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HISTORY AND BIOGRAPHY.

Professor Mylne's Account of the Proceedings against him, on the Charge of Sedition.

(From the Glasgow Chronicle,
May 6, 1815.)

To the Editor of the Glasgow Chronicle.

SIR, Glasgow, May 5, 1815.

I beg leave, through your paper, to communicate to the public, a short statement of the various circumstances that have hitherto come to my knowledge in relation to an event, which, a few weeks ago, awakened, in this place, so much surprise: the precognition which was carried on by the law officers of the county into certain parts of my conduct as Chaplain to this University. There are many, I believe, who think that this communication has been too long withheld; that it ought to have been made while that extraordinary proceeding was yet recent; and before those sentiments, which were then so general and strong, of contempt for its obvious folly, and indignation against its apparent malignity, had suffered any abatement by the lapse of time and the occurrence of other interesting events. I am very sensible that in consequence of this delay, the appeal which I am going to make, will be heard with a less lively interest than it would have been, had it followed more closely upon the transactions to which it refers; but the delay has been unavoidable. The wrong done by the precognition, in the ignominy and injury which it inflicted or threatened, was a wrong committed not against me only, but against the respectable University to which I belong. I was sensible, therefore, that in seeking redress for that wrong it became me to consult the feelings and to be guided by the judgment of the other members of that body: I felt it incumbent on me to accommodate myself, at least in a certain degree,

to the line of conduct which they should adopt, and, of course, to refrain from bringing forward such a view of the case as that which I am now to give, till I were first sure, that my doing so could not interfere with the prosecution and success of any other mode of proceeding which might be thought more suitable to the dignity of the University, or better calculated to maintain its reputation and interests.

It is but a very few days since a determination of the Faculty of the College has removed the restraint thus laid upon me, and left me full liberty of addressing myself through this channel to the public. Before the conclusion of my correspondence with you, I shall have an opportunity of stating and defending that determination; in the mean time I feel it my duty to say, that the apparent tardiness with which the Faculty have arrived at it, is not to be ascribed to any want of sensibility on their part, to the gross injury which they sustained in consequence both of the absurd and groundless charges that had been made against their chaplain, and of the inconsiderate manner in which the precognition into them was conducted. For by attending to the dates of the proceedings in the subsequent statement, it will be seen that the matter was, without delay, brought under the solemn discussion of the Members of the Faculty, that it excited in them a very general and lively sentiment of indignation, and that they then adopted, and have ever since steadily prosecuted the means by which they flattered themselves they might be able at once to vindicate my character, and to bring to light the unworthy author of those foul aspersions that had been thrown upon it.

It is chiefly from the Minutes ex-

tracted from the records of the Faculty of the College, from the letters, and other authentic documents now to be exhibited, that the public are requested to form their opinion. A very short and simple narrative will be sufficient to exhibit the order and connection of the facts and circumstances to which these documents refer.

The first meeting of the Faculty upon this business was held on Monday the 3d of April, the earliest day after the precognition on which a meeting could have been conveniently held. I have much pleasure in remarking, that the interest which had been excited in my colleagues, by the extraordinary proceedings of the law officers, was evident in the unusually full attendance on that occasion; every member of the Faculty being present, except Professor Young, who had been unexpectedly called to Edinburgh. At that meeting, as the minutes bear, I represented to the Faculty, "that a precognition had been taken in the course of the preceding week, on some parts of my conduct as Chaplain, on Sunday the 26th of March, by the sheriff and procurator fiscal of Lanarkshire, and that, conceiving both my own character and that of the College, to be in danger of suffering in consequence of that proceeding, I now applied to the Faculty for their direction and assistance." I at the same time "exhibited to the meeting the *substance* of a declaration which I had emitted when examined by the Sheriff, which was ordered to be inserted into the record." The minute further states, that "the Faculty having deliberated on the matter, represented to them by Mr. Mylne, UNANIMOUSLY agreed to transmit a copy of the substance of Mr. Mylne's declaration to the Lord Advocate, accompanied by the following representation which they appointed the Principal to subscribe in their name."

With regard to the first of the papers, mentioned in this minute, and which is denominated the *substance* of my declaration, it is proper to mention, that in consequence of the refusal of the Sheriff to allow me a copy of the declaration I had dictated in answer to his interrogatories, and which I had authenticated by my signature, I thought it advisable to draw up, from recollection, an account of

every thing I had said upon my examination, as exactly the same with my declaration as my memory would enable me to make it: and this account, under the above denomination, the Faculty were pleased to admit into their records, as furnishing them with some satisfactory means of discovering from the style and train of the interrogations that had been put to me, what had been the nature of those offences with which I had been charged. I shall not, however, extract from the record this recollected account of my examination: the Lord Advocate has since supplied me with a copy of the declaration itself. This, which is the only part of the precognition which I have been allowed to see, has been since inserted in the Records of the Faculty. The following is its tenour:—

(Copy)

Declaration before Sheriff, 31st March, 1815.

Appeared Mr. James Mylne, Professor of Moral Philosophy in the University of Glasgow; who, being examined, declares that he is Chaplain of the said University; that he preached on Sunday, the 26th March current, in said Chapel; that he had heard that morning, and with very deep concern and grief, the unfortunate news of the day from France; that the psalm given out that day, and with which the service began, was the 107th—several verses at the beginning—being the psalm to which he had regularly come in the course of his official duty in the chapel; that in the concluding prayer, when speaking of public matters, the Declarant, impressed with deep regret at the dark and gloomy prospects to the nations of Europe, and reverence for that Being who can guide the furious passions of wicked men, can render them subservient to the gracious purposes of his government, and can overcome and restrain the excesses of such passions; that he prayed, that the governments of Europe, by the wisdom and justice of their administration, might every where engage the attachment and fidelity of their subjects; and that the subjects every where might distinguish themselves by the corresponding virtues of loyalty and patriotism: that we, in particular, in this country might be fully sensible of the value of our precious, civil and political privileges, and that they might be handed down inviolate to the latest posterity. That the service of that forenoon was concluded by singing a part of the 26th Scripture Translation; that he read the 5th, 6th, 7th, and 8th verses, of which he thinks the three last were sung by the congrega-

tion. That he chose these verses, as peculiarly appropriate to the subject on which he had just lectured, which was the 11th chapter of the Acts, from the beginning to the 19th verse—the passage to which he had come in the course of his regular lecture through that book. In this passage, the apostle Peter states to the other apostles, his account of the first instance in which a heathen had been admitted by baptism into the Church of Christ, and whose admission had been sanctioned by his being made to share in the influences of the divine spirit. That considering this instance as the prelude of the full admission of all heathen nations, to the privileges and blessings of the gospel, he regarded the passage which was sung, and which is the versification of a prophecy, intimating that important and rejoicing event, as peculiarly suitable to the subject of the lecture, and in harmony with those pious sentiments which the contemplation of it ought to excite in every Christian congregation. That it was not without feelings of the deepest indignation, mingled with no small degree of contempt, that the Declarant heard yesterday from Mr. Andrew Alexander, that his choice of that passage on that occasion had been so perversely and absurdly misrepresented, as to be regarded as an application of language, referring to the Blessed Saviour of the world, to Buonaparte, whom he had long regarded with sentiments of the deepest abhorrence and detestation, not only as the disturber of the peace and happiness of nations, but as the greatest enemy to the civil and political liberties of mankind. That the Declarant considers the very suspicion of his being capable of such an abominable and blasphemous perversion of the solemn language of scripture, as an injury of a very deep nature: an injury committed not only against himself, as a minister of the gospel, but also against the University of which he is a member: whose character must severely suffer in the estimation of mankind, if it were possible to imagine that they employed as their chaplain, one who could be capable of such an unpardonable atrocity.

Interrogated, Declares that yesterday, about two o'clock, Mr. Alexander informed him, that he had that day been examined verbally as to what had taken place in the chapel on Sunday. That Mr. Alexander again called upon the Declarant in the evening, and informed him that he had received a message to attend and be again examined. Mr. Alexander appeared to be very uneasy on the subject. That the Declarant told him most certainly to go as he had been desired, and to answer all questions that might be put to him—and all this he declares to be truth.

(Signed)

JAMES MYLNE.
B. HANMERON.

The representation inserted in the above minute is as follows:

Glasgow College, 3d April, 1815.

MY LORD,

The Faculty of Glasgow College presume that your Lordship is not unacquainted with a precognition which was taken here last week, respecting the conduct of divine service in the College Chapel, on Sunday, the 26th March. From that transaction, it appears that Mr. Mylne, Professor of Moral Philosophy, who as College Chaplain officiated on that day, has been suspected, probably accused, of crimes of a very heinous nature; of Sedition, if not of High Treason; of a profane abuse of the most solemn duties of religion; of a blasphemous perversion of Holy Scripture; for that in his prayers, and particularly in the Psalms which he appointed to be sung, he expressed his exultation in the successful progress of Buonaparte to the French capital; an event the intelligence of which had reached Glasgow on the morning of that day; and that he had impiously applied to Buonaparte, language solely appropriated by revelation to the Saviour of the world.

The Faculty rejoice in the confident assurance, that these allegations are totally false and groundless; and so they are persuaded your lordship will find them to be from the declarations of those who have been examined. Yet still the facts that such suspicions had been entertained by the law officers of the country, that such accusations had been laid before them, and that certain measures had in consequence been taken, cannot fail to produce on the public mind, effects highly injurious not only to the individual immediately concerned, but to the interests also and reputation of a University which hitherto has held a respectable place in general estimation. What confidence can hereafter be placed in a body of men, who could not only employ as their chaplain a man capable of such atrocities, but who could permit that man to remain among them undisturbed, unchallenged, unnoticed, after the notorious and public commission of them for four full days, and until the chief magistrate of the county had come from a distance for their investigation?

The Faculty feel themselves called upon by the most imperious motives, by the consideration of every thing that they owe to their interest, to their reputation, to their usefulness, to search to the bottom this alarming matter. And surely they do not presume too far either on your lordship's connection with and friendship for the University, or on your well known zeal and integrity in the discharge of your official duties as his majesty's advocate; when they assure themselves that you will

readily afford them all official aids and facilities, in bringing to light the authors of such foul and dangerous aspersions, and in guarding themselves as far as possible from their probable and most injurious consequences.

And while the Faculty deeply feel the alarming nature of this charge, they regard themselves as warranted to complain of the manner in which the precognition respecting it has been conducted. As a matter of mere decorum it might have been expected, that the magistrate charged with an inquiry so serious and unprecedented, would have commenced his functions by waiting on the head of the University, explaining to him the nature of his unpleasant mission, and receiving his opinion as to the manner of fulfilling it with the least possible degree of publicity and scandal. Instead of which he made his first appearance in the courts of the College, attended by the Procurator Fiscal; questioned the College servants, and upon the information obtained from them proceeded to examine Professors, and others not professors; among whom were ladies, members or inmates of Professors' families. The matter of course speedily became the common topic of conversation in the city; and the Faculty were cruelly subjected to a variety of unpleasant comments, which a mode of procedure somewhat less summary would have enabled them to escape.

Thus exposed as the Faculty now are to public misrepresentation and obloquy, they are at the same time at a loss to know what they should do, to repair in some measure the injury they have already sustained, and to meet and repel the further injury they may be still exposed to. In the mean time, they beg leave to apply to your lordship for information on some points, about which, in consequence of the silence of the sheriff with respect to them, they remain wholly ignorant. They request to be informed of the real nature and extent of the charge against their chaplain, by which the highest interests of the University may be so deeply affected; they request to know, in so far as may be consistent with your lordship's official duty, upon what information or authority this charge and the consequent procedure have been rested; and they request, (if not improper) that Mr. Mylne should be furnished with copies of the declarations made by the persons examined in the precognition.

Having accidentally heard that the advocate was on that day at his place of residence, near Glasgow, but that he was very speedily to remove from it for London, the Faculty was extremely desirous that the above two papers should be submitted to his lordship's consideration before he

should leave the country. They were accordingly transmitted to him by express, and the most satisfactory results were willingly anticipated. The substance of other declarations besides mine, had, by this time, become pretty well known in the College; and it was generally understood, that the whole precognition had not brought forward a single testimony that could furnish ground even for a plausible surmise, that the slightest crime or criminal intention was imputable to me; and, on the other hand, it was also understood, that the whole evidence tended to prove my perfect guiltlessness, and to show that the suspicions entertained against me had been founded on nothing but the most absurd and unnatural misrepresentations. The Faculty therefore conceiving that the precognition must have been by that time in the hands of his lordship, and that consequently the injury that had been done to me must have been as distinctly perceived and as indignantly felt by him, as it was by themselves, indulged the assurance that his reply to their communications would contain an impression of generous and unqualified satisfaction in the result of the inquiry, and a frank promise of all the assistance which his official duties would permit him to give them in their endeavours to detect the malignant informer. The letters, however, which we received from his lordship were far from insuring these apparently reasonable expectations. The first is dated from Killermont, 4th April.

Killermont, April 4th, 1815.

To the Rev. Principal Taylor.

SIR,

I am honoured with your letter of yesterday's date, signed in name and by appointment of the Faculty of Glasgow College, respecting a precognition stated to have been taken by the Sheriff of the county, within which the College is situated. That letter has been transmitted to me by Professor Mylne, along (alongst) with a letter from him, and a statement by him, of the substance of a declaration as emitted by him when examined by the Sheriff of Lanarkshire.

No such precognition has been laid before me, but if such a precognition shall be laid before me as his Majesty's Advocate for Scotland, you and every member of your learned body may be assured, that I shall consider it with the greatest attention and deliberation. I need scarce add, that however great my attachment is, as

one of her sons to the University of Glasgow, I cannot deviate in the present instance from the established rules and usual practice in such cases. Of the mode of proceeding followed by the local magistrate, which is highly censured in your letter, I am also uninformed, but the presumption of law is, and I must so presume until the contrary shall be established, that he has acted regularly and properly in the performance of his duty respecting the strong charge made against him, serious not only to him, but to those by whom it is preferred. I shall only say, that the law is open to those who are injured by any magistrate, and that the law is likewise open to any magistrate who is calumniated for protection and redress, against those individuals by whom he is calumniated.

I came here last Saturday for the purpose of bringing my family to the country, and I return to Edinburgh to-morrow, on my way to London.

I have the honour, &c.

AR. COLQUHOUN.

The second is from Edinburgh, of the 5th April.

Edinburgh, 5th April, 1815.

SIR,

On my arrival here, I found lying for my perusal a precognition taken by the Sheriff of Lanarkshire, whom I have also seen, and from whom I have received information respecting his conduct in carrying on that investigation, which in the discharge of his official duty he made in his county last week.

Although I am just setting out for London I cannot leave Edinburgh (after the anxious letter which you and other members of the Faculty of Glasgow College did me the honour to address to me,) without informing them that they are under a mistake, both as to the subject matter of the precognition or investigation, and as to the manner in which it was conducted. The heinous charges which your letter supposes to have been preferred against Professor Mylne do not appear to have been made; and according to the account given by the Sheriff, (the accuracy of which I have no reason to doubt,) so far from his conduct having been wanting in respect for the University of Glasgow, in delicacy of procedure, or in attention to the feelings of others, his object and endeavour were to conduct matters with respect, with delicacy, and with the greatest possible attention to the feelings and conveniency of those who were examined.

I have not to add more, but that I have the honour to be, Sir,

Yours, &c.

AR. COLQUHOUN.

To the Rev. the Principal of the College, Glasgow.

These letters being so far from answering the expectations which had been formed of his lordship's willingness, or power, to afford the redress that had been requested, I took the liberty of expressing to him my own feelings of disappointment and mortification in the following letter; written not only with that principal view, but partly also to correct the omission stated in the beginning of it: an omission which, to confess the truth, I was inclined to imagine might have contributed to produce that apparent indifference which his lordship had hitherto shewn to our wrongs, and our complaints; because it had certainly prevented him from knowing the warm and generous feelings with which the Faculty, in their unusually full meeting of the 3rd, had unanimously concurred in the representation, which on that occasion was approved of and adopted. When, I say, that the meeting unanimously concurred in the sentiments expressed in that representation, I scarcely think I diminish the force of that assertion, when I add what truth requires me to do, that at a subsequent meeting, one member "stated that the word *unanimously* respecting the agreement to transmit a copy of Mr. Mylne's declarations, &c. was incorrect in so far as he judged that measure unnecessary."

(COPY.)

Letter of Mr. Mylne to the Lord Advocate.

Glasgow College, 7th April, 1815.

MY LORD,

I regret much that one of the papers, with the transmission of which I was charged by the Faculty of this College, on the 3rd inst. has not been earlier sent to your lordship—the extract of the minute of their proceedings on that day. It was understood that you were to leave Killermont next morning, and our natural wish to put you as soon as possible in possession of the most material of those documents, made me dispatch them without waiting for that extract, which I did not consider as very material, and which I could not obtain early enough to be sent that evening. Your lordship will now, however, be enabled to see from it the *unanimity* which has characterised the measures of my colleagues, in a matter which they justly regard, as likely to affect very seriously not only my character and interests, but those also of the University itself.

Your lordship's letters of the 4th and of the 5th inst. to the Principal, have been

communicated to all the members of the Faculty, and a meeting will be held without delay, to take them under deliberation, and to consider what further measures may now be advisable. In the mean time considering how deeply both my feelings and my interests have been or may be affected, by the very rash proceedings that have already been adopted; your lordship cannot be surprised that I should express my regret and disappointment, to find that in neither of these letters, any encouragement is given me to expect a compliance with those requests which the Faculty have made to your lordship; namely, that so far as is consistent with your public duty, you would inform them of the nature and extent of the charge made against me, and of the authority on which that charge is rested, and that I should be furnished with a copy of the declarations made by myself, and others who were examined in the precognition.

Perhaps it may be your lordship's intention still to favour us with these communications, so important to the steps which the Faculty or myself may find it proper to take, in order to obviate the effects of those calumnies with which I have been loaded. This I am inclined to hope for from your saying in your last letter that "the heinous charges which your letter supposes to have been preferred against Mr. Mylne do not appear to have been made." At the same time, my Lord, I acknowledge I am at a loss to reconcile the proceedings that have already been instituted with the supposition that I have not been charged, at least, with sedition, and if with sedition, and that accompanied with the circumstances which the whole tendency of the examinations seems to infer, then it follows that I must also be chargeable with that impiety and profanity, the imputation of which has filled my colleagues and myself with so natural and just indignation.

I presume that in my short letter, accompanying the College papers, I expressed to your lordship my concurrence in the requests they made. If I have not, I beg leave now earnestly to state them to your lordship.

Anxiously hoping for your favourable answer, I have the honour to be, &c.

JAMES MYLNE.

To the Right Hon. Lord Advocate of Scotland, London.

The Advocate had by this time left Scotland, and on his way to London he wrote the following letter :—

Darlington, April 7th, 1815.

SIR,

Of the opinion which I have formed and shall commit to writing, respecting the precognition and proceedings referred to in my letter of the 5th from Edinburgh,

(if the Faculty of Glasgow College wish me to do so) I shall cause a copy to be transmitted to them on hearing from you in London.

I have the honour, &c. &c.

(Signed)

AR. COLQUHOUN.
The Revd. the Principal of the
College of Glasgow.

On his arrival in London his lordship wrote me the following note :—

London, April 11th, 1815.

SIR,

I have received an extract of the minutes of the Faculty of Glasgow College, dated the 3rd April, inclosed in a letter from you of the 7th of this month. In answer to it, I beg leave to refer you to my letter of the 7th to the Principal of your University, as I only wait for his reply to cause a copy of my opinion to be transmitted, which will explain the nature of the investigation, and of the proceedings to which reference has been made, and will I trust free your mind from that anxiety which has been so much felt by you.

I have the honour to be, Sir,

Your most obedient servant,

AR. COLQUHOUN.

Professor Mylne, College, Glasgow.

On the 11th the Faculty met, and, as appears from the records, "further deliberated on the Advocate's letters; and he having, in his letter dated the 7th, offered to furnish the Faculty with a copy of his opinion on the precognition, which had been lately taken, if they should wish to see it; the Faculty, before proceeding further in the matter, agree to apply to his lordship for a copy of his opinion; and, at the same time, renew the requests which are contained in their first letter, as far as he shall think proper to answer them."

A copy of this minute was transmitted to the Advocate, from whom the Faculty on the 21st received the following opinion :—

(COPY.)

London, 11th April, 1815.

I have considered with great attention a precognition lately taken by the Sheriff of Lanarkshire, and the proceedings connected therewith, in so far as I have received information concerning them, and as the case is of a peculiar nature, I conceive it to be my duty to give my opinion fully, and to cause a copy of it to be transmitted to the Faculty of Glasgow College.

A petition appears to have been presented by the Procurator Fiscal of the Sheriff Court of Lanarkshire, to the Sheriff of that county, stating, that he had

received information, that on Sunday the 26th March, Mr. James Mylne, Professor of Moral Philosophy in the University of Glasgow, and Chaplain thereof, did, in the course of divine service, introduce certain allusions relative to the very recent overthrow of the legitimate government of France, with which the government of this country is at present in a state of amity; and as the opinions and allusions which are said to have been so made, tend to create impressions upon the public, or individuals prejudicial to the prosperity and interests of the government and inhabitants of this country, the petitioner has thought it his duty to make the present application for an inquiry into the circumstances above-mentioned, and therefore praying to grant warrant to cite and precognosce such witnesses as he may condescend on. The prayer of the petition was granted by the Sheriff, by a deliverance in the usual form, on the 30th of March, and on the 30th and 31st of that month several persons, who had attended divine service in the College Chapel on the 26th, were examined, besides Professor Mylne, who, as the Sheriff informed me, was examined in his own house, the place selected by himself, and was permitted to dictate his declaration. The other individuals were examined in places most suitable for their accommodation; no person was apprehended or brought into court by a summons given by officers of court; but in order to act in a respectful and delicate manner no publicity that could be avoided was given to the investigation. The precognition was afterwards laid before his Majesty's Advocate, who had previously received a communication from the Faculty of Glasgow College, which set forth that Professor Mylne had been suspected, probably accused, of the crime of sedition, if not of high treason, of a blasphemous perversion of Holy Scripture, and of having implicitly applied to Buonaparte, language solely appropriated by Revelation to the Saviour of the World. The representation of the Faculty also complained of the Sheriff, as having conducted his official proceedings in an indecorous and improper manner, and so as to give to them unnecessary publicity and scandal.

On considering the precognition and whole proceedings, I am of opinion that no crime has been committed by Professor Mylne, and that no criminal intention can justly be imputed to him, but while I am warranted by the circumstances appearing from the precognition, in exculpating that gentleman from crime or criminal intention, I feel it my duty to state, that I do not acquiesce in the censure which has been passed on the Sheriff of the county, who, in so far as I have had access to know, has discharged his duty to the public in a manner perfectly decorous and re-

spectful, and with every attention to the feelings and convenience of those who were examined.

The incidents which occurred in the College Chapel on the 26th March, and which appear to have occasioned the petition and precognition, were certainly of an unfortunate nature, although originating in no improper motive. The account of them I take from Professor Mylne's declaration. On the morning of that Sunday before he went into Chapel, he had heard the news which had arrived from France, namely, the entry of Buonaparte into Paris, and the flight of the legitimate sovereign of that country from his capital; he alluded in his prayer, as appears, to those recent events, and in the course of that part of his prayer he prayed that the governments of Europe, by the wisdom and justice of their administration, might every where engage the attachment and fidelity of their subjects, and that the subjects every where might distinguish themselves by the corresponding virtues of loyalty and patriotism. Prior to the prayer the service began with some verses at the beginning of the 107th psalm, read to the congregation in the usual manner by the clergyman, which appear descriptive of satisfaction at the fate of those who had been in a desert place, and who had come from north, south, east, and west, and gone to a city to abide therein. The service was closed by Professor Mylne reading the 5th and other verses of the 26th scriptural translation, beginning with the words,

"Behold he comes, your Leader comes,
"With might and honour crown'd."

That there was no allusion meant by the assemblage of these incidental occurrences, to what had just passed in France, I am convinced, but the coincidence was unfortunate. There was no necessity for the 107th psalm being read or sung on that day, either by selecting it or by not passing over it, and I must here observe, with a reference to the communication from the Faculty of Glasgow College, that psalms, the words or impressions of which may be applied to events, which are the subject of national or public fasts, or thanksgivings, are occasionally given out to be sung in churches, by devout and pious clergymen, without any idea being entertained that there is a blasphemous perversion of them, although in their true scriptural sense they are applicable solely to very different events or persons.

The prayer not only in the above passage, but in the whole of it, in its general sentiments and in Mr. Mylne's view of it was free from blame; but with reference to the investigation which has taken place, the events at that moment fresh in the recollection of the audience cannot be forgotten. It had just been announced that

the mild Sovereign of France, who had distinguished his government by the wisdom and equity of his administration had been dethroned by that class of his subjects who had arms in their hands; and that the armed subjects of France had only exhibited attachment to Buonaparte, whom with professions of loyalty and patriotism they had again placed on that throne which Britain and her allies had compelled him to abandon. When I say that some of the expressions in the prayer were not happily chosen, I do not mean to impute blame, or evil intention to Professor Mylne. I see no ground to presume that his allusions in the pulpit to the political events of the day were culpable, or that he was aware they could be liable to misconception or misconstruction; and I am also satisfied, that his selection of the psalm and scriptural translation was no way connected with the recent intelligence from France. This testimony to the rectitude of Professor Mylne's conduct on the 26th March, I conceive it to be my duty to give plainly and decidedly, and I regret that the circumstances to which I have already alluded, proceeding I believe from accident merely, should have led to and rendered a precognition necessary. I shall only add, that had a different state of matters existed, I would not have shrunk from any responsibility on my part, and that the circumstance of a violation of law having been committed within the walls of a college, in a place of public worship where the young and inexperienced form part of the audience, would only have operated with me as an additional reason for making it the subject of criminal prosecution.

(Signed) AR. COLQUHOUN.

On the 22nd I transmitted to his lordship the following letter, with which I shall at present close my communications :

Glasgow College, 21st April, 1815.

To the Right Hon. Lord Advocate, &c. &c.

MY LORD,

Your Lordship's opinion on the late precognition here, has just been put into my hands, and I have perused it with deep and respectful attention.

It certainly gives me satisfaction to find, that after considering the evidence presented to your lordship, you fully acquit me of all crime or criminal intention in the matters to which the precognition refers. I may, however, be permitted to say, that the satisfaction which I feel is not that of relief from any anxiety about the result of the investigation into my conduct; as your lordship, in your letter of the 11th, seems to hint. I was too thoroughly convinced of the utter groundlessness of the charges against me, to entertain any apprehension that the inquiry

would terminate otherwise, than in the disgrace of those by whom these charges had been preferred. And I must further say, that my satisfaction would have been more complete, if your lordship's impression of what you are pleased to call, the unfortunate nature of the incidents of the 26th March, had been somewhat different from that which your letter indicates. Even after carefully weighing your lordship's observations, intended to show that the interpretation put upon the psalms then sung, was not a very unnatural one, I cannot consider my choice of them as what can properly be called an *unfortunate incident*. For I think that I could not beforehand have imagined so absurd a misconstruction of them to be possible, without calculating upon a greater degree of perversity or malignity in my hearers, than ordinary hearers could be supposed to possess. It was indeed an unfortunate incident, that in the audience there happened to be one or two individuals, whose fancy enabled them to see certain imaginary coincidences, between the psalms of the day and the afflicting intelligence of the day—coincidences which had not entered into the mind of any other of the congregation; and which, it is imagined, will not appear very palpable, even after your lordship's exposition of the most offensive of the lines. The fact, I believe to be this, (and I am persuaded the precognition, if carefully and candidly examined, will show it to be the fact,) that one of these individuals, in a moment of thoughtless levity, and I am quite certain without the slightest feeling of evil intention towards me, had suggested to the other the idea of such a coincidence. The fancy thus taken up gradually swelled into magnitude by the gossip to which it gave rise; and at last, after a progress of how many steps I will not take upon me to determine, it came into the possession of some one, who, with incredible folly, if not with unpardonable malignity, took it upon him to convey it to the law officers of the country, with all the solemnity of a grave and serious charge against me.

Your lordship must have found from the *declarations*, that besides those to whom I refer, no others ever imagined improper allusions in my psalms or improper language in my prayers: and the Sheriff *could* have informed you, if he has not done it, that when four days after the 26th, on Thursday, the 30th of March, he intimated to my colleague, Dr. Meikleham, that I was charged with such a glaring impropriety, the intimation was received with an astonishment that plainly shewed the information then given, of my misconduct, to be altogether new to him; and consequently shewed that the impression had never been taken up by the congregation, and had even been abandoned by

the individuals who, for a moment, had made it the topic of a little idle conversation.

In reference to the communication from the Faculty your lordship observes, "that psalms applied to events which are the subjects of national fasts or thanksgivings, are sometimes given out by devout and pious clergymen, without any idea being entertained that there is a blasphemous perversion of them, though their scriptural applications be widely different." Certainly, my Lord, the practice you allude to is very common; and, when conducted with that delicacy which should be observed, but which is often miserably neglected, it is chargeable with no blame. Yet let me take the liberty of asking your lordship this serious question. If I had really applied or directed my hearers to apply, the solemn lines you have quoted, from the 26th scriptural translation—lines expressive of the spiritual triumphs of the Saviour—to Buonaparte, a man whose crimes against his own and other nations—against their peace, their prosperity, their freedom—have hitherto rendered him odious in the estimation of all who wish well to the human race; would you, my Lord, have thought me guiltless of the crime alluded to in the Faculty's representation, shocking as that crime is! Would you not have regarded me as chargeable with profane and blasphemous perversion of the sacred language of scripture? And, let me further ask, what was the whole bearing of the precognition? Was it not that this had been my guilt?

I have attended carefully to your lordship's observations on the expressions in my prayer; and I readily acknowledge, that if it had been my purpose to express those particular views, which seem alone to have presented themselves to your mind, in contemplating the appalling intelligence of that day the language would indeed have been most "*unhappily chosen*;" but the truth is, that these views of the event then announced, though doubtless very important and interesting, were not at that moment in my mind. I regarded it in its more obvious, and to our country, and to others, its most formidable aspects; I viewed it in its relation to their tranquillity, their happiness, their independence; I viewed it as threatening them with an immediate renewal of all the crimes and calamities that are attendant upon war, and from which they had been so recently delivered. In these views of that event it then appeared to me, and it still appears, that the best protection of the different States of Europe from the threatening evils, will be found in the wisdom and justice of rulers, and in the loyalty and patriotism of subjects; and, therefore, my prayer was, that all of them might seek and find

their security in the cultivation of the reciprocal virtues and duties.

I trust that when (with the considerations which I have suggested before your mind) your lordship shall review your opinion, you will not only see additional reasons for not imputing to me blame, or evil intention, but also grounds for entertaining a more full and unqualified conviction of my guiltlessness than your lordship has yet expressed. In all events, I assure myself, that your lordship will be induced to give every possible aid and facility to myself and to the Faculty, in our endeavours to bring to the fullest light the author of the injurious calumnies that have been thus brought on myself and on the University; and therefore I beg leave to repeat to your lordship my own and the Faculty's request, that you would order to be communicated to me, the information on which I have been accused by the Procurator Fiscal in his petition to the Sheriff, "of having introduced into divine service, allusions tending to create impressions on the public, prejudicial to the prosperity and interests of the government and the country." I feel myself warranted to urge this request by many considerations:—

1st. The crime charged against me is not one of a concealed kind, but was said to have been committed in a place of public worship, and in the presence of a numerous congregation. The informer betrayed no confidence when he gave his information, and consequently cannot be subjected to odium on that account; nor indeed on any account, if he has not been guilty of giving false information for malignant purposes; and if he has been guilty of this, I am sure your lordship will regard it as important both to the cause of justice, and to the honour of his Majesty's government, and its officers, that he should be exposed.

2nd. It is surely fit that those who are wholly unconnected with this information, but who, from particular circumstances, may have incurred the suspicion of having given it, should be relieved from a suspicion so discreditable and degrading, by the discovery of the real author of the mischief. This is the more requisite, because the odium of which the unknown informer has become the object, is very strongly felt, both here and in many other parts of the kingdom.

3rd. Your compliance with this request is the more indispensable on this account, that public suspicion does really attach to one individual; and what is peculiarly unfortunate, that individual is a member of our University. Your lordship indeed says, that the Sheriff proceeded on a petition from the Procurator Fiscal. No doubt, my lord; this, which is the regular

and usual form of procedure, was followed in the present case; but the information on which the Procurator founded his petition he received from Edinburgh, and, as is generally believed, from the Sheriff himself; and that information it is also understood, had been originally communicated from this place, and on the very day after I was alleged to have committed the offences, on Monday, the 27th March, was in the possession of the Sheriff, or of your lordship, in such a shape as to render the attention of the law officers to it in their opinion altogether unavoidable. To the Procurator Fiscal, to the Sheriff, or to his Majesty's Advocate for Scotland, acting properly in their official character, no blame can possibly fall; but surely both censure and punishment are justly due to him, who endeavours to employ these respectable functionaries as the instruments of his unworthy designs, and the agents of mischief and injury to the guiltless.

I take the liberty of requesting also, that your lordship will have the goodness to order the declarations that were made by the persons examined, and the whole proceedings in the precognition, or copies of them, to be transmitted to me. From the tenor of your lordship's opinion, it appears manifestly that there is no intention of any further legal procedure on the part of the law officers. I cannot imagine, therefore, that there can be any impropriety in this request, your compliance with which, may be of essential conse-

quence to the steps I may be advised to take for the vindication of my character with the public. I hope your lordship will be so good as to inform me by a very early opportunity, whether these requests are to be granted or refused, as the knowledge of this may be important for the direction of my future proceedings.

I have only to add, that in my own apprehension, and I believe in that of my colleagues, it still appears that the Sheriff might have conducted himself otherwise than he did; and that to have done so would have shewn a more becoming respect for the University, and might have prevented part at least, of those injuries to its reputation as well as to mine, which we consider as the consequences of his proceedings, and of which we complain. Had he previously taken, as a gentleman, that information which he urged as a magistrate, and which would certainly have been communicated to him, as fully in the one way as in the other, he would have seen, what I am sure he has since seen, that there was no manner of foundation for the calumny laid upon me, and consequently no occasion for the publicity and scandal of a precognition.

I enclose for your lordship an extract from the minutes of the Faculty of Glasgow College of the 19th inst.

I have the honour to be, &c.

JAMES MYLNE.

(*To be concluded in our next.*)

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

FROM the speeches of this distinguished statesman and orator, the publication of which [6 vols. 8vo.] was announced in our last, (p 330,) we propose to extract a series of passages, illustrative of his mind and character, explanatory of the transactions of his day, and serviceable to the cause which lay so near his heart, the cause of truth and liberty. The speeches themselves are the history of Mr. Fox, and they constitute a better eulogium upon his public virtue than could be pronounced by any professional pleader, though versed in all the common-places of panegyric. In reading them we trace the course of a great man, placed at first by accident on the wrong side, but presently righting himself by the force of his own mind and heart, and having got into the path of truth and nature, feeling all his strength and going on

with scarcely a deviation, animated by an ardour which no disappointments could cool, and strengthened by a resolution which no persecutions could break.

Our extracts will be in chronological order, and the date of the speeches from which they are taken will be specified. ED.]

1. *Motion (Sir Wm. Meredith's) for a Committee to consider of the Subscription to the Thirty-nine Articles.* (February 28, 1773.)

Mr. Fox said: I rejoice, Sir, to find that we are at last got into a debate from which I was afraid we were altogether departing. As the matter has been managed, the question before this House is simply, Whether it be at all expedient for the legislative power to interpose in an affair of this kind?—I was exceedingly young, Sir, when I went to the University; not, however, so young but that the

matter of subscription struck me. At the age of twelve, youth, when matriculated are required to subscribe, 'Articuli fidei duntaxat,' but at sixteen they are to subscribe the oaths of allegiance and supremacy: now, Sir, whether it be supposed that their political creed is of more importance than their religious one, I will not take upon me to determine, but it should seem that the institution supposes them not capable of understanding the sublime mysteries of politics until sixteen, though at twelve it is apprehended that they can both understand, relish, and swallow down the sublimer mysteries of religion! As to the distinction which has been laid down by a right honourable gentleman who spoke some time since, that "it is only subscribing to what they are to be hereafter instructed in, and means no more than the repetition of a creed," Sir, this subscription as well as repetition is a solemn thing: it is a serious attestation of the truth of propositions, not a syllable of which, according to the right honourable gentleman's own confession, the youth who subscribes can understand. Why, therefore, attest the truth of what he is ignorant? Is not this to teach our youth to prevaricate? And will not a habit of prevarication lead to the destruction of all that prompt, ingenuous frankness, which ought to be the glory and the pride of youth?—This house, Sir, is accustomed to accept of the simple affirmation of witnesses; and is it not a dangerous doctrine to teach, that because an oath is not administered, a person may solemnly bear attestation to the truth of what may, for aught he can tell, be entirely false? I, Sir, can relish no such doctrine; I think it has a highly injurious tendency; and I should therefore wish that the speaker should leave the chair, in order that we may discuss the advantages which can redound to the state, as well as to individuals, from our youth being trained solemnly to attest and subscribe to the truth of a string of propositions, all of which they are as entirely ignorant of as they are of the face of the country said to be in the moon.

[On a division the numbers were, for the motion 67, against it 159.]

2. *Predilections of Kings.* (Oct. 31, 1776.)

Sir, it has been very well said, that

the speech is an hypocritical one; and in truth, there is not a little hypocrisy in supposing, that a King—*I except his present Majesty, who really loves liberty*—but that a common king should be solicitous to establish any thing that depended on a popular assembly. Kings, Sir, govern by means of popular assemblies, only because they cannot do without them; to suppose a king fond of that mode of governing, is to suppose a chimera. It cannot exist. It is contrary to the nature of things; and it is hypocrisy to advance it.

3. *The virtue of Necessity.* (Dec. 15, 1779.)

The virtue of necessity, sure in its principle and irresistible in its operation, is an effectual reformer. It awakens late; but it calls up many other virtues to its aid; and their joint exertions will infallibly bear down the greatest force, and dissipate the strongest combination that corrupt men have ever formed or can ever form against them.

4. *Whose Child Corruption is?* (Feb. 8, 1780.)

I will put the controversy between ministry and the gentlemen on this side of the House, on the same issue on which the wisest of men, Solomon, rested the determination of the dispute between the two women, each of whom claimed the living child and disavowed the dead one. We say to ministry, 'You misapply the public money; nay, you do worse; you apply it to bad purposes': ministry say to us, 'You want our places;' and thus the charge of corruption is given and retorted. Come now, let us see whose child corruption is; Opposition are willing, are desirous, that it should be sacrificed; Ministry have often made similar professions; the time is come to prove the sincerity of both: see who will now acknowledge, see who will father this dear but denied child, Corruption!

5. *Repeal of the Bill for the Relief of Roman Catholics.* (June 20, 1780.)

Mr. Fox said that his objection to the house of Stuart, had he lived at the period of the Revolution, would have been not because that house had embraced popery, but because popery had embraced the house of Stuart; that the latter was supported in its attempts on the liberties of the nation, by popery in general. But now

there were no such dangers to be apprehended; the pretender was out of the question; besides, every Papist was obliged to abjure the Pope in temporals, before he could avail himself of indulgencies. He could not think the Popish religion incompatible with government, nor civil liberty; because in looking round the world, he saw that in Switzerland, where democracy reigned universally in the fullest manner, it flourished most in cantons professing that religion. He was a friend to universal toleration, and an enemy to that narrow way of thinking, that made men come to parliament not for the removal of some great grievances which they themselves felt, but to desire parliament to shackle and fetter their fellow-subjects. He wished to know the number and sort of names affixed to the petitions which desired persecution, and called upon the House for an exercise of its judgment merely, instead of desiring grievances of their own to be removed. He wished to know who the petitioners were. He observed that many signed their marks; and saw that men who could neither read nor write, found their blood fired that a Roman Catholic should read and write! *He confessed he had no predilection for the signatures of the clergy; for he was convinced that if at the period of the Reformation their opinions could have decided, we should have had no Reformation! It was not likely that men whose interests in general were against the reform, should have been eager to obtain it.* He went through a variety of reasons in favour of general toleration, and declared himself against the repeal of the bill, and against every thing that had the least tendency to bridle and restrain liberty of conscience.

6. *American War a Crusade.*

(June 12, 1781.)

The noble lord who spoke second had called the American war a holy war. The application of the word holy to the present war may have appeared new to every gentlemen present but myself. It is not new to me, and I will tell the house why it is not. I was over in Paris just at the eve of

this very war; and Dr. Franklin honoured me with his intimacy. I remember one day conversing with him on this subject, and predicting the fatal consequences, he compared the principle of the war and its probable effects to the ancient crusades. He foretold, that our best blood and our treasure would be squandered and thrown away to no manner of purpose; that like the holy war, while we carried ruin and destruction into America, we should impoverish and depopulate Britain; and while we went thither, under the pretence of conferring temporal, not ghostly benefits upon the vanquished, our concealed purpose was to destroy, enslave or oppress, as it promised best to answer our ends; while, like the pretended martyrs or zealots in ancient times, we concealed under this fair semblance, every vice and passion which constituted human depravity and human turpitude; avarice, revenge, ambition, and base as well as impotent resentment.

But if that was the opinion of your great philosopher in 1776, how much stronger would the comparison hold at present? Like the Crusaders in the holy war, who went to fight for the sepulchre of our Saviour and to possess Palestine, in order to have the honour of guarding the sepulchre, though the body had been translated to another place for many centuries; the present ministers, treading in the footsteps of those bloody and senseless zealots, still continued to contend for the possession of an empty sepulchre; they had relinquished taxation, they had given up legislation; they had even offered to pay the debts of the Americans; and instead of giving them laws, of receiving laws from them;* but yet this holy land was to be made the scene of a holy war; because at a former period they told parliament and the nation, that they would tax and make laws for America.

* Mr. Fox alluded to the offer made by the commissioners, to permit deputies from the provincial assemblies to sit and vote in the British House of Commons.

MISCELLANEOUS COMMUNICATIONS.

Reflections on the Inspiration and Infallibility of the Scriptures.

Belfast,

May 31, 1815.

SIR,

THE reasonableness of expecting that the Deity should make communications of his will to his intelligent offspring being once admitted, no impartial inquirer after truth can hesitate long in conceding to Christianity that pre-eminent title to be a revelation, which it claims. But many ages have elapsed since this revelation was made to mankind. Where are its records? What reasons have we for supposing that the doctrines which are now offered to our belief upon pain of perishing everlastingly, are the same with those important truths which in the apostolic age were emphatically denominated "The Gospel?" To an ingenuous mind, unacquainted with the mysterious dogmas which support the fabric of almost every system of religion, ancient or modern, this would be a most momentous and interesting question. But, thanks to the casuistic sagacity of the priests of other times, we have an answer ready prepared to our hands, which will fit every query that the penetrating ingenuity of the most inveterate sceptic, or cautious deliberation of the conscientious follower of reason could possibly suggest. An answer which, whether it issued from amidst the solemn oaks of a druidic grove, the infernal golgotha of a Mexican temple or Hindoo pagoda, or from the lips of the Arabian impostor; whether it fulminated in terrific accents from the walls of the Vatican, or more calmly invites attention from a Reformed pulpit and press, interdicts controversy and annihilates doubt.

The assumed infallibility of the scriptures and of their own interpretation of them, to which I allude, form the basis of most men's creed. All orders of priests have been infallible in their day; but they have all had only an ephemeral reign. The ceaseless fluctuations of events, and the progressive advances of reason, have dethroned one dynasty of mental despots after another, and we now behold that colossus of infallibility, the Pope himself, shorn of most of his arrogant and impious pretensions,

while his most faithful and devoted adherents seem disposed to resume that most imprescriptible of all human rights, the rights of private judgment. Glorious omen! That overwhelming tide, which has swept away the reason and conscience of numberless generations of our forefathers, begins to turn its course, and afford a prospect of the final prevalence of truth. Men begin to have a little less confidence in their own exclusive possession of wisdom, to feel that, after all the certainty which for centuries the world imagined they possessed of many speculative truths, we are but yet in the infancy of knowledge, that our faculties are imperfect, and that at best we are but shortsighted fallible mortals. Let us cherish this disposition and endeavour to spread its influence, though its humiliating tendency is not congenial to human feelings. Under its dominion we shall be less attached to the shackles of system, and more zealous in the service of truth; we shall find that all theories have had their errors, and that all human works are subject to decay. After exercising all those faculties of perception, reason and judgment, which are graciously planted within us, we shall see cause to lament our own imbecility and liability to error, and be disposed to exert a spirit of charity and forbearance towards the opinions of our brethren.

Let not the friend of reputed orthodoxy hastily imagine that I am aiming to overthrow that pillar of his hopes, the inspiration of the scriptures. That they were originally given by inspiration of God, I believe; my object is only to attack that vulgar prejudice which prevails concerning the supposed perfection of our sacred books. That freedom from error which, even admitting the plenary inspiration of the sacred penmen, could only attach to the autographic copy, is, for want of reflection, commonly ascribed to the individual copy of the version which may happen to be before the reader. And to such an excess of reverence has this idea been carried, in defiance of common sense and daily observation, that he who should have ventured to point out an apparent error either of the copyist, translator or typographer,

would have been looked upon as another sacrilegious Uzzah. This, it is true, like many other absurdities grown venerable by their antiquity, is not insensible to the effects of time, which by slow and imperceptible, but certain degrees, crumbles rocks into decay, and unveils the ebon face of falsehood. Men of learning and candour begin now generally to admit the possibility of possessing a sure ground of faith, without having recourse to that incommunicable attribute of divinity, infallibility, though but a short period has elapsed since the greatest critics asserted the immaculate purity of the Hebrew text of the Old Testament.

Soame Jenyns has very justly remarked that the Bible is not itself a revelation, but the history of a revelation; a distinction which, for want of adverting to, has occasioned many of the erroneous opinions and difficulties which have existed respecting the scriptures. It is a record of all those divine manifestations which have been granted to mankind throughout the various ages of the world, and therefore, though containing the precise words of the revelation itself, can properly be considered by us only as matter of history. That all those parts of scripture which purport to be a divine revelation were originally communicated by inspiration, can admit of no doubt, and as they were committed to writing by holy men, who were incontestibly under the influence of the divine spirit, their authority is as great as any writings transmitted by human agency can possibly be. Moses, David and the prophets, were so notoriously employed as messengers between God and man, that it cannot be conceived they were capable of being deceived themselves in matters of such paramount importance, much less can it be possible that men who were admitted to such an intimacy with the Most High, could deceive others. Neither can the books which are attributed to the sacred historians by the uninterrupted testimony of a long series of ages, be more disputed to be their own genuine compositions, than the reputed works of any historian or philosopher that the world ever produced.

The historical parts of the New Testament were drawn up by eye

and ear witnesses of the facts which they relate, and consequently needed no other influence than what they appeared to possess in an eminent degree, namely, an impartial love of truth. That in their primary enunciation of the Christian doctrine, they were guided by supernatural impulse, when it was necessary, may readily be allowed, since their great Master promised that the spirit of truth should be communicated unto them for the purpose of guiding them into all truth, and from the miraculous powers which they exercised, it is evident they were the medium of divine agency. Thus, though we may consider the sacred volume as only an historical record of divine revelation compiled by human agents, yet those persons being the authorized and accredited messengers of the Deity, it is not reasonable to suppose that they would be able to transmit any thing to posterity as the word of God, but pure and uncontaminated truth.

In this, I presume, consists the inspiration of the scriptures, that they contain a collection of revelations, committed to writing by persons specially employed by God in originally communicating, orally, his messages to mankind. Afterwards they were entrusted to the guardianship of those who feared God in every succeeding age, from whom we have received them in a manner similar to that in which other ancient works have been preserved. If, in their transmission through the hands of countless generations, these precious memorials of the unchangeable beneficence and paternal superintendence of the Governor of the Universe, should not have contracted some portion of that error and imperfection which time has attached to all other literary relics of antiquity, it would have been a miracle of the most stupendous nature, which neither reason nor scripture authorizes us to expect.

To render our Bibles infallible, the exertion of a constant succession of miracles would have been necessary. Not only the original author, but every transcriber, every translator and every printer must have been equally the subject of complete inspiration. Let those who are conversant with the Oriental or the Greek tongues, and who know what essential mistakes may be caused by the omission of a

point, the change of one particle for another, or a slight variation in the formation of a letter, say whether, without the constant interposition of a divine power, it was possible to expect perfect copies of a work which for many ages was preserved in manuscript alone. As for those who start at the idea of errors in our translation of the volume of truth, I beg leave to refer them to Locke's Chapter on the Imperfection of Words, when they must either admit that King James's translators were inspired, or that the text of their Bible is a fair subject for examination.

DANIEL HARWOOD.

Serjt. 45th Regt.

SIR,

June 12, 1815.

IT appears to me, from numerous passages in the Old Testament, that the Jews very generally mistook the nature of those sacrifices, which in the law of Moses they were commanded to offer, and that the mistake into which they fell was very similar to the prevailing notions concerning the doctrine of the atonement among Christians. They supposed that the sacrifices which they offered were accepted with God as a valuable consideration—an equivalent for defective obedience or actual transgression, and consequently, that they made a sufficient atonement for their sins when they offered the sacrifices appointed by the law: and in this error of the Jews, probably, originated the modern doctrine of atonement. I infer that this error existed, from the marked and peculiar strain of the passages in which the sacred writers make the most solemn protests against the prevailing corruption. If the passages which I shall quote will warrant my assertion, we must allow that the sacred writers adopted the heretical side of the question against the general current of opinion, and that they probably obtained no great success against those who proudly exulted in their numbers and reputed orthodoxy.

But I will now proceed to produce the passages themselves, to which many more might be added.

Psalm li. 16, 17, "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a bro-

ken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Isa. i. 11—20. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. * * * Bring no more vain oblations: incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. * * * Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come, now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: For the mouth of the Lord hath spoken it."

Hos. vi. 6. "For I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings."

1 Sam. xv. 22. "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hear than the fat of rams."

Psa. l. 8. "I will not reprove thee for thy sacrifices, or thy burnt-offerings to have been continually before me."

Amos v. 21—24. "I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

Jer. vi. 20. "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far

country. Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Jer. vii. 21—23. "Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings unto your sacrifices, and eat flesh." (*i. e.* Take both your sacrifices and offerings and eat them yourselves—I will not eat them.) "For I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings and sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

The evidence which these passages exhibit of the existence of an error among the Jews, similar to that of the modern doctrine of the atonement, affords, at the same time, a lamentable proof of the proneness of mankind to misapply the gracious dispensations of heaven.

The unqualified manner in which the writers both of the Old and New Testament speak concerning righteousness, *i. e.* moral goodness, affords the strongest proof that they knew nothing of the orthodox doctrine of the atonement.

The sacred writers do not represent the Jewish error concerning the atonement as a harmless doctrine. They plainly intimate, too, by exhorting to good works in opposition to their sacrifices and observances, that those ceremonious observances had supplanted good works. "I will have mercy and not sacrifice," plainly implies, "you offer sacrifice, but do not shew mercy." Nor can I doubt that the doctrine of the atonement, as believed in our days, has produced an abundant harvest of mischief. The consideration of this, however, would lead to a more protracted view of the subject than I intended; and I should be much gratified to see it treated by an abler hand.

It appears to me that there is naturally a proneness in every degenerated heart to receive the doctrine of the atonement. What a man does not feel inclined to do himself, he wishes to be done for him. External means of salvation, however absurd, appear to many, no doubt, much more prac-

ticable than self-government and virtuous exertions.

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

W. J.

SIR,

IN reading the life of William Penn, lately published by Mr. Clarkson, it is impossible not to feel anxious respecting the fate of the virtuous jury who were insulted, abused and locked up for two days by the court, and finally committed to Newgate, because they persisted in acquitting William Penn and William Mead of an offence against the Conventicle Act, contrary to the wishes of the bench. Mr. Clarkson remarks, as to the poor jurymen, "I can no where learn what became of them, or how long they continued in prison."

The following quotation from Hargrave and Butler's Notes on Lord Coke, will shew that the jurymen owed their liberation to that palladium of British liberty, the Habeas Corpus Act, which, let us hope, no sham plot or pretended conspiracy, will ever again furnish a pretext for suspending.

"In the case of Penn and Meade, indicted in 1670, for unlawfully assembling the people and preaching to them, the jury gave a verdict against the direction of the court on a point of law, and for this were committed to prison, but on a habeas corpus being brought in the Court of Common Pleas, the committment was declared illegal. Lord Chief Justice Vaughan distinguished himself on this occasion by a most profound argument in favour of the rights of a jury.*"

SIR, *Essex-House, July 1, 1815.*

AS the most trifling of all trifling employments, is wrangling about the meaning of words, which every one has a right to use in what sense he pleases, provided that he defines his terms and adheres to his definitions, I have nothing to add to what I advanced in my former letter (Vol. x. p. 278.) in defence of the sense in which I have used the term Unitarian.

I would only beg leave to correct

* See Hargrave and Butler's edition of Coke on Littleton, page 155, note.

an error in Mr. Frend's reply. I by no means intend to insinuate that I was embarrassed to understand *my own* meaning, but that I was at a loss to find out *his*. And as his present letter is to me still more incomprehensible than his former, that circumstance alone would be a sufficient inducement for declining to answer it, had I been otherwise inclined to do so.

The word Unitarian, whatever be its etymology, is used by good writers in very different senses. Dr. Lardner uses it in one sense, Dr. Price in another, Socinus in a third, and the Bishop of St. David's, who contends that the Church of England is Unitarian, in a fourth. I adopt Dr. Lardner's definition, because I think it best answers the end of language, which is to convey clear and distinct ideas. I could wish that others were of the same mind, and would use the word in the same definite and restricted sense, which I think would greatly contribute to diminish useless logomachy. But if others think fit to use the word in a more extensive sense, I pretend to no authority to require them to use the word in the same sense that I do. Far from it. In the name of common sense let us each define our terms and use our liberty. I may, perhaps, after all, be left in a snug and "inconsiderable minority," but deny me not the right of private judgment, and I am content.

At the same time I cannot help thinking that some inconvenience may arise from using the word Unitarian in what appears to me to be too lax and extensive a sense. I presume, for example, that the Unitarian Fund Society is composed of Arians and of believers in the proper humanity of Jesus Christ. This Society is formed for the express purpose of sending out missionaries and popular preachers to propagate the Unitarian doctrine. I will suppose that the Society may have commissioned some of its enlightened and eloquent members, such, for instance, as my worthy friends, Mr. Vidler or Mr. Wright, to break up the fallow ground, and to sow the seeds of truth and uncorrupted Christianity, where they were not known before. And I will further suppose that these able and unwearied labourers have, by their

judicious exertions, succeeded in collecting a church consisting of members whom they have instructed in the important doctrine of the unity and unrivalled supremacy of God: that the Divine Being exists in one person only, that he is absolute in all his perfections, that he will not divide his honours either with a supposed created or uncreated logos, or with a holy or an evil spirit: that he is infinite in goodness, and extends his free unpurchased forgiveness to penitent offenders, not from a reference to any foreign consideration whatever, but for his own sake, and because he delighteth in mercy. Also, that Jesus Christ is a human being, the son of human parents, in all respects like unto his brethren, and distinguished from them in no other way than as being the greatest of all the prophets of God, the revealer of life and immortality, the first begotten from the dead.

After this new society has been thus ably taught and disciplined in Christian truth, their judicious instructors may possibly be sent to labour in another part of the vineyard, and other missionaries may be dispatched by the Society to build up the newly-established church. These may perhaps be Arians. They come to their destination, and they find the lately-gathered flock bewildered in what must necessarily appear to them to be gross if not dangerous errors. Our predecessors, they will say, were very good, zealous, well-meaning men, but they have sadly misled you from the truth of the gospel. God the Father is, indeed, one person only, and alone possessed of all possible perfections; but he has made or generated a son, to whom he has delegated power and authority to form, support and govern the whole created universe, or at least that system of which we are a part. But though this great Being is the Lord, our Maker, we are upon no account to worship and bow down before him, though he is our preserver and benefactor, though he is always present with us and doing us good, though he knows all we say and all we think, all we do and all we want, and is able to do more for us than we can ask or think; yet we are never to speak to him as we should do to an earthly friend, we are never to ask any thing of him, nor to

thank him for any thing we receive. Every act of prayer and praise is to be addressed to the Father only, otherwise we cease to be Unitarians.

You have also been told that Jesus Christ was a mere human being, the son of human parents, distinguished from other men only as he is the greatest of the prophets, and was raised from the dead: but nothing can be more erroneous than this doctrine. Jesus Christ was a man only in appearance: he was, in truth, the divine Logos, the Son of God, the Maker of heaven and earth, and of all their inhabitants, who vouchsafed to make a temporary residence in a human body, during which period his attributes were quiescent, and he submitted to all the innocent infirmities of human nature.

Nor was he born in a natural way like other men, but was conceived by the Holy Spirit in the womb of the Virgin Mary. And though God is infinitely merciful, yet his wisdom and rectoral justice would not suffer him to forgive sin without manifesting his displeasure against it, and for that reason he required and accepted the death of his only begotten son, as an expiatory sacrifice upon the cross. Moreover, there is a third glorious person, the Holy Spirit, the Lord and giver of life, the inspirer of prophets, the performer of miracles and the sanctifier of the heart. There is also an Evil Spirit, possessed of very great sagacity and power, who ranges the world at pleasure, for the express purpose of doing mischief to the bodies and souls of men.

This new doctrine would, I fear, go a great way towards unsettling the faith of the new converts, and might lead them to conclude that there is nothing certain in the Christian religion. And surely the same Society ought not to send forth missionaries of such opposite complexions. The same fountain cannot send forth sweet water and bitter.

I do not mention this, Mr. Editor, as an actual statement of the conduct of the Unitarian Fund Society, but as a case not unlikely to happen, where persons whose views are so widely dissonant, associate together under the same name, for the sake of propagating Christian truth. And in my estimation, it would be more expedient for them to separate, and each

to defend, with zeal, tempered with charity, the system which is believed to be true.

It may perhaps be alleged that the points of difference between the Arian and what I call the proper Unitarian system are of little moment. But can this be true? Is it a matter of no consequence that the Maker and Governor of the world resigned his charge, shrouded his attribute, became an infant in the womb, exposed himself to all the frailties and infirmities of humanity, expired upon the cross as an expiation for human guilt, descended into the grave, rose again from the dead and returned to heaven in a human form? May all this be true, and plainly revealed by God to man, and may it nevertheless be of no consequence whether we believe it or not? Impossible! Arianism is a doctrine of unspeakable importance to be believed and taught, or Arianism cannot be true. There is no medium. Arianism and Unitarianism can no more unite than fire and water, than light and darkness, than Christ and Belial. I am, &c.

T. BELSHAM.

Islington, June 12, 1815.

SIR,

IN Mr. Aspland's *Plea for Unitarian Dissenters* he remarks that "a few, though I believe only a few, Unitarians have been kept out of the *Bible Society* by observing that its 'proceedings' did not agree with its principle, that of circulating the scriptures; the whole scriptures and nothing but the scriptures." He then adds by way of illustration—"The Society professes to circulate the Bible 'without note or comment,' whereas *the authorized version*, which only they use (I speak of course of England) has a perpetual commentary in the form of Tables of Contents at the head of each chapter. These notes are it is feared mistaken by the common reader for a part of the scripture itself, and, though not often directly systematic are yet sufficiently so to give a bias to the minds of such readers as are not guarded by previous knowledge." Now, Sir, it is a curious fact that the *orthodox* as well as the *heterodox* (I use these terms in the popular sense) have felt the force of this objection. For the pious and celebrated Puritan Divine

John Canne, who lived upwards of a century ago, and whose edition of the Bible, with marginal references, is still held in high and deserved repute, was reproached by a high churchman with indulging a similar aversion to these uninspired parts of the sacred writings. Dr. Grey, endeavouring to depreciate the memory of this excellent man, sarcastically remarks—"This Canne, because no human inventions were to be allowed about the worship of God, cut out of HIS BIBLE the contents of the chapters and the titles of the leaves, and so left THE BARE TEXT without binding or covers!!" Mr. Brook who mentions this singular circumstance in his *Lives of the Puritans*, subjoins an apologetic paragraph which deserves to be here transcribed.—"Admitting this to be the fact, surely it was not in the power of bigotry itself to account what he did a very great crime. It was no violation of any existing Canons, Constitutions, or Act of Parliament, nor could it be followed by any very evil consequences so long as he preserved the whole of the *sacred text UNADULTERATED.*"

I shall only add, that amidst the incessant jarrings of Christendom every consistent Protestant (*Trinitarian* and *Unitarian*) must cordially unite in the diffusion of the sacred records to the remotest regions of the earth. They constitute our surest guide to holiness and happiness in this preliminary state of being, and the knowledge which their *pure* and *unadulterated* contents impart will be absorbed in the full and uninterrupted effulgence of eternal day.

I am, Sir,

Yours respectfully,

J. EVANS.

Hackney, July 4, 1815.

SIR,

IT is remarked by one of our most popular authors, (*The Freeholder*) that controversy with an irregular writer is something like *duck-hunting*. When you have the animal in full view, he suddenly dives under water, and presently appears where least expected, by which means you sometimes are wearied out in the pursuit, without attaining the object. This remark forcibly struck me on reading in your last Number [p. 351] the letter of *Candidus*.

It is now become absolutely necessary to remind your readers of the original grounds of the present controversy. In your Repository for Jan. last, (p. 25) two infidel writers thought proper to revile all those who attempted to defend Christianity in this country, as "cowards," and to which courteous term has since been added (p. 280) that of "braggadocios;" and to affirm that their "cruelty, baseness, and detestable cowardice," were so shocking, as to excite "deep detestation and horror." Infidels were likewise represented as having "great gags put in their mouths; their hands bound behind their backs, and threatened with fine, tortures, imprisonment, perhaps death, if they uttered a syllable." That it was known, "the more strong and unanswerable their arguments, the more certain would be their personal ruin." One of the writers alluded to added—He was "*sure* that any man of a free and generous spirit must scorn the conduct of all such defenders of Christianity."

Now, Sir, I confess that on reading such language I felt, not unbecomingly I hope, for the honour of Christianity and of its defenders; all of whom, from Bacon, Milton and Locke, down to the present day, were thus grossly calumniated. I therefore thought proper to enter a protest against such calumny. I likewise, although in language the most decided, expressed my abhorrence of all penal laws in matters of religion, ridiculed the manner in which infidels were represented to be restrained; and I concluded with expressing my *certainty* as to the grand facts of Christianity, in the language of the primitive Christians, naturally supposing that I had, when professing my faith as a Christian, the same right to the word *sure*, as the infidel, when expressing his scorn and detestation of the defenders of Christianity. I have now, Sir, stated the sum and front of my offence. For this I am held up to your readers, as a character equally contemptible and odious, as one claiming infallibility; as a persecutor and a hypocrite, whose professions are only to be regarded as those of certain state hypocrites, "mere words of course," used for the purpose of deception: and what renders this portrait truly curious is, it is drawn, not

by an infidel, but by a Christian—a Unitarian Christian, and, to complete the climax,—a candid Christian.

Candidus, in repeating his charge against me of being a persecutor, says, in reply to my solemn and repeated declarations to the contrary, that “actions speak louder than words,” and he takes due care to inform us, “that he has suffered a good deal for joining that sect to which I belong.” Now, Sir, I cannot but think this boasting might have been as well spared in an anonymous writer, as no one but himself, unless by some other means than your Repository, can know any thing about the sacrifices alluded to; but I hope, as I am not unknown to some of your readers, and to the friends of civil and religious liberty in more than one part of the kingdom, I may challenge any one to point out a single action of my life inconsistent with my professions on the present occasion. I deem it an honour that some of my services in the cause of religious liberty, however feeble, have not been deemed unworthy of record in your miscellany: but my words and actions are alike disregarded by Candidus. I am pronounced unworthy of credit—I claim infallibility—I am a persecutor and a hypocrite. Had I taken up my pen at the moment of first reading these gross misrepresentations, I should probably have pronounced them wilful; but momentary indignation gave place to pity:—pity for the writer who can perceive no difference between reprobation of opinions, and persecuting the holder of them.

I am again charged with “making light of fine, imprisonment, and the pillory, and in part justifying it.” I am obliged on this occasion to repeat language which has already proved so offensive to your correspondent. “Darkness is not more opposite to light” than this statement is opposite to truth. I “made light” of the language, and the language only which *infidels* had used on this subject. I declared that the prosecution even of two or three “miserable and abusive writers,” by our *gothamite Christian* statesmen during the past half century, was “most unjust, and most contrary to the letter and spirit of Christianity.” I termed all such prosecutions “folly and wickedness united.” This is “making light of, and

palliating, and justifying persecution.”

Your correspondent justly feared “the charge of disingenuousness,” when my paragraph which he had mutilated, leaving out the part which contained a complete refutation of his charges, was by me fairly brought before your readers:—He, however, in spite of meridian evidence of their falsehood, dares to repeat those charges and seems determined, if possible, to brand me with a mark of perpetual infamy, by holding me up to the world as an instance, that those who profess the greatest regard to religious liberty only want the power to persecute. Whether this be “disingenuousness” or something worse, I leave to the judgment of your readers.

My explanation of the term *infidel*, is to Candidus “very unsatisfactory.” As he has not however ventured to impeach its correctness, I can only lament the state of mind of that man who is obliged to seek for satisfaction from some other source than that of truth.

I beg leave to repeat, notwithstanding the additional dissatisfaction of Candidus, that the quotation prefixed to his first letter “had nothing to do with the subject.” It was referred, by the author, to Christians, and to Christians *only*. Candidus adds, “it seems that *they* are not to make use of hard names to each other while those who do not believe in Christianity may be reprobated and called names at pleasure.” Who, Sir, let me ask, has used “hard names and called names at pleasure?” The defender of Christianity who has merely reprobated infidel opinions in language not so severe as he, who, if Candidus be a Christian, he must acknowledge had the undoubted right to use such language, our Lord and Saviour, who is appointed to be our Judge, or he who is offended at any expressed reprobation of such opinions? I do earnestly exhort your correspondent seriously to reflect on the diametrically opposite decision to that of our Saviour which he has presumed to pronounce respecting infidel opinions. I have carefully avoided saying any thing respecting the persons of infidels, or of entering on the discussion whether there may not, owing to extraordinary circumstances, be instances, exceptions to the general rule; but, it is impossible even for the most

superficial believer in Christianity not to recollect the awful doom denounced by him who "cannot lie," against unbelievers in general. Who is to decide on this great point?—Our Lord, our Saviour, our final Judge, or Candidus?*

Although I hope your correspondent has in one instance at least profited by the hint I gave him of the expediency of now and then consulting a dictionary, he has given himself unnecessary trouble on the present occasion. I do reprobate infidel *opinions* in the full meaning of the terms he has quoted from Dr. Johnson; and as long as I consider the gospel as the greatest and best gift of God to the world, and as without it I must, in such a state as the present, be classed with those who "are of all

men the most miserable," I shall as a Christian, who considers consistency as one of the best proofs of integrity, continue to "reprobate," to "pass a condemnatory sentence" on the opinions of those men who despise the author of Christianity as a fanatic, or reprobate him as an impostor.

I have no where "reviled" infidels: this charge therefore of Candidus, like all his other charges brought against me, has not even the shadow of evidence to support it. It is the use of the term which has so offended him, and which although explained according to its most obvious meaning, instead of satisfying, still puzzles and displeases him. Unbelievers in general, I should suppose, are not ashamed of a name which this candid Christian is so sorely offended that any one else should apply to them.

Candidus repeats his charge, that I arrogate to myself infallibility; in support of which he refers to my speaking about "light and darkness and truth and falsehood: he cannot well conceive any thing more contrary to justice and reason, than an 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 its divine authority." I hope your readers have referred to what I said about "light and darkness, truth and falsehood;" and I have little doubt of their cordial approbation of the application I have made of those significant terms: but where, in the course of my correspondence (or indeed on any other occasion) have I "brought a text of scripture as a *knock-down* argument to those who deny it?" and as to my discussion with your correspondents *Chiron* and *Thomas* respecting the truth of revelation, there was not even the most distant allusion to it; but as Candidus could not answer my arguments, still resolving in one instance to be the victor, he has conjured up shadows for the pleasure of combating them. I adopted the language of scripture as merely expressive of my faith as a Christian, and the passages in which the word "sure," which has proved an unpardonable offence in the judgment of this candid Christian, (while the same word has been used by infidels when reviling the defenders of Christianity, without

* The following remarks, the author of which will not be suspected of bigotry or fanaticism, deserve the serious attention of Candidus, and of any others who may like him have "no doubt," of the safe state of those who reject Christianity.

"The *serious* and *impartial* inquirer, after due attention to the proper evidence will see *ample reason* to admit the divine mission and character of Jesus Christ, who by his doctrine and his miracles, and especially by his resurrection from the dead, has brought life and immortality to light; who hath instructed us in the practice of virtue, and left us an example that we should follow his steps; and whose second appearance we are taught to expect at the destined, but unknown period in the revolution of ages, to raise the dead, to judge the world, and to reward every one according to his works.

The *virtuous inquirer* will readily admit the sufficiency of the scriptures, and will regard the writings of the apostles and evangelists as containing a faithful and credible account of the Christian doctrine; as competent, if studied with diligence and attention, to supply him with all needful information upon the most important subjects, and able to make him wise unto salvation."

Belsham's Serious Caution against Popular Errors: in a Discourse addressed to the young persons who attend the Unitarian worship at the Gravel-Pit Meeting, Hackney. P. 38.

If these remarks be just, and I know not how any one who credits what our Saviour and the sacred writers have declared on the subject can refute them, it follows of course, that infidels, in general, cannot be *serious*, *impartial*, or *virtuous* inquirers.

reproof) are the express language of the disciples of our Lord, the writers of the New Testament. I cannot, however, notwithstanding the reproaches heaped upon me, alter my tone. The confidence I have expressed has been produced by a perusal, amongst other writings, of some discourses of Mr. Belsham from the words of Luke—*That thou mayest know the CERTAINTY of these things wherein thou hast been instructed*; and from those of Simon Peter (which have so displeased Candidus) *We believe and are sure that thou art that Christ, the Son of the living God*. "Happy they," says our author, "who upon just grounds can adopt this language of UNHESITATING CONFIDENCE." (p. 2.) But it now appears that this happy frame of mind, is, in the opinion of even a professing Christian, I hope in this respect a *unique* in the Christian world, one of the most despicable, and the most to be deprecated; and that the person enjoying it, is to be classed with those who "claim infallibility!" In spite of this "condemnatory sentence," I feel inexpressible satisfaction in being able to adopt the language of another writer, an illustrious sufferer in the cause of free inquiry,—the late Robert Robinson, who in the closing year of his life, when contemplating the grand, primary truths of Christianity exclaimed—I HAVE NO DOUBTS.

The mere statement of Mr. Smith's conduct in habitually attending Unitarian worship in London, and Trinitarian worship in the country, has so disgusted *Candidus*, that he has pronounced my language "uncalled for, ungentlemanlike, and intolerant." Now, Sir, when Mr. Smith was quoted as an authority to Christians, I conceived it by no means "uncalled for" to mention one instance of his public conduct which in the judgment of many prevented that authority from being implicitly acknowledged; and notwithstanding the "knock-down" style of this "gentlemanly writer," I must still beg leave to express my opinion, that for an open professor of Unitarianism, a member of an Unitarian Church, in London, one whose talents, station, and general respectability, unite in placing him as *a city set upon a hill*—for such an one, when he might join in Protestant Dissenting worship, where he need not be dis-

gusted with Trinitarian doxologies nor offensive Calvinism—worship constantly attended by some of his brother Unitarians—instead of which habitually to sanction with his numerous and respectable family and friends, an established service in which his ears must be perpetually assailed with those doxologies, which his pastor in London terms *idolatrous*, and in which sentence of everlasting damnation on *himself* stares him in the face—such inconsistency has naturally given great offence, to both Trinitarians and Unitarians, and I by no means repent simply stating what has been much talked of, and which surely ought to be explained to the Christian world, or the *stumbling-block* be removed: but the mere statement of the fact is adduced by Candidus as additional evidence of my *intolerant* principles, of my being a *persecutor*. I cannot reply to such absurdity; but if the gentlemanlike nerves of your correspondent will suffer him to go through a discourse on the subject, I recommend to his perusal one preached and published by the learned and philosophical divine, "the worthy minister of Essex Street Chapel," who has "happily for me, proved so able an auxiliary in the present contest, and who will not be suspected of prejudice against, or ungentlemanlike conduct towards Mr. Smith. The title of the Sermon is—*The Right and DUTY of Unitarian Christians to form separate societies for religious worship*. The text, 2 Cor. vi. 16—18. "What agreement hath the temple of God with idols? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing," &c.

Candidus acknowledges that "his discussion with me has much more of a personal nature than he could wish, but which," he adds, "it seems impossible to avoid in such cases." I however think nothing could have been easier, and indeed it unfortunately happens that the personalities of your correspondent form a continued series of mistakes: he is scarcely more happy in his present conjectures about my sentiments and profession than when in his former letter he, to prove my inconsistency, addressed me as "a certain gentleman imprisoned for reviling Mr. Pitt's administration."

If Candidus knows to what sect I belong, I suspect he knows more than I do myself. I am sorry I cannot return his compliment by acknowledging myself as one of *his* sect, and that there "is no difference in our religious sentiments." Deeply impressed with a sense of the truth and importance of Christianity, and of the danger of rejecting it, I must declare that the religious differences between us, judging from the sentiments in his letters, are as wide as the two poles; a declaration I can easily make without feeling an iota of personal enmity.

I am repeatedly addressed as an "*Unitarian* minister." Now, I confess, that if Unitarianism includes in it the sentiments I have been opposing, I shall be as anxious to abjure the name, as one of your respectable correspondents declares he shall be, if that strict sense of it maintained by another respectable correspondent should prove to be correct: but without giving any opinion on the interesting discussion on this subject, now carrying on in your Repository, I proceed to observe, that Candidus in addressing me as an "*Unitarian minister*," has "exalted me above measure." To prevent therefore any misunderstanding on this point, it is necessary to observe, that I hold no distinction between clergy and laity; that I have smiled at the idea of a man being rendered of a *sacred order*, by any act of others of a *sacred order*; or by any of those titles, or distinctions of dress,—those trifles which I am sorry to observe are in this enlightened age, even by men of sense and piety, deemed necessary to be preserved for the amusement of our numerous grown babies in the Christian church.

As I never was pastor of a church and have no right to the term "*minister*," as it is commonly used, so I suspect my right to the term *Unitarian* will scarcely be allowed, more especially as men of learning have not yet settled what is included in the term. My occasional services have been nearly equally divided amongst Calvinists, Methodists, Trinitarians and Unitarians; my aim is I hope to do good to any denomination of Christians who may require my services. I have no wish to be called by any other names than those of *Christian* and *Protestant Dissenter*.

My ambition is, I confess, to deserve, if but even in a far inferior degree, the encomium passed on the renowned Chillingworth. "Upon the whole," says his biographer, "we should choose to say that Chillingworth was tied to *no* system: he was an inquirer, not ashamed to take up and lay down principles, according to the evidence brought forward by constant investigation: his was not Trinitarianism, not Socinianism, but a sort of *eclectic faith*, culled from all systems, in proportion as he found any of them agreeing with the Bible."* To which may be added another excellent example, the late Mr. Cappe, of whom his venerable and most useful relict has recorded, that he was not fond of claiming any of the party names by which the Christian world are unhappily divided.

But, I fear, Sir, I have wearied your readers as much as I have myself in this sport of literary *duck-hunting*; I may however venture to promise that I shall never intrude on them in a similar manner. I have already shewn I am by no means anxious for the last word, having left your correspondent *Chiron* in possession of the field, repeating his redoubtable and modest assertion, that all the defenders of Christianity in this country are "*cowards and braggadocios*." Should Candidus therefore feel inclined to renew the contest by repeating, for a third time, his refuted charges, or by inventing others of a similar nature, I shall no longer continue a controversy in which confutation so far from producing conviction, draws down additional abuse on the confutator. My silence, I am persuaded, will not be misconstrued by your readers. What is of much greater consequence, is the question—Who has acted, as a Christian, the most consistent part?—He who has defended the friends of Christianity and professed his faith in the very language of the sacred writings, or he who has "*inveighed violently*" against him for so doing.—This important question will be decided by him whom all Christians acknowledge to be their sole Lord and Judge, and whose decision cannot be erroneous. An attention to his decisions, as already pronounced on some of the great

* Monthly Repos. Vol. ix. p. 214.

points in discussion—the truth and importance of Christianity, and the general state of unbelievers, I earnestly recommend, as a proof of my good will, to Candidus, on parting, to his most serious attention.

B. FLOWER.

SIR, June 30, 1815.

THE remarks of *A Subscriber to the Fund*, (p. 289) would have been noticed by me sooner, had not travelling and preaching occupied my time so fully as to leave no leisure for writing.

Your correspondent mentions his serious doubts with regard to the propriety of a Missionary making “the existence and influence of the Devil a topic of popular preaching.” I apprehend the propriety or impropriety will depend upon circumstances. On this, and some other points, I have never preached in places where the leading doctrines we maintain were not already received and professed, and seldom indeed but at the request of sensible and pious friends. In breaking up new ground, and till an Unitarian church has been planted, I have thought it right to confine myself to the first principles of the Unitarian, which I regard as the first principles of the true evangelical doctrine; and to insist on these theoretically, experimentally, and practically. When this has been done with good effect, I have not thought any topic which has a material bearing on the character and government of God, and on the moral system, improper to be made the subject of a discourse; especially when expressly called for. That the popular notions concerning an invisible evil being, and his influence on the minds of men, has such a bearing, I think your correspondent will admit. They are the ground of much vile superstition, and from them men derive many excuses for their improper spirit and conduct. Many who have been convinced that such notions cannot be reconciled with what the scriptures clearly teach concerning God and his government, have still felt great difficulty in rejecting them without seeming to reject what some places of scripture appeared to them to countenance; hence they have been desirous of hearing a discourse, illustrative of such parts of scripture, and

have judged that such a discourse would be useful to their neighbours, with whom they could not avoid being involved in controversy on the subject. In such circumstances, I should think it wrong to decline preaching on the existence and influence of the Devil.

I know not whether I rightly understand your correspondent's question, “Is the doctrine of the New Testament sufficiently clear to warrant a Missionary in deciding upon it?” I apprehend a Missionary is as capable of deciding upon it as any other person; provided he takes equal pains in examining it. I further think that the New Testament fully warrants us to decide against the popular notions of the Devil and his supposed influence. I have not leisure now to go into the inquiry, whether it be “probable, that our Lord and his apostles, believed, in some degree, in some sort of evil spirit:” I think your correspondent will hardly say that it is at all probable, that either our Lord or his apostles believed anything like the notions now maintained respecting the Devil and his influence on the human mind: which is the only point in question. If he will give himself the trouble to read my *Essay on the subject*, a new edition of which was published last year, he will fully know what I think our Lord and his apostles taught respecting it.

To your correspondent's question, “Does not the statement of such a subject shock and terrify serious Christians, holding the vulgar faith, and close their ears against a Missionary?” I reply, this depends on the time and manner of giving the statement. As to the time I have sufficiently explained myself, and the statement may be given in a manner that will not be offensive even to delicate ears, nor alarming to any who will not be alarmed at whatever opposes their prejudices in favour of popular notions. So far as my experience goes, I have not witnessed the effect which your correspondent apprehends: I have seen no evil effects produced by my preaching on the subject; but I have witnessed the contrary. I readily admit, that this subject may, if introduced unseasonably, or stated injudiciously, or in coarse and offensive language, produced the bad effect

he anticipates; and the same may be said of many other subjects; but I trust Unitarian Missionaries will always have the judgment and prudence to guard against the evil feared by the subscriber to the Fund. After all, is it possible to avoid, sometimes, shocking and terrifying serious Christians, holding the vulgar creed? I have known this done by a faithful statement of the doctrines of the divine unity, the humanity of Christ, and the free unpurchased mercy and grace of God. Yet I have seen such shocks subside, and the ears of the persons so alarmed, instead of being finally closed against a Missionary, have been fully opened, and they have received as divine truth what at first greatly terrified them. What I most dread is having hearers who are too indifferent to be either alarmed or pleased. If a Missionary is to avoid every subject that will shock and terrify some serious Christians, he will labour to little purpose.

Your correspondent further asks, "Does it not furnish low-minded, irreligious men, who will not examine the scriptures, and who care nothing about missionary preaching, with an authority for scoffing, and introduce the maxim of 'no devil' into ale-houses and other places of like character, where it will be esteemed a licence to vice?" To this I answer, our rejection of the popular notions concerning the Devil and his influence is generally known, before a Missionary enters publicly on the subject, and is more likely to be abused before a proper statement is given and the subject well guarded, than afterwards: nor can I see how the rejection of those notions should give a licence to vice. What subject is there that will not furnish some low-minded, irreligious men, with a pretext for scoffing, &c.? but are we on this account to avoid declaring the whole truth, or opposing pernicious error? If we proceed with all due prudence, we may lament, but we cannot blame ourselves for the conduct of such persons, who will be equally likely to abuse the doctrines of free grace, of the infinite goodness and mercy of God, and of limited punishment; but are we therefore to conceal these doctrines, lest ungodly men should turn the grace of God into licentiousness? Is it not enough if we correctly state and guard them

as far as we can from abuse. After all I have not found preaching on the subject in question productive of the effects intimated.

I agree with your correspondent that it is "dangerous to pull down, rather than build up the faith of the common people." Those who have heard me most, know it is my plan to lead my hearers to right views of Christian truth, before I attempt to expose the fallacy of the opposite notions: indeed I conceive the latter to be in a good measure done so far as the former is effected. Yet, as the apostles not only preached one God, but declared they are no gods which are made with hands, so I conceive we ought, with prudence and candour, to expose and refute error as well as plainly declare the truth, especially by shewing that the language of scripture does not express such doctrines as the popular system supposes it to express, and which are incompatible with the "sole, all-perfect, and infinitely just and merciful government of Almighty God."

I remain, Sir,

Respectfully yours,
R. WRIGHT.

SIR,

IN some of your pages last year, which I have not now an opportunity of referring to, there appeared a sort of defence of the practice of certain religious teachers receiving and giving each other the title of *Reverend*. The arguments (if they deserved the name) seemed to me excessively weak and inconclusive, and quite unworthy of the rational and philosophic principles which distinguish your publication. The blind attachment of the professed adherents of misnamed orthodoxy, to the puerile absurdities and unscriptural practices of the apostate Church of Rome, gives me but little concern. It is what may be expected until the prophetic denunciation be fulfilled, and "the whore is made desolate and naked and burnt with fire." See Rev. xvii. 16. But that the enlightened friends of primitive truth, the intrepid opposers of prevailing corruptions of Christianity, the avowed worshipers of only one God, even the Father, should wish to retain such a childish, unscriptural and antichristian appendage to their names, appears such an

anomaly as to deserve severe reprehension.

It has been often urged that the subject is trivial and unimportant, therefore ought not to be agitated. Repeated consideration for many years has confirmed me in a contrary way of thinking. In the present state of Unitarianism it is of great moment, that its friends should look at every part of the system, that they should carry their dissent from human traditions and unauthorized impositions in religion to its legitimate extent, and that they should be consistent throughout. Observe then,

1st. That it is a violation of our Master's express command for his disciples to receive or give any titles expressive of distinction and authority in religious concerns. Matt. xxiii. 8—12. The Rabbies and Fathers of the Pharisaic School were soon succeeded by the *Reverend Fathers* of the Christian church, notwithstanding Jesus had explicitly said—"It shall not be so among you." It has been said that we are rather to regard the *spirit* of these precepts, and that our Lord's object was only to impress on his disciples the duty of humility. I ask in reply, How will the spirit of the precept be observed, if its letter be daily broken with impunity?

2d. The appropriation of such a title to our ministers is inconsistent with enlarged and liberal views of Christianity. It was doubtless intended by the antichristian hierarchy that first adopted it to discriminate an *order of men* exclusively authorized to teach religion and to perform sacred offices. But we acknowledge no such monopoly in religion. And we ask any man who claims it, from whom he derived his authority? Every Christian man who is able, has a right to teach those who choose to be taught by him; and to do it or decline it according to the dictates of his own understanding and conscience. It is therefore a supposable case, that the whole of a small society might be so enlightened as to instruct and edify one another. Would these be all called Reverend brethren? It is however generally requisite that one or two able persons should be selected for the important work of public instruction. But is it therefore consistent to give these an appellation which may be understood to signify

that it is their opinions alone that ought to be listened to with *reverence*?

3d. The retaining of this title by Unitarian ministers is inconsistent with that manly and independent spirit which ought to inspire every part of our system.

They ought to shew the world that they are superior to those paltry artifices by which an antichristian priesthood deceived and enslaved our unenlightened progenitors; that they desire not to have their opinions received under the sanction of personal pretensions to holiness, learning, or sacred character; that their authority lies wholly in the truth of the doctrines, and in the evidence by which they are supported; and that these they submit to the unbiassed and candid examination of every man by a rational, unambiguous and unreserved declaration of what appears to them the duty of a Christian both to believe and practise. Far be the degradation from them, of seeking to place themselves even in appearance on a level with the teachers of superstition and fanaticism, who, as if conscious of the *prostration of their own understandings*, desire to clothe themselves in the trappings of outward sanctity and official dignity. Let Unitarians labour to fix their reputation on a basis which will sustain it with honour, when the general blaze of universal knowledge will extinguish those petty meteors, which owe all their lustre to the darkness of the hemisphere in which they move. I rejoice to see some of our most distinguished leaders disposed to abandon the use of the title that occasioned these reflections, and I doubt not their example will be followed. To accelerate this it only remains for the people to cease from calling their preachers *Reverend*, and they will not long continue to give the title to one another.

I remain, dear Sir,
Yours very respectfully,
ROBERT LITTLE.

Chapel Exemption Bill.

Sir,

June 20th, 1815.

IT is not my intention here to enter into the merits of this bill, but merely, as a friend to Christianity and disinterested conduct in its professors, to inquire of some of the numerous readers of your widely-extended miscellany the true cause of

its rejection by the House of Commons, having heard that its friends had abandoned it, assigning as a reason that, as one-fifth of every chapel was proposed to be made free for the poor, they would rather submit to the parochial rates than submit to this proposition.

I forbear to comment on the reason said to be assigned for abandoning it, especially as it is said to emanate from the Committee appointed to protect the rights of Protestant Dissenters, feeling convinced that if they did abandon it to its fate it must have been from some other motive more worthy of their heads and hearts.

Being peculiarly concerned to ascertain the real cause of its defeat, having hailed the little opposition that was first made to it as another instance of the progressive liberality of the times, I shall feel myself greatly obliged to any of your readers who can afford me the information I so anxiously seek.

You will confer a service on a constant reader of your valuable work by inserting this in your ensuing Number.

P.

Edinburgh, June 1, 1815.

SIR,

I AM aware that you expressed a wish that the controversy respecting the doctrine of Universal Restoration should be terminated in your last volume, and I do not mean to revive it; but there is a very important consideration connected with it, which I believe was not noticed, and to which if it be not incompatible with the plan of your present volume, I could wish to direct the attention of your readers. I refer to the celebrated objection against the doctrine stated by Butler in his *Analogy*, and urged with uncommon force by Price, in his *Dissertation on Providence*.

It is argued by the advocates of this pleasing view of the ultimate destiny of the human race, which the doctrine of Universal Restoration affords, that man is evidently *designed* for the enjoyment of happiness; that he is not fitted for ignorance, for vice, for misery; that if he be formed for either of these nothing can be worse contrived; that if he be formed for happiness nothing can be better: that this design, being the design of the Deity, *must* be ultimately accom-

plished, and that therefore there is every reason to believe that the apparent failure of it which takes place in the present state, is only a part of the plan by which the Almighty and all-wise Disposer of Events is securing it.

To this argument the admirable writers mentioned above reply, that the principle upon which it is founded is not supported by the analogy of nature; that the completion of every evident design which it supposes, does not take place; that every blossom, for example, does not ripen into fruit, nor every embryo attain the maturity of which it is capable, and for which it appears to have been designed; that there is, in those instances, as great an apparent failure of the designs of the Deity as can well be imagined, and that as this is not supposed to be inconsistent with his perfections, so there may be the same apparent frustration of his plan with regard to human beings without any impeachment of his wisdom or goodness.

This is not only a reply to a very plausible argument on the side of a doctrine which all must wish to be true, but it forms one of the most forcible objections against it, which I do not remember to have seen fairly met and satisfactorily answered. That it does admit of a complete reply I cannot doubt; and if I venture to propose a solution of the difficulty it is with much diffidence—a feeling which would certainly have kept me silent had I not known that your pages are read by some able advocates of the doctrine which Dr. Price espoused, and conceived that they may perhaps be able to point out some fallacy in the answer which has occurred to me upon the subject, and which at present appears to me to be perfectly satisfactory. Should they perceive any defect in the reasoning, about to be submitted through your indulgence, to their consideration, I shall deem myself under an obligation to them, if they will take the trouble to shew in what it consists, and perhaps it may be useful to others. It ought to be our earnest and constant endeavour to arrive at the knowledge of the truth, and to assist one another as much as we can in the attainment of this invaluable treasure.

It appears to me that two answers

may be given to this objection. In the first place it may be replied, that though all analogical reasoning is founded upon a comparison of the lower with the higher parts of the creation, and of the higher with the lower; yet this objection supposes that comparison to be carried farther than it can be carried with safety, or than, in fact, it ever is carried; namely, to the final destinies of creatures of different orders. It is impossible to conclude that the final destiny of a being of a superior order is of a certain nature, because that is the destiny of a being of an inferior order. A striking conformity between a particular organization in a fly and in a man, may lead to the conclusion that that organization is designed to answer a similar purpose in both. This deduction from analogy is fair and conclusive. But if because at a certain period of its existence this insect changes its state, and that change of state is attended with a *total* loss of conscious existence, it be inferred that when at a certain period man undergoes a change, apparently very similar, this change in him also attended with a total loss of consciousness, this deduction of analogy is *not* fair and conclusive: because there may be something in the nature of a being possessing the faculties of a man to prevent that change from being final, while in an insect possessing only the properties of a fly, that something may not exist—being already distinguished from the fly by the noble faculty of reason, he may be still further distinguished from it by the property of surviving his apparent disorganization—or their Creator may have something in view by appointing the change in one which he may not have in the other. The analogy to this extent therefore does not hold, but to this extent the objection under consideration supposes it to hold: for it supposes that human beings may be prematurely destroyed because the rudiments of an insect or a vegetable are so. It is therefore a false analogy.

There is also another very important view to be taken of this subject. Nothing is more evident than that the inferior part of the creation may, and that in many cases it actually is, made for the use of the superior. To minister to the convenience and comfort of the higher is the final cause of the

existence of the lower orders of the creation, and supposing these lower orders to be in the mean time happy, as far as they are capable of happiness, which always is the case; this is a plan of wonderful and matchless wisdom and beauty. Supposing, for example, it were wise and good in the Deity to give to the superior animals of our globe their present constitution, a constitution, that is, to the support of which many of the fruits of the earth and many of the inferior animals are necessary, then it is a most beautiful instance of his wisdom and goodness to make such a provision that those fruits and animals shall always sufficiently abound; nay, that they shall super-abound. For were they from any cause to fail the most disastrous consequences must ensue to those higher orders for whom alone the inferior exist. Now the only way by which it seems possible to guard against such a calamity is, to provide in every period more of these inferior beings than is absolutely necessary at any period; and there will appear the greater reason for this when it is considered that by this super-abundance itself beauty and enjoyment are multiplied in the exact degree in which there is a super-abundance. For this super-abundance of possible existence therefore we see the most wise and benevolent reason, so that though every blossom do not ripen into fruit, nor every embryo develope its latent faculties, this is so far from being a proof of the frustration of the plans of the Deity that it is the reverse: for the provision of this super-abundance is the very means he has adopted to secure their accomplishment. Though these blossoms and embryos perish they still fulfil the design of their creation. Had they been necessary, they were ready to ripen into maturity to supply the existing want; but not being so they read a most instructive lesson to the intelligent creation: they say to it—Behold the never-failing care of your Creator to provide for your happiness,† and then are seen no more.

But there is also a second answer which may be given to this objection. Every blossom it is said does not ripen into fruit, neither does every embryo grow to the maturity of which it is capable, and for which it seems to

† MS. imperfect.—ED.

have been designed : there may therefore be the same apparent failure of the designs of the Deity with regard to human beings. In reality, however, there is no sort of parallel between the two cases. Every blossom it is true does not ripen into its proper fruit, nor every embryo grow into a perfect animal ; yet neither is any blossom or embryo *perverted* from its genuine nature into one that is directly opposite. Every blossom of an apple does not become an apple, but neither does it become a poisonous fruit ; every embryo of an animal does not form that animal, but neither does it degenerate into a disgusting and destructive monster. But the doctrine which teaches that man was created for purity and happiness, but that he will continue through endless ages vicious and miserable, and that which teaches that he will continue thus for unknown ages and then be destroyed, not only supposes that man does not attain his proper nature, but that it becomes perverted into one that is directly opposite. It supposes what never takes place ; what is not only not supported by any analogy of nature, but what all analogy contradicts—it supposes a change infinitely greater than would happen were the blossom of an apple to fail in producing an apple and ripen into hemlock, or the embryo of a lamb to fail in producing a lamb and grow into an adder. Now, nothing like this ever takes place in any of the works of God with which we are acquainted ; and it is therefore reasonable to conclude that it will not happen in his highest and noblest.—Were this example of apparent failure adduced to shew that the *same kind* of failure might take place among human beings—that those human embryos, for instance, which never see the light, and those infants who die before the developement of their faculties, perish, there would thus far be some analogy between the two cases, and that which happened to the one might with some shew of reason be supposed to happen to the other ; but for the reasons assigned in the first answer to this objection, the conclusion would not be valid even thus far ; and farther than this it could not possibly go. To argue from it that man whose nature fits him for the attainments of an angel, will not only fall short of

those attainments, but degenerate into a malignant spirit, is altogether gratuitous and unfounded ; there is no analogy between the one case and the other.

T. S. S.

SIR,

July 8, 1815.

I OBSERVE that Sir P. Warwick in his "Memoires of the Reign of King Charles I. says, "under the year 1640, (p. 152) "the bowing at the name of *Jesus* hath a book written against it with no less title than *Jesus-worship confuted*." He adds, on the authority of "a gentleman passing by," at the time, that the book was "cried in the streets to be sold."

Have any of your readers met with this book ? It would be worth knowing how an orthodox Presbyterian, a worshiper of *Christ*, would set himself to confute the worship of *Jesus*. Neither Dr. Nichols, in his *Defence*, nor Mr. Pierce, in his *Vindication*, mention the book against *Jesus-worship* though they refer to several writers, on bowing at the name of *Jesus*.

BREVIS.

SIR,

July 9, 1815.

I HAD occasion to mention (p. 233) a volume of sermons published in 1769, by the late Dr. Enfield, as containing a "small proportion of what is exclusively Christian." The same character I find given of the three volumes published after his death. Speaking of those volumes, at the close of Dr. Enfield's life, in the general Biographical Dictionary, xiii. 208, Mr. Chalmers adds, "As a divine, Dr. E. ranks among the Socinians, and his endeavours, in these sermons, are to reduce Christianity to a mere system of ethics." It is surely to be regretted when this can be truly said of a *Christian* minister. I wish some reader of those sermons could find evidence on the point in question, to correct the biographer.

BEREUS.

30th June, 1815.

MR. EDITOR,

I FEEL not only for myself but for others, both the living and the dead, from the very serious remarks made by Bereus in a late number of your valuable Miscellany [p. 233]. It is easy for a young man in health

and prosperity, with zealous friends about him, in the present promising state of Unitarianism, to blame those that have gone before him for their supposed remissness in doing their duty; and to insinuate how much more he himself would have done, if he had been in their place. But it is not easy for any man to know how he would have felt and acted with an education different from his own, in a station that he never occupied, and at a period of time in which he did not exist. Our venerable fathers, whom he reflects upon, perhaps did almost all that could reasonably be expected from men in their very trying situations, though not all that we conceive they might possibly have done, and much less all that we wish they had done.

I also beg leave to observe here, that probably many hearts that were cheered by the establishment of the Unitarian Fund, will henceforth be discouraged by seeing no rational ground of hope of support, in advanced life, if they, by preaching all they know, should deprive themselves of their present situation and support. We, however, appeal to a higher tribunal than that of Bereus for our integrity, and if we cannot trust even Unitarians in so tender and trying a case, I hope it will excite us to cease more from man, and to fix our dependance more on him, who hath said, "I will never leave thee nor forsake thee." I know nothing either of Scrutator nor Bereus; nor blessed be God, am I in want.

SIR, July 1, 1815.

I AM glad to observe recorded in your Work, (p. 365) that curious historical document, the "Canon against Socinianism," which in 1640 occasioned the proscribed opinion to be mentioned, probably for the first time, in the House of Commons. The manner of its introduction you may deem worthy of notice.

I have a volume in small 4to published in 1641, and entitled "Speeches and Passages of this great and happy Parliament, from the 3rd of November, 1640, to this instant, June 1641." At p. 49 is "A Speech of the Honourable Nathaniel Fiennes, second son to the Right Honourable the Lord Say, touching the subject's liberty against the late Canons and

the new Oath." The passage of this speech to which I refer is as follows:

"For the 4th Canon against Socinianism, therein also these Canon-makers have assumed to themselves, a parliament power, in determining a Heresy not determined by law, which is expressly reserved to the determination of a Parliament. It is true they say it is a *complication of many heresies condemned in the four first Councils*, but they do not say what those heresies are, and it is not possible that Socinianism should be formally condemned in those councils, for it is sprung up, but of late. Therefore they have taken upon them to determine and damn a heresy, and that so generally, as that it may be of very dangerous consequence. For condemning Socinianism, for a heresy, and not declaring what is Socinianism, it is left in their breasts whom they will judge and call a Socinian. I would not have any thing that I have said to be interpreted as if I had spoken it in favour of Socinianism, which, if it be such as I apprehend it to be, is indeed a most vile and damnable heresy."

In "the Parliamentary History," (ix. 122) it is stated, that "on the 14th December, the House entered into debate concerning the new Canons made by the late Convocation," and that "Sir Edward Deering, Sir Benjamin Rudyard, and Mr. Nathaniel Fiennes spoke warmly against them," but there is no further account of the speeches. Mr. N. Fiennes was member for Banbury. He took the covenant, and was one of the secluded members in December, 1648.

To refer to another article in your last Number, if George Enjedin (p. 359) "extorted something like praise" from Father Simon, a passage in his work excited the rancour of an orthodox Protestant Critic. Blackwall, after having declared "Father Simon guilty of scandalous bigotry, when he speaks against the perspicuity of the sacred writers," thus cites Enjedin as an example "of bold and conceited Socinians."

"George Enjedin speaks with an insufferable licentiousness and scornful disdain of a writer divinely-inspired; famed for his familiarity and clearness of style. 'If,' says this precious commentator, 'a concise, abrupt obscurity, inconsistent with itself, and

made up of allegories, is to be called sublimity of speech, I own *John* to be sublime: for there is scarcely one discourse of Christ which is not altogether allegorical and very hard to be understood." Sac. Class. i. 299.

Such a censure of Enjedin's Work ought, in justice, to have been accompanied with the *original*, which a passionate translator was likely enough to exaggerate. The *Explicatio* according to Sandius, (p. 93) was confuted on its first appearance in Transylvania by the irresistible argument of a public burning, and reprinted in Holland.

Sandius says that Enjedin flourished about 1587, and died in 1597, in the prime of life.

IGNOTUS.

Book-Worm. No. XXIII.

SIR, June 25, 1815.

THE Master of Christians took occasion thus to distinguish his followers: *By this will all know that ye are my disciples, if ye have love one to another.* How loudly the Christian soldiers of civilized Europe have lately asserted their claim to this discipleship, employing, like Milton's rebel angels,

terms of weight,
Of hard contests, and full of force urg'd
[home!

Well might a spectator of the bloody field of *La belle Alliance* have exclaimed in the language of an ancient, *See how these Christians love one another!* To such an age of sanguinary conflicts and sudden revolutions there are some passages, not unsuitable, in a small volume now before me, though written for a generation which has long *slept with their Fathers*. The work is entitled:

"Of the Confusions and Revolutions of Governments. Wherein is examined how far a man may lawfully conform to the powers and commands of those who, with various successes, hold kingdoms divided by civil or foreign wars. Whether it be, 1. In paying taxes. 2. In personal service. 3. In taking opposite oaths. 4. In a man's giving himself up to a final allegiance, in case the war end to the advantage of that power or party which is supposed unjust. Likewise, whether the nature of war be inconsistent with the precepts of the Christian

religion? Three Parts with several Additions. By *Ant. Ascham. Gent.* London: printed by W. Wilson, dwelling in Well Yard, near Smithfield. 1649."* 12mo. Pp. 200.

The barbarous assassination of Ascham, at Madrid, where he sustained a public character from the commonwealth, has a place in the English History. Of his life I have found no account but in the following article, by Wood, Ath. Oxon. ii. 385.

"A. Ascham was born of a genteel family, educated in Eton School, and thence elected into King's College, in Cambridge, 1633. Afterwards taking the degree of Master of Arts, he closed with the Presbyterians, in the beginning of the *Rebellion*, and took the *Covenant*. Then sided with the Independents, became a creature of the Long Parliament, by whose authority he was made tutor to James Duke of York, and an active person against his sovereign. At length, being looked upon as sufficiently anti-monarchical, was by the *Rump* Parliament sent their agent or resident to the Court of Spain, in the latter end of the year 1649. In the beginning of June following he arrived at Madrid,† and had an apartment appointed him in the Court; but certain English *Royalists* then in that city,—named John Guillim, Will. Spark, &c. (six in number) repaired to his lodging. Two of them stood at the bottom of the stairs, two at the top, and two entered his chamber; of whom Spark being the first drew up to the table where Ascham and another were sitting, and pulling off his hat, said, 'Gentlemen, I kiss your hands, pray which is the resident?' Whereupon the Resident rising up, Guillim took him by the hair of the head, and with a naked dagger gave him a thrust that overthrew him. Then came in Spark and gave him another, and because they would make

* Wood mentions a first edition in 1648, and supposes Ascham to have been the author of other works.

† According to a French author quoted by Oldmixon, (House of Stuart, p. 385) Ascham was furnished and directed by the Parliament to equal in the splendour of his entry an Ambassador of kings. *Le Ministre fit une des entres les plus superbes qu'on eut jamais veu faire des Ambassadeurs de têtes Couronnees.*

sure of their work, they gave him five stabs of which he instantly died. Whereupon Jo. Bap. Riva, his interpreter, thinking to retire to his chamber, four others that were without the chamber gave him four wounds, whereof he presently expired. Afterwards five of the Englishmen took sanctuary, but were haled thence, imprisoned, and Spark suffered. The sixth person named, Hen. Progers, fled to the Venetian Ambassador's house and so escaped. Ascham was slain 6th June, 1650."

Henry Progers was a servant of Lord Clarendon, who then resided at Madrid, as ambassador from Charles II. The noble historian professing to have "abhorred the action," yet disgraces himself, and violates the decorum of history, by his manner of treating the subject. Having described the *Envoy* as "one Ascham, a scholar, who had been concerned in drawing up the King's trial," he mentions, "officers and soldiers," who "consulted among themselves how they might kill that fellow, who came as an agent from the new republic of England," and in the sequel commiserates the assassins as "unhappy gentlemen who had involved themselves by their rashness in so much peril." iii. 369, &c.

The author of this volume from the following passage, which forms the beginning of his Preface, appears to have studied the character of the Roman government, and to have duly appreciated that unjustly applauded patriotism which is opposed to philanthropy.

"If I might have enjoyed St. Augustine's wish, and have seen Rome in its glory, it should have been only to have heard the great kings of the world, like private persons, *et sepositis sceptris*, examined and plead, *pro et contra*, at the senate-bar, about the due administration of their royal functions. For there was a true sovereign jurisdiction, and to be admired, if the Senate itself had been free from mis-governments, depopulations and usurpations. But as the overboiling of their ambition shed itself over the whole earth, so the sighs and groans of East and West met and echoed perpetually betwixt their walls. And if it had been likewise possible, that all the blood which by their commissions was drawn from the sides of man-

kind, could have met at Rome, the source was capacious enough to have made a river pass before their senate-door, as big as their Tyber. Thus they commerced with the people; but Cæsar afterwards, by a commission derived from himself, made the people all the world over, and the Senate likewise pay tribute to him. For which he repaid again no less than his own life, as a tribute due to them. Here therefore I shall be so bold, in the people's behalf especially, as to examine both Cæsar and the Senate; that is, I shall lay the facts of supreme powers to the rules of right, and not *their* facts only but *our own* also, as we are all moved, or rather hurried, by their rapid motions. The original and inherent rights of the society of mankind is that which I here search after; not those rights of this or that country, of which there is no determined end, no, not betwixt the lawyers of any one dominion; that so finding out and afterwards holding to our own native rights as men, we may be sure to do others no wrong as subjects, be it either in acting with them or dissenting from them."

At the conclusion of his preface the author thus unmask military glory amidst all its *pomp and circumstance*. "The magnificentest triumphs did certainly, by a reflection represent to some eyes nothing but horror, because they were always proportioned to the extent of desolations brought on those who had the souls and faces of men. But policy had need of all its stratagems to confound the judgment of a souldier, by excessive praises, recompenses and triumphs; that so the opinion of wounds and of wooden legs might raise in him a greater esteem of himself than if he had an intire body. To allure others something also must be found out to cover wounds and the affrightments of death handsomely; and without this a Cæsar, in his triumph, with all his garlands and music, would look but like a victim. But what sorrow of heart is it to see passionate man, a ray of divinity, and the joy of angels, scourged thus with his own scorpions, and so fondly to give himself alarms in the midst of his innocent contentments? The cholerickness of war, whereby the lustful heat of so many hearts is redoubled, stirs up the lees of a commonwealth, as a tempest doth weeds and slimy sedi-

ment, from the bottom to the top of the sea, which afterwards driven to the shore, together with its foam, there covers pearls and precious stones."

In an advertisement, at the close of his Preface, the author observes, referring to his first edition, "that this Discourse was made public, long before any change of government was undertaken here, and therefore could not by any obliquity point at that which it could not then by any means see." The author indeed, in his preface, professes to have had in view not "the story" of his own age as "in no degree proportionable to these discourses," but rather that calamitous one "of our forefathers under the disputes of the Red and White Roses."

Though Ascham lost his life in the service of a republic he discovers no preference for such a form of government. He observes, (p. 74) that "democracy reduces all to equality, and favours the liberty of the people in every thing: but withal it obliges every man to hold his neighbour's hands. It is very short-sighted, permits every one in the ship to pretend to the helm, yea, in a tempest." But Ascham had never witnessed such an experiment in government as that so happily tried by the United States of America, or he would have known that liberty might well consist with civil subordination without recurring to the expedients of privileged orders and an hereditary rule.* Of unrestrained monarchy, however, this author has no good opinion, "because there is no prince who is enabled with prudence and goodness any way so great and sovereign as is his pow-

er, therefore he cannot but commit great errors; and standing on the people's shoulders, he makes them at last complain of his weight." The people he elsewhere describes as "the *Achivi*, the anvil on which all sorts of hammers discharge themselves," who "seldom or never begin a war," or "know the secret causes" of it but "must come into it afterwards, though they would not have any at all" (p. 2). Ascham who abounds in classical allusions, no doubt referred to the well-known line,

Delirant reges, plectuntur Achivi,
which a writer whom I have read proposes as a suitable motto for all histories. I must reserve to another occasion some further account of this work, and especially of the important inquiry in the 3rd Part, respecting War as the duty of a Christian, in which my author is disposed to agree with Grotius and Meisner against Erasmus and the Socinian Slichtingius.

VERMICULUS.

*Natural Theology. No. VII.
Of the Mechanical Arrangement of the
Human Body.*

OF the different systems in the human body the use and necessity are not more apparent than the wisdom and indications of contrivance which have been exerted in putting them all into the most compact and convenient form:—in so disposing them that they shall mutually receive and give helps one to another; and that all or many of the parts shall answer not only their chief and main end, but operate successfully and usefully in a variety of secondary ways. If the animal structure be contemplated in this light, and compared with any other machine in which human art has exerted its utmost skill, it will be evident that intelligence and power have been exerted in its formation far surpassing any thing to which human wisdom can pretend. In one thing the superiority of the animal frame is very striking: In machines of human contrivance there is no internal power, no principle in the machine itself, by which it can alter and accommodate itself to any injury which it may suffer, or remedy any mischief which admits of repair. But in the animal frame or machine this is completely provided for, by

* Lord Grenville is reported to have lately complimented the government of the United States with an assimilation, as near as possible, to the British form, as if a frequently appointed President and Senate and a House of Representatives chosen by general suffrage were worthy to be compared to an hereditary crown and peerage and a House of Commons nominated by privileged electors. His lordship, caught with the circumstance of a triple form common to each, appears to have hastily adopted the very logic of Shakespeare's *Fluellen*. "There is a river in Macedon; and there is also moreover a river at Monmouth:—but 'tis all one, 'tis so like as my fingers is to my fingers, and there is salmon in both." Hen. Vth.

certain internal powers of the system, many of which are not only more certain and obvious in their effects than they are above all human comprehension as to the mode of their operation. Thus a wound heals by a natural process: a broken bone is united and made whole by a deposit of new bony matter; a dead part is separated and thrown off: a redundancy is often removed by some spontaneous bleeding: a bleeding naturally stops of itself: a great loss of blood from any cause is, in some measure, compensated by a contracting power in the vascular system which accommodates the capacity of the vessels to the quantity contained. The stomach, as we all know, gives information when the supplies have been exhausted; it represents with great exactness the quantity and quality of what is wanted in the present state of the machine, and in proportion as she meets with neglect rises in her demands with a louder tone. Farther, for the protection of the animal amidst the fluctuations in the heat of external bodies, a power of generating it has been provided; and to prevent its undue accumulation, in a heated atmosphere, on the one hand, or an excessive abstraction in a cold one, the quantity carried off is regulated with a surprising nicety to its wants; so that an equal temperature is preserved in all the range of climates, from the extreme point of habitable existence in the polar regions to the intense heat of the torrid zone.

Another excellence or superiority in the natural machine, besides those internal powers of self-preservation, in each individual, is the capability which those individuals possess of creating, by union, beings like themselves, which are again endued with similar powers for producing others, and thus of multiplying or renewing the species without end. These surely are powers which set at nought all human invention or imitation. They are truly the characteristics of the divine architect.

With these introductory remarks on the mechanism of the human frame we shall proceed to consider the bones or prop-work of the whole.

The bones, constituting the basis and support of the body, are its most hard and solid parts: they are intended to give shape as well as firmness

to the body: to be levers for the muscles to act upon, and some of them are intended to defend those parts from external injury that are of the greatest importance to animal existence, as the brain, heart, &c. On a superficial view the bones appear to be inorganic, concrete substances, and not liable, like the soft parts of the body, to disease and death. This is not, however, the case; they are found by dissection to contain numerous vessels, which are supplied like the other parts of the body with blood that circulates through them for their support and nourishment: they have also their periods of growth and decay, and are liable equally with them to disease, and to derangement from external injuries. That the bones in common with the rest of our frame, suffer a constant renovation of parts is proved by the following experiment. If madder be given to an animal, and then withheld for some time, and afterward given again, in twenty-four hours after it has been first given, all its bones will become tinged; and in two or three days the colour becomes very deep; in a few days after the madder has been discontinued, the red-colour disappears; but on its being given again to the animal its bones become a second time tinged. The absorption of bones is proved by the disappearance of a carious or dead bone even before the skin is opened; and by the destruction of a bone merely from the pressure of a tumour against it, in which cases the bone must have been taken up by the absorbing vessels, and conveyed away: this absorption of the bones is placed beyond all doubt by the fatal disease called the *molities ossium*, which in a short time dissolves and carries off, by an excessive action of the absorbents, the bony system, discharging by the kidneys the earthy matter, and gradually rendering the bones soft, till they bend under the weight of the body and may be most easily cut with a knife.

In their first state the parts which afterwards become bones, are very soft fibres, till by the addition of matter, which is separated from the blood, they gradually grow to the hardness of a cartilage, and from that state to a perfect bone. These great changes are neither effected in a very short time, nor begun in in all the parts of

the same bone at once. Flat bones that have their fibres directed to all sides, begin to ossify in a middle point: but those that have their fibres nearly parallel, begin in a transverse middle line, that is in the middle of each fibre; so also do the cylindrical bones in a middle ring, from which they shoot forth to their extremities. From every view of the subject, it will appear that ossification is an animal process, and that the bone is a regularly organized substance, whose form subsists, from the first, even in the soft fibres, which in time are changed into cartilage and from cartilage into the solid and hard substance intended as the prop-work for the whole fabric. It is also clear that bone partakes by its vessels of the general changes with all the other parts of the body; the absorbents removing or carrying away the old and wasted parts, while the arteries are constantly depositing a new substance, and thus it lives, grows, and is enabled to repair its injuries. In the early stages of the process, ossification is at first rapid: it then advances slowly, and is not completed in the human body till the twentieth year.

The bones of an animal connected together is called a skeleton: it is a natural skeleton when they are kept together, as in the living state, by their own ligaments, but artificial if they are joined with wire, strings, &c. The human skeleton is usually divided for the purposes of description, into the *head*, the *trunk*, the *superior* and *inferior extremities*.

By the **HEAD** is meant all that part which is placed above the first bone of the neck, and comprehends the bones of the skull and those of the face. The skull, or as it is sometimes called the brain-case, consists of eight bones, which form a vaulted cavity for lodging and defending the brain. These bones do not at first meet and unite, but at length they are joined together, by what anatomists call sutures, which are indented, or what joiners call dove-tailed seams. The bones of the skull ossify from the centre to the circumference, their fibres spreading and extending on every side, till at last they meet, and shooting in between each other form the suture or saw-like line of union. The wisdom of the Creator is evidently displayed in hastening the ossification

of these bones by beginning the process, in many points, and the same law is observed in healing a broken bone, as well as in the first formation of the skull. Had the process of ossification in the head been confined to one or a few points only, it must necessarily have been slow and imperfect, and the brain would have continued a long time exposed to injuries from without; but, instead of this, we find a distinct system of ossification going forward, at the same time, in each of the bones composing the skull, all spreading from their centres, and approaching each other to make one perfect bony case for the brain. The imperfectly ossified state of the skull appears better suited to the growth and increase of the brain, than if its ossification had been complete at once; as in this case the flexibility of the skull must be less and its capacity not so easily enlarged by increasing the bulk of the brain. There are other reasons for this structure which display the wisdom and intelligence of the Creator, but to which it is not necessary, in this work, to refer.

The *face* comprises the irregular pile of bones composing the fore and under part of the head, and it constitutes the bony portion of some of the organs of sense, affording sockets for the eyes, an arch for the nose, and a support for the palate. It forms also the basis of the human physiognomy, and enters into the composition of the mouth. The face may be divided into the upper and lower jaws.

The upper or *superior jaw* is bounded above by the transverse suture, which joins the bones of the face to those of the skull: it consists of six bones on each side, and of a thirteenth placed in the middle, and of sixteen teeth. The thirteen bones are as follow: (1.) Two *nasal*, which form the root and arch of the nose. (2) Two *ungular*, so called from their resembling the nail of one's finger, these are sometimes called *ossa lachrymalia*, as each of them has a deep perpendicular canal for lodging a part of the lachrymal sac and duct, by which the tears are conveyed into the nose. (3) The two *cheek-bones*, which form the upper part of the cheeks, and constitute a distinguishing feature in the human countenance. (4) The two *maxillary* bones, which make the most

considerable portion of the upper jaw. They form the greater part of the nose, a large portion of the roof of the mouth; and a share of each orbit of the eye; at their lower edge they afford a base and sockets for containing the sixteen upper teeth. (5) Two *palate* bones placed at the back part of the palate or roof of the mouth, forming part of the palate, nostrils and orbits. (6) The *spongy*-bones, though called two, are in fact two in each nostril, so named from their porous texture: they are covered with the membrane of the nose, which lines universally all the cavities of this organ: the points of the lower pair of these bones form those projections which may be felt by the finger, and from the improper but almost universal practice of picking the nose, very often the most serious and fatal consequences follow; and (7) The vomer, supposed to resemble a plough-share, is a thin flat bone that forms the lower and back parts of the division of the nose. This bone divides the nostrils from each other, and like the spongy-bones enlarges the organ of smelling by affording greater space for the expansion of the membrane of the nose.

The lower or *inferior jaw* consists of only one moveable bone and sixteen teeth: the bone is nearly of the form of a crescent, serving as a frame for holding and working the lower teeth. The fore-part of this bone is termed the chin, from this its sides extend backwards to what are called the angles of the lower jaw, here the bone bends upwards at right angles, to be articulated with the head. The lower jaw is capable of a great variety of motion, forwards and backwards and sideways. As the body grows, the jaw-bone slowly increases in length, and teeth are added in proportion, till the jaws acquire their full size, when the sockets are completely filled, the lips are extended, and the mouth is said to be formed.

The *teeth* of an adult are generally sixteen in number above, and as many below, though some people have more and others not so many. The part appearing without the socket, is called the base, or body, and those parts within, the roots or fangs. Each tooth is composed of its enamel, and an internal bony substance: the enamel has no cavity for marrow, and is so extremely hard, that neither

saws nor files will make any impression upon it, but the internal bony part of the teeth is of the nature of the other bones; like them supplied with blood-vessels and nerves, and like them it is subject to the disorders of other vascular parts: hence, when the enamel breaks or falls off, and the internal part becomes exposed to the air, it soon corrupts, and a carious tooth is produced, hollow within, and having only a very small hole externally. The vessels and nerves enter by a small opening placed a little to the side of each root, and thence descend to be lodged in canals, formed in the middle of the teeth: here the arteries are employed in replacing the waste constantly made by attrition which they undergo in the act of eating.

The teeth are commonly divided into three classes, viz. the *incisores*, *canini*, and *molaes* or grinders. The incisores, so called from their use in cutting the food, are the four teeth in the fore-part of the jaw: the canini derive their name from their resemblance to a dog's tusks: they are the longest of all the teeth, are placed on each side of the incisores, so that there are two canini in each jaw, intended not for dividing or grinding like the other teeth, but for laying hold of substances: the grinders, of which there are ten in each jaw, are so named because from their shape and edge they are formed for grinding food. The structure and arrangement of all the teeth are evidences of a wonderful degree of art guided by wisdom: to understand the business properly, it will be necessary to consider the under jaw as a kind of lever with its fixed points at the articulations of the skull: that this lever is worked by its muscles, and that the food taken into the mouth constitutes the object of resistance to its elevation. In this case the grinders, from being placed nearest the centre of motion, and from their uneven surfaces are calculated to act as grinders, while the canini and incisores, being placed farther from this point, from the sharpness of their edges, and those overlapping each other, as the blades of scissars, are particularly adapted to cut and tear the food. The first cutting of teeth to most children is attended with much pain and disease, and the symptoms are more or less

alarming, in proportion to the number of teeth which come at the same time. Were they all to appear at once, children would fall victims to the pain and excessive irritation, but Providence has so wisely and benevolently disposed them that they usually appear one after another, with a distance of time between each tooth or each pair of teeth. The first incisor that appears is generally in the lower jaw, and is followed by one in the upper jaw. Children have in their first teeth twenty, viz. eight incisores, four canini, and eight grinders: these are shed, or drop out between the age of seven and twelve, and are succeeded by what are called the permanent or adult teeth, which are of a firmer texture, and have longer fangs, and which, as we have observed, are thirty-two in number.

There is in the tongue a small bone nearly of the figure of the lower-jaw-bone, and which, though not generally classed with those in the head or trunk, may be described in this place: this bone lies immediately between the root of the tongue and the upper part of the wind-pipe, and carries upon it a valvular cartilage, for shutting the passage and preventing any thing from getting down this tube, while its legs extend along the sides of the throat, keeping the wind-pipe and gullet extended, in the same sort of way as a bag might be extended by two fingers. This bone is the centre of the motions of the tongue, being the origin of those muscles which compose chiefly the bulk of the tongue—of the motions of the wind-pipe and the root of the tongue, and it joins both together—of the motions of the gullet, for its legs surround the upper part of the gullet, and join it to the wind-pipe: it also forms the centre for all the motions of the throat in general: for muscles come down from the chin to this bone; to move the throat backwards.

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

No. CCXXX.

A barbarous Child.

Duclos, (L. C.) eleven years of age, was condemned to death by the tribunal of Rouen in 1797, for having assassinated another child in a wood, through a spirit of revenge. This

was not the first crime of this precocious villain, who had long announced a cruel disposition; he made it his sport to mutilate the limbs of his companions, and he was seen to put burning coals into the shirt of a little child. This monster had a most interesting appearance; his face, his voice, his manners expressed gentleness. During the trial he shewed the firmness and presence of mind of a man. However, in consideration of his youth, the punishment of death was commuted for twenty years' imprisonment and six hours wearing the iron collar.

Lives of Remarkable Characters in French Revolution. 3 vols. 8vo. Vol. I. p. 391.

No. CCXXXI.

Sir Geo. Savile.

In the course of the debate (the first in which Charles James Fox took part) on the King's Speech, Jan. 9, 1770, Sir Geo. Savile, in allusion to the decision with regard to the Middlesex Election, accused the House of having betrayed the rights of the people. Upon this, Sir Alexander Gilmour rose up in great anger, and urged, that in times of less licentiousness, members had been sent to the Tower for words of less offence. Sir George Savile repeated the offensive words. "Let others," said he, "fall down and worship the golden image which Nebuchadnezzar has set up; I will own no superior but the laws, nor will I bow the knee to any but Him who made me."

No. CCXXXII.

Sans-culotte.

Chabot, a French Revolutionist, made the following singular assertion in the Convention, "That the citizen Jesus Christ was the first *Sans-culotte* in the world."

No. CCXXXIII.

Literary Rank.

The Emperor Sigismund ennobled, on occasion of some solemnity, a learned doctor, who had spoken an eloquent oration. In the procession, which followed, the doctor chose rather to walk among the nobility than among his learned brethren. Sir, said the Emperor, observing it, *diminish not a body, which it is not in my power to replenish: the corps you have joined I can augment when I please.*

REVIEW.

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

ART. I.--*A Sermon preached before the University of Cambridge, on the Commencement Sunday, July 4, 1813.* By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity, Cambridge: Printed, &c. Sold by Rivingtons, London. 1813. 8vo. pp. 18.

IF any persons take this discourse into their hands, with the hope of reading a learned Theological Essay, they will, most assuredly, be disappointed. It is plain and practical, and, with very few alterations and omissions, might have been addressed to *any* parochial or even dissenting congregation. No elaborate disquisitions, no subtle reasonings, occupy these pages. From the University pulpit Professor Marsh delivers truths which the meanest of the people may understand, and in which all are interested—the scholar and the illiterate, the great and the low, the rich and the poor, the churchman and the non-conformist, the biblist and the anti-biblist. He treats, in a manner highly creditable to his judgment and his feelings, of the Christian law of love, of benevolence considered as the test of our being the disciples of the Saviour.

His text is John xiii. 35. Before we give an analysis of his sermon, before we comment on some of his remarks and expressions, we must observe that this discourse, far more worthy of the press than many productions, of the same or a similar class, which issue from it, does not appear to have been printed at the request of friends: nor are we informed why it comes before the public; though perhaps it will not be less acceptable and interesting when viewed in contrast with the numerous polemical tracts of the Margaret Professor. How then are we to account for his Commencement Sermon finding its way beyond the walls of Great St. Mary's? Is it that Dr. Marsh was desirous of making known to the world how carefully he had avoided the practice of many of his predecessors, on the same occasion, who selected *controversy** for the instruction

or entertainment of their academical audience? We will hazard another conjecture. It may be that, in the progress, and especially towards the end of this pamphlet, the writer glances at certain *controversies* in which he had been recently engaged. The passages which we regard as having such a bearing, shall be submitted to our readers, who will determine for themselves whether the fact justifies our surmise. Had the preacher shunned all local and personal allusions, we should have considered his sermon as deserving to be bound up together with Paley's on the *Dangers incidental to the clerical character*,† and with Dr. Maltby's on Christian Diligence;‡ both of them holding a high rank among the discourses which have adorned the Cambridge Commencement.

In expounding the words, “By this shall all men know, that ye are my disciples, if ye have love one to another,” Professor M. first points out the connexion and the scene of them, and lays, it would seem, great stress on the circumstance that when they were uttered Judas Iscariot had withdrawn, for the purpose of betraying his master. He next opposes this criterion of a genuine Christian to the mark of distinction on which the Jews, and in particular the Pharisees, insisted—the love of our neighbour to the uncharitableness and hypocrisy which characterized the prevailing sect among our Lord's countrymen. Afterwards he illustrates the efficacy of this implied precept on the apostles, from whose writings he adduces various passages on the duty of benevolence. He laments however that in most of those who profess and call themselves Christians we witness such a departure from the rule, as if it were honoured rather in the breach than in the observance. Of this fact he considers the temper and behaviour of many even among the primitive believers as an example: he also traces its existence through the succeeding annals of the church, in the establishment of the Inquisition and in the

* Mon. Rep. vi. 447, &c.

† Sermons and Tracts, 121, &c.

‡ Mon. Rep. ii. 99, &c.

worse than Popish intolerance which animates several who fondly imagine that they are the purest Protestants. Between charity to our neighbour and an acquiescence in what we take to be his erroneous opinions he well discriminates : and he cautions his hearers and readers against the attempt to dis sever Christian love from Christian faith. He likewise warns us not to confound religious charity with religious indifference. In conclusion, he speaks of the obligations of ministers of the ecclesiastical establishment, whom he admonishes not to court popularity at the expense of duty, not to fight under the banners of one party, while they are receiving the pay of another, not to love those the least whom they should love the most.

The following extract (12, 13,) contains sentiments which ought to be inscribed on the hearts of all who bear the Christian name. Still, it is difficult to conceive that they were not designed for a more immediate application of them being made by the preacher's academical hearers :

"It is a duty which we owe to ourselves when we are unjustly accused, to repel the accusation. But this may be done, without a violation of Christian charity. If we have no other object in view than honestly to promote the truth, we shall fairly and candidly examine the arguments, and only the arguments, which are opposed to us. We shall never go out of our way to seek extraneous matter, for the mere purpose of injuring the person, who opposes us. If we do, we are actuated by the love of revenge, by the love of power, by the love of ambition, by the love of any thing but the love of justice and truth. When we are unjustly accused, we may deny, we may confute the charge : and if it is an opprobrious charge, we are at liberty to state it undisguised, however unamiable the accuser may appear in the statement. This is self-defence, and consistent equally with truth and justice. But if we travel out of the record, and look for things relating to the person of our opponent, but unconnected with the subject before us, we no longer act on a principle of self-defence ; we are no longer urged by the love of truth, and the love of justice. We use our liberty for a cloak of maliciousness, and act not as the servants of God."

In our selection of a few more sentences from this discourse, we shall be guided by a view to their general accuracy and magnitude as well as to their aspect on a still existing controversy :

"It is our duty," says the Professor (16), "to seek the truth as far as we are able : and wherever we believe that we have found it, it is there our duty to adopt it. Others indeed may believe to be false what we believe to be true : but every man must act from his own conviction, which is the only rule of an honest man. Whatever religious principles therefore, and whatever religious party we ourselves conscientiously approve, to those principles and to that party are we bound, as honest men, to be faithful. We must never indeed forget the criterion of a true disciple: we must never forget that the faith which availeth, is the faith which worketh by love : we must never forget the charity which we owe to our brethren, whatever be the difference between their opinions and our own. But then we must not forget that there are limits prescribed by Christian charity itself. We must remember that there is a point of elevation, as well as a point of depression, which it cannot pass, without changing its nature. If we elevate our Christian charity so high, as to promote the progress of opinions different from our own, we convert our charity into treachery : in our zeal for those who differ from us, we forget the charity which is due to those who agree with us : we forget the duty which we owe especially to those with whom we profess to make a common cause, whose cause therefore we are pledged to defend. And though in the defence of that cause we should divest ourselves of all feelings of animosity to those whose cause is different, yet if we go further, and encourage or defend the latter, we betray our own."

"On Sunday, the 27th of Dec. 1772, Mr. [afterwards Dr. J.] Jebb," says his excellent biographer,* "preached before the University [of Cambridge]; and as the occasion demanded, considered the question concerning subscription, in as full extent as the time and place would admit.—The very next day, Monday, the 28th of December, he again preached before the same audience ; but, having borne his public testimony to *the genuine principle of Protestantism*, he wisely declined to proceed in matters of controversy. He therefore delivered a sermon on *the Spirit of Benevolence*, which he soon after published, &c."—We could wish that the resemblance of the case of Dr. Marsh to Dr. John Jebb's had been complete !

This preacher has omitted the strongest reason, as we conceive, for

* Dr. Disney, *Memoirs*, &c. 42, 43.

our Lord's inculcating brotherly love with so much solemnity and earnestness. Jesus foresaw the persecutions which his disciples were soon to encounter: he knew, moreover, that if they were not closely united to each other in the bonds of mutual affection they would be destitute of a powerful motive to courage and perseverance in the profession of Christianity. No great stress, we humbly think, should be placed on the fact of our Saviour's *not commencing* (in Dr. M's. language) this part of the discourse recorded in John xiii. till after Judas had withdrawn. It is true, the false apostle, *the Iscariot** (so the Professor quaintly and somewhat improperly styles him), was an utter stranger to the virtue of benevolence. Yet from ver. 12—18, we learn that Christ had just been inculcating, very significantly, one of the qualities of evangelical love *in this disciple's presence*.

The Margaret Professor (15) is "thoroughly convinced that the Articles of the Church of England are in all respects conformable with scripture." If this were not his conviction, he would, no doubt, resign his preferment, and no longer hope for stations yet more eminent and profitable. But we are extremely desirous of seeing an exposition of the articles from his pen. And to this undertaking we would invite him, after he shall have completed his annotations on Michaelis's Introduction to the Books of the New Testament. Why will he not gratify and instruct us by finishing these the most valuable of his labours; labours in which he appears like a *Cotes* commenting on a *Newton*?

Dr. Marsh's abundant use of *italics* is an injurious and disagreeable singularity: they recur so often as to defeat the very end for which they are introduced; and we imagine that his printer and his readers would congratulate themselves were the Professor less partial to *such* marks of emphasis.

N.

ART. II.—*A Vindication of the Principle and Objects of the Unitarian Fund.* A Sermon, preached at the Unitarian Chapel in Artillery-Lane, London, on Wednesday, May 17th, 1815, before the Supporters of the

Unitarian Fund. By Thomas Madge, 12mo. pp. 60. 1s. Hunter and Eaton.

OF this animated and eloquent sermon a faithful character was given in our report of the Unitarian Fund Anniversary, p. 322. We shall select a few passages for the gratification of our readers.

The text is Mat. xi. 5. *And the poor have the gospel preached to them.* The following is the introduction:—

"One of the most striking features in the character of Christ as a public teacher is the constant attention which he paid to the poor, his provision for their wants, and the adaptation of his instructions to their capacities. This circumstance seems not to have escaped the observation of the Evangelists, as appears from the connexion in which the words of my text stand. That Jesus Christ preached the gospel to the poor, is numbered among the mightiest of his works; among those signs and wonders which announced him to be a prophet of the Most High. "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them." In the Pagan systems of theology there were the initiated and the uninitiated; there was one set of doctrines for the learned and another for the unlearned; and that which philosophers and teachers were accustomed to ridicule and explode in the company of their select disciples, they respected and defended in the presence of the multitude. But it was not so with Jesus Christ. He had but *one* school, and in that school were collected together rich and poor, literate and illiterate, bond and free. He came professedly to open the eyes of the blind, to exalt the intellectual and moral character of his poorer brethren, to tear down the veil which excluded from their minds the light of truth, and to assert for all the rational creatures of God the capability and the right of knowing who it was that made them, of understanding their duty, and of worshiping their Creator in the beauty of holiness. He had no mysteries to promulge, or rather he unravelled all mystery. He had no secrets to impart only to a select few,—what he communicated in the ear he was ready to proclaim on the housetop. The truths which he delivered respected the glory of God and the good of man; they were concerning all and for all: conscious of the high mission with which he was charged, he respected not the persons of men; that consideration was sunk in the superior estimation in which he regarded them as sons of God and heirs of immortality. How opposite this to the conduct of the boasted wise ones of the

* i. e. of Cœniath or Keriath, Josh. xv. 25.

heathen world! They were content to pass their lives in silent meditation, without putting forth one strong enduring effort to raise up their fallen fellow-creatures, or to strike into their minds the light which had beamed upon their own. They looked on with philosophic equanimity, say rather with cold and cruel indifference, and saw millions of human beings plunged in folly, vice and wretchedness, degraded, enslaved and brutalized, yet with no compassion for their ignorance, no sympathy in their miseries, no generous ardour rising up and beating down all weak unmanly fears, and eagerly springing forward to rescue them from their wretched vassalage, and to uphold the honour of human nature. —No. This service was reserved for the humble prophet of Nazareth and the poor fishermen of Galilee. To them was it left to bring down truth from the clouds, and to accomplish that wonderful revolution in the sentiments and feelings of mankind, which the wisest of the wise were unable to effect in a single country, nay even in a single village. Here then is the triumph of Christianity, here is the display of her spirit, here the mightiness of her power, and here the splendour and glory of her achievements! Pp. 5—8.

Mr. Madge next expatiates upon the importance of religion and the necessity of preserving it pure and undefiled; which brings him to the peculiar object of the sermon, namely, to vindicate the principles of the Unitarian Fund, as a *proselytizing society*. Having asserted the unreasonableness and the unhappy influence of the doctrine of the Trinity, he thus strongly remonstrates against indifference to truth:

“But even supposing that we were unable to trace this relation of one doctrine to another, I should still contend that an indifference to truth, and above all to Christian truth, is a feeling which we should be careful never to cherish. Man does not live by bread alone: the life and health of his soul is not sustained and preserved by the food which groweth out of the earth; it is nourished and strengthened by the bread which cometh down from heaven, by anticipations and apprehensions and active remembrances, by patience and by hope, by love and admiration and joy. Without these he may live as a mere animal lives, but not as a son of God, not as the child of immortality. He may be employed in picking up things about his feet when thoughts are perishing in his mind. Truth is not a gross, definite, tangible object. We cannot exactly estimate its weight, nor measure its extent, nor calculate the sum of its consequences; for it is ethereal, mighty, and

in its effects eternal. It becomes not man therefore to trifle with this power, or to be regardless of its interests. He who thinks that it may be safely neglected knows little of the underground part of the tree of virtue, or of the hidden root which thrusts forth the noble stalk of magnanimity and devotion,—magnanimity in the service of man, devotion to the will of God. Take away all reverence for truth, and with it you undermine the strongest foundation of the empire of conscience, and uproot all glory from the human mind. What! if we are not always able to trace the chain which binds together the true and the good, does it therefore follow that there is no necessary companionship and communion between them? By no means. There are links, there is a bond by which the one is for ever united to the other. If I thought otherwise, if I could bring myself to believe that they could for any length of time be entirely dissociated, the spirit of inquiry would take its flight from my mind, and with it all faith and confidence and hope. Most cordially do I admit the innocency of involuntary error, *i. e.* that there is no crime in a man's mistaking error for truth, after having used all the means in his power to come at the truth; but I never can believe that important error upon the great subject of religion can, in all its ramifications and products, be altogether innoxious. To one man indeed it may prove comparatively harmless, while to another it may be productive of the most lasting and extensive mischief. We *do not* know all the evil consequences which may flow from error, but we *do* know that it is our duty where we can to destroy error. But you believe in the omnipotence of truth! What then? Can truth prevail, can truth be omnipotent without human exertion? Does God act in human affairs without the instrumentality of human means? Is not man made to be the great teacher of man? When he falls into error, is he not now left to correct himself? And by what means can truth finally conquer and prevail, but by open and honourable conflict? Pp. 15—17.

The passage that follows is a bold defence of proselytism.

“I am aware that to many good men every thing that looks like proselytism is very obnoxious. They are friends to truth and would be glad to see it conquer and prevail; but they think it better that it should make its way silently and unobserved. The sentiments and feelings of the good are always to be treated with respect; for this reason I take notice of an objection to our proceedings which would otherwise have been passed by without observation. I will not then blink the question,—I will come boldly up to it,

and say that there is no good man who would not be a proselytist if he could; and that, so far is it from being a fact that truth has generally made its way without the aid of human exertion, I scarcely know of a single important instance where its success has been obtained without the expense of great labour, persevering exertion, and numerous and costly sacrifices. As to religion, what should we have been without the proselytizing spirit of the Reformers? As to civil liberty, what should we have been if our forefathers had renounced all desire of proselytism? Milton and Locke, Price and Priestley, Howard and Clarkson, in every age they, whose thoughts and deeds and hopes were high above ordinary mortality, have been all proselytists; indeed we have had vehement proselytists against proselytism. Let us not be scared from the pursuit of what is good, because it may have been exhibited in an offensive garb, and been called by an ugly name. Any spirit when it acts only for mere party purposes, for mere selfish ends, is an evil spirit, and ought to be exorcised: but the spirit which prompts a man to communicate the good he enjoys, or thinks that he enjoys, to those who have it not, is a blessed spirit; and far from us be the wish that this spirit should ever be driven from the heart of man! It may indeed be perverted, it may be abused, it may display itself foolishly and may act unjustly. Correct it then, guide it, controul it, enlighten it; but do not destroy it. If you would, then go and destroy every thing that is perverted and abused, and where and what should we be?" Pp. 19--21.

This subject is continued, and an objection is well met and repelled:

"Here perhaps a word may be interposed to this intent. When you say that you possess important religious truth, and are desirous of communicating the knowledge of it to others, may you not be mistaken? Certainly: and that is a reason why I should act under a sense of my fallibility, and avoid all uncharitableness and harsh judgement: but it is no reason why I should refrain from all active exertion, and do nothing for that which in my conscience I believe to be true. The free communication of thought is necessary to the discovery of truth, and equally necessary to its prevalence in the world are the union and cordial co-operation of its friends. Let a sincere and conscientious believer in the Divine Unity and its kindred doctrines be asked for what he would be ready to sacrifice his principles, what price he would set upon them? ask the question, my brethren, and learn wisdom from the answer. If then a man feels that the faith which he has imbibed has any way contributed to render him wiser, better, or hap-

pier, he is a selfish and sordid being, devoid of all generous sympathy, who would confine this blessing to himself. What is good to him may be good to others. Why should it not? If it *may* be, then it is his duty as far as he can to see that it *shall* be. This I am sure is the dictate of true wisdom and humanity. What would now have been the state of the civilized and of the Christian world, if the maxim had been generally adopted, that because we may err in what we do, therefore we should do nothing?—Wretched would have been our condition, and dark and despairing our prospects. I verily believe that a maxim more absurd and foolish and pernicious, (pardon the expressions, but I must call things by their right names: we have had enough of the other practice,) a maxim more allied to all that is barbarous in ignorance and cruel in oppression could not have been invented than this; 'Stand still, because you may be led into a wrong path.' If I have betrayed any undue warmth, it has proceeded from my wish to put to eternal silence and confusion this wretched apology for the want of that which is the greatest auxiliary to human happiness, and without which we can never enter properly equipped into the glorious combat of knowledge, truth and virtue, against ignorance, error and vice." Pp. 24—26.

The suitableness of Unitarianism as a moral system to the hearts of all and particularly to the poor, is insisted on with great force of argument and beauty of language. Mr. M. successfully contends that the best way of establishing truth is to explode error.

"They who are the strongest objectors to the plans of this Society are the loudest in their complaints respecting the prevalence of superstition and fanaticism: but what means do they propose for weakening their power and narrowing their dominion? Ridicule? Feeble instrument, impotent weapon! The inculcation of a sublime and perfect morality? But what has this to do with false opinion? To an impure system of morality you may fairly and logically oppose a pure one; but it is the grossest violation of common sense to expect to be able to put down error without setting up truth, or to think of arriving at the same termination after having set off in opposite directions. To false doctrine oppose that which is true. When the foundation is of sand, look not to raise a strong and durable building: but first take away this sandy foundation, and supply its place by one of rock, and then you may erect a noble and lofty structure against which the floods may beat and the winds may rage in vain.

"That I may not be misunderstood in

what I have said, I beg leave to submit the following illustration. Take an atheist, for instance,—one who denies the existence of a supreme intelligence and a future life, and whose only law therefore is obedience to his present interests and passions. By what means would you endeavour to effect a change in his views and conduct? By instructing him in the duties of a refined morality? No. The absurdity of such a mode of procedure, in such a case, stares you in the face. How then would you proceed? Why, you would endeavour to persuade him of the utter falseness and entire unreasonableness of his opinions; you would endeavour to prove to him that there *does* exist an infinitely wise and good God, in whom all live and move and have their being, and that therefore *His* law should be the rule of our actions. Without such a change of principles it would be folly to hope for a change of conduct. So, in arguing with the deist you would proceed in the same manner; you would first convince him that Christ *had* authority to teach, and then you would insist upon his authority as of the nature of law. You would sow the Christian seed before you would expect to gather the Christian fruit; you would implant Christian principles before you looked for Christian practice. In like manner, if you wish to destroy fanatical conduct, first destroy fanatical doctrines; and even when you have cured the disease, take care and provide an antidote against its return. To a man of proud and pharisaic spirit, because he believes that he is numbered with the elect, it would be perfectly useless to deal out general observations about the absurdity of his tenets and their supposed immoral tendency:—but prove to him from Scripture that his notions are unwarranted; convince him from ‘the law and the testimony’ that they are unsound, that they are not built upon the foundation of Christ and his apostles, and he will be deprived of his strong-hold, he will retire confounded and abashed. Now why must the Unitarian alone invert the order of nature, act in direct opposition to common sense, and violate the clearest rules established upon uniform experience? Why must he depart from a line of conduct which in every similar case is universally allowed to be the only wise and rational method of acting?—But wisdom *shall* be justified of her children.” Pp. 41—44.

In the conclusion of the sermon, which is all that we can further quote, Mr. Madge has selected and arranged a noble passage from Milton's second book of Church Government; adding at the end a few sentences in the very spirit of that prince of writers:

“He,” says Milton, ‘who hath obtained

to know any thing distinctly of God, and his true worship, and what is infallibly good and happy,—he that hath obtained to know this, the only high valuable wisdom, considers how and in what manner he shall dispose and employ those sums of knowledge and illumination which God hath sent him. For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech, where I shall think it available in so dear a concernment as the churches good. But this I foresee, that should the church, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days without the least furtherance or contribution of those few talents which God hath lent me,—I foresee what stories I should hear within myself all my life after of discourage and reproach. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, God listened to hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee. These and such like lessons as these would I know have been my matins duly and my even-song. But now by this little diligence mark what a privilege I have gained with good men, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more than wished her welfare I have my charter and freehold of rejoicing to me and my heirs.’ *

“If then, my brethren, we have any regard for the honour of God and the dignity of our own nature,—if it would gladden us to see the heart of a human being made glad,—if we have any confidence in truth, any enjoyment in its prospective achievements,—and if we feel ourselves under any bond of duty to succeeding generations,—then let us contribute something of the several talents with which God may have blessed us, to the service of that great cause to which this Society is consecrated. It calls aloud for the aid of knowledge, of piety and virtue, of love, of fidelity and of zeal. All these helps let us put forth if we can; but if all be not at our command, let us cheerfully lend that in which lies our appropriate strength. This we *can* do, and this I will take leave to add we *ought* to do; and when we have done

* Selected and arranged from the preface of Milton's second book of Church-government.

this, and not before, ours will be the privilege, the charter, the freehold of rejoicing in the success of truth, of generously exulting in the conquests of liberty, of gladly participating in the triumphs of righteousness." Pp. 46---49.

Art. III.—*The Decline and Fall of Spiritual Babylon.* A Discourse, delivered at Leicester, June 22, 1814, before the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring Counties. By Robert Little. 12mo. pp. 34. Belcher and Son, Birmingham, 1814.

IT is difficult to set out a sermon, and especially one upon any of our public occasions, in the dress of novelty. Mr. Little has, however, done this. He has ventured into the apocalyptic (his text is Rev. xviii. 1, 2.)

of the study of which it has been said "that it either found men mad or made them so," and has made the perilous excursion with a sound mind. Nay, his observations have strengthened in his own breast and will strengthen in the breasts of his readers the spirit of inquiry, reformation and rational religion.

We regret that the Title-page does not specify any London bookseller of whom the sermon may be had; but we apprehend that it may be obtained upon inquiry. It is desirable that all the sermons on public Unitarian occasions should be deposited with some one vender in London, and that the Societies for whose benefit they are printed should regularly advertise them.

INTELLIGENCE.

THE Annual Association of the General Baptist Churches in Kent, was held at Dover, on Tuesday, 25th of April. On the preceding evening, agreeably to the plan uniformly observed at this Association, a sermon was preached by Mr. John Coupland, of Headcorn, which was heard with great satisfaction. The subject was "Zeal in a good Cause," founded on Gal. iv. 18. It has since been laid before the public.*

The public service commenced on the day of the Association, at nine o'clock. Mr. Sampson Kingsford, of Canterbury, read the Scriptures, Mr. Coupland conducted the devotional service, and Mr. Samuel Dobell, of Cranbrook, preached from Rom. xvi. 16, *The Churches of Christ salute you.* The discourse, the object of which was, to shew the tendency of the Association to enlarge religious friendship and to excite a general interest in the welfare of the churches which composed it, was received with great approbation.

After the religious services were concluded, Mr. Moon, of Deptford, being called to the chair, and Mr. Joseph Dobell, of Cranbrook, and Mr. Austen, of Smarden, appointed Moderators, the business of the Association

was in part transacted.—More than fifty gentlemen, ministers and their friends dined together at the City of Antwerp Tavern; Mr. S. Dobell, in the Chair. After dinner the company returned to the Meeting-house to conclude the business of the day—and upwards of sixty persons supped at the above-mentioned Tavern. The evening was spent in harmony and Christian friendship.

A lecture was given on the following evening by Mr. S. Dobell, on the subject of Hope, from the words in 2 Thess. ii. 16.

The next Association to be held at Canterbury, on Tuesday, three weeks previous to Whit-tuesday 1816.

North-Eastern Unitarian Association.

On Thursday, June 22d, was held at Lincoln, the North-Eastern Annual Association of Unitarians. On the preceding evening, the Rev. Mr. Wright, of Wisbeach, preached on the Final Restoration of all Mankind to happiness. On the Thursday morning, the Rev. Mr. Platts, of Boston, having introduced the service with reading the scriptures, prayer and a very pertinent explanation of the nature, design and tendency of such associations, the Rev. Mr. Kenrick, of Hull, preached a very excellent sermon on the Practical tendency of the free, unpurchased

* Sold by D. Eaton, 187, High Holborn.

Grace of God, from 1 Tim. chap. vi. ver. 5th. "The doctrine according to Godliness." Mr. Wright preached in the evening on God's exalting Christ to be a Prince and Saviour, from Acts ii. and 36.

A respectable number of the Friends of Unitarianism, ladies and gentlemen, dined together at the Rein Deer, when a number of appropriate sentiments were given from the chair, and enlarged upon by several gentlemen. When the Unitarian Fund was given, Mr. Wright, in a very interesting and animated speech, explained its design, and gave a very pleasing account of its increase and gradual success, in accomplishing the important objects for which it was instituted.

Mr. Kenrick addressed the company in a very appropriate manner, when the York College was given. Upon the Unitarian Academy being given, Mr. Goodier excited considerable interest by the very modest, but earnest manner in which he advocated its cause, recommended it to the support of the public. As soon as he sat down, nearly 5*l.* was collected at the table, partly for the Fund and partly for the Academy.

Lincoln, July 11th, 1815. J. H.

Southern Unitarian Society.

The Meeting of the SOUTHERN UNITARIAN SOCIETY took place at Salisbury, June 28th. The Meeting was very respectable, and there is reason to believe will be highly beneficial in its effects.

The sermons delivered on the occasion were admirably adapted to effect the purposes of the Society.—The one preached by Mr. Treleven in the morning, which will shortly be published, was a perspicuous and argumentative illucidation of the *Scriptural Distinction between God and Jesus Christ*. And Mr. Fox in the evening, delivered a discourse on the Importance and Advantage of the Use of Reason and the Exercise of Private Judgment in Matters of Religion, which it is not too much to say, was a most masterly and eloquent composition. The worthy Author has been strongly requested by the members of the Society to publish the sermon, which they regretted they could not as a Society print, without running contrary to their established rule.

The members of the Society present

at this meeting, took into consideration the subject, to which the attention of the Unitarian public has been already invited by two letters in the Repository, respecting the adoption of some permanent means, to provide small bodies of Unitarians, with religious instruction. A Resolution was passed unanimously, that it was expedient to form a Society to promote the preaching of Unitarianism in the South of England. A Committee was chosen (to consider the best means for carrying the Resolution into effect;) which consists of all the ministers in connexion with the Southern Unitarian Society, with one member from each of the congregations, in the various places which are included in the limits to which the annual visits of this Society extend. Before this article meets the public eye, the Committee will probably have finally arranged the plan; and it is hoped that the example thus set by the Unitarians of the South, will be speedily and zealously imitated by their brethren throughout the kingdom.

Newport, June 30th.

J. F.

Devon and Cornwall Unitarian Association and Tract Society.

The annual Meeting of this Society, took place on Wednesday, the 5th July, at Tavistock. On the evening preceding Dr. Carpenter preached in the Abbey Chapel; and on the day of the Association, Mr. Lewis of Crediton, delivered an excellent discourse from the answer of our Lord to his disciples, who wished to call down fire from heaven upon the people of Samaria, who refused to receive their doctrine, "Ye know not what spirit ye are of." The meeting was more numerous than was expected in so small and distant a town, and the state of the Society was found to be more flourishing than could have been calculated upon at the expiration of its first year.

After dinner, amongst other subjects which engaged and peculiarly interested the company present, was that of the painful shackles with which Unitarian youths are compelled to load their consciences, in order to fulfil one of the first duties of a man and a citizen; and it was urged to be well worthy the united exertions of our different Associations and Societies, to attempt the removal of those barbarous ceremonies by which we must en-

gage in the honourable state of matrimony. It was urged that the facility with which we obtained, through the laudable endeavours of Mr. William Smith, the repeal of the laws in force against Anti-Trinitarians, might be regarded as an inducement to us to attempt a farther emancipation; and that we are called upon to attempt it by the honest and manly declaration of that gentleman to Lord Liverpool, who asked him whether if we gained this point we should be satisfied: *No, my Lord, we shall never be satisfied till we have obtained a full and free exercise of an unshackled conscience.*

The power of marrying, monopolized by the clergy of the church of England,—except in those cases where conscience has been successfully pleaded against it, the cases of the Jews and the Quakers,—is a power which they inherit from the priests of the Romish Church; who, as they held the keys of the gates of Paradise, and would suffer none to enter there except through their prayers, well paid for; placed themselves also at the entrance of that state, which, under the auspices of wisdom and virtue is the most happy upon earth, and demanded toll before its pleasures could be explored. They made it a sacrament, that their sacred order might be enriched by it.—Thus, and no otherwise, a civil engagement was converted into a religious farce.

As the Unitarian Associations throughout the kingdom will have met generally before this notification can be made to the public, it was resolved, that, if no public measures are adopted before the next summer meetings, the Secretary of our Society shall be requested, to address circulars to all of them, recommending them to address the Legislature by Petition. But it will in the mean time, be the duty of dissenting societies, to consider, whether there should be a more speedy application made, and whether it should be done by the congregations separately, or by their Associations, which unite many of them in their circle. It may, perhaps, be desirable for the Committee of the London Fund, to suggest a plan, by which our individual energies may be concentrated, and rendered effective.

The case of the Rossendale congregation was also stated, and some pounds were immediately collected to

assist them; the propriety was also admitted of farther assistance being obtained for them in our respective Societies.

South Wales Unitarian Society

The annual meeting of this Society was held on the 5th inst. at Llangendeirn, near Carmarthen. The Rev. Timothy Davis, of Coventry, prayed in Welch; and the Rev. J. H. Bransby, of Dudley, in English. The Rev. Dr. Estlin, of Bristol, delivered an English sermon from Acts xxiv. 14, in which the zealous and worthy Doctor referred to the several publications of the Bishop of St. David's against the Unitarians, lamenting that so elegant a scholar and amiable a character in other respects, should discover so much want of candour and of Christian liberality. As the sermon will be published, at the request of those who heard it, it would be needless here to give a further account of it. Then followed a Welch sermon by the Rev. David Davis, of Neath, from John iii. 31. After explaining the phrase "from heaven," and "from above," the preacher enlarged upon the superior excellency of Christ as a perfect character, and as a divine teacher, over John the Baptist and over all the other prophets of God. The audience was numerous and attentive, though the English sermon took up an hour and a half in the delivery, and the Welch more than an hour. Not a few came together on this anniversary from distant parts of Carmarthenshire, and from Pembroke-shire, Cardiganshire, and Glamorgan. After the business of the Society was transacted in the meeting-house, between forty and fifty persons sat down to dinner, at a neighbouring inn, twenty of whom were ministers. The Rev. John James, of Cardiganshire, and John Thomas, of Llanelli, preached in the evening. The advice of the late Rev. Job David, of Swansea, to the Welch Unitarians, on their *much preaching*, is recommended to their re-consideration. See Mon. Rep. Vol. v. p. 463. On the preceding evening, the Rev. Benjamin Evans, of Panteg, preached, at Llangendeirn, from Malachi, ii 10, and the Rev. Evan Lloyd, of Wick, from John ix. 22. And at Carmarthen there was also a respectable meeting, on the evening of the

4th, when the Rev. Mr. Awbrey, of Swansea, conducted the devotional part of the service in English, and the Rev. J. H. Bransby, of Dudley, preached from Mat. vii. 11, and the Rev. John James, of Cardiganshire, preached in Welch, from 1 John v. 20.

The writings of the Bishop of St. David's, have excited the public attention to the subject of Unitarianism in Wales, and done no inconsiderable service to the New Unitarian Society, at Carmarthen, who are now happy in the settled services of the Rev. Thomas Davis, whose health they individually hope will enable him to continue to discharge his duties as their regular minister. It was resolved, that the next annual meeting be held at Gellionen, Glamorgan, and also, that the Society take six pounds' worth of Wright's Essay on the Supremacy of the Father, translated into Welch, by Mr. Morgan, Schoolmaster at Merthyr Tydfil.

July 17th, 1815.

Eastern Unitarian Society.

The Annual Meeting of this Society was held at Bury St. Edmunds, on Wednesday and Thursday the 12th and 13th of July. On Wednesday evening the Rev. John Tremlett conducted the devotional part of the service, and the Rev. Robert Aspland preached from Revelations, xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." On Thursday morning the Rev. R. Aspland read the scriptures and prayed, and the Rev. James Gilchrist preached from Galatians iv. 18. "It is good to be zealously affected always in a good thing." After service the business of the Society was transacted. The Secretary read the report of the Committee, which first stated the number of tracts circulated in the past year, and then mentioned the missionary labours of Mr. Winder in the Eastern district of the kingdom. The Committee having requested Mr. Madge to preach a sermon at the Unitarian Chapel, Nor-

wich, for the benefit of the Unitarian Fund, £20 3s. was collected. After stating this circumstance, the Report continues—"It is much to be wished that the attention of our churches was more seriously turned towards the utility of annual collections in behalf of those objects which interest the Unitarian body. A two-fold good is effected by such regular and public appeals. 1. They bring the different institutions connected with Unitarianism under the notice of our congregations at stated intervals: inquiry is thus excited and kept up as to their plans and their exigencies, and a permanent interest established in their welfare. 2. A very large sum is thus raised, which must otherwise be wholly lost to our institutions; for there are hundreds who for various reasons cannot appear among the regular subscribers, yet are not only willing but anxious to contribute according to their ability to the promotion of Unitarianism." The Report concluded with briefly reviewing the progress of the Society since its commencement, which appeared very encouraging. The following resolutions then passed unanimously. That the thanks of this Society be given to the Rev. James Gilchrist and the Rev. Robert Aspland, for their acquiescence in the wishes of the Society, and for their valuable services at the present meeting. 2. That the thanks of this Society be given to Mr. Winder for his many and important services to the Unitarian cause, particularly for his labours in the General Baptist Church at Norwich, and for his ready and constant desire to further the plans of this Society. That J. L. Marsh, Esq. be continued in the office of Treasurer, and Mr. Edward Taylor in that of Secretary for the year ensuing.

The friends of the Society afterwards dined together at the Angel Inn, to the number of forty-six; Thomas Robinson, Esq. in the Chair. The toasts and sentiments which were given called forth many observations connected with the interests of the Society and the state of Unitarianism in general from Mr. Aspland, Mr. Gilchrist, Mr. Geo. Watson, Mr. Scargill, Mr. Toms, Mr. Perry and Mr. E. Taylor.—The ministers present were Messrs. Aspland and Gilchrist, Toms of Framlingham, Per-

ry of Ipswich, Tremlett of Hapton, Scargill of Bury, Cundill of Soham, and Madge and Winder of Norwich. The next Annual Meeting is fixed for the last Wednesday and Thursday in June, to be held at Ipswich, and Mr. Toms is expected to preach.

E. T.

Examination at the York Academy.

On Tuesday, Wednesday and Thursday, the 27th, 28th and 29th of June, was held the annual examination of the students educated in the Manchester College York, in the presence of Samuel Shore, Esq. *President*, Messrs. Bell, Brodhurst, Crompton, Fawcett, D. Gaskell, R. Heywood, Jevons, Jones, Kendall, Malkin, A. Philips, S. Shore, jun. W. Shore, J. D. Strutt, R. Taylor, M. D. J. Thomason, M. D. Tottie, J. A. Yates, T. H. Robinson *Secretary*, and G. W. Wood *Treasurer*, and the Rev. Dr. Phillips, Messrs. Ashton, Brettell, Goodier, Heinekin, Johnstone, Kentish, G. Kenrick, Lee, Piper, J. Smethurst, Tayler, H. Turner, Willims, P. Wright, J. G. Robberds *Secretary* and Turner *Visitor*; with a few others whose names cannot be recollected. On Tuesday afternoon the junior Latin Class, and those in Hebrew Poetry, Logic and Metaphysics, were severally examined. Wednesday morning the examination proceeded of the junior Hebrew and Greek Classes, and the senior Mathematics, after which Mr. Haslam delivered an oration on the influence of the reformation on Literature, and Mr. Cannon a discourse on the question, "Is the moral sense instinctive, or the result of education?" The senior Class in Hebrew and Syriac, in modern history, the introductory branches of the Mathematics, the evidences of natural and revealed religion, and in ancient history; and the business of this day concluded with discourses by Mr. Morris, on the divine original of the Mosaic institutions, and by Mr. Mardon on the resurrection of Christ.—Thursday the students of the fourth year underwent a long examination on the several books of the Old Testament, and those of the fifth, on the New, on the plan described in former years. Mr. Peene read an essay on Criminal Legislation, and Mr. Bakewell delivered a sermon, on Rom. i. 16. Previous to the examination of the senior Latin Class, Mr. Peene read a critical dissertation in Latin, on the *Ars Poetica* of Horace, and Mr. Stratton an essay in the same language on the causes of the reduction of the Grecian states, under the Macedonian power; and after it Mr. Stratton read an English oration on the Love of our Country. The classes in Ethics, the higher Greek Classes and

natural Philosophy, were then severally examined, and the whole concluded with two sermons, by Mr. Jevons, on Luke xii. 55, and by Mr. Wallace, on Rom. x. 2.

At the close of the examination, the visitor addressed the students in the following words.

GENTLEMEN,

It now becomes my most agreeable office, an office which I assure you I continue to discharge with annually increasing pleasure, to present you in the name of this assembly, our thanks for the very satisfactory result of the examination which we have witnessed, and which clearly proves that you have corresponded, by your attention and diligence, to the extraordinary attention and care of your tutors. And I do this with still greater pleasure, because, in addition to what we have ourselves witnessed in regard to your proficiency in knowledge, we have the further satisfaction of being assured by your tutors of your uniform regularity and propriety of conduct, during the whole of the session which is now concluded. This is a circumstance of much more importance than any literary attainments.—I will not say to the credit of this institution, which is an object of secondary concern, though I persuade myself not undervalued or overlooked by you; but to your own honour and happiness, whose progress and establishment in every thing that is excellent and praiseworthy, it is the first wish of all who are interested in its support, to promote and effectually secure. This testimony of our satisfaction, you will be pleased, Gentlemen, all of you to accept: the prizes annually distributed among the students of the first three years, for extraordinary diligence, proficiency and regularity, are awarded to Mr. John James Tayler, of Nottingham, Mr. Patrick Cannon, of Sheffield, and Mr. James Taylor, of Manchester; who I doubt not will make it the object of their ambition in future years to maintain their eminence of distinction among the distinguished; although one of them can no longer receive any other reward than that which is indeed the most substantial, the consciousness of good conduct, and its natural and ordinary consequences. The prize for elocution is awarded to Mr. Bakewell; to whom I am, on various accounts, particularly happy to deliver it.

I am directed by the annual meeting for business, held yesterday evening, to announce that it is intended that the students in the fourth and fifth years, shall in future continue their classical studies through those years: an arrangement which I am persuaded they will find highly conducive to their advantage.

I hope Mr. Stratton will not for a moment suppose, that I have the slightest

disposition to undervalue his excellent discourse, on a subject of the highest importance; and which he has treated in a manner highly creditable to his head and his heart. I hope that he will in future life—I wish that all young men of his rank and station would—be careful to perform his duty to his country and mankind, on such enlarged and liberal principles. But since the rest of our young friends who have favoured us with specimens of their composition, are students for the ministry, I trust that he will excuse my confining, what I have further to say to them.

From the very satisfactory result of this day's examination, more particularly, we trust we have good reason to indulge the hope, that we shall continue to send out scribes well instructed as to the kingdom of heaven, and capable of bringing out of their treasure things new and old. The stores of biblical criticism which you have here laid up, will not we trust, be hoarded, but brought out into daily use. You will not only shew yourselves capable, as several of your predecessors have done, of ably illustrating the doctrines of scripture, and with firmness and ability, but yet with a spirit and temper becoming your christian profession, defending the particular views which you have formed of scripture-truth; but you will manifest your familiar acquaintance with scripture in the course of your ordinary services: in your addresses to your people, you will shew yourselves not mere philosophical essayists, but scriptural preachers; you will preach the truth in scripture-language, "expressing spiritual things in spiritual words" (1 Cor. ii. 13), and will enforce the truths and duties of the gospel by the awful authority of its sanctions.

Let me, however, offer you one caution. You here have properly exhibited the solidity of your critical attainments; but, I trust you will shew in the general course of your preaching that your acquaintance with the scriptures in a much more important respect, has not been neglected by your readiness to call them into your service, as occasions may require, for the purpose of practical application. What a venerable person once said to myself, allow me to repeat to you, "study the scriptures scientifically, study them critically, but above all things study them practically."

With respect to the composition of your discourses, I have little need to add any thing to the excellent instructions you have received from your tutors, and by which you seem to have effectually profited. One question only I would venture to propose to your consideration; whether the modern fashion of abrupt conclusion is to be considered as any improvement upon the use of recapitulation and perora-

tion, by which the ancient orators appear to have wrought so wonderful an effect on the minds of their auditories? For myself, I have often witnessed a sort of unpleasant surprise upon the countenances of all around me, when a public speaker has sat down without the slightest notice of an approach towards a close; while the audience are roused from their state of silent and fixed attention by the voice of the orator being suddenly lost from their hearing, and his person from their sight. He may say perhaps, that his process of reasoning was completed, and his object therefore accomplished: but the moral and religious teacher should consider his audience not merely as reasoning machines, but as like their great master, capable of being actuated by "the hope set before them;" an animated practical application of their doctrine, is therefore, surely a most desirable constituent of every public address of ministers to their people.

But when the orator has prepared the most eloquent discourse, it will be productive of little effect, if it be not set off by a natural and forcible delivery. The foundation of this is laid in distinctness of enunciation. We have great pleasure in witnessing from year to year, a considerable and very pleasing improvement: and yet I must not forbear to observe, that there is still a very evident defect, particularly among the junior students, and more especially in their extemporaneous replies, in this matter of distinct enunciation. And I do this the rather, because I am permitted by my friend Dr. Thomson, to interweave some of his observations on this very important subject; which, as his professional acquaintance with the organs of the human voice, qualifies him to offer them with peculiar effect, so I persuade myself they will be received with a correspondent attention by my young friends. "This defect," he observes, "arises principally from keeping the teeth so closed, that it is quite impossible to issue that *volume of voice*, which it is the office of the tongue and lips to modulate into a clear and distinct enunciation. This fault, vulgarly but strongly called *eating the words*, or mumbly, is only to be corrected by opening the teeth more widely, so as to send forth a larger body of voice. An attention to observe an erect posture, so as to keep the chest open, and free for the exercise of the lungs and diaphragm, which are both essential to full and powerful enunciation, would also contribute to correct this important deficiency."

I might have extended this address to some other particulars of importance, but I am aware that I should thus trespass not only upon your patience, but upon that of this numerous assembly, who have witness-

ed this long, though satisfactory examination. And indeed it is the less necessary on the present occasion, as you are also this day to become the objects of a most affectionate and impressive address, which will presently be delivered to you in another form * by one of the most excellent of your friends, to whom you and all your predecessors are most deeply indebted, not only for the great advantage of her inestimable notice and friendship, but for the important public testimony which she is now about to bear "to your excellent conduct during your residence in this place of education:" a testimony which you will know how duly to appreciate, and which you will, I trust be solicitous, through the whole of your future lives, that none of you may forfeit. I am sure that you will highly value, as I persuade myself will also the public at large, this "lasting token of her sincere friendship for you," in furnishing you, and through you the world, with another volume of the invaluable discourses of that venerable person, who knew so well how to exhibit in all their beauty and force, the precepts and motives of the gospel; that those of you who shall be called to fill the honourable station of preachers of the gospel, will make these excellent specimens of the proper way of preaching it, the subjects of your daily study; and that all of you will be careful to learn from them, "to adorn the gospel by a life of perfect conformity to its awful sanctions, and to the glorious hopes which it assuredly inspires."

May the supreme Father and Governor of the world direct and bless you in your future conduct through life; that you may employ the knowledge which you have here respectively acquired, to his glory, the good of mankind and the advancement of the true gospel of his son Jesus Christ. Amen.

The company at dinner each day was more numerous than on any former occasion; and, under the direction of their venerable president, spent the evenings in a manner highly satisfactory to all present. The report of the state of the funds was very encouraging; several new names were announced both as lay and divinity students, but there is still room to receive a further addition to both classes. Perhaps it is not so generally known as it ought to be, that students for the ministry admitted on the foundation, have the whole of their

expenses both of board and tuition defrayed by the fund; no student however, can be so admitted, but on the recommendation of three ministers residing in the neighbourhood where he lives, who shall certify, "that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination and knowledge, his moral character, natural endowments and classical proficiency, are such as to qualify him for becoming a student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential." Such certificates are regularly presented at the annual meeting at York; but they may still be sent to G. W. Wood, Esq. the Treasurer, in Manchester, who will lay them before the committee.

Much interesting conversation took place on the desirableness of a more intimate knowledge and union of the members of the Unitarian body; and the Rev. Charles Wellbeloved, Dr. Thomson, Mr. Tottie and the Visitor, were appointed a committee, to consider whether a plan could be formed for accomplishing this object, which might be free from several objections proposed; particularly which might not interfere with the most perfect freedom of individual judgment and profession. V. F.

N. B. The next Session commences on Thursday, September 21st; and all Students are expected to be at York on the 23d at the latest, as the several classes regularly open for business on Monday 25th."

On the 21st of June, was held at Chowbent, what has been called from the time when Presbyterian forms and discipline were common, The Provincial Meeting of the Dissenting Ministers residing in Lancashire and Cheshire. Mr. Houghton of Liverpool, conducted the devotional part of the service, and read the scriptures before the sermon with characteristic and unaffected simplicity. Mr. Grundy of Manchester, then delivered an animated and animating discourse on the advantages and difficulties of Unitarian ministers. considered as Christian watchmen. But since this discourse, agreeably to general request, is to be printed, it is unnecessary to give any further account of it.

The congregation was numerous and respectable, supposed to be more than 800 persons, many attending from the neighbouring congregations.

After the services in the chapel, 87 gentlemen, including 34 ministers, dined together and spent the afternoon, in that social harmony and instructive conversation, which tend to unite Christians in the bonds of affection, and produce co-operation in useful and laudable pursuits. In the course of the afternoon, several gentle-

* Viz. That of a dedication of a volume of sermons, by the late Rev. and learned Newcome Cappe, just published by Mrs. Cappe, and addressed by her to the students in the Manchester College, York; to all of whom who are now exercising, or intended for the ministry, copies were presented by the excellent, but too bountiful editor at the close of the examination.

men were called upon to deliver their sentiments on various subjects of interest and utility. With feelings of peculiar pleasure, was remembered and given as a toast, the wish of our afflicted sovereign in his better days, "that the time might speedily come, when every child in the British empire might be able to read the bible, and have a bible to read." When the name of Mr. John Valentine was mentioned, as the venerable presbyter in the Unitarian society at Chowbent,* that gentleman read an interesting paper, briefly detailing the history of the society and of its ministers, in his memory, and establishing its early claim to the name by which it is distinguished. This paper was, by unanimous request, desired to be communicated to the Monthly Repository, and with the leave of the editor, may be here inserted, as closing the account of the meeting in question.

W. J.

June 24th, 1815.

Speech of Mr. Valentine

Called upon in some measure by my age, and at the request of friends, I rise to thank you, Sir, for your kind regard to our congregation, as expressed in the toast just given. And, as I have been a constant attendant for upwards of eighty years, on public worship, in the new chapel in Chowbent, I shall take this opportunity, of introducing a few facts, which (under God) have been the happy means of promoting a spirit of free inquiry, and in consequence, of gaining more just notions of the true and genuine doctrines of Christianity. When I first began to attend public worship, the Rev. James Woods was the minister, whose ministrations were more calculated to impress the minds of his hearers, with the obligations of a religious and virtuous conduct, than to acquire, what by some persons is termed, a ture and saving faith; and who, though educated in Calvinistical principles, and continuing in the same, was so far removed from bigotry, that he frequently and freely gave his people an opportunity of enjoying the occasional services of a number of the most learned and liberal ministers of the times; among whom were the Rev. Dr. John Leland of Dublin, the Rev. John Seddon of Man-

chester, the Rev. Samuel Bourn of Birmingham, Messrs. Dawson of Rivington, the Rev. Thomas Dixon of Bolton, the Rev. Samuel Bourn, Jun., of Rivington, the Rev. Dr. John Taylor of Norwich. Of these, Mr. John Seddon, Messrs. Dawson, Mr. Thomas Dixon and Mr. Samuel Bourn of Rivington, were professed and zealous Unitarians, and boldly supported their opinions in Mr. Woods's pulpit. And as he had all along left his hearers in a great measure free to fix their own principles in matters of a speculative nature, they were the more open to receive the truth. The result was, the minds of many were enlarged and set free from those prejudices they had formerly been subject to. As a farther means of promoting free inquiry, there were two societies set on foot in Mr. Woods's time, a Book Club and a Conversation Society, both of which were warmly supported by the late Mr. John Mort of Alderfold; who having early in life, been convinced that the doctrines of Calvin were utterly inconsistent with the divine goodness, was very active in his endeavours to open the minds of his friends, and be thereby better enabled to judge for themselves, what were the pure and genuine doctrines of the Christian religion; the consequence was, a considerable alteration in the sentiments of numbers at the time of Mr. Woods's decease. The minister who succeeded Mr. Woods, was the Rev. William Davenport, whose ministrations in general, were calculated to promote pious and virtuous dispositions in the minds of his hearers; and who, being himself liberal in his sentiments, encouraged them to inquire for themselves, and fix their own opinions. To Mr. Davenport, succeeded the Rev. Samuel Mercer, who was remarkably zealous in pleading the cause of Unitarianism, and his manner of doing it being attended with great good nature and pleasantry, was crowned with considerable success. To Mr. Mercer, succeeded the Rev. Henry Toulmin, whose zeal and ability in supporting the same cause are well known; and whose strenuous exertions in defence of truth, unhappily were the cause of his seeking for liberty and safety in a foreign land. I should be sorry to hurt the feelings of our present worthy minister, the Rev. Benjamin Davis, but he will allow me to say that through his zeal and the indefatigable pains he has taken, the general opinions of our society are so fixed as will justly entitle it, to be denominated an Unitarian society. And now my Christian brethren and fellow-worshipers, as it cannot be expected at my time of life, (being only one month short of 88 years old) that I shall ever have it in my power to address you again on such an occasion, give me leave to observe, that as we believe and

* This truly respectable old gentleman will in a few days, have completed the 88th year of his age. He still enjoys a degree of health and activity, rarely experienced at his time of life. He constantly attends divine service on the sabbath, twice a day, no kind of weather ever detaining him at home. He walks with ease and activity truly astonishing. He reads common-size print without spectacles; and his faculties are little, if any, impaired by age. The subjoined address is in his own hand-writing.

are persuaded that our religious principles are founded in reason and the scriptures, and are the truth "as it is in Jesus" let us not content ourselves with a mere speculative faith, but let the truth have its proper and genuine effect upon our minds, in making us more solicitous to have our hearts adorned with every pious and virtuous disposition; and hereby prove ourselves to be the true disciples and followers of our Lord and Master Jesus Christ. Thus we shall be enabled to pass through the varying scenes of this mortal state, with that inward peace and satisfaction of mind which the world can neither give nor take away; and when we have finished our course here below, we shall then in some good measure be prepared for, and be admitted to partake in those pleasures of the life to come which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, and join the celestial choir, in singing the praises of the one only living and true God, through the countless ages of eternity.

Chowbent, June 21st, 1815.

*Report of the British and Foreign School Society to the General Meeting.
(Concluded from p. 397.)*

BRITISH.

During the last year Masters have been supplied to schools at Glasgow, New Lanark, Bath, Ditchling (near Brighton), Reading, Southampton, Newport (in Wales), and Staines.—The School in the Horseferry Road, which had been a charge to the funds of the Institution, has been transferred to the West London Lancasterian Association; a Master was supplied for that School, which now contains about 200 boys.

The Committee have to regret the death of James Johnston, a young man who had been for a considerable time, and was then, under the patronage of the society. He had been very serviceable in the organizing of several schools, and would doubtless, had he lived, proved very serviceable to the Institution.

Objections having been made to the constitution of this Society, which provides for the admission of children of all religious denominations, upon the ground that no effectual means were taken for the religious observance of the Sabbath—although such objections were ill founded, as all children were enjoined to attend the places of worship to which their parents belong, yet the Committee, being desirous to refute them, have adopted a plan, whereby a report is made to the Master every Monday morning of the attendance of every child at their respective places of worship; the parents of such children as cannot give satisfactory answers are spoken

to, and exhorted to pay due attention to this important duty.

The Committee have been anxiously occupied, during the past year, in improving the internal state of the Institution. They have applied themselves to a plan for regulating the admission of young persons to be qualified for masters, so as to diminish the expense of the society, and are desirous to adhere, as a principle, to the reception of such persons only whose age, previous education or natural capacities, may render a long course of instruction unnecessary, to qualify them for the superintendence of schools. Considerable difficulty exists on the subject of school-masters. It is an established fact, that no schools can be preserved in a proper state of discipline, unless the master is perfectly acquainted with the system, and possesses a sufficient degree of energy and spirit to maintain it. As is the master, so is the school. Some persons prefer an active youth for the teacher—others desire a man of mature age.

The necessity of superintendence cannot be too frequently urged upon Committees—it constitutes the very life of the school—it maintains and rewards the authority of the teacher, and it operates as a stimulus upon the children. Too often the master has to regret that he sees no member of the Committee from one end of the month to the other; particular attention to this important part of the duty of every Committee is earnestly recommended; it will be found to correct many irregularities, and remove many causes of complaint.

Another cause of difficulty is the subject of salary. In too many instances the funds of schools are so confined that the salary is scarcely sufficient to provide the teacher with decent board and lodging. In all such situations, it is evident that no man of real ability can be expected to undertake the office. It ought, therefore, to be the aim of Committees to raise such a subscription as shall enable the masters to maintain as much credit as is necessary for the respectability of his situation.

In every town an education association might be formed upon the plan of the Bible Associations, with a subscription of one penny per week. The receipts from this source, added to the larger subscription, will, in most instances, amount to a competent sum for the support of a good school.

The education of the whole community is a subject of such vast importance, on every account, but more especially in a moral and religious point of view, that it cannot but be a matter of surprise that an effort is not made for this cause equal to what is made for many other Institutions. There are many situations in which the poverty of the inhabitants is so great, that

they cannot raise sufficient for the fitting-up of their school-room, but if they could be assisted in this undertaking, they would be able to carry on the school.

The Committee have devoted much attention to a plan for the formation of Auxiliary Societies, whereby the local purposes might be obtained, and at the same time the general object promoted, and they beg leave to recommend it to the serious consideration of all the friends to universal education.

The Foreign objects of the Society have caused a considerable expenditure; this, it is earnestly hoped, will receive the benevolent assistance of all those who are desirous to circulate the Scriptures.

The inquiries which have been made in consequence of the formation of the Bible Societies, have exhibited the lamentable deficiency of a great part of the population of our own country, in regard to their ability of perusing the sacred Scriptures, and it is evident that even in many parts of Europe, that deficiency must be far greater. In France it is estimated that not more than one-fourth of the whole population can read; and the Minister of the Interior himself, in his report, takes the number of uninstructed children at two millions. Is it not evident that the operations of a School Society, ought to keep pace with those of a Bible Society?—The one is so necessary to the full success of the other, that it may be expected that in due time the dependance of each upon the other will be universally acknowledged, and exertions be made for education equal to those which, to the honour of this nation, have been made for the dissemination, of copies of the sacred volume.

The Committee are aware that so much still remains to be done, that when the eye contemplates the future scene of operations, it would seem almost as if nothing in comparison had as yet been accomplished. It may even be considered that the Society is now only commencing its career; but it should never be forgotten that the foundation, though it presents little to the eye, is the most important part of the work; and it is consoling to reflect, that notwithstanding all the difficulties which have occurred, the basis is now firmly established; and whether it be sufficiently acknowledged or not, it is an indisputable truth, that those grand efforts for the amelioration of the condition of man, by the diffusion of elementary knowledge, which will forever distinguish the present age in the annals of the world, have either taken their rise, or have been mainly promoted by the labours of this Institution.

The Committee take this opportunity of acknowledging the very beneficial aid which the Society has received from several ministers, who have successfully plead-

ed its cause with their congregations; they feel themselves called upon to record their testimony of respect for the memory of the late Rev. Andrew Fuller, the indefatigable Secretary to the Baptist Mission in India, whose last sermon, preached in London, having for its object to recommend this Society to public support, may be considered an example worthy of imitation, by many who knew him and valued his labours.

At the last annual meeting, the Committee hailed the return of peace; because, amongst other reasons, it afforded the delightful hope of giving stability and extension to all Institutions calculated to promote knowledge and the happiness of mankind. Alas! how soon has this cheerful prospect vanished! Again we live in the fearful expectation of hearing of the confused noise of the battle of the warrior, and of his garments rolled in blood. As Christians, however, we ought to animate each other more ardently to pursue the object of our Institution; we have the most certain warrant for believing, that the progress of true knowledge must as a consequence, eventually lead to that state of universal peace, when none shall hurt or destroy.

We rejoice in the conviction that we are appealing to those who know how to appreciate the value of what is contained in the written revelation of the mind and will of God, who recognise in those prophecies, which remain to be fulfilled, the gracious intention of infinite wisdom, to establish the kingdom of the Redeemer, from the rising of the sun to the going down of the same, that from the whole earth incense may ascend, and a pure offering. Who can look upon the exertions of the Bible Society, and of those numerous institutions which have the best interests of mankind for their object, and which have multiplied beyond all former example in the present day, without perceiving that they all tend towards one great point, and proclaim, like the voice in the wilderness, "Prepare ye the way of the Lord, make his paths straight!"

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 24th of the Fifth Month, to the 2nd of the Sixth Month, inclusive, 1815: To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

IN offering to you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him who, by his presence, owned us in times past; and,

though sensible of the loss of the labour and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy Source that every enjoyment both spiritual and temporal flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious Society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of Fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing that our ancient Christian testimony to the inward teaching of the Spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The epistle from our friends in Ireland, and those from the several Yearly Meetings on the American Continent, have again convinced us that we are brethren, bound together by the endearing ties of Christian fellowship, desiring as fellow-disciples to follow the same Lord; and we feel, that there is in the gospel of Christ a union that is not dissolved by distance, nor affected by the jarring contentions of men.

We are engaged tenderly to caution friends against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns, until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable in itself and injurious to others. On this subject, we

think it right to repeat some advice given by the Yearly Meeting in its printed epistle of 1771:—We “warn all against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, namely, that of raising and circulating a fictitious kind of paper credit, with indorsements and acceptances, to give it an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious Society, and of which therefore we think it our incumbent duty to declare our disapprobation, (and disunity therewith,) as absolutely inconsistent with that Truth we make profession of.”—Epistle, 1771.

That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and œconomy, suited to their future expectations, it would under the Divine blessing not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished.

Amongst other deficiencies reported to us at this time, we have been pained in observing, that many appear to be still satisfied with attending meetings for Divine worship but once in the week. We lament in believing that, where indifference to this primary religious duty prevails in any, the spirit of the world hath obtained the ascendancy in their minds; for these we have often at former times expressed our concern, and now again entreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be

diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of their attendance at school.

It has afforded us much satisfaction to believe that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of *you*, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication and dependence upon Divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. *They* were concerned in early life to evince their love to the Truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust that, through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end.

Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine Will.

Now, dear friends, of every age and of every class, we bid you affectionately fare-

well in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men;—let us ever remember, that if we obey the Divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who “died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again.”*

Signed in and on behalf of the Meeting, by

WILLIAM DILLWORTH CREWDSON,
Clerk to the Meeting this Year.

Chapel Exemption Bill.

House of Commons, June 1st.

On the motion of the Chancellor of the Exchequer the House resolved into a Committee upon the Chapel Exemption Bill.

Mr. Wrottesley expressed his intention to move an amendment—that in all chapels or meeting-houses hereafter erected, the exemption from poor's rate, proposed by this bill, should be granted only upon the condition of having a certain number of free seats, proportioned to the size of the chapel or meeting-house.

General Thornton deprecated the leveling principle of this bill, which tended, in his judgment, to injure the Constitution by interfering with the consequence of the Church establishment.

It was also objectionable as it proposed to exempt Dissenting meeting-houses from the payment of poor's-rate, and thus increase the quantity of that rate upon the Protestant parishioners. He therefore moved an amendment—To exempt meeting-houses, and to grant the proposed exemption to such chapels only as were of the Established Church.

This amendment was opposed by Mr. H. Martin and Mr. Serjeant Onslow, on the ground that it was entirely hostile to the principle of the bill, and the tolerant object which that bill had in view.

Mr. Protheroe supported the bill, as it would remove a very galling distinction now subsisting between two classes of the community.

The Chancellor of the Exchequer defended the introduction of the bill, as relieving a number of meritorious individuals from vexation, by no means infringing upon any parochial privileges. At the same time he did not wish to be considered as giving any other weight to the measure

than what it might justly derive from its own merits.

After some further conversation, in which Mr. D. Giddy, Gen. Thornton, Mr. Wrottesley, Mr. Banks and Mr. Serjeant Onslow participated, the amendment was rejected. General Thornton then proposed the omission of certain words in the preamble, which was also rejected.

The House resumed, and the report being received, it was ordered to be taken into further consideration on Monday.

House of Commons, June 5th.

The Report of the Chapel Exemption Bill was taken into further consideration; and the Chancellor of the Exchequer proposed an amendment, that instead of one seat in ten being reserved for the poor, one fifth of the whole number should be so reserved.

General Thornton expressed his disapprobation of the whole measure. He said that a Right Rev. Prelate, (the Bishop of London,) had recently preached a Sermon before the Society for promoting Christian Knowledge, wherein he maintained that *we should guard against all the modern doctrines of liberality and toleration*, and that indifference to forms of faith was indifference to truth and falsehood. The Hon. General, therefore, sincerely embracing these opinions, moved that the bill should be read a third time that day three months; but the motion was negatived without a division, and the bill ordered to be read a third time to-morrow.

General Thornton then moved, pursuant to his notice, for a return of the Parochial Rates paid by the various Chapels, Churches, &c. within the Bills of Mortality, and in the parishes of St. Pancras, and St. Marylebone.

The Chancellor of the Exchequer expressed his concurrence in the motion, but doubted whether the return could be made before the third reading of the Bill.

House of Commons, June 16th.

Mr. Vansittart moved the third reading of the Chapel Exemption Bill.

Sir W. Scott strongly opposed the measure, thinking that the application was made without any claim of judgment, and that it was highly inexpedient to introduce this innovation. He saw no reason why his Right Hon. Friend (Mr. Vansittart) thus sallied forth on a diplomatic expedition to negotiate a peace between discordant sects. Other individuals would be compelled to bear the burdens from which these chapels were to be relieved. He should not be disposed to quarrel with this measure if any grievance had been stated, but at present it came before the House supported only by a few individuals, whose interests were opposite to the establishment. Any man who opened a place under pretence of religious instruction, would

have a right to compel his neighbours to pay his rates. He thought it his duty to take the sense of the House, and for that purpose moved that the Bill be read a third time on this day three months.

The Chancellor of the Exchequer vindicated the measure and explained the motives that had led to its introduction. No such intentions as those stated by his Right Hon. Friend had entered into the minds of those who had been concerned in the preparation of this Bill, which while it relieved chapels from the burden of rates, did not cast any additional weight upon churches. The rate from which chapels would be freed was not one hitherto paid to the church, but to the inhabitants of the parish, and all men, after this measure had passed, would be equally under the necessity of contributing to the support of the established religion, perhaps the wisest system ever adopted in any age or country. Many of the chapels were of the establishment founded for the purpose of giving ease to the churches not able to accommodate the parishioners of the established religion. In the whole city of London the rate collected on chapels was only four pounds, so that in a pecuniary point of view the subject was not worth consideration.

Mr. Bankes observed, that if indeed it were true that the whole amount of the rates upon the chapels was only four pounds, it was very unwise to make an alteration of the law, for the sake of relieving persons from so insignificant a burden.

Mr. Butterworth was in favour of the Bill, the effect of which would be "the uniting and knitting together the hearts of his Majesty's subjects," pursuant to the prayer every day read in the House. He admired such a measure of toleration; and from correspondence with the late Mr. Perceval was able to inform the House, that just before his lamented death, it had been in his contemplation to introduce a measure similar to the present. Had it been known in the country that the Bill would be thus opposed, innumerable petitions would have been laid upon the table in its favour.

The ministers of these chapels were frequently persons of great erudition, and actuated by the best motives. Even in the parish churches, in many parts of the kingdom, the pews were let out. This Bill did not strike at the pre-eminence of the Church of England, as the Dissenters did not refuse to pay tythes or church-rates.

Sir W. Scott explained, and hoped that the Hon. Gentleman (Mr. Butterworth) would not let his religion get the better of his judgment.

Sir J. Nicholl stated how the law stood at present. The decisions of the Court of King's Bench had established that chapels

or schools, from which no profit was made, were not rateable property, but that when profits were derived from them, they were like all other profitable property, to be rated to the parochial burdens. As far as the Bill related to chapels, from which no profit was derived, it was unnecessary; in so far as it related to profitable chapels, it was unjust, because these buildings were erected on speculation, and were often a very advantageous species of property. What reason was there for exempting them? None could be alleged, but that it would conciliate some persons; but this was no reason why Parliament should give a premium to separation and dissent from the church. As to the argument that parish churches did not pay, it was the same as to say that the parish did not pay to the parish.

Mr. Wetherell observed, that if these chapels were exempted from parochial rates, they should also be exempted from all taxes and contributions. The Bill would not be a Bill of toleration to the minister or congregation, but a Bill to save an expence to the carpenters and bricklayers who built those places on speculation. It was notorious that these places were subjects of bargain or sale, and even of late the Court of Chancery had been obliged to put in a receiver to collect the pew-rents in one of these chapels.

Mr. Protheroe was surprised that the Hon. and Right Hon. Gentlemen who now opposed the Bill, had not before come forward, but had left the Honourable General (General Thornton) to oppose it in the other stages *propria marte*. The Bill was not to repeal the ancient law, but to disapprove of a modern interpretation, which opened the door to dissatisfaction, and bore the appearance of intolerance.

Mr. Wetherell explained.

Mr. Serjeant Best vindicated the opposers of the Bill from having taken the friends of the Bill by surprise. He had given notice that he should oppose it. If the Bill, as it at present stood, passed into a law, the parish church, where profits were derived from the pews, would be chargeable; that is to say, the pews would be chargeable, while Meeting Houses would not pay any rates. Many livings in the Metropolis did not produce 200*l.* a year, an income much less than many dissenting Ministers received. How could the House refuse to exempt the Ministers of these livings from all taxation, if the present Bill was carried.

The Chancellor of the Exchequer and Mr. Butterworth explained. The latter disclaimed the intention imputed to him by the Learned Gentleman (Mr. Serjeant Best) of casting any reflection upon the Clergy of the Established Church. On the contrary, what he stated was merely in reply to an unfounded, indiscriminate charge

against dissenting preachers, some of whom, no doubt, might depart from their professions, as others were liable to do.

Mr. W. Smith thought the character of this Bill had been materially overstated, for it did not appear a matter of much consequence to the generality of the Dissenters---whatever pecuniary interest might be felt in its adoption by the speculating proprietors who built chapels with a view to profit by letting out the seats. But the fact was, that many of these speculators, who were generally carpenters, bricklayers and plumbers, were members of the Church of England, who erected chapels from a motive which certainly did not entitle them to the proposed exemption. The supplementary chapels, however, which served as chapels of ease for the Established Church, ought to enjoy the benefit of this exemption, as should those dissenting chapels which were constructed solely with a view to the public worship of God, and it was impossible that the liberal part of the Protestant community would feel any jealousy against such exemption. But the principle of such exemption was already recognized by the Legislature, which released dissenting Clergymen from serving in the Militia. Whatever the fate of the Bill might be, it was impossible to mistake the tolerant spirit of the Right Hon. Gentleman (the Chancellor of the Exchequer) with whom it originated, while the "toleration under certain limits," truly of the Gentlemen by whom it was opposed, was pretty much the same as that which might be professed by Ferdinand 7th. With respect to the apprehension of the Learned Gentleman (Mr. Serjeant Best), that the adoption of this Bill might create irritation, he (Mr. S.) rather thought that its rejection would not produce conciliation. It was notorious that Dissenters liberally contributed to the maintenance of the Lecturers of the Established Church---contributed indeed, an hundredfold more than the amount of pecuniary exemption which this Bill was calculated to produce, and would it then be wise to offend a body so liberal? But the tone in which this measure had been discussed by gentlemen on the other side, and especially by the Right Hon. and Learned Gentleman who commenced the debate (Sir William Scott), that Learned Gentleman indeed dealt out his censures in a very unsparing and indiscriminate manner against all dissenters. [Sir William Scott nodded dissent.] Then, said Mr. Smith, I am happy to find that the Learned Gentleman did not mean to confound all alike.

Mr. Baring supported the Bill, observing, that as it provided that no chapel should be entitled to the proposed exemption which did not afford one-fifth of its pews gratis, it followed, that no mercenary speculator could avail himself of it, be-

cause he must lose more in establishing his title than he could gain by the exemption from poors' rates, therefore such speculators could not be profited by the measure, while its enactment would serve not only to recognize the great principle of toleration, but to prevent parochial animosities and bickering in those places where dissenting meeting-houses were established, and the number of such establishments was one of the best signs of the times, for it proved the progressive advancement of religious worship.

Upon a division the numbers were, for the amendment 41, against it 22, majority 19 against the Bill, which of course was lost for the sessions.

Unitarian Chapel, at New Church in Rossendale, (see Monthly Repository, pp. 313—392.)

Subscriptions towards liquidating the debt (£350) upon the above chapel, will be received by Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. William Johns, Manchester; Mr. William Walker, Rochdale; Dr. Thomson, Halifax.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Amount reported in the Monthly Repository	11	5	0
Samuel Shore, Esq. Sheersbrook (second donation)	1	1	0
Daniel Gaskell, Esq. Lupset	1	1	0
Thomas Henry Robinson, Esq. Manchester	2	2	0
Rev. James Taylor, Nottingham	1	0	0
Rev. Charles Wellbeloved, York	1	0	0
Rev. Mr. Ashton, Duckinfield	0	10	0
Rev. Jacob Brettell, Cockey Moor	0	10	0
Rev. J. W.	0	10	6
Rev. William Turner, York	1	0	0
William Broadhurst, Esq. Mansfield	2	2	0
A Friend, from Mansfield	1	1	0
John Rhodes, Esq. Halifax	3	0	0
Mr. William Robson, Dent's Hill, Newcastle	1	1	0
A parcel of Tracts from the same			
Mr. Thomas Joplin, Newcastle	1	1	0
Mr. Michael Watson, do.	0	5	6
E. C. do.	0	10	0
Mr. J. W. do.	0	5	0
Mr. John Marshall, do.	0	5	0
Mr. John Campbell, do.	0	5	0
Mr. John Armstrong, do.	0	5	0
Mr. Andrew Batey, do.	0	5	6
Mr. Russell Blackbird, do.	1	0	0
Mr. William Andrews, do.	1	0	0
James Hosh, Esq. do.	1	0	0
Mr. Joseph Slack, do.	1	0	0
Mr. G. A. Dickson, do.	1	0	0
Rev. William Turner, do.	1	0	0
Mr. J. R. do.	1	0	0
Mr. T. G. do.	1	0	0
Mr. R. B. Drury, do.	0	10	0
Mr. William Falla, do.	0	10	0
Mr. Isaac Pollock, do.	0	5	6
Mr. Roger Barrard, do.	0	5	0

Mr. Thomas Bell, Newcastle	0	5	6
S. do.	0	6	0
Mr. Joseph Millie, do.	0	3	0
W. G. do.	0	2	0
Mr. Joseph Armour, do.	0	5	6
Mr. James Reeder, do.	0	5	0
Mr. J. & H. Lawrence, do.	0	5	0
Mr. Thompson, do.	0	1	0
Mr. William Walker, Rochdale	2	0	0
Mr. John Crook, do.	2	0	0
Mr. William Mann, Shaw-house, Rochdale	2	0	0
Rev. G. W. Elliott, do.	1	0	0
Mr. Robinson, do.	1	0	0
Mr. Edmund Ogden, do.	1	0	0
Mr. Daniel Walker, do.	1	0	0
Mr. John Butterworth, do.	1	0	0
Mr. Joseph Butterworth, do.	1	0	0
Mr. Benjamin Heape, do.	1	0	0
Mr. James Gibson, do.	1	0	0
Mr. Alexander Milns, do.	1	0	0
Mr. Thomas J. Wood, Bury	1	0	0
Mr. John Kay Brookshaw, do.	1	0	0
A Friend at Hand, near Manchester	2	0	0
Mr. Edmund Grundy, Pilmore, near Bury	3	0	0
William Shore, Esq. Tipton Grove	2	0	0
Rev. H. H. Piper, Norton	1	1	0
Rev. Peter Wright, Stannington	1	1	0
James Kirkley, Esq. Sheffield	1	1	0
Rev. Nathaniel Philipps, D.D. Sheffield	1	1	0
Mr. R. Naylor, do.	1	1	0
Mr. James Hall, do.	1	1	0
Mr. Joseph Swallow, do.	1	1	0
Mr. John Fox, do.	1	1	0
Mr. Luke Palfrey, do.	1	1	0
Mr. James Wild, do.	1	1	0
FK; CEM; JS; do.	0	16	0
<i>By Mr. Aspland.</i>			
A Friend	1	1	0
S. S. P.	1	0	0
A Friend, H. R.	0	6	0
Mr. Crowe, Stockton	1	0	0
Rev. B. Evans, Stockton	1	0	0
A Friend to Free Inquiry	1	0	0
Mr. Todhunter, Homerton	2	0	0
Mr. Hancock, Nottingham	3	0	0
Mr. Robert Wainewright	3	3	0

Total £90 10 0

Halifax, July 21, 1815.

Further Subscriptions to the Chapel at Neath.

<i>By Mr. Aspland.</i>			
Society at New Chapel, Moreton Hampstead	2	0	0
Rev. Jacob Isaac, Moreton Hampstead	1	0	0
Mr. Parsons, Upland House, near Bridgewater	5	0	0
Mr. Rowland, Boston	2	0	0
Mr. Kenrick, Wrenham	1	1	0
Rev. E. Butcher, Sidmouth	1	0	0
Mr. Todhunter, Homerton	1	0	0
Mr. Robert Wainewright	2	2	0

NOTICE.

DR. ESTLIN is about to publish a Unitarian Christian's Statement and Defence of his Principles, in reference chiefly to the Charges of the Right Reverend the Lord Bishop of St. David's—a discourse delivered at the Annual Meeting of the Unitarian Society in South Wales, at Llangyndeyrn, in Carmarthenshire, on Thursday, July 6, 1815, and published at their request.

Western Unitarian Society.

The Annual Meeting of this Society was held at Bristol, on Wednesday, the 21st of June. The devotional services were conducted by the Rev. Dr. Estlin and the Rev. T. Howe, and Rev. W. J. Fox, of Chichester, preached from Acts xxviii. 22. "As concerning this sect, we know that every where it is spoken against." The object of the preacher was to display the fallacy and injustice of several of the popular charges against Unitarianism,—charges which are in some cases utterly inconsistent with each other, and which are universally founded on very erroneous views either of the doctrines of Unitarianism, or of the motives and reasonings of its advocates. The discourse was alike eloquent and argumentative; and the powerful impressiveness of it was obviously and strongly marked in the fixed attention with which it was universally heard. Some passages could not fail to excite a peculiar interest in the minds of those who recollected that the preacher had known what it is to be involved in the gloomy thralldom of Calvinism, and had, from full conviction, embraced the grand doctrines of the unpurchased mercy and unrivalled supremacy of the God and Father of our Lord Jesus Christ. At the unanimous and earnest request of the Society, Mr. Fox consented to the publication of the discourse; and the perusal of it will, we feel assured, shew good reason for our hope that the zeal and abilities which it displays, will be increasingly employed to promote the spread of the great truths which it advocated.—In the evening Mr. Fox conducted the devotional service and Dr. Carpenter preached.

At the close of the morning service the usual business of the Society was transacted, and several new members admitted. It was resolved to hold the next Annual Meeting at Dorchester, and, if possible, on the third Wednesday in June: the appointment of

the Preacher was referred to the Committee at Bristol.—A proposal was made to employ part of the funds of the Society, in the reprinting of works which, if not peculiarly suited to the immediate object of the Society, would be more likely to obtain general circulation than books directly Unitarian, and which might have great efficacy in weakening the influence of religious bigotry, and at least preparing for the diffusion of our principles; such, for instance, as Bishop Taylor's Liberty of Prophecy-ing, Whitby's Last Thoughts, &c.; but the proposal was withdrawn on the representations of Mr. Rowe and others, that it was undesirable to burden the Society with a stock, which might prevent the employment of its funds in a method more directly within its scope and object. A gentleman present, however, suggested that what could not be well done by the Society, might by individuals; and he liberally offered the loan of 100*l.* towards accomplishing the object, if others could be found to unite in it.*

When the Society met last year at Yeovil, the proceedings of the Committee led the General Meeting to consider by what means they might best mark their warm and grateful sense of Mr. Rowe's unremitting and very important exertions for the welfare of the Society, from the period of its removal to Bristol in 1804,—in aiding in the duties belonging to the Treasurer and the Secretary, in the general objects of the Society, and in the conduct of the Annual Meetings, which he had uniformly attended, and to the interest and proper direction of which he had so essentially contributed. It was finally determined to present to him, in the name of the Society, a copy of the Fac Simile of Beza's Manuscript, and (as soon as published,) of Mr. Wellbeloved's Family Bible, each with an appropriate inscription. At the present meeting Mr. Rowe, while he expressed his satisfaction at the approbation of his services to the Society which their vote had manifested, declared his determination to decline the proposed testimonial of it.

About sixty gentlemen afterwards

* If any friends of free inquiry are disposed to countenance this object, they are requested to address a few lines on the subject to the Rev. Dr. Carpenter, Exeter.

dined together. In the interval between dinner and the evening service, Dr. Estlin, and Messrs. Fox, Howe, Evans, Rowe, Gisburne, &c. addressed the Meeting on topics relating to the cheering prospects of the diffusion of Unitarianism, and on the proper means of promoting it. When the attention of the Meeting was particularly called to "the prosperity of the Western Unitarian Society," the Rev. J. Evans, (a member of the Committee,) read an interesting report of its state and progress. In the course of it, however, reference was made to the loss of members which had been occasioned by the establishment of the Devon and Cornwall Unitarian Association which has, in several respects similar objects; but the Committee expressed their hope that if the sphere of the Western Unitarian Society were narrowed, the interests of the grand cause would be promoted.

Dr. Carpenter, having had a share in the formation of the Association referred to, stated to the meeting that its peculiar objects were to form a closer union, and to cause a more frequent intercourse among the professors (in Devon and Cornwall) of the fundamental doctrines of Unitarianism,—the *Absolute Unity, Exclusive Worship*, and *Unpurchased Mercy* of God even the Father; that it afforded greater facilities for the purchase of Unitarian books in that district; and that it received subscriptions as low as five shillings per annum. He said that it would have been decidedly his wish, and that of others, to connect it with the Western Unitarian Society, as a Branch-Society; but as the former was understood to imply the admission of the doctrine of Simple Humanity; this connection could not have been effected consist-

ently with the hope of uniting, on the wider basis, with those who either doubted or denied that doctrine: and that whatever deficiency in number might be experienced by the Parent Society, through the establishment of the Association, the general cause would gain four-fold.* Adverting then to the conviction which had been expressed by a preceding speaker, that Unitarianism was making a silent progress where it was not publicly embraced, and that it was spreading widely among the intelligent poor, Dr. C. called the attention of the meeting to the case of the Unitarian Church at Rossendale, (a truly animating account of which had been given in the Monthly Repository for May last;) and expressed his earnest hope that they would meet with aid among their Unitarian brethren, to extinguish their burdensome debt, and to supply them with serviceable books for their own use and for distribution.† Mr. Rowe, with his usual impressive eloquence, entered into some details respecting the early history of the Society, and the causes of its removal from Exeter to Bristol; and after having mentioned various Associations which, since its origin, had sprung up for the diffusion of Unitarianism, he gave an encouraging representation of the spread of those sentiments, which, while they afford the noblest views of the attributes and dispensations of the God and Father of our Lord Jesus Christ, lay the best foundation for christian obedience, and present the justest and most extensive views of its nature and obligations.

May the genuine practical influence of Unitarianism, on the heart and life, be experienced, wherever it is embraced as Christian truth! C.

OBITUARY.

Samuel Whitbread, Esq.

(From the Morning Chronicle, Friday, July 7, 1815.)

Yesterday morning, at his house in Dover Street, died suddenly, SAMUEL WHITBREAD, Esq. He was found dead in his dressing-room about ten o'clock in the forenoon by his servant. The death of a patriot so steady, intrepid and zealous in the cause of his country and of human freedom, will be long, deeply and universally deplored. The loss of

Mr. Whitbread in the British parliament is a loss to the civilized world; for, like the exalted model of his conduct as a senator, (Mr. Fox,) he was the constant, able and disinterested advocate of justice, freedom and humanity, wherever and by whomso-

* The present number of Subscribers to the Devon and Cornwall Association is about 180, at an average of 7s. or 8s. per annum.

† The writer of this article has received

ever assailed. No man who had a claim on the virtuous for protection, ever applied to him in vain. He was the earnest and indefatigable friend of the oppressed; and in the prosecution of justice was dismayed by no combination of power, clamour or calumny—wearied out by no difficulties and exhausted by no fatigue. In all his exertions, the only creature whose interests he did not consult, were his own; for of all public characters we should point out Mr. Whitbread as the individual who had the least consideration for himself, and who was the least actuated by personal motives. His heart and mind were wholly devoted to the amelioration of the state of society, to the maintenance of the rights which our forefathers acquired, and to the communication of those blessings to others which we ourselves enjoy. His views were all public. He could not be diverted from the right path by any species of influence, for he was inflexible alike to flattery and corruption. He invariably objected to that system by which the burthens of Great Britain have been so dreadfully accumulated, because he believed that the object of the league of sovereigns was more to restrain the rising spirit of a just liberty, than to withstand the insatiate ambition of a single individual; and his justification in this sentiment was the proof, that they never adhered in success to the professions with which they set out in adversity. He was the warm, liberal and enthusiastic encourager of universal education, from the pure feeling of benevolence that actuated all his life. He was convinced, that to enlighten the rational mind and to make a people familiar with the holy scriptures, was to make them strong, moral and happy. He was no bigot to forms of

worship, and therefore he was friendly to those institutions, the object of which is to instruct the young mind in the precepts of Christianity, according to the tenets which the mature judgment or predelection of the parent might wish to imprint on the child. In his friendships, no man went greater lengths, or was more ready to sacrifice time, ease and comfort, than himself. This was conspicuously shewn in the undertaking of the re-establishment of Drury-Lane Theatre, which will ever remain a monument of his disinterested labour and perseverance, as well as of the high confidence which was reposed in his power and integrity by the public; for to his exertions, to his character, and to his invincible constancy alone, are the public indebted for the restoration of that edifice; and it is a memorable trait in his character, that having the whole patronage in his hand, not one person, male, or female, employed in the establishment, owed their appointment to any personal dependence on himself, or connexion with his family, but in every instance he selected the fittest objects that presented themselves for the situation that they gained. We fear that to the daily and hourly fatigues, nay, we may say to the persecution that he endured in this great work, through the petulance, the cabals, and the torrent of contrary interests, we must attribute the decline of his health, and the sudden termination of a life so dear to the public. The incessant annoyance preyed on his mind, and strengthened the attacks of a plethoric habit of body which threatened apoplexy. For some weeks past he had been afflicted with incessant head-ache, and his physicians had advised him to abstain from all exertion, even that of speaking in parliament. No man was more temperate in his mode of living. He was happy in his domestic society; surrounded by an amiable and accomplished family, and in the possession of all that fortune, with the consciousness of the honest discharge of every duty, public and private, could bestow. No man will be more sensibly missed by the people as one of their representatives, for no man was more vigilant, more undaunted, more faithful in watching over their interests, nor more ardent in asserting their rights. He had the good old English character of open-

the following Sums for the Rossendale Unitarians: viz.

John Mackintosh, Esq. of Exeter, 5 0 0
Collection at Tavistock, at the Meeting of the Devon and Cornwall Unitarian Association, - - - - - 4 4 6

Do. at the Rev. Mr. Evans's Meeting on the following Lord's day, - - - - - 4 0 6

He earnestly hoped, that our Rossendale Brethren will keep up their discipline as Methodists, as far as their peculiar circumstances and the principles of Unitarianism will permit.

ness and sincerity. He called things by their right names, and his detestation of every thing in the nature of a job, made him the terror of delinquents. His death will be a universal source of sorrow to the country; and now that courtiers are released from his castigation, even they will do justice to his talents and integrity.

Died, on Sunday, July 23d, at Birmingham, Joshua Toulmin, D. D. one of the pastors of the congregation assembling at the New Meeting House in that town. Uncommonly affec-

tionate in his temper and amiable in his manners; exemplary and useful through a life prolonged beyond the ordinary period; eminent by his piety and virtue as a Christian, and by his qualifications and services as a minister; he will be most tenderly regretted in a very wide circle of relatives and friends;—while his labours in various departments of Theology and General Literature, will carry down his name to posterity with the reputation which it has obtained among his judicious and candid contemporaries.

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

THE thrones of the Bourbons are re-established. They are now sovereigns at Paris, Naples and Madrid; and their conduct in their different seats of government will form very curious pages in future history. Paris presents a very singular picture. It has been taken a second time, and the confederate armies, the supporters of the monarch on the throne, are in possession of the capital. In this situation the monarch issues his mandates to his subjects as in time of profound peace, and he has appointed a day for the assembling of the legislature, to act in concert with him for the government of the country. The events preceding this change are unexampled in history, and will scarcely be believed by posterity.

The battle of Waterloo was most decisive. The ruin of the army under Buonaparte was complete, and the conquerors followed up their victory with such rapidity, that Paris fell into their hands without a blow. A military convention was made between the generals of the Prussians and English and those of the army of the French, at Paris, by which the latter agreed to withdraw with their troops to the south of the Loire; and Paris was given up to the conquerors, on the idea, that the inhabitants were not to be injured, and public property was left to future arrangements. The king followed them quickly, and was lodged in his palace, and the sovereigns of Russia and Prussia soon after arrived in his capital.

It could not be expected that the

conquerors should in this manner march through the country without some inconveniences being felt by the inhabitants; and the Prussians, exasperated by former recollections, were not likely to be kept entirely free from availing themselves of the usual privileges of war. But Paris felt more, perhaps, for the apprehended injury to some of its works of art, than from the burning of a few palaces and villages at a distance: and the Emperor of Russia arrived in time to save the bridge of Jena, which Blucher had made preparations to destroy. The hardy veteran did not recollect, that if the bridge recalled the memory of the day in which the kingdom of his master was overthrown, the preservation of it with a memorial of its having been in possession of the Prussians, would have redounded more to their national glory. Paris had many similar monuments of the heroism of its great military chief, but their names have been changed, and thus the fury of the conquerors has been averted.

With the return of the Bourbon, the white flag was restored; but the tri-coloured waves in many parts of France, which feels at present the horrors of domestic war and foreign invasion. On all sides from the Netherlands and the Rhine troops are pouring into this ill-fated country, whose day of retribution is come; and the pride of the great nation is humbled to the dust. A feeble resistance has been made in some places to the march of the Russians and Austrians, which ended in so much

greater disasters to the inhabitants : but it is some cause of triumph, that the march of the English was conducted with the greatest regularity, and more reliance is placed on their protection than that of any other flag. The towns that held out are daily submitting to the Bourbon, and the army, weakened by continual desertions, is expected soon to follow the same course. It remains to be seen what will be the result of the new treaty.

On the entrance of the sovereign into Paris, the chambers of the legislature then sitting were shut up, but many of its members assembled at another place, and there subscribed a protest dictated by the state of affairs. They also left a plan of a constitution : but, as it will be considered to have been the work of persons illegally assembled, no attention will be paid to it. The sovereign restored to their places all who had been in power on the day of his quitting Paris, and the interregnum of three months will produce little or no consequences as to the civil government of the country. Every thing will depend on the new legislature, and there is every reason to believe, that the sovereign will unite with it in cordial endeavours to place the government of the country upon a solid foundation. It appears evidently impossible to restore the monarchy to the situation in which it was under the three former sovereigns, and the king must consent to the limitations of a representative government. It will be recollected, that the Bourbons had destroyed the old constitution of France. The states-general were not allowed to assemble after the reign of Henry the Fourth, but despotism was not established till the latter end of the reign of Louis the Fifteenth, who gained the memorable victory over his parliaments. The disorder in the finances, produced by the American war in the reign of his successor, brought forward the ancient claims of the people, which terminated so fatally in the death of that ill-fated, but well-intentioned, monarch, and the consequent disasters must have taught king and people the value of true liberty. It must be long before they can experience its blessings.

In this wonderful state of things the curiosity of the public has been

naturally directed to the fate of the great character who has for so long a time convulsed all Europe. Soon after his arrival at Paris it was announced, that he had abdicated the imperial dignity, and a feeble attempt was made to preserve it to his son. He soon ceased to be visible. Various rumours were spread on the place of his retreat, and the most prevalent one was, that he had taken shipping with several of his generals for America. By many the belief was entertained that he remained in France; but all doubts were removed by news of his surrender to the admiral on the station off Rochfort. What will be his fate it is impossible to conjecture. Thus is overthrown a dynasty which a few years ago seemed firmly fixed, and with it, it is to be hoped, will be destroyed, that military system under which Europe has so long groaned. The calamities of the last twenty-six years cannot but produce some lasting and salutary lessons both for governors and governed.

The fate of France remains to be determined. It depends on the allied sovereigns, who have now so many troops in the kingdom as must render farther resistance unavailable. They have great demands, and it cannot be expected, that they should return without some compensation for their labours. The keeping of so many troops will of itself be sufficiently burdensome, and France will now learn what it is to bear those contributions which it before was accustomed to lay on so many other countries. But besides, it may be considered, that France by her great power has been enabled to excite this confusion in Europe, and it may now be advisable to reduce her within her ancient limits. These were extended in the reign of Louis the XIV., a despot of a character very much resembling that of Buonaparte; possessing all the ambition of the latter, and with it a degree of intolerant bigotry, which spent itself in most abominable cruelties on his own subjects. In his time the French gained possession of Alsace, Lorraine, Artois and French Flanders, and the united sovereigns may think, that France will be sufficiently powerful when these additions have been lopped off, and annexed to other territories. The great nation will then be reduced to its true limits,—to those regions where

the French is the native language; and they who, when they had the power, used *ad libitum* the right of annexation, cannot justly complain if a similar power is exercised on the side of deprivation. The treaty of Paris will now excite all the attention of the public, and it will be the fault of the united sovereigns, if France is for some time at least capable of disturbing the peace of Europe.

Now perhaps is an opportunity given for examining the nature for that military system under which Europe has so long groaned. A nation kept under by the bayonet cannot be said to possess a legitimate government, which is a union of people under laws which it is the general interest to obey. Louis the XIV. introduced large standing armies, and from that time Europe has presented the appearance of a frightful barrack. Men did not live in a state of peace but of truce: for the great policy of nations was to be prepared for war, that state which is a disgrace to rational beings. It is now high time to act upon better principles, and if such should be adopted, the calamities of the last quarter of a century will not have been fruitless. May it be recollected, at last, that all the nations engaged in the late struggles profess to be disciples of our Saviour, and pray daily for the coming of his kingdom. But his kingdom is a kingdom of peace, and he is emphatically called the Prince of Peace. May the sovereigns of the earth learn at last to imbibe his principles, and to make peace internal and external the end of their government.

This is the age of reform. France attempted it, but overstepped the bounds of moderation and fell into despotism. It is now likely to settle into a representative government. She has always been the giver of fashions, and even despotic sovereigns have adopted this from her. Prussia has now a constitution, the basis of which is the representation of the people. This is an unexpected measure, but the king has given it his sanction, and he will soon see established in his kingdom a legislature upon this foundation. Hanover had preceded him in this goodly work, and Germany itself is formed into a confederation, in which every state has its proportioned number of representatives. This large country must remain weak, but not on that account

the less happy: and it will be seen whether its various states can settle their differences by fair arbitration, instead of the vulgar and beastly appeal to force. The experiment is a noble one, and every well-wisher to peace must wish its success. One main point in the new code of Germany is, that religious opinions shall not be a cause for deprivation of civil rights. Every prince will be allowed to employ his subjects of every denomination of religion: but it is not to be expected that England will allow for a long time this right to its sovereign. Probably, when Spain has set the example, this country will be its tardy follower, and, in the mean time, the United Kingdom will present to the world the strange sight of a sect retaining its power, though two thirds of the population should be of a different opinion.

Poland also, though united with Russia, is held under a peculiar tenure. It is a separate kingdom and to be governed by its own laws, and a principal feature of its new constitution is freedom of religion. It has the advantage also of being under a sovereign of a different religion from that of a very great majority of his new subjects, and the different sects of those extensive regions, not receiving any particular countenance from the throne, will be prevented from oppressing each other. The people also will not be in so bad a state as is generally imagined. The liberty, of which the nobles of Poland made so much their boast, was confined to their cast; the people were under numberless despots. Their power will now be curbed, and the throne will be a protection to the multitude against the few.

In the midst then of all this confusion, the dawn of hope appears in the horizon. The Christian, indeed, will not fear, though the earth be moved and the mountains be cast into the midst of the sea. His heart is fixed, and he knoweth in whom his confidence is placed. The worldly politician may lay his plans, but we have seen how soon the mighty fabric of vice is destroyed. Let us hail the prospect of a new era, and continue to pray, that God may inspire the minds of princes with true wisdom, that they may make his laws the rule of their conduct, and by undeviating submission to our Saviour be an example to their subjects and lead them the way to happiness.