo.

Systematic Education: or, Elementary Instruction in the Various Departments of Literature and Science; with Practical Rules for Studying Each Branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. J. Joyce and the Rev. Lant Carpenter, LL.D. In Two Volumes, 8vo.

Fugitive Pieces, in Prose and Verse. By William Drennan, M.D. 12mo. 8s.

An Elucidation of the Unity of God, deduced from Scripture and Reason, addressed to Christians of all Denominations. Fifth Edition Enlarged. To

which is subjoined, A Letter from the Author (James Gifford) to his Grace, the Archbishop of Canterbury. Third Edition with Additions, 8vo.

A Comparative View of some of Mr. Drew's Scriptural and Philosophical Arguments to prove the Divinity of Christ and the Necessity of his Atonement; in a Letter to that Gentleman, 8vo.

A Sequel to the Unitarians' Serious Appeal to the Great Body of Christian Worshipers; containing Observations on Mr. Samuel Drew's Pamphlet, entitled "The Divinity of Christ, &c." By Thomas Prout, Flushing, Cornwall, 8vo.

An Essay on the Impolicy of War. By William Pitt Scargill, 12mo. 6d.

An Appeal to the Serious and Candid Professors of Christianity, in behalf of Unitarian Christians. By T. S. Smith, Minister of the Unitarian Chapel, Edinburgh. 12mo.

A Serious Address to Unitarians on the Importance of maintaining a Conduct worthy of their Principles. By a Seceder from the Establishment, 12mo.

CORRESPONDENCE.

In front of our next number, the middle of the present volume, will be given a *Portrait* of MICHAEL SERVETUS.

We have received various subscriptions for the Chapels at *Neath* and *Rosendale*, of which a statement will be given in the next number.