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HISTORY AND BIOGRAPHY.

Account of the Mutineers in the Bounty, 1789.

(From the Quarterly Review.)

IT is well known that in the year 1789 his Majesty's armed vessel the *Bounty*, while employed in conveying the bread fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which after a passage of 1200 leagues, providentially arrived at a Dutch settlement on the Island of Timor. The mutineers, twenty-five in number, were supposed, from some expressions which escaped them, when the launch was turned a-drift, to have made sail towards Otaheite. As soon as this circumstance was known to the Admiralty, Captain Edwards was ordered to proceed in the *Pandora* to that Island, and endeavour to discover and bring to England the *Bounty*, with such of the crew as he might be able to secure. On his arrival in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the *Pandora* to surrender themselves; and from information given by them, ten others (the whole number alive upon the island) were, in the course of a few days taken; and with the exception of four, who perished in the wreck of the *Pandora*, near Endeavour Strait, conveyed to England for trial before a court martial, which adjudged six of them to suffer death, and acquitted the other four.

From the accounts given by these men, as well as from some documents that were preserved, it appeared that as soon as Lieutenant Bligh had been

driven from the ship, the twenty-five mutineers proceeded with her to Too-bouai, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite, and having there laid in a large supply of stock, they once more took their departure for Too-bouai, carrying with them eight men, nine women and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort, but by divisions among themselves and quarrels with the natives, the design was abandoned. Christian, the leader, also very soon discovered that his authority over his accomplices was at an end; he therefore proposed that they should return to Otaheite; that as many as chose it should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly they once more put to sea, and reached Matavai on the 20th of September, 1789.

Here sixteen of the five and twenty desired to be landed, fourteen of whom, as already mentioned, were taken on board the *Pandora*; of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards) one had been made a chief, killed his companion, and was shortly afterwards murdered himself by the natives.

Christian, with the remaining eight of the mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night between 21st and 22d September, 1789; in the morning the ship was discovered from Point Venus, steering in a north-westerly direction; and here terminate the accounts given by the mutineers who were either taken or surrendered themselves at Matavai Bay. They

stated, however, that Christian, on the night of his departure, was heard to declare that he should seek for some uninhabited island, and having established his party, break up the ship; but all endeavours of Captain Edwards to gain intelligence either of the ship or her crew at any of the numerous islands visited by the Pandora, failed.

From this period, no information respecting Christian or his companions reached England for twenty years; when, about the beginning of the year 1809, Sir Sidney Smith, then commander in chief on the Brazil station, transmitted to the Admiralty a paper which he had received from Lieutenant Fitzmaurice, purporting to be an "extract from the log-book of Captain Folger of the American ship Topaz," and dated "Valparaiso, 10th October, 1808." This we partly verified in our Review of Dentreasteaux's Voyage, by ascertaining that the Bounty had on board a chronometer, made by Kendal, and that there was on board her a man of the name of Alexander Smith, a native of London.

About the commencement of the present year, Rear Admiral Hotham, when cruising off New London, received a letter addressed to the lords of the Admiralty, of which the following is a copy, together with the azimuth compass to which it refers :

"Nantucket, 1st March, 1813.

"MY LORDS,

"The remarkable circumstance which took place on my last voyage to the Pacific Ocean, will, I trust, plead my apology for addressing your lordships at this time. In February, 1808, I touched at Pitcairn's Island, in latitude 25° 02' S. longitude 130° W. from Greenwich. My principal object was to procure seal-skins for the China market; and from the account given of the island, in Captain Carteret's voyage, I supposed it was uninhabited; but, on approaching the shore in my boat, I was met by three young men in a double canoe, with a present, consisting of some fruit and a hog: they spoke to me in the English language, and informed me that they were born on the island, and their father was an Englishman, who had sailed with Captain Bligh.

"After discoursing with them a short time, I landed with them and found an Englishman of the name of Alexander Smith, who informed me that he was one

of the Bounty's crew, and that after putting Captain Bligh in the boat, with half the ship's company, they returned to Otaheite, where part of their crew chose to tarry; but Mr. Christian, with eight others, including himself, preferred going to a more remote place; and, after making a short stay at Otaheite, where they took wives, and six men servants, they proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her which they thought would be useful to them. About six years after they landed at this place, their servants attacked and killed all the English, excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with their widows and children, where he had resided ever since without being resisted. I remained but a short time on the island, and on leaving it, Smith presented me a time-piece, and an azimuth compass, which he told me belonged to the Bounty. The time-keeper was taken from me by the Governor of the Island Juan Fernandez, after I had had it in my possession about six weeks. The compass I put in repair on board my ship, and made use of it on my homeward passage, since which a new card has been put to it by an instrument maker in Boston. I now forward it to your lordships, thinking there will be a kind of satisfaction in receiving it, merely from the extraordinary circumstances attending it.

(Signed)

MAYHEW FOLGER."

Nearly about the same time a further account of these interesting people was received from Vice-Admiral Dixon, in a letter addressed to him by Sir Thomas Staines, of his Majesty's ship Briton, of which the following is a copy :

"Briton, Valparaiso, 18th Oct. 1814.

"SIR,

"I have the honour to inform you that on my passage from the Marquesas Islands to this port, on the morning of the 17th of September, I fell in with an island where none is laid down in the Admiralty, or other charts, according to the several chronometers of the Briton and Tagus. I therefore hove to, until day-light, and then closed to ascertain whether it was inhabited, which I soon discovered it to be; and, to my great astonishment, found that every individual on the island (forty in number) spoke very good English. They prove to be the descendants of the deluded crew of the Bounty, which from Otaheite, proceeded to the above mentioned island, where the ship was burnt.

"Christian appeared to have been the

leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams,* is the only surviving Englishman of those who last quitted Otaheite in her, and whose exemplary conduct and fatherly care of the whole of the little colony, could not but command admiration. The pious manner in which all those born on the island have been reared; the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole of one family.

"A son of Christian's was the first born on the island, now about twenty-five years of age, (named Thursday October Christian;) the elder Christian fell a sacrifice to the jealousy of an Otaheitan man, within three or four years after their arrival on the island. They were accompanied thither by six Otaheitan men and twelve women; the former were all swept away by desperate contentions between them and the Englishmen, and five of the latter have died at different periods, leaving at present only one man and seven women of the original settlers.

"The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun, close to it, which gave us 25° 4'S. latitude, and 130° 25' W. longitude, by chronometers of the Briton and Tagus.

"It is abundant in yams, plantains, hogs, goats and fowls, but affords no shelter for a ship, or vessel of any description; neither could a ship water there without great difficulty.

"I cannot, however, refrain from offering my opinion that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion, the whole of the inhabitants speaking the Otaheitan tongue as well as English.

"During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since by an American ship called the Topaz, of Boston, Mayhew Folger, Master.

"The island is completely iron bound, with rocky shores, and landing in boats, at all times difficult, although safe to approach within a short distance in a ship.

(Signed) T. STAINES."

We have been favoured with some further particulars on this singular

* There was no such name in the Bounty's crew; he must have assumed it in lieu of his real name, Alexander Smith.

society, which, we doubt not, will interest our readers as much as they have ourselves. As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts, and as the captains of the Briton and Tagus, seem to have still considered it as uninhabited they were not a little surprised, on approaching its shores, to behold plantations regularly laid out, and huts or houses more neatly constructed than those on the Marquesas Islands. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out in the English language, "Won't you heave us a rope, now?"

The first man who got on board the Briton soon proved who they were. His name, he said, was Thursday October Christian, the first born on the island. He was then about five and twenty years of age, and is described as a fine young man, about six feet high; his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of a reddish tint which prevails on the Pacific Islands; his only dress was a piece of cloth round his loins, and a straw hat ornamented with the black feathers of the domestic fowl. "With a great share of good humour," says Captain Pipon, "we were glad to trace in his benevolent countenance all the features of an honest English face."—"I must confess," he continues, "I could not survey this interesting person without feelings of tenderness and compassion." His companion was named George Young, a fine youth of seventeen or eighteen years of age. If the astonishment of the captains was great on hearing their first salutation in English, their surprise and interest were not a little increased on Sir Thomas Staine's taking the youths below and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, "For what we are going to receive, the Lord make us truly thankful."

They expressed great surprise on seeing a cow on board the Briton, and were in doubt whether she was a great goat or a horned sow.

The two captains of his Majesty's ships accompanied these young men on shore: with some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf, and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him, a very old lady, blind with age. He was at first alarmed lest the visit was to apprehend him; but on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast.

This interesting new colony, it seemed, now consisted of about forty-six persons, mostly grown up young people, besides a number of infants. The young men all born on the island were very athletic and of the finest forms, their countenances open and pleasing, indicating much benevolence and goodness of heart: but the young women were objects of particular admiration, tall, robust, and beautifully formed, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waist to the knees, and generally a sort of mantle thrown loosely over the shoulders, and hanging as low as the ankles; but this covering appeared to be intended chiefly as a protection against the sun and the weather, as it was frequently laid aside, and then

the upper part of the body was entirely exposed; and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wreath caps or bonnets for the head in the most tasty manner, to protect the face from the rays of the sun; and though as Captain Pipon observes, they have only had the instruction of their Otaheitan mothers, "our dress-makers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females."

Their native modesty, assisted by a proper sense of religion and morality, instilled into their youthful minds by John Adams, has hitherto preserved these interesting people perfectly chaste and free from all kinds of debauchery. Adams assured the visitors, that since Christian's death there had not been a single instance of any young woman proving unchaste; nor any attempt at seduction on the part of the men. They all labour while young in the cultivation of the ground; and when possessed of a sufficient quantity of cleared land and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage ceremony of his own.

The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expression, quarrels of the mouth: they are honest in their dealings, which consist of bartering different articles for mutual accommodation.

Their habitations are extremely neat: the little village of Pitcairn forms a pretty square, the houses at the upper end of which are occupied by the patriarch John Adams, and his family, consisting of his old blind wife and three daughters, from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son-in-law. On the opposite side is the dwelling of Thursday October Christian; and in the centre is a smooth verdant lawn on which the poultry are let loose, fenced in so as to prevent the intrusion of the domestic quadrupeds. All that was done was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses too,

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they had a good deal of decent furniture, consisting of beds laid upon bedsteads, with neat coverings; they had also tables, and large chests to contain their valuables and clothing, which is made from the bark of a certain tree, prepared chiefly by the elder Otaheitan females. Adams's house consisted of two rooms, and the windows had shutters to pull to at night. The younger part of the sex are, as before mentioned, employed with their brothers, under the direction of their common father Adams, in the culture of the ground, which produced cocoa-nuts, bananas, the bread fruit-tree, yams, sweet potatoes and turnips. They have also plenty of hogs and goats; the woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish. Their agricultural implements are made by themselves from the iron supplied by the *Bounty*, which with great labour they beat out into spades, hatchets, crowes, &c. This was not all: the good old man kept a regular journal, in which was entered the nature and quantity of work performed by each family, what each had received, and what was due on account. There was, it seems, besides private property, a sort of general stock out of which articles were issued on account to the several members of the community; and for mutual accommodation exchanges of one kind of provision for another were very frequent; as salt, for fresh provisions, vegetables and fruit, for poultry, fish, &c. Also when the stores of one family were low, or wholly expended, a fresh supply was raised from another, or out of the general stock, to be repaid when circumstances were more favourable;—all of which was carefully noted down in John Adams's Journal,

But what was most gratifying of all to the visitors was, the simple and unaffected manner in which they returned thanks to the Almighty for the many blessings they enjoyed. They never failed to say grace before and after meals; to pray every morning at sunrise; and they frequently repeated the Lord's Prayer and the Creed. "It was truly pleasing," says Captain Phipps, "to see these poor people so well disposed, to listen so attentively to moral instruction, to believe in the

attributes of God, and to place their reliance on divine goodness." The day on which the two captains landed was Saturday, the 17th September; but by John Adams's account it was Sunday, the 18th, and they were keeping the sabbath by making it a day of rest and of prayer. This was occasioned by the *Bounty* having proceeded thither by the Eastern route, and our frigates having gone to the Westward; and the *Topaz* found them right according to his own reckoning, she having also approached the island from the Eastward. Every ship from Europe proceeding to Pitcairn's Island round the Cape of Good Hope will find them a day later—as those who approach them round Cape Horn, a day in advance, as was the case with Captain Folger and the Captains Sir T. Staines and Phipps.

The visit of the *Topaz* is of course, as a notable circumstance, marked down in John Adams's Journal. The first ship that appeared off the island was on the 27th December, 1795; but as she did not approach the land, they could not make out to what nation she belonged. A second appeared some time after, but did not attempt to communicate with them. A third came sufficiently near to see the natives and their habitations, but did not attempt to send a boat on shore; which is the less surprising, considering the uniform raggedness of the coast, the total want of shelter, and the almost constant and violent breaking of the sea against the cliffs. The good old man was anxious to know what was going on in the old world, and they had the means of gratifying his curiosity by supplying him with some magazines and modern publications. His library consisted of the books that belonged to Admiral Bligh, but the visitors had not time to inspect them.

They inquired particularly after Fletcher Christian: this ill-fated young man, it seems, was never happy after the rash and inconsiderate step which he had taken; he became sullen and morose, and practised the very same kind of conduct towards his companions in guilt which he and they so loudly complained against in their late commander. Disappointed in his expectations at Otaheite, and the Friendly Islands, and

most probably dreading a discovery, this deluded youth committed himself and his remaining confederates to the mere chance of being cast upon some desert island, and chance threw them on that of Pitcairn. Finding no anchorage near it he ran the ship upon the rocks, cleared her of the live stock and other articles which they had been supplied with at Otaheite, when he set her on fire, that no trace of inhabitants might be visible, and all hopes of escape cut off from himself and his wretched followers. He soon however disgusted both his own countrymen and the Otaheitans, by his oppressive and tyrannical conduct; they divided into parties, and disputes and affrays and murders were the consequence. His Otaheitan wife died within a twelvemonth from their landing; after which he carried off one that belonged to an Otaheitan man, who watched for an opportunity of taking his revenge, and shot him dead while digging in his own field. Thus terminated the miserable existence of this deluded young man, who was neither deficient in talent nor energy, nor in connexions; and who might have risen in the service and become an ornament to his profession.

John Adams declared, as it was natural enough he should do, his abhorrence of the crime in which he was implicated, and said that he was sick at the time in his hammock; this, we understand, is not true, though he was not particularly active in the mutiny: he expressed the utmost willingness to surrender himself and be taken to England; indeed he rather seemed to have an inclination to re-visit his native country, but the young men and women flocked round him, and with tears and intreaties begged that their father and protector might not be taken from them, for without him they must all perish. It would have been an act of the greatest inhumanity to have removed him from the island; and it is hardly necessary to add, that Sir Thomas Staines lent a willing ear to their intreaties; thinking, no doubt, as we feel strongly disposed to think, that if he were even among the most guilty, his care and success in instilling religious and moral principles into the minds of this young and interesting society, have, in a great degree, re-

deemed his former crimes.

This island is about six miles long by three broad, covered with wood, and the soil of course very rich: situated under the parallel of 25° S. latitude, and in the midst of such a wide expanse of ocean, the climate must be fine, and admirably adapted for the reception of all the vegetable productions of every part of the habitable globe. Small, therefore, as Pitcairn's Island may appear, there can be little doubt that it is capable of supporting many inhabitants; and the present stock being of so good a description, we trust they will not be neglected. In the course of time the patriarch must go hence; and we think it would be exceedingly desirable that the British nation should provide for such an event by sending out, not an ignorant and idle evangelical missionary, but some zealous and intelligent instructor, together with a few persons capable of teaching the useful trades or professions. On Pitcairn's Island there are better materials to work upon than missionaries have yet been so fortunate as to meet with, and the best results may reasonably be expected. Something we are bound to do for these blameless and interesting people. The articles recommended by Captain Phipps appear to be highly proper;—cooking utensils, implements of agriculture, maize or the Indian corn, the orange tree from Valparaiso, a most grateful fruit in a warm climate, and not known in the Pacific Islands; and that root of plenty, (not of poverty, as a wretched scribbler has called it) the potatoe; Bibles, Prayer Books, and a proper selection of other books, with paper, and other implements of writing. The visitors supplied them with some tools, kettles, and other articles, such as the high surf would permit them to land, but to no great extent; many things are still wanting for their ease and comfort. The descendants of these people, by keeping up the Otaheitan language, which the present race speak fluently, might be the means of civilizing the multitudes of fine people scattered over the innumerable islands of the Great Pacific. We have only to add, that Pitcairn's Island seems to be so fortified by nature as to oppose an invincible barrier to an invading enemy; there is no

spot apparently where a boat can land with safety, and perhaps not more than one where it can land at all; an everlasting swell of the ocean rolls in on every side, and breaks into foam against its rocky and iron bound shores.

O happy people! happy in your sequestered state! May no civilized barbarian lay waste your peaceful abodes; no hoary proficient in swinish sensuality rob you of that innocence and simplicity which it is peculiarly your present lot to enjoy!

MISCELLANEOUS COMMUNICATIONS.

Dr. Morell on Church Authority.

Kent Koad, Nov. 30th, 1815.

SIR,

IT is impossible that a thinking Christian, of whatever class, should read the history of the Christian Church without melancholy and disgust; for in almost every page he is compelled to remark how ill it has hitherto performed the promise of its commencement. The religion of Christ rose upon the world with an illumination, that proclaimed its author to be the fountain of light. Before it pagan superstition melted away; and the grosser vices that had grown rank in that foul atmosphere began to shrink and wither in the light of heaven. Those "gay religions full of pomp and gold," though in full alliance with the temporal authorities, were unable to maintain their ground against the force of truth. The arm of power was raised in vain on the side of the priests of idolatry: they and their gods were deserted by the people, who acknowledged in the simplicity of Christian faith and worship, a deep and moral interest, which the pageantry of pagan temples could not inspire. This was the proper triumph of Christianity; from such a rising, what divine splendors were not to be expected in the perfect day? But it was decreed by God, and foretold in his revelation, that this day, so glorious in promise, should soon be overcast. The prediction was, however, accomplished by natural means, and by human agency; and it concerns every Christian to trace the process and detect the principles of the degeneracy of the Church. Most Protestants agree in ascribing it to the inordinate ambition of the Bishop of Rome, and this is as far as it is generally safe, for them to push the inquiry; but it is easy to see,

that the cause lies deeper, and that the ambition of the pastor of the church at Rome would have done as little harm to the great body of Christians as the pretensions of the most obscure enthusiast, had he attempted spiritual conquest, armed only with spiritual authority. Whether his succession to the Apostle Peter were real, or pretended, he could never have persuaded the Christian world to bend beneath his supremacy, had he not found more efficient support in temporal authorities, than in his boasted apostolic succession. It was the coalition of civil, and ecclesiastical powers that first broke down the freedom of the Christian Church, and made it pass under the yoke,—that most degrading yoke, which bows down the soul itself in voluntary slavery. It is lawful, and may not be useless to imagine what might have been the history of Christianity, had its ministers never been admitted into civil alliance. Intolerant spirits would have existed, for positive and severe men will be bigots; but wanting the instrumentality of the secular arm, their intolerance would only have wasted the heart that cherished it. Errors would have sprung up; but as they could not have twined their parasitical fibres round the pillars of the state, they would not long have sustained themselves where the growth of truth was unchecked by power. Sophistry would have been combated by argument, assertion by fact, ignorance by knowledge, and error by truth; and he must think meanly of the power of truth, who can doubt what would be the issue of an open conflict in a duration of many centuries. If uniformity of opinion had not been produced, it is probable that discussion unbiassed and unawed would have gained a much nearer

approach to it, than authority has been able to compel. At all events, that sickening uniformity of darkness, which was extended like a pall over the middle ages, could never have covered the people, to whom the scriptures gave their light. The curfew of prelatical tyranny could never have rung out the signal that was to shut them in a long night of ignorance and terror. The sword of the magistrate, placed out of the grasp of the ecclesiastic, might have protected the rights of Christians, and of men, from the violation of misguided zeal and church-policy ; and law, regarding as it ought with indifference all opinions, that neither weaken the obligation nor impede the practice of justice, would have interfered between contending sects for no other purpose but to chain down violence and keep the peace. Hence if the cry of heresy were raised,—the magistrate not being coupled with the priest,—for the sake of good order the chase must have been made a bloodless one. Had the Church never been incorporated with the State, her sentences of excommunication would not have become as destructive to the estates and bodies of men, as they were terrible to their imagination and fears : but that association being once established the civil power was soon brought to think, that he who was rejected by the Church had forfeited the protection, and even incurred the heaviest penalties of the State.

The Christian has often triumphantly contrasted the early propagation of his religion with the ferocious conquests of Mahomet and his successors ; and he has reason in his triumph. The gospel made its way unaided by arts or arms : it had established itself in the conviction and hearts of men long before the stratagems and weapons of this world were employed in the service of the cross ; and none more than the enlightened Christian condemns, and deploras the officious and fatal interference of civil policy and power, after the time of Constantine, in the conversion of pagan nations to Christianity. The soldier usurped the office of the missionary ; the diplomatist became evangelist ; and the kingdom of Christ was forced into an alliance and abused into a resemblance to the kingdoms

of this world. The hand of blood was laid upon the sacred ark : its purity was fled, and a dark and debasing superstition succeeded to the pure, and undefiled religion of Christ. The Gothic tribes that broke into the south of Europe, brought with them better morals than they found. Rude they were, and fierce, rapacious often and cruel ; but the vices in the train of luxury had not wasted the powers of the soul, and destroyed the elements of future good.

Intrepid, and clear-sighted, and remote from the country of Odin, they were not fitted to move long in the fetters of the northern superstition. Had this race of men fallen among Christians, such as Christians were in the first ages of the church, and such as might have succeeded to them but for the pollution of secular connexion and worldly ambition, to accomplish their conversion to genuine Christianity had required no refinements of policy, no exertion of force. The sword of Charlemagne could only compel a feigned assent, where a band of zealous, faithful and truly evangelical missionaries would have planted Christianity in the mind, and in the heart. In those countries of Germany which were first roused from their long stupor by the voice of the Reformer, what noble materials existed for carrying up the Christian edifice ! At the time when the rude but manly inhabitants were vanquished into a spurious religion, and driven at the point of the spear to the baptismal fonts of the Roman Church ! And had England been brought into culture by such men as first preached the gospel in Britain, and happily escaped the pestilential blight from the Tyber, what a vineyard had she stood, thus planted and trained by labourers, who resembled the lord of the vineyard !

It may be said, that although, had the Church never been incorporated with civil governments its history would no doubt be different from what it is ; yet it does not follow that it would be better. On the contrary the abandonment of the religion of Christ to the guardianship of the people would have issued in greater evils, than any that have resulted from placing it under the patronage and advancing it into a participation of

secular authority :—Heresies innumerable would have choaked the orthodox faith ; absurd opinions, which so easily establish themselves in the ordinary and uneducated mind, would have ejected Christian doctrine : some base plebeian superstition would have triumphed over Christian worship ; or that most overwhelming curse that can fall upon the earth, universal scepticism would have quenched the light of truth, and involved the world in worse than Stygian darkness. But who that has looked at all into Church history does not know, that the heresy of one century or climate has been the orthodox faith of another, and that the Christian world has continually divided and subdivided on every article of popular belief ? And as to absurd tenets, could the dullness of vulgar and unlettered men have fabricated any of grosser quality than have been spun by subtle schoolmen, woven into creeds by learned dignitaries, and stamped with the great seal of Church-authority in ecclesiastical councils, though held by princes and composed of prelates ? They consulted their Urim and Thummim, and gave out oracles that confound the reason of the believer, or baffle the ingenuity of the interpreter to the present day. To suppose that the faith of Christians would have been wrecked and lost, had not political men kindled the beacons that warn them from infidelity, carries in it an implication, not the most respectful to the evidences of the Christian revelation. Besides, scepticism is not natural to man. Few and cold are the hearts to which it can be dear. A being who is conscious of powers which assure him of an invisible power, who feels that he has but a dependent existence, and whose regrets, while they surround the tomb of affection, throw their shadows across the way that leads to their own, such a creature is not naturally irreligious. The sentiment of piety is latent in all the social feelings of his heart, and the affinity is too strong to be generally destroyed even in the dissolution of civil society. This law of God written in the heart does not require to be registered by human jurisprudence in her courts of record. To preserve this sacred fire from extinction there needs no college of priests, no order of vigilants, no decree of the

state. Man is prone to superstition, but he is rarely, and with difficulty perverted into scepticism. If the state could render any service to religion by taking her ministers, as such into a communion of power, the most likely service appears to be, that of restraining both priest and people in that descent to superstition, or those starts into fanaticism, which seem to be so easy to them. But the fact is, that princes and men in power have been for the most part either as unenlightened as the mass of society in matters of religion ; or anxious only to perpetuate the dominion of truth or error, superstition or religion, indifferently, from the dread of innovation. It is not difficult to find in their codes of law penal statutes, condemning to fines, confiscation, imprisonment and death, men, who could not believe without evidence, and would not subscribe what they did not believe, who refused to worship they knew not what, in ways more Pagan than Christian : And it were easy to shew that articles of faith too absurd to be believed, and rites of superstition, too childish to be performed honestly by any but the most uninformed members of the state, have continued to be the law of the land for a considerable time after they have been abandoned by the body of the people. When the multitude of Christians have suffered themselves to be surprised or seduced into spiritual chains, the civil power has not refused to rivet them on ; but the force which has burst the bonds asunder has proceeded from themselves. The reformation of opinion has, as was to be expected, dictated the reformation of law ; and governments have rarely become tolerant, till the spirit of the times has ceased to be intolerant. At this moment the lily, which has been so often steeped in the blood of the reformed, though it has been long preserved on a Protestant soil, and lately re-planted by Protestant hands, is become the inauspicious signal for a religious persecution in the south of France.

It may be said that the association of civil and ecclesiastical powers sets a limit to spiritual authority ; and that in fact the first step to the reformation from popery in this country was, the union of these powers in the sovereign when Henry VIIIth. caused

himself to be constituted head of the church. If Christianity cannot flourish without a hierarchy it is no doubt necessary both to civil and religious liberty, that it be allowed to exercise no authority independently of the will of the State; still the association is not without danger. To what cause was it owing, that, before the reformation all Christendom was trodden under foot by ecclesiastics? And how did they contrive to raise themselves above the civil jurisdiction, till they were able to set prince and people at defiance? The priest was first placed on the same bench with the temporal judge: thence he soon found means to step over the head of his lay-colleague, and the magistrate, who planted him at his side, had his own folly to blame for the consequence. Thus the fable of the horse and his rider was naturally enough exemplified in his experience; he meant to be the ruler, but his more dextrous coadjutor made him the slave. One step more will take us to the grand source of the usurpation, intolerance and corruption, that darken the retrospect of the Christian church. The opinion to which I allude is well expressed in the following extract from a Consecration Sermon, preached by Dr. Graves, in St. Patrick's Cathedral, Dublin, July, 1806. "To suppose," says he, "that when the apostles were removed from their ministry, all authority to *govern* and *direct* the church of Christ was to expire along with them, and that the regulation of that society so extended, so important, so sacred, was to be abandoned to the caprice of individuals, the *unruliness* of multitudes, the mere casual exertions of transitory feelings, and undirected efforts, is as contrary to the dictates of reason, the analogy of nature, and the general economy of Providence, as to the direct declarations of scripture, and the clearest records of ecclesiastical history." If the Church has governors, who derive their authority either by succession or ordination from the apostles, two things are necessary; first, that the authority shall have been well defined by the apostles themselves, for the apostolic authority could not survive the office and the men: 2dly, That the governors of the church possess together with the authority the means to make it respected and obeyed.

As to the first, it would be difficult to produce the passages, or passage, in the New Testament, in which the authority of the rulers of the Church, whether bishops, or councils, or presbyteries, is defined either expressly or by implication. Let the instructions and credentials be fairly made out and established, and the authority shall be acknowledged; till then it is right to question it. Suppose it, however, established; what means have the successors to the episcopal authority of the apostles (for more than that is not pretended out of the Church of Rome) to make their government efficient? Inspiration has ceased; miracles are no more; and though personal qualities may be respected, yet, for enforcing obedience in large communities, the homage which is paid to them can never supply the place of that submission which is at once enforced by power and won by rank and splendour. Divested of powers, authority is but a name; it must have them either absolute or dependent. The Catholic Church had them at first in dependence on the magistrate; but it soon found means to convert them into a freehold; and that, into an impious tyranny. To restore the dependence was the labour of the reformation; and in Protestant countries this was at length happily effected. If church-authority must exist, the safety of the world requires that it be ingrafted upon a civil stock, which may mitigate its sourness, and impart to it the flavour of humanity. The compound of the churchman and the man of the world is less dangerous, both to the civil and religious interests of mankind, than the mere ecclesiastic; for the participation of secular distinctions, and civil powers may introduce principles of liberality into church-government, which are not indigenous in any hierarchy: hence, less spiritual oppression is to be apprehended from an Episcopal or Presbyterian church, incorporated with the State, than from either of them, invested with independent powers. The radical mistake in all these matters appears to be, the assumption of a church-authority, which is divine, of a legitimate Christian hierarchy, which is founded upon the Christian code.—Grant that such a right of rule exists, and it cannot be denied, that there

so much good sense and knowledge of mankind in such remarks as the following: they occur in a Consecration Sermon, which was preached in the Chapel of Lambeth, 1807, by the Rev. Charles Barker, and published by command of his Grace the Archbishop of Canterbury. "They who talk of apostolical simplicity and lowliness, and contend that even now the same simplicity would best become the ministers of Christianity, forget, or conceal from view, the real state of the apostolical character. They conceal from view the high and unattainable superiority over other men with which at all times, and in all places the apostle was personally gifted; his inspiration, his power of working miracles, and the immediate and irresistible operation of such endowments whether for the formation of a Christian church, or for its rule and governance when formed. In their day and for their purpose these were no defects; or if they were (while the choice of such men for such an office was designedly made to confound the pride of human wisdom) they were amply compensated by the constant and demonstrable interposition of God himself. With whatever rank and influence the incorporation of religion with the State, and with the order of society, has since invested the ministers of the gospel, the greatest and wealthiest, nay the best and wisest of those ministers possesses no substitution for the decisive and commanding authority of the humble fisherman who could heal the sick and raise the dead."

I shall add one more extract, which is in strong contrast with the spirit and doctrine of the last; but which, while it breathes more of the spirit of primitive simplicity, betrays a want of that practical knowledge, which is not so well acquired within the inclosure of a sect: it is taken from a charge delivered to the clergy of the Episcopal Communion of Edinburgh, 1807, by the Right Reverend Daniel Sandford, D. D. their bishop; and consequently a Dissenter on that side of the Tweed.

"It has often afforded me," says he, "great satisfaction to contemplate the resemblance, that the Christian society of which we are members bears, in its external condition, to the church of Christ, as it existed every

where, before the conversion of the Emperor Constantine. During that period, indeed, the Church was frequently exposed to secular persecution, from which, blessed be God, we, enjoying as we do, a free and perfect toleration from the state, are mercifully exempted. But, as far as can be intended by the comparison our case is the same with that of our forefathers in the Christian faith, in ages which we are accustomed to consider with peculiar veneration. At that time the Church, unconnected with the State, subsisted by her own internal and inherent powers. Irenæus, Cyprian, Cornelius, and indeed all who held the office of a Bishop for the three first centuries, were possessed of no other authority, and probably encompassed with no more outward dignity than he who now addresses you; and this authority was preserved by the filial affection of the clergy, over whom they respectively presided. God forbid that I should ever have the presumption to compare my own talents, or my own zeal, to the talents or the zeal of those burning and shining lights, to which every succeeding age of the Church has looked back with reverence, inferior only to that which is due to the immediate apostles of our Lord. I mention them only because their history furnishes an incontrovertible proof that episcopacy can subsist, and bishops who are deserving of respect be highly respected, though destitute of the splendid but adventitious panoply of a legal establishment."

It appears from this passage, that the Bishop derived great pleasure from contemplating the episcopal communion over which he presided, as unconnected with the state; though he might not, perhaps, think secular connexion a sufficient ground of dissent from an Episcopal Church. Indeed with the Protestant Dissenters of England the incorporation of the Church with the State is neither the sole nor the ultimate ground of dissent. I suppose the greater part of them consider church-authority under every form as a usurpation: many of them are persuaded that it is the only enemy from which Christianity ever had or ever will have any thing to fear; that it has acted like a poison, and not a very slow poison, wasting and corrupting, as it has circulated

through the body of Christians. If it were necessary to submit to a spiritual rule, many of them would choose the Episcopal as soon, and some sooner than any other; but they maintain that all ecclesiastical authority is unsupported by the New Testament, and rests only on human policy, ambition or mistake. Disconnect the authority of the Church from that of the State, and they would regard it with more apprehensive vigilance, and dissent from it with yet stronger disapprobation. They are better pleased that its powers, if such as can reach temporal condition, should emanate from the chief magistrate, and be subject to temporal controul, than that they should be established on the assertion of divine right, and exercised independently of civil regulation. It is probably on some such ground as this that several of them are of opinion that the *veto* upon the constitution of a Catholic episcopacy should not be conceded by the civil authority in any country, that wishes to remain free. If any portion of Christian professors, say they, will be subject to an absolute ecclesiastical rule, or if they believe that the Christian religion binds them in this subjection, they are entitled to their opinions; no man can wrest them from them, and the attempt would be injustice and violence. At the same time, they who think with the English Dissenters that all spiritual authority is usurped, and they who think with the laity and many of the clergy of the Church of England, that Christianity does not sanction, and sound policy will not allow the exercise of any authority, (and ecclesiastical least of all) independent of civil jurisdiction, are also entitled to their opinions, and should not be called upon to surrender them to the assertors of a spiritual authority, subject to no civil controul. The principle of such a claim is bad, and the experience of mankind has not taught us that the practice can be safe. Spiritual authorities might not indeed shoot up into active tyrannies, unless fostered in their infancy by political men; but powerful laymen have generally been found, who thought it might be worth their while to foster them; and it would be an experiment full of hazard to civil and religious liberty to set them above civil

inspection, (placing at the same time their vassals of the laity on the same political level with other men,) now that antiquity has made those authorities venerable, and the suspension of power has not made the possession of it less an object of desire. If any principle is incompatible with good government, and, when put into action, fatal to the civil rights of mankind, it is the divine right of a hierarchy: and if it can ever be right to guard a civil constitution, by disqualification to legislate, annexed to opinions, that doctrine deserves to stand first upon the list. He whose faith enslaves him to a hierarch, irresponsible on earth, is ill-fitted to assist in the legislative assembly of a free state. Such a faith is essentially intolerant, and he urges toleration to suicide, who requires her to arm intolerance against her own life.

JOHN MORELL.

SIR,

THE following instances of the existence of Unitarian sentiments came within my notice during a late tour in Norway.

A Captain S——, master of a merchant vessel, a man both of family and education, he being connected with people of the first consequence, happened to be a fellow lodger with myself in the same room, at an inn at Christiania. We were much together during a period of three weeks, and living in the same room, it naturally occurred (as he spoke English remarkably well) that we often communicated our ideas upon various subjects to one another. Amongst others was also religion, and in the course of a conversation on this head, I took occasion to inform him that I did not myself belong to the Established Church of my country, for that I could not believe many things which were asserted to be true by its advocates. I instanced the doctrine of the Trinity in Unity, the Godhead of our Saviour, original sin, and I think some other points which I do not now recollect. I also declared my belief that Christ was simply a human being, extraordinarily gifted for wise purposes. Captain S—— who had hitherto studiously avoided religious topics, and once before checked me when I accidentally touched upon them, was greatly surprised to find

my sentiments accord so entirely with his own, but remarked, that he generally endeavoured to avoid talking upon these points in his country, as those who were of a contrary opinion would never suffer themselves to be convinced against their will, and disputing on religion was often worse than useless.

A second instance of the existence of Unitarianism occurred to me likewise during my stay at Christiania. A Mr. C——, a merchant of the first eminence and a man of consequence in a political point of view, took a good deal of notice of me, by constantly inviting me to his house and other civilities of the like nature. He had been several years in England, where his uncle was formerly established; and it very naturally occurred, that as we saw one another often, subjects of various kinds would be started in conversation. I one day took occasion to remark, that the attendance at Church in Norway was mostly confined to high days, such as Christmas, Easter, Pentecost, St. John's, &c. on which occasions only is there much of a congregation to be seen. Sundays are for the most part neglected, particularly by the higher classes who but seldom visit a place of worship except on the days above stated. Mr. C—— owned the remark was just; his opinion was, that this neglect partly arose from the miserable jargon that was usually delivered from the pulpit. I then told him that in England the practice of attending upon divine worship was extremely prevalent. We afterwards got upon the subject of the great variety of existing sects in my country, the leading tenets of some of which I explained to him. Amongst others I touched upon Unitarianism, without hinting that I was at all connected with this description of Christians, till after he had acknowledged to me, that their ideas were exactly those he had formed for some years. He further added, that it was well known that many of the clergy were of the same opinions as himself, but that the restraint of the law prevented them from openly professing their sentiments, as it is a fundamental part of the constitution just established, that no other but the Lutheran religion shall be openly professed and inculcated. The identical law upon this

head is singularly worded to avoid the reproach of bigotry and intolerance; it declares, "That all parents who profess the established religion shall educate their children in the same, no other mode of public worship being permitted." It may not perhaps be amiss to add here that Jews are not allowed to reside or settle in Norway. This harsh regulation opens a door for the commission of perjury; as it is well known that two opulent families at Christiania are merely professing Christians, in order to avoid being troubled.

T.

SIR,

THE notion of translating the scripture word for word was not peculiar to John Canne, whose Bible is described, x. 548. I have before me a small pamphlet thus entitled:

"Essay towards a literal English Version of the New Testament in the Epistle of the Apostle Paul directed to the Ephesians; by John Callender, Esquire, Glasgow. London; reprinted for Alexander Grant," who thus begins his Preface:

"Mr. John Callender was a gentleman of undeniable character, and according to all accounts that ever I could learn of him he understood the originals well. 'Tis much to be regretted that he in his life-time, had not translated the whole of the New Testament from the original Greek, in the same manner as he has done the Epistle of the Apostle Paul to the Ephesians. With what literal ancient simplicity does this little translation appear, compared with the English idiom. Mr. Callender's words are as follows: 'Those who love to search the scriptures, and to read them divested of every human gloss, will not, perhaps, be displeased to see a version so entirely literal, as to abandon the English idiom altogether; that the genius of the Greek language may be every where preserved, and even the unlearned reader made to feel the energy of the divine original.' The above words are very expressive to a common understanding."

That your readers may judge whether with his editor they can regret that Mr. Callender's labours in *literal* translation were so limited, I will transcribe a few passages, beginning

with the first sixteen verses of the epistle.

"Paul, an Apostle of Jesus Christ, by the will of God to the saints, being in Ephesus, and faithful in Christ Jesus: Grace to you, and peace, from God the Father of us, and of the Lord Jesus Christ. Blessed the God and Father of the Lord of us, Jesus Christ, who is blessing us by every blessing spiritual, in the places above the heavens, in Christ; Like as he out-chose us in him, before the founding of the world, for us to be holy and blameless before him in love: Having selected us into sonship by Jesus Christ unto himself, according to the good pleasure of the will of himself, to the praise of the glory of the grace of himself, by which he graced us in the beloved. In whom we have redemption by the blood of him, the remission of sins, according to the richness of the grace of him. Of which he was abundant to us in all wisdom, and prudence, having revealed to us the mystery of the will of himself, according to the good pleasure of himself, which he before purposed in himself. For the dispensation of the fulness of the times, to bring under one head all things in the Christ, those both in the heavens, and those upon the earth in him. In whom also we are made heirs, selected according to the fore-purpose of Him who to all things giveth energy, according to the council of the will of himself; that we might be to the praise of the glory of him, who first hoped in the Christ. In whom also ye having heard the word of the truth, the gospel of the salvation of you: in which also having believed ye were sealed by the spirit of promise, the holy: who is the earnest of the inheritance of us, in the redemption of the possession bought, to the praise of the glory of him. Wherefore also I, hearing the faith, among you, in the Lord Jesus, and the love to all the saints, do not cease giving thanks for you, mention of you making in the prayers of me."

Ch. iv, 25, &c. "Wherefore laying aside lies, speak truth, every one with the neighbour of him; because we are of each other members. Be angry and do not sin: the sun let not set upon the wrath of you: neither give place to the accuser. The stealer no more let steal; but rather let

him labour, working the right with hands, that he may have to impart to him that needeth." In verse 32, I find "*in Christ*," instead of the *systematic* rendering of the common version.

Ch. vi. 1, &c. "Children obey the voice of the parents of you in the Lord. For this is just. Honour the father of thee, and the mother; which is command the first in a promise; that well to thee may be and thou be long-lived upon the earth."

There is no date to Mr. Grant's pamphlet. By its appearance, it may have been printed nearly one hundred years. Mr. Callender was probably a contemporary of John Canne, who seems to have been satisfied with a still shorter experiment on translation "word for word."

BIBLICUS.

SIR,

Oct. 24, 1815.

READING in your Repository for June last (x. 382, 383, &c.) the Report of the Protestant Society for the Protection of Religious Liberty, I observe that two cases have been decided in favour of persons claiming exemption from paying turnpike tolls on the ground of their going to places of divine worship.

This induces me to state to you the following case, and to beg some one of your numerous correspondents will point out how I am to procure redress. Doubtless there are many persons who are in nearly similar circumstances with myself; consequently I shall not only be obliged to you, but the dissenting interest at large will feel a like obligation for a clue to the removal of the grievance. I assure you, Mr. Editor, that it is not any pecuniary advantages which I am seeking after, no:—my motive is purely to support my privilege as a Dissenter in particular, and the privileges of the Dissenters in general.

In the Report above alluded to, no mention is made of the names of the parties whose case was decided at the Suffolk assizes, nor on what act of parliament the Judge's exposition and decision was founded; and the second case is equally destitute of that kind of information which is necessary for me to lay before a magistrate for the purpose of procuring redress.

The Case:—I live in a village about three miles from a post-town in the West of England, and am a Unitarian.

rian. (That is, one who acknowledges the one only true God, and Jesus Christ as his messenger and servant.) In general a chaise is ordered on Sundays to take myself and family to a place of divine worship in this town, and to take us back after the afternoon service. One shilling is demanded as toll at the turnpike gate, and of course paid. This has been the practice for many years.

J. P.

Bridport, Dec. 19, 1815.

SIR,

ON receiving the two circular letters from the Committee of the Protestant Dissenting Ministers of the three Denominations in London, on the merciless persecution which has for some months raged against the Protestants in the South of France, I took an early opportunity of laying their distressing case before my people, persuaded that this would be sufficient to excite their tender sympathy and prompt their ready relief. If you think the conclusion of my sermon on this occasion, in the least degree calculated to aid this benevolent cause, and at the same time, to check any unreasonable prejudice, jealousy and dislike towards the Catholics in the united kingdom, which the atrocities of those who bear their name in a neighbouring country, tend to produce, it is at your service for insertion in your liberal Repository. I mention the latter circumstance, because I perceive danger of it arising from the sympathetic feelings which are generally excited in favour of the persecuted, and indignation against the fanatical persecutors. Let the maxim, however, of the heathen moralist be observed, *fiat justitia*. Let not the innocent suffer for the guilty. As we are professing Christians, it becomes us to act towards others, at all times, on the comprehensive rule of our common master, "Whatsoever ye would that men should do to you, do ye even so to them." As a friend to the just rights of all classes of the community, I would suggest, that if the Catholics in this country, were as a body to express their abhorrence of this sanguinary persecution of the Protestants in France, and contribute to the relief of the sufferers, it would have a powerful tendency to restrain the outrages of those persons, who

are deluded by blind bigotry and infuriate religious zeal, and redound to the credit of their own humane feelings, liberality and Christian spirit.

THOMAS HOWE.

The preacher having read some of the interesting and affecting details of the sufferings of our persecuted brethren in the South of France, thus proceeded: "I am persuaded that there is not one among you come to years of understanding, whose tender feelings are not greatly excited by the details which have been now read, of a persecution originating in the most shocking religious bigotry and fanaticism, and conducted with peculiar savage cruelty; a persecution carried on in despite of the Edicts of the King on the throne; supported by armed bands, raised and organized without his authority, and under a constitutional charter which guarantees to all the people the freedom of religious sentiment and public worship. I cannot doubt of your readiness, my friends, to contribute to the alleviation of distress, which cannot be contemplated without a mixture of horror and the tenderest emotions. 'Blessed,' said our divine Master, 'are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' And surely a blessing from the God of mercy may be expected to descend on him, who espouses the cause of the persecuted; who does his utmost to alleviate their sufferings; who if he cannot restore to them their parents, their children, their brothers or sisters that have been inhumanly butchered, contributes to supply the destitute survivors with bread to eat, with raiment to clothe them, with habitations in which to reside, with Christian temples wherein to worship the God of love and grace, and with ministers to preach to them the words of consolation, hope and eternal life. As nothing can be more becoming a disciple of the tender-hearted Jesus, than thus to relieve his persecuted brethren, so such acts of piety and compassion tend to afford the purest satisfaction to his own mind, and we may be assured will be peculiarly acceptable to that gracious being who is declared to be 'the refuge of the oppressed,' and 'merciful to those who shew mercy.'"

"Before I conclude, that candour

and liberality which I so often recommend to others, prompt me to speak a word in favour of a class of professing Christians in this country, whose peculiar religious system is as opposite to my own as the west is to east. I cannot doubt, that the inhuman treatment which the Protestants in the South of France receive from infuriate fanatics, is viewed with *abhorrence* by the *great body of Catholics* in the united kingdom. *Justice* therefore requires that *they* ought not to be deprived of any civil or religious privileges which would otherwise be granted to them on account of the intolerant outrages and cruelties of those in another country, who are called by the same name. Would not this be a violation of the first principle of *equity*? Would not this be worse than 'returning evil for evil,' which Christianity forbids, even visiting the iniquities and injuries of the *guilty* on the heads of the *innocent*? Such conduct would do honour to Britons, to professing Christians and Protestants. By the religious and moral instruction indeed of the poor in general, and by granting to all classes of the community the rights to which they are entitled, is in my opinion the best mode of making good subjects, kindly disposed neighbours, and useful members of society, and of diffusing among *all* of them a spirit of mutual concord and Christian love.

"Had these principles been adopted and acted on by the governors of the nations of Europe, the British and Foreign Bible Societies, and the British and Foreign Schools, and similar institutions been generally established and supported in christendom *thirty* years ago, the sanguinary wars which have since devastated the Continent; the shocking scenes exhibited in Ireland, and the present fanatical persecution of the Protestants in France, would according to human probability have been prevented. Let us then, as we regard the divine glory, the interest of Christianity, and the peace and happiness of our fellow-creatures, do our part towards removing the *cause* of the evils we deplore, by contributing to enlighten the minds of men with useful knowledge, and lead them into the paths of Christian truth, liberality and virtue. Let us also, as far as we are

able, alleviate the distresses of those who are suffering the direful effects of lamentable ignorance, blind bigotry and outrageous zeal. Parent of good! regard them with an eye of mercy; enable them 'to hold fast their integrity;' to exercise fortitude, and to manifest towards their persecutors the disposition becoming the disciples of Christ, praying, 'Father forgive them,' and turn their hearts. Pour into their wounded souls the balm of divine consolations; and may their fellow-christians readily afford them relief, as they themselves would wish for the sympathy and aid of others, were they deprived of their earthly comforts; of their near relatives and beloved friends; of their places of worship; of their habitations, and driven destitute into the mountains and dens of the earth, by the rage of persecution and the violence of cruel men. May such atrocious deeds among professing Christians, so shocking to humanity, so disgraceful to religion, be never more repeated, but that happy period soon arrive, predicted in the page of inspired prophecy, when 'knowledge, truth, liberty, peace and righteousness shall cover the earth as the waters overspread the channels of the sea.' "

Nottingham, Nov. 17, 1815.

SIR,

ON the recommendation of your last Review [x. 654.] I procured a copy of Mr. Gilchrist's Sermon, delivered at Southampton, curious to read what was described as "an acute, able and eloquent" composition, and willing to determine the extent of my claims to that comprehension of mind of which your reviewer speaks. With disappointment, however, I find that I can neither admire nor be amused. Perhaps it will console some of my weak brethren in the Unitarian church to know that they have a companion in infirmity; and perhaps some of my fellow-christians who are without the pale of Unitarian orthodoxy, may be pleased to hear that there is *one* of their opponents at least who does not deem it necessary, or even right to lay aside the spirit of Christian moderation when he approaches them, or to address them in other language than that of Christian courtesy. *I am*, I confess, one of those "intellectual

petit-maitres" who shrink with disgust from madness or "any thing like madness" in religious controversy; so ignorant indeed as never to have heard what *Christian madness* is; so confined in my reading as never to have met with any mention of it in the writings of Shakespear, Bacon, Taylor, or Barrow, to say nothing of the New Testament, which, however, I do recollect, says something of Christian meekness; and lastly, so mean-spirited as to rejoice that I live in an age, "finical and dwarfish," though it be, in which candour and courtesy are not *universally* deemed inconsistent with honesty and zeal; in which the odium theologicum is beginning to subside, in which the philosopher is no longer known by his tub, nor the Christian controversialist by his coarseness. But to come to the point, whatever may be thought of the argument of Mr. G.'s sermon (which though clear and simple does not I confess strike me as *peculiarly* ingenious or novel), of the manner and spirit of it I think there can be but one opinion amongst sober and serious Christians,—an opinion decidedly unfavourable. Where, I would ask the author, is the wisdom or the decency of those affected exclamations of disgust and repugnance to his subject, with which his discourse is so copiously interlarded, such as these: "I feel at every step as if condemned to a degrading task.—I feel as if brought upon the stage to fight with wild beasts or to contend with madmen."—"I am weary of such solemn trifling."—"It is a most irksome task to handle subjects to which one can neither apply argument nor ridicule," &c. Such exclamations if affected are disgusting, and if serious, are ridiculous. He who undertakes a task voluntarily (and a man need not print against his will, *even though* he should be asked) has no right to torment you with complaints of its irksomeness. He who voluntarily descends from his elevation, whether real or fancied, has no right to complain of being degraded. If Mr. Gilchrist really deemed his subject of serious importance he should have treated it with *serious* earnestness, if he did not deem it important, he was not obliged to treat it at all. An intolerant and contemptuous spirit seems to me to pervade almost the whole

composition,—a spirit which I do not hesitate to say, (even at the risk of being "trampled in the dust for a dwarfish tyrant") is unbecoming a Christian minister. Such fiery discourses seem to me likely to answer no one good end, neither of pleasure nor improvement, conciliation nor conviction. They may feed the vanity and illiberality of the red hot convert who is already too much disposed to merge his Christianity, I mean his charity, in his Unitarianism,—but they will grieve the serious and Catholic Unitarian whose comprehension of mind is not narrowed by party spirit,—and they will excite the determined hostility and aversion of the adversary when it ought to be the object first to conciliate, and then to convict. "Though speaking honourable things of God," says Bishop Taylor, an author in Mr. G.'s admiration of whom I warmly agree, "be an employment that does honour to our tongues and voices; yet we must tune and compose *even those notes* so, as may best profit our neighbour." It should not be forgotten that the same spirit of uncharitableness, which we condemn in the anathema of the Calvinist, may exist in no less lively vigour in the contemptuous sneer of the Unitarian. Coarse language and opprobrious terms are a disgrace to any cause, and no real friend of Unitarianism will, I hope, be ashamed or afraid to avow that "his ears are shocked by them." In conclusion, Mr. Editor, I shall make an extract from Mr. Gilchrist's sermon, which might have served, I think, both for a favourable specimen, and for a review, and the candour of which ought perhaps to mitigate the severity of censure. "If any illiberal remark, if any unseemly expression escape from us, place it to the account of human imperfection,—place it to the account of the individual addressing you; on him be all the blame: let it not be charged to his opinions, nor to other men who profess them. A good cause may come into the hands of injudicious advocates: and if one man should give offence by his *manner* of treating a subject, you ought not on that account to be offended with the subject itself, nor with a whole class of Christians." What a pity that the excellent feeling displayed in this, and the

eloquent passage immediately preceding, did not prevail with the author to commit this abortion of his genius to the flames! I remain, a sincere friend to Unitarianism, not so much for its own sake, as for the sake of that Christianity of which I deem it the purest form.

A. A.

SIR,
THE following circumstance I know will give you great pleasure: A few weeks ago my brother-in-law, Mr. —, of Dublin, was with me: he is an anxious promoter of the education of the poor; and it appears the Catholic Priests oppose generally, every thing in their power, what is done by the Protestants associated for that purpose, and too generally succeed; though, as it will appear, the people are not adverse to it and connive at its introduction. A person in humble life, but of strong mind, and an enthusiast to promote this great work, travels through the country in disguise, taking with him the Bible, translated into the language of the lower classes, and has succeeded in forming what he calls *Hedge Schools*, where sometimes twenty boys will attend, and generally great progress has been made in the cultivation of their minds. He gives prizes to those who learn by heart most of the parts of the scriptures that he points out. He subjects himself to every privation and on his last visit to the society in Dublin, his dress being so dirty and tattered, it was recommended that he should have a new suit: "No," said he, "that will never do, if I go back with a good coat, my scholars and friends will say, *You have been to Dublin and got bribed by the great, and we will have no more to do with you.*" His plans are carried on, unknown to the priests, and no public notice is ever taken of it by the society, feeling that publicity would defeat the object. He has won numbers over from the Catholic faith and sets about the task of conversion in a manner never suspected at first, by his opponents; sleeps in their wretched cabins and partakes of their coarsest fare. It appears he had from time to time various controversies with a priest; and at last not only succeeded in detaching him from his opinions, but also in leading him into his views;

and since, the priest has turned tinker and joined heart and hand in promoting the Protestant faith and instructing the poor. To meet in any house or cabin would draw the attention of the priests and perhaps excommunication on the person who permitted it would follow; this is the reason of his drawing the boys off to a distance in a manner before stated; —the name of this great man is Thady —.

J. W.

P. S. I add an anecdote of the singular but praiseworthy integrity of a Quaker tradesman:—a clerk at the general post office told me the other day, that one of the above society called every quarter to repay those letters that by mistake were *under-rated*.

Natural Theology. No. XII.

Of the Brain and Nerves.

THE brain is a soft pulpy mass of a whitish grey colour, which occupies all that cavity which is formed by the bones of the skull, and is surrounded by two membranes, the outermost called the *dura mater*, the second is denominated *pia mater*. The former lines the inside of the skull and prevents its eminences from giving injury to the delicate structure of the brain; it serves also to prevent concussion of the organ: it separates the whole mass into portions, which by its partitions it supports and protects from pressure. This membrane is strong and of a tendinous nature, like the other membranes of the body, which are only intended to perform subservient offices for the living parts; it is insensible, and may be torn without giving any pain. It adheres closely to the inside of the skull by a great number of filaments and small vessels which enter the bone every where.

The *pia mater* is a soft, thin, transparent substance, full of vessels, connected with the former by the veins, which pass between them, and lies in contact with the surface of the brain, not only covering this organ, but insinuating itself into all its windings and fissures for the conveyance of vessels, and of nourishment, to supply the waste of this active machine. Between these two membranes there is spread a third, which is extremely delicate, resembling a cob-web; but

does not dip into the convolutions of the brain.

There are three great divisions of the brain. 1. The *cerebrum* is the uppermost and by much the largest portion: it is separated into two hemispheres, each of which is divided into three parts, called lobes. 2. The *cerebellum* which lies at the under, and back part of the skull, and is divided into two portions by the descending fold of the dura mater. 3. The third division is called the *medulla oblongata*: it lies at the base of the skull, and is a continuation of the substances of the other two divisions. The *spinal marrow* proceeds without interruption from this third division of the brain; it passes out of the head by the great opening of the skull, and running down the canal of the backbone, where it is safely lodged, giving off nerves till it reaches the pelvis, where it splits into numerous thread-like nerves, resembling a horse's tail: the spinal marrow, like the brain, consists of the same sort of substance, and is protected by a continuation of the membranes belonging to that organ.

The nerves arise from the brain and spinal marrow: they come out in pairs and are distributed over the whole body. 1. To bestow an acute sensation in the instruments of sense. 2. To give the utmost facility of motion to the instruments of motion: and 3. To confer in all other parts a nice perception of whatever gives pain. "If any person," says Galen, "shall attend to dissections and consider attentively how nature has not distributed the nerves in equal measure to all the different parts of the body, but to some more abundantly, and to others more sparingly, he will find himself compelled to acknowledge that nature is eminently wise, just, skilful and provident in her arrangement of the animal economy. There are forty pairs of nerves: of these nine pair arise from the base of the brain within the skull; a tenth from the brain, as it passes through the great hole of the skull into the spine, and the remaining thirty take their rise from the spinal marrow. Those arising from the brain are chiefly distributed to the organs situated in the head, and to those contained in the chest and belly, while those that proceed from the spinal marrow go partly

among the internal organs of the trunk, to be distributed chiefly to the exterior parts of the body and to the limbs. Though the nerves run out in pairs, from their origin, they soon separate to go to different parts of the body, by splitting in innumerable ramifications.

To describe these nerves, and point out their several ramifications would take us much beyond the bounds assigned to these papers, but a single instance will illustrate the nature and uses of the whole, and this shall be taken from the fifth pair of nerves, which is branched to the ball, the muscles, and glands of the eye;—to the ear—to the jaws, the gums and teeth:—to the muscles of the lips:—to the tonsils, the palate, the tongue, and other parts of the mouth:—to the *præcordia* also, or parts situated about the heart and stomach, by coming in contact with one of its nerves, and finally to the muscles of the face, particularly the cheeks. Hence there is a great consent and sympathy between the parts, so that certain things seen or smelt excite the appetite, affect the glands and parts of the mouth, and in some instances excite what is known by the phrase of water in the mouth: some things seen or heard affect the cheeks with modest blushes;—on the contrary, if a thing pleases or tickles the fancy, it affects the *præcordia*, and the muscles of the mouth and face with laughter; others causing sadness and melancholy exert themselves upon the *præcordia*, and shew themselves by causing the glands of the eyes to emit tears, which by a most wise provision of nature are intended not only to brighten the cornea, and to express grief, but to alleviate sorrow: "*Fletus ærumnas levat*," and the muscles of the face put on the gloomy aspect of crying. Hence also the passions of anger, of hatred, of malice and envy, of love, of joy and hope are all produced, and exhibited by the countenance, so that, in fact, it is by means of this communication of the nerves, that whatever affects the mind is demonstrated spontaneously by a consentaneous disposition of the *præcordia* within, and a suitable configuration of the muscles and other parts of the face without. It is, says Pliny, an admirable contrivance of the great God of nature, that the face should be given to man,

of all his creatures, to be the index of sorrow and cheerfulness, of compassion, of severity, &c. With this we consent and with it we deny. With this we manifest pride and contempt, and other passions that have their sources elsewhere.

Of the structure of the brain and nerves, and of the nature of their powers little is known. We read of the operation of the mind, and frequently measure its powers in the extent of genius and science: but though we can view the astonishing properties of the brain in their results, we are at a loss to explain how these results are produced. We know, however, first, That the brain and nerves constitute the organs of feeling and sensation: for upon touching the brain with a knife or other instrument, the animal is seized with convulsions: and if a probe be thrust into the spinal marrow all the muscles of the limbs will be violently convulsed. By irritating or tying a nerve, the muscles to which the branches are distributed will be violently convulsed, and the animal thrown into the most acute pain.

Secondly. All the other parts of the body derive their power of feeling and sensation from the brain, the spinal marrow and the nerves, being in themselves wholly insensible, and made capable of feeling only in proportion as they have the nervous branches distributed over them: this fact is made evident by tying up a nerve that leads to any part of the body, that part becomes immediately paralytic below the ligature; but will recover its powers on freeing the nerve. And it is further proved by the degrees of sensibility of the different parts of the body, bearing proportion to the quantity of nervous branches which can be discovered to belong to that part.

Thirdly. The excitement to all voluntary motion, or to those actions which are produced by the will, flows from the brain or spinal marrow, through the medium of the nerves, or to those parts of the body which we wish to move. For if the brain be compressed by any cause, the body becomes paralysed, and the power of motion is suspended, but on removing the pressure, the paralysis will cease, and the whole frame, unless it has been permanently injured, will reco-

ver its sense and action. Again, if a particular nerve, which conveys the immediate cause of motion from the brain, or spinal marrow, to a part to be moved, be injured or compressed, the part to which this nerve is distributed will become senseless, and lose its power of motion; hence injuries of particular nerves produce palsies of the parts to which these are sent, as loss of voice, of hearing, of speech, &c.

Fourthly. The nerves are the organs, and the brain the receptacle of our sensations, and the source of our ideas. That sensation arises from impression made on a nerve and conveyed to it by the brain is evident from this, that if a nerve be irritated pain is produced, and the mind becomes instantly informed of the suffering: but if that nerve be compressed above the seat of its irritation, so as to cut off the channel of communication between it and the brain, the mind is then no longer conscious of any irritation that is made below the point of compression, and the affected parts are reduced to a state of insensibility similar to that of parts which are destitute of nerves, and may be injured or even destroyed without exciting pain.

Pain is occasioned by disagreeable sensations produced by the forcible contact of bodies with the organs of our senses, and it is wisely planted in the system to guard it against injury, for without pain, as the result of excessive sensations, the delicate structure of our frames would be almost constantly liable to destruction from various bodies in nature around. But as pain is the salutary consequence of excessive sensations, so sensations without pain are the results of a due impression on our sensitive organs, from the objects that are calculated to influence us: and as long as the body remains in health in all its parts, these impressions will continue to cause sensations in the nerves which will forward them to the brain, where ideas of the nature and properties of the impressing objects will be instantly formed for the instruction of the mind. Hence the skin and other parts possessed of what we call feeling is susceptible to the touch, and communicate to the brain and the mind the sensations of hardness, softness, &c. of such bodies as may

be brought in contact with it ; while the eye, the ear, the nose and palate being differently organized, but still deriving their sensitive powers from the nerves, yet by their regular structure they are enabled to receive different kinds of impressions, each according to its properties and conformation : thus the eye is impressed by rays of light, the ear by sound, the nose by smell, the palate by taste. Hence the varied and extensive knowledge acquired by the human mind from impressions made on the brain by external objects.

From what has been said it is evident that the brain, spinal marrow and nerves, constitute the sentient or feeling part of the human system, and that all other parts are capable of feeling only in proportion as they receive the branches of nerves : and hence it has been inferred that there is a kind of gradation of feeling throughout the whole body, each of its organs and parts being endowed with that particular degree of sense, which is just sufficient for the performance of its function in the living machine.

The cellular membrane, for instance, whose use is to connect and unite into one whole all the moving parts of the system is without feeling : so also are the coverings of the brain, the coats of the nerves, the sheaths of muscles, tendons, and ligaments, and the apparatus of joints, with the substance of the tendons and ligaments themselves ; for these parts performing only subservient offices to living organs would derange the whole system by being possessed of sensibility, which would leave them no longer capable of bearing the friction, blows, &c. which they now endure without injury in the different movements of the frame.

The feeling of the bones is doubtful, but the muscles are all endowed with this sense by a distribution of the nervous fibres every where throughout their substance ; this is necessary to their office : as agents of voluntary motion they must be capable of receiving and obeying the commands of the will : hence the mind no sooner wills an act, than the nerve is ready to obey the implied command, and the action is instantly performed : this dispatch is well illustrated in the rapid movements of an

opera dancer, every one of which are received in the mind, before they can be executed by the hands and feet : and also in the organs of speech, by which it is said 2000 letters can be distinctly pronounced in a minute every one of which requires a distinct and successive contraction of many muscles.

“The skin,” says Mr. Burke, in his popular *Compendium of Anatomy*,” possesses a finer degree of sense than the flesh, being fuller of nervous branches, and rising in the scale of sensibility, may be said to form the lowest of the organs of the senses. Feeling is the property and use of the skin of the human body, which enjoys it over its whole surface, but more exquisitely in some parts than in others : thus while the greater part of the skin possesses it in a degree sufficient only to guard the body from danger, by warning it of the contact of substances, which being too hot, too cold, too sharp or rough, might be injurious ; there are other parts, as the palm of the hands, and the sole of the foot, which are endowed with a greater sensibility, so as on a slight friction, to create a tickling kind of pleasure, and in some persons, involuntary laughter. But it is most perfect in the points of the fingers, which from their convexity, are particularly adapted to be the organs of touch, and from the nice discrimination with which our fingers enable us to examine the surfaces, and exterior properties of bodies, this sense has got the denomination of feeling. The tongue, the organ of taste, possesses this sensibility in a higher degree still ; for though it judges of the substances which constitute our food, by the same process as that used by the fingers, namely, contact ; yet the latter with their finest feeling would be inadequate to discover bodies by their flavour. A step higher may be ranked the organ of smelling ; the nose is so acute in its sense, as to be impressed by the light and volatile effluvia rising from bodies, and floating in the air, and consequently distinguishes substances at a considerable distance. Higher again stands the sensitive faculty of the ear ; this organ is qualified to be acted upon by the mere vibrations of the air, which striking against this delicate part of our mechanism, pro-

duces sounds, and affords us information of things occurring at a great distance. But the most perfect of all the senses, and, perhaps, next to the more simple operations of the mind, is that of sight. The eye, the beautiful organ of this power, is a type of its functions; in transparency, delicacy, and brilliancy, it surpasses all the other parts of the body, appearing to lose the grosser characteristics of animal matter, and to approach the nature of the mind, to which it serves as the most useful, rapid and extensive messenger, for procuring knowledge of the various objects in creation around us."

Such is the varied distribution of sense which the brain and nerves bestow upon the other parts of the frame. We are familiar with its uses; we know the kinds of bodies which are calculated to impress the different organs, and the manner in which those bodies effect their impressions, but of the nature of the brain and its operations we know nothing but by the effects produced.

To estimate the capacity of this organ we must trace the history of the human race from the beginning, and the systems which man has contrived and executed during this long period, for the accomplishment of his happiness: all his establishments, political, civil and military, are but developments of the mental faculty: by it have been framed all his regulations, social and moral. In short, every improvement has its origin from this source.

By his superior intellect the philosopher surveys the creation around him, and in a certain degree transfuses into the affairs of men, the wisdom, and the beneficence which he discovers in the system of the universe—the astronomer penetrates the heavens, discovers new worlds, and thus expands our admiration of the Supreme Being in his works—by the same means the chemist and experimentalist are enabled to analyse the various substances, about him, and over which he has any power, and tracing nature to her recesses, draws forth valuable instructions for the application of bodies to our wants and enjoyments. While the bulk of mankind, led by the knowledge of others are directed in their proceedings by the same intellectual faculty, though

acting in a more humble degree. What the powers of the brain may hereafter be capable of, under new circumstances and combinations in life, remains for futurity to ascertain.

SIR,

I AGREE with some writers in your valuable work, that the marriage service is a subject of great and just complaint to Dissenters in general, but particularly so to Unitarian Dissenters, who if they even consider it as a mere ceremony, their feelings must be hurt, and their minds revolt at, what is so opposite to their sentiments, the Trinitarian form of worship contained in it. And as no good reason can be given why the feelings and consciences of so large and respectable a class of society should be thus wounded and oppressed, and in a matter too the most serious of their lives; let the evil be stated, the wrong be expressed, and if possible a remedy be procured. It may be asked, why not perform the marriage union before the civil magistrate, as it is now virtually a civil matter, and the breach of it an offence at common law. When a husband, or a wife so grossly fails in conjugal duty, that a remedy is sought for, recourse is generally had not to the Church, but to a civil court. The marriage service then ought to be performed in that court, where the parties can alone be made responsible for a breach of the contract. But if the marriage of two persons ought to be purely a religious contract and service, then let any one consider, whether in reason, such contract ought not to be performed agreeably to the religious sentiments of the parties immediately concerned, and whether such a mode would not be likely to be more binding, and have a more lasting influence upon their minds, than when performed according to the creeds and ceremonies of a church deemed by them erroneous. This is clearly a question of policy and of revenue on the part of the Established Church, as no good ground from scripture or reason can be made out for such monopoly. If the Quakers can properly marry amongst themselves, so might equally all other sects; and Dissenters ought as men of honour and conscience, to protest against such partiality and oppression, and as knowing themselves

to be loyal men and true, ought never to cease their efforts till every civil disability, imposed on the ground of differences of religious opinion, be removed. But even should this be attained, and all penal statutes against Dissenters as such, were removed, that might not alter the present mode of celebrating the marriage service in the Church; and to this point I am desirous of calling the attention of your numerous readers; I am the more induced to do this, as a member of parliament gave notice last session that he would early the next session bring the marriage act before the House for amendment. Would not this afford a proper opportunity for the Dissenters, who all complain of the grievance in question, to come forward as a body, and lay their complaint in a respectful but manly tone before parliament. If they were to act with zeal and union, their numbers and influence are of too much importance to be lightly disregarded; Lord Sidmouth's bill is a case in point: If they are not wanting to themselves, similar exertions may produce similar results. Having thus briefly introduced the subject I trust some of your learned and able correspondents will enforce it in a more practical shape, and stimulate our Dissenting brethren to measures at once prompt and efficacious.

D. E.

On the Use of the Word BUT.

SIR,

IT is possible I may be mistaken: If I am I should be obliged to a better grammarian to set me right. The use of words is a matter of great importance, inasmuch as they are designed to give the clear and precise explanation of the thoughts of the mind; I apprehend, however, that several of your correspondents, as well as other good writers, have erred in the use of the word *but*. This is a conjunction, which, when we meet with it, is a kind of stop to the sense, and prepares the mind to expect a change of subject, or an opposition to what went before. You shall have this, *but*—you shall not have that.

In the passages I shall quote below, has not this word then been misused?

"It cannot be doubted *but* the scribe, when he spoke these words,

meant the One Supreme."—*Gifford's Illucidation*.

"Four miles from this stands the Castle; I have no doubt *but* the Romans occupied it, and possibly the Saxons and Danes."—*Hist. of Eng.*

"I take up the pen, not doubting *but* the remarks I offer will be received with candour and affection."—*Mr. Wright*.

The conjunction *that* would have distinctly conveyed the author's meaning.

Dr. Priestley appears to have been fond of the old fashioned way of uniting the two conjunctions in one place, by which means he certainly might convey an idea the direct contrary of what he intended. Thus

"It will not be denied *but that* any man has a right to employ one of his hands." He meant that he has the right.

"We have no occasion to enforce our principles by penal laws, having no doubt *but that* the clergy will be able to support them by reason and argument." Would not this seem to imply that we have a doubt?

"But notwithstanding this, I have no doubt *but that* I shall make it appear perfectly intelligible to you." If the word *but* had been left out in these sentences his meaning would have been distinct. The following, in the same page with the last, clearly shews that this criticism is just.

"Indeed, if he had, many doubts could not *but* have arisen in his mind with respect to it." Here the *but* is proper.—See *Familiar Letters*.

Compare these two sentences; the one conveying an idea contrary to the other, yet both formed alike.

"I trembling wak'd, and for a season after
Could not believe *but that* I was in hell."
He thought he was in hell.

"Having no doubt *but that* the clergy," &c. He had not a doubt of the matter, although the expression seems to convey it.

In the following sentence from Dr. Paley, appears a similar redundancy: "An agency so general *as* that we cannot discover its absence or assign its place."

Dr. Priestley is with great propriety regarded as an authority in the English language; and I should have been fearful of remarking upon the use he makes of words were it not that it is

well known Dr. Blair was himself guilty in his writings of the violation of all the rules he had laid down for the study and use of our language.

J. W.

Octavius Cæsar—William Pitt.

Aug. 18, 1815.

OCTAVIUS CÆSAR entering early into public life, was recommended no less by the celebrity of his uncle, *Julius Cæsar*, than by his own insinuating manners and address. *William Pitt*, also, on his first appearance, at an early age, was as much indebted to the high reputation of his father, *William Earl of Chatham*, as to a commanding and persuasive eloquence peculiarly his own. *Octavius Cæsar* at first, pretending great zeal for the republic, strenuously supported Cicero against the designs of Anthony, and raised an army for its preservation and defence. *William Pitt*, espousing with the same apparent warmth the great cause of his country, joined with Horne Tooke and other popular leaders, against the prevailing abuses of the representative system, and three times moved the House of Commons for their reform. *Octavius Cæsar*, afterwards coalescing with Anthony, turned his arms against the steady friends of the republic, and gave up Cicero to the vengeance of an enemy, by whom he was unjustly put to death. *William Pitt*, also, having with equal readiness, accepted office in alliance with the supporters of the old system, not only opposed successive motions for a reform in the representation of the people, but acquiesced in the prosecution of Horne Tooke, a more consistent reformer, on an unprecedented charge of High Treason. When, however, *Octavius Cæsar* abandoned the cause of the republic, he united with the adherents of his own family against the very men by whom his uncle had been publicly assassinated. But *William Pitt* on his apostacy, by a more flagrant dereliction of principle, entered into the closest union with the political enemies of his father, against his own early and most disinterested friends. *Octavius Cæsar*, also, when he had attained the object of his ambition, became the patron of literature and the arts; and, after a long and prosperous administration, left his country in the enjoyment of

external peace, and sole arbiter of the destinies of the world. But *William Pitt*, in the plenitude of his power, regardless of all liberal patronage, involved his country in a most disastrous war: and, having contributed largely to the subjugation of Europe, like another Phaeton, unable to guide the chariot of his father, perished amidst the conflagration which he had so rashly caused. *Octavius Cæsar*, therefore, having been, by the general voice of his countrymen, proclaimed *Augustus*, has been honoured by the eulogy of eminent writers, in his own and each succeeding age. Whilst *William Pitt*, having no corresponding claims to the applause of the historian or the poet, however flattered by his infatuated or interested adherents, as the *saviour of his country*, or the *heaven-born minister*, will be more justly appreciated by posterity as the bane of Europe, and the chief promoter of his country's fall. Whilst, therefore, in the comparison of these two men, the parallel at times appears so striking, the equally marked contrast is by no means favourable to the character of *William Pitt*.

SIR,

THE following extract from a bookseller's catalogue in Paris may tend to shew in some degree the state of religion in France, which is unhappily confirmed by the reports of travellers into that unhappy country.

THEOLOGY.

"Selecti a sacris scripturis versiculi ad usum studiosæ juventutis. 2 partes in 12.

"On ne peut disconvenir que nos livres saints ne soient maintenant, presque aussi inconnus à nos jeunes étudiants que le Coran au les livres mystiques de pretres' Indiens. Cet extrait de toute lecriture sainte est disposé de telle maniere que deux versets seulement appris chaque jour pendant les cours des humanites peuvent en donner au moins cette connaissance generale de laquelle tant soit peu instruit devroit se faire une obligation rigoureuse."

TRANSLATION.

Verses selected from the Holy Scriptures for the use of young students.

We cannot deny that our holy scriptures are at present almost as unknown to our young students as the Coran or the mysterious books of

Hindoo priests. This extract from them is formed in such a manner that two verses only learned every day during a course of classical studies will afford at least that general knowledge which every man, however slightly educated, should think himself bound to acquire.

W. F.

SIR,

Oct 6, 1815.

I WAS much gratified by remarking in your last number (x. 569.) a revival of the interesting inquiry already discussed in some former volumes of the Monthly Repository (the sixth in particular) relative to "the state of the human being after death."

After a serious and dispassionate perusal of much that has been stated in support of the various hypotheses to which the subject has given birth, I could wish to learn from any candid advocate of the opinion which supposes the human being wholly dissolved at death, in what sense we are to understand our Saviour's awful caution in Matt. x. 28, if man possess no principle that survives his dissolution; or, what object we can in such a case conceive he could have in making any distinction between a mortal destructible being, and an immortal imperishable one co-existing in the human organization?

The late Dr. Doddridge considered this passage as affording a "certain argument in proof of the existence of a soul in a separate state, and of its perception of that existence; else (he added) the soul would be as properly killed as the body." *Family Expos.* V. i. S. 75. N. h. How far such a separate principle of the human organization may exist in a state of perception after death appears to me a very distinct question. Nor am I in the number of those who consider that question as of any material importance to the Christian's hope and comfort. To him, surely, it is the same when he enters into a state of happiness: whether directly on his dissolution, or after a long interval of suspended consciousness. In either case the prospect itself of future joy remains the same; the promises of the gospel remain unaltered in each view of the subject; and are in the one case as much as in the other, I trust, equally the object of his hope, his affection and pursuit.

V. M. H.

P. S. It may be observed that our Saviour does not speak of the soul as the successive principle of man; or as the man in his second state, but seems to refer to both soul and body as co-existing.

SIR,

I WAS much pleased with seeing a physiological correspondence begun in the year 1813, in the Monthly Repository (viii. 448), by a writer who signs his name Cantabrigiensis, and which letter was answered at p. 734, under the signature of T. P. In hopes of reviving a controversy which may make more clear the doctrine of the resurrection, I have taken the liberty to lay before you the substance of the letter and reply, and my reasons for being dissatisfied with both.

Cantabrigiensis laments that scripture evidence is in favour of that system which holds man to be one and indivisible, and wholly mortal, an hypothesis with which natural appearances agree, because, owing to this, should there be a resurrection, not only will a large portion of time and consciousness be lost in the grave, but also

1. If man wholly dies, a resurrection does not appear to be within the bounds of probability.

2. A new creation cannot rightly be called a resurrection; if it is allowed that there may be a new creation of an individual *myself* from the former being, it must also be allowed that there may be created from the same being an indefinite number of beings, all of them *myself*, if it is the will and power of the Creator which alone constitutes individuality and identity.

3. That the resurrection of Jesus is not a case in point. Never was his body corrupted, broken up and dissipated; miraculous power was not required to re-create it, but only to enable it to re-act. If a total dissolution and separation takes place, it is not then a resurrection which was the apostolic doctrine, but a re-creation.

4. The hypothesis of Dr. Watts (Logic, P. 1. c. 6. § 6.) is but a supposition to avoid a difficulty. "Our own bodies must rise at the last day for us to receive rewards and punishments in them; there may be, perhaps, some original fibres of each hu-

Hypotheses of the Resurrection.

man body, some *stamina vitæ* or *primæval seeds of life*, which may remain through all the stages of life, death and the grave; these may become the springs and principles of a resurrection, and sufficient to denominate it the same body. But, *if there be any such constant and vital atoms they are known to God only.*" To this principle, Dr. Priestley and some of his disciples appear willing to refer for the principle of individuation.

In consequence of these difficulties this writer asks, "If the immortality of the soul wants support from scripture, and the restoration of the same body involve in it a physical contradiction, how is the preservation of individual consciousness and the resurrection of the same man to be explained, understood or believed?"

To this letter T. P. replied.

1. That the resurrection of the same body, if there be but one absolute and eternal cause, is within the bounds of probability. For the existence of every being, being only the result of the will and peculiar operation of this cause, the restoration of any being, and all its parts, however long its existence has been suspended, has not in it any thing impossible or improbable: the same creative cause still possessing the same power. If the originally created being be renewed in the same manner, the same created effect must be the result of the operation; and not any reason appears why the same exact operation cannot be renewed, as well as it was originally excited, continued and suspended by the Infinite Operator.

That this reasoning is confirmed by the historic evidence of the human mind. By night, the perception for useful and practical purposes is suspended; but this, instead of destroying, strengthens and restores perception and consciousness. In trances and suspended animation, the existence of life is only known by its preserving the body from putrefaction. Why then cannot Deity by immediate intervention suspend existence, disorganise the mechanism, and again with such alterations as new relations and circumstances may require to re-organise it?

2. The mind is a representation of external things, therefore a unity of person must be essentially connected with conscious identity. By a mul-

tiplication of persons exactly similar confusion would ensue, and such an idea arises from supposing matter and mind to have such an independent existence, that certain portions of each may constitute the same being. Such a view arises from mistaken notions of the Creator and the created. He is one and independent; all existence must be either Deity himself or the result of his operations; our future existence therefore must be the exercise of his power, and not from the ordinary operation of what is called a second cause.

The scripture compares death with sleep; *he slept with his fathers* is their language for death. Jesus *awakened* Lazarus out of sleep after he had been dead four days, and his body become putrid; and this he did by the intervention alone of that power which first formed man from the dust, the same power which increased the widow's cruse of oil, and at another time fed five thousand from five loaves and a few small fishes.

3. The resurrection of Jesus is in point to prove our resurrection, for though it was the same body raised, yet that body was raised changed to a spiritual body, as was evidenced by its becoming at will invisible, and by its ascending the heavens. Yet though spiritual its capability of being handled, its ability to eat and drink as also to converse, prove its identity, and were to his apostles sufficient evidence that he who could produce this varied effect of visibility and invisibility, materiality and apparent immateriality with conscious identity could in like manner raise their dead bodies and can do the same also by all who are in their graves.

If I have correctly stated the arguments of both these gentlemen, and I have so done to the best of my power, I am free to confess, Mr. Editor, that T. P. has not done justice to the objections of Cantabrigiensis; he appears to me instead of giving a philosophical answer as expected so as to have the subject intelligibly explained that it might be believed with the understanding, to have rather begged the question, resting the whole of his answer on the mighty power of God.

1. C. asserts that if a man wholly dies the resurrection of that man is not within the bounds of probability. T. P. instead of shewing that it is pre-

bable because it is rational, consistent with the nature of man, and therefore credible, contents himself by closing a long metaphysical argument, with asking why the same God who first created and has now intervened to suspend existence, cannot alter and re-organize? But the question put by C. remains unanswered. It was not what Almighty power could do, but as a reason for his after question he asserts the resurrection of the same man to be improbable, and wants it to be so explained that it may be understood and believed.

2. The next difficulty of C. is, that if the Deity creates him anew from any part of himself, and that part partakes of the conscious identity of his present state of existence, he might also equally well create from the large remainder of himself, many other individual beings, all of whom would have the same consciousness of identity; and that, after all, such *new creation would not be a resurrection*. I have too good an opinion of the understanding of C., though known to me only by his letter, to suppose that he can be satisfied with the vague and laboured answer of T. P. He had sufficient evidence in nature to have shewn that the future life must be a resurrection of the one man that died, and if that one man was divided it was no longer a resurrection; instead of which, as in the former difficulty, he cuts the knot by a reference to the creative power of God; that creative power which increased the widow's oil and multiplied the bread and fish in the hands of Jesus. His argument and illustration go to shew that because God has the power to multiply individuality with conscious identity to each part, therefore he will not exercise it.

3. C. next asserts, that the resurrection of Jesus, his body never having been by corruption broken up and separated, is not a case in point, ours being a re-creation, but his a resurrection. To this T. P. replies by endeavouring to prove that they are in all points alike; but as his argument contradicts the scriptures which bring only the resurrection of Jesus as an evidence of the divine capability and a manifestation of the divine intention to raise and judge mankind. T. P. appears to me in this also to have failed, and that his scriptural

quotations are foreign to the subject, and some of them demand evidence of his having justly applied them, particularly the spirituality and invisibility of Jesus prior to his ascension.

4. Lastly, C. asserts that the hypothesis of Dr. Watts, "That each human being may have *some stamina vitæ* or *primæval seeds of life*," is but an hypothesis to get rid of a difficulty: whether it be so or not, I will endeavour to examine in my next, should this letter meet with your approbation. I shall then endeavour to shew that the difficulties Cantabrigiensis has brought forward are not insurmountable, and that though the resurrection of the same body does involve in it many absurdities as well as contradictions, yet the resurrection of the man and the preservation of his individual consciousness accords with nature as well as scripture, and though it cannot be demonstrated it may be so explained as to be understood and believed.

CREDO.

Tenterden, Dec. 7, 1815.

SIR,

OPENING the last number of your valuable Repository, accidentally at the 902d page, the name of Mr. Soame Jenyns met my eye. With your respectable correspondent, Mr. Rutt, I also am old enough to have in perfect recollection the interest excited by the above-mentioned gentleman's view of the internal evidence of the Christian religion. The different opinions entertained of the writer are also in my recollection; not a few considering it as a covert attack on Christianity itself. I confess myself to have been strongly tempted, at the time, to entertain this latter opinion. But that patriotism is not a Christian virtue, is one of those positive assertions which appears to me to be totally destitute of proof.

It is with pleasure admitted, that there is an almost irresistible charm in a spirit of universal benevolence. Actuated by it we resemble our Creator in his most glorious attribute; in his disinterested, inexhaustible and everlasting goodness: nor do I conceive there to be any thing inconsistent with this, in a pure and generous love to our country.

If ever there was a true patriot, Jesus Christ was that person. His public ministry was principally cop-

fined to Jerusalem and Judea. To Jews were his instructions delivered; and for the benefit of his countrymen were his miracles wrought. When they returned all with ingratitude and hatred, he wept over them; nor do we meet with two more pathetic passages in the course of his history, than those which applied to the devoted city he had at the time in view: passages, which the reader cannot but have in recollection. Even after his crucifixion, upon his again meeting his disciples, when he directed them to go into all the world and preach the gospel to every creature, he added those memorable words, *beginning at Jerusalem*. Yet in perfect consistency with this true patriotism, was also his love to the whole world.

The Apostle Paul's patriotism was such that he even wished himself accursed from, or rather in Christ; i. e. that he might, like his Master, die the accursed death of the cross, for his brethren, his kinsmen according to the flesh, could he but effect their conversion. Yet no one will for a moment call in question his unconfined benevolence and charity.

Mr. Soame Jenyns's definition of patriotism possibly deluded him. "*That patriotism is to oppress all other countries, to advance the imaginary prosperity of our own.*" But this is a false and wholly unfounded definition. It might be a convenient argument in favour of the slave-trade; but a true patriot would be ashamed to use it.

Assuredly, neither Jesus Christ, nor his apostles, ever interfered in the political regulations of their own, or any other countries. Their commissions did not apply to them. The kingdom of Christ was not of this world. Yet I cannot but consider them as *the noblest and most disinterested band of patriots the world ever knew*; and that they were equally, in the most important sense of the term, *true philanthropists*.

If a person is an affectionate father of a family, may he not also be a good neighbour? Does neighbourly kindness prevent love to our country? or love to our country, benevolence to all mankind? *The first circle may be of very confined diameter: the last, embrace the universe*. If in error, in the above statement, I shall be happy in receiving the correction of any of

your correspondents. Leaving therefore the discussion of this subject to abler pens, and expressing the most cordial good wishes for the increasing success of your highly useful Repository,

I am, &c.

L. H.

SIR,

Nov. 16, 1815.

AS you occasionally devote your pages to general literature, I am induced to offer you, from an old book, a short extract concerning an island, of which we had scarcely heard, till it became connected with the fortunes of that extraordinary man, who, whether an Emperor or a captive, will be regarded as great indeed, at least, in the world's estimate, compared with any whom the mere accidents of birth have made royal or imperial; for, according to a plebeian sentiment which once escaped a courtly poet,

Pigmies are pigmies still, though perch'd
on Alps,

And pyramids are pyramids in vales;

or, as was said of Grotius, a great man is like a famous statue, to be admired, whether on or off the pedestal.

The passage which I propose to offer you is the following, from *Memoires of the affairs of France during the reign of the present king, Lewis the XIVth. Done out of French*. 18mo. 1675.

"1646. *Portolongona*, a place situated in the isle of *Elb*, lying in the Tuscan Sea, between the Continent of Italy and Corsica, which was heretofore usurped from its own lawful Lord by a Captain of the Emperor Charles the Vth, in the year 1548, after that delivered into the possession of his son Philip the II^d, and whose successors held it ever since, was now besieged and taken by the French army. In the midst of this island rises a spring, on this account the more admirable, that its waters are observed to hold proportion with the length of the days of the year, in such manner, that when they are at the longest, the stream is able to drive a mill, but when at the shortest 'tis almost dry."—Mem. p. 38.

After making due allowance for the propensities of a credulous age there will remain, to have occasioned this statement, some very unusual appear-

ances respecting this spring, of which perhaps one of your readers, versed in Natural History, can communicate a further account.

HYDROPHILUS.

SIR,
SOMETIME ago I copied the following paragraph from Ware's Cumberland Pacquet, dated 21st Feb. 1815, a choice thing for the 19th century.

"The Archbishop of Cashel has refused to consecrate (at the instance of Lady Caher) the new Church erected at Caher, in Ireland, on account of its not being built due East and West as the Canon requires; it is a well finished piece of Grecian architecture."

I have been puzzled to find out what can be done with the church; but having lately observed that a strong disposition has manifested itself among the natives to resist the tithes, it has occurred to me that it may serve as barracks, that the privileges of the Clergy may be protected by the soldiery.

W. D.

Mrs. Cappe, on the Adaptation of Divine Revelation to the Human Mind.
York, Dec. 6th, 1815.

SIR,
I REJOICE to see the subject of the British and Foreign School Society warmly advocated by a much respected writer in your liberal Magazine [x. 614.] for I cannot but consider that excellent institution, and its no less illustrious sister, the British and Foreign Bible Society, as the brightest luminaries of the European firmament, at this time in many other respects sufficiently dark and gloomy. This darkness, however, is not to be ascribed to the want of many excellent writers, who have given the most clear, comprehensive and consolatory views of the government and providence of God, and especially of his goodness and parental care as from time to time developed in the writings of the Old and New Testament, and more particularly in their striking adaptation to the mental progress and the peculiar situation and circumstances of the long series of generations to whom they were successively vouchsafed.

In this view I have lately perused

with the greatest interest the elaborate work of the excellent Dr. Cogan, and I am induced to send you a few reflections suggested by that work, and by some other recent publications which if not further illustrative of some of the subjects on which they treat, may not perhaps be deemed wholly irrelevant.* What at this hour Mr. Editor, is the state of those countries in respect of religion who do not possess the scriptures? What is the still more deplorable state of those where they are set at nought, or ridiculed, or despised, or miserably obscured and debased by the most bigoted, abject, superstition? Let a great neighbouring nation give the answer. But we will not exact it of them. Alas! it may be read in that total demoralization which has infected all ranks of men among them. We may read it in the frivolous amusements, the ferocious vindictive passions, the never-ceasing round of trifling, seductive dissipation which makes shipwreck of all sober reflection, of every virtuous sentiment and of every patriotic, benevolent or useful pursuit.

C. C.

On the striking adaptation of the leading objects of divine revelation to the known phenomena of the human mind, as contradistinguished to that of the inferior animals, demonstrating the strong presumptive evidence arising from thence, that both have the same great and good Being for their Author.

It appears that the following are the great primary outlines of distinction between the human race and the various tribes of inferior animals placed below them.

1. The power of discriminating between virtue and vice, and of making their election accordingly; from whence arises human responsibility.

2nd. In that comprehension of mind which is capable of looking forward beyond the present to the future, and of regulating their actions according to certain, or even highly probable remote consequences.

3rd. In the power of deliberating

* See an excellent Sermon on the Religious and Moral Improvement of Mankind, preached at Leeds, in June last, by the Rev. Charles Wellbeloved. Longman and Co. London.

upon and choosing in respect of two modes of action, which is the wisest the safest or the best, whether in its present or its future consequences ; or, in other words, of the freedom of the will.

4th. In the power of speech, and of inventing or adopting various methods of giving stability and permanence to numerous classes of ideas and discoveries, which would otherwise have been merely fugitive, or which at least must have perished with the inventors or their immediate successors ; such as the discovery of letters, and of various ingenious machinery, which enable the people of one age to possess as it were by inheritance the moral and mental acquirements of past generations, and thus to begin their career at nearly the same point where that of their predecessors closed.

5thly, and preeminently. The power of discovering and of looking up to the great Source of all these endowments, "in whom we live and move and have our being," whether as discoverable through the medium of his works, or by express revelation from himself ; of earnestly deprecating his displeasure ; of humbly and devoutly adoring his goodness ; of thanking him for all his mercies ; and of putting our whole trust and confidence in his parental care.

These primary qualities distinctly mark the species, and are equally found to discriminate between the brute creation and man, who is permitted to rule over them, whether in his most highly cultivated and civilized state, or in that of the wild hunter of the forest ; for it is abundantly evident that the magnificent structure of virtue and knowledge raised by divine revelation, and by the successful cultivation of the arts and sciences, and which places the one at such an immeasurable distance from the other, rests equally for its basis on these original superior endowments.

In respect of the first of these, namely, the power of discriminating between virtue and vice, and thus of determining our choice, provision is made for its cultivation and improvement in the very frame of nature, by the opposite effects visibly consequent on the two modes of conduct wherever other previous circumstances are at all similar ; the one, producing

health, peace and tranquillity ; the other, disease, inquietude, discontent and remorse ; together with the long train of malignant tormenting passions, which render the wicked "like the troubled sea that cannot rest." But as these most important consequences, however demonstrable, cannot produce conviction in the mind unless calmly weighed and duly considered, it would appear highly probable, antecedent to all inquiry into the fact, that some additional aid would be vouchsafed by the great Father of mercies during the early ages of the world, and when such a mental process would be impracticable, for the guide and direction of his feeble, erring children ; and as we find that in the Jewish and Christian dispensations, this most desirable aid has actually been afforded, the strongest presumption hence arises that they are what they assume to be, divine revelations.

But it is not from the mere probability that our great and merciful Creator, considering the goodness manifested in all the works of his creation, would in some other way supply the unavoidable defects of want of knowledge and experience, the wisdom and fitness of the manner in which this is done, by prohibition and command, is a still stronger presumptive evidence in favour of the reality of such a revelation. When an infant, allured by the brilliancy of a lighted taper, stretches out his hand to grasp the flame, a prudent parent would not merely prevent his doing it at the moment, but would guard against similar attempts in future, not indeed by endeavouring to convince him of the fatal consequences of the experiment deduced from the nature of the destructive element, but by an express prohibition on pain of his highest displeasure ; and it is a striking fact, that on this very principle, the positive commands of the decalogue are founded.

Again, it is remarkable that the Jewish and Christian dispensations pay particular attention to the improvement and expansion of that faculty of the human mind which forms the second line of demarcation, and upon which so much of the respectability, virtue and happiness of the character depends ; namely, to the power of looking forward beyond pre-

sent enjoyments or privations to future consequences and of acting accordingly.

The young man it is true, sees, or may see, that if he is not sober, provident and industrious whilst he is able to labour, that poverty and wretchedness will be his portion when he is helpless and old: the husbandman knows assuredly that if he does not cultivate his land and sow his seed, he can have no harvest. These things are so plain and obvious that they need not the additional light of revelation to demonstrate them more clearly.

But there are a great variety of other obligations and duties dependent upon the higher advancement and perfection of this faculty in all its various relations and bearings, which although equally important in their final results are not equally obvious; and it might therefore be expected from a divine revelation, that especial attention would be paid to its progressive extension and improvement, and we find accordingly that this has actually been done throughout the whole series of the Jewish and Christian dispensations. The promise of a son to Abraham, the medium of his future eminent distinction, was not fulfilled until great old age: the inheritance of the promised land was not obtained by his descendants until many successive generations had passed away. Now it is evident that the slow fulfilment of these interesting promises would have a powerful tendency to widen the distinction between man and the inferior animals, who act merely from the present impulse: to gain him the constant habit of looking up to God as the spring of all his hopes, the great source of all his blessings, whether past, present, or to come; and to enable him to form more just and exalted sentiments of that great Being, with whom "one day is as a thousand years, and a thousand years as but one day."

It is true that after the Israelites were put in possession of the promised land, national and sometimes individual rewards and punishments, generally followed immediately as the fruits of obedience or rebellion; but this was absolutely necessary as an example to the neighbouring nations, as well as a repeated proof to themselves, of the moral government of

God which was the leading object of their selection; it merely formed an exception for a very important purpose, and does not invalidate the general argument. On the same merciful and benevolent principle, that of teaching and inuring a rude, ignorant people to look beyond the present to the future, were the solemn denunciations all along delivered by holy men and prophets; and for the further cultivation of this important intellectual process, were the promises, at first very obscure, and afterwards more explicitly given through a long series of ages, of the future advent of that illustrious personage, who was destined in the counsels of divine wisdom, when the world should be sufficiently prepared for his reception, "to put away sin, and to bring in everlasting righteousness." And when at length this new dispensation did actually take place, a similar gracious and wise plan of distant remuneration or punishment was not only strictly adhered to, but is carried much farther, the sanction being principally placed in a future unseen world, the great interests of which may require, and not unfrequently do actually require, a partial, or even a complete sacrifice of the interests of the present.

But as in this dispensation, unlike the former, complete conviction of the fulfilment of the promises could not be obtained by experience, the everlasting barriers that separate this world from the future were mercifully thrown open. A brother of the human race, of the most consummate wisdom, of perfect virtue, wholly devoted to the will of his heavenly father, is called to enter upon his public career of unceasing beneficence under circumstances which would not merely subject him to all the various evils of extreme poverty, but to the contumely, the contempt and reproach of his deluded, infatuated countrymen. He was to be despised and rejected of men, a man of sorrows and acquainted with grief; and after having endured every species of ignominy, suffering and contempt, that malice could invent, or cruelty inflict, the whole was to terminate in a lingering, and excruciatingly painful death. Of this fatal termination he was himself fully apprized from the very first of his public ministry, which

to a mind like his, of the keenest mental and moral sensibility, could not fail to encircle the scourge and the cross with tenfold horrors. But did he shrink from the dreadful ordeal? "God called, and did the Son of God refuse to answer?"* He well knew that nothing short of all this would decisively prove that those things which are so highly esteemed among men, a life of ease, of sensual enjoyment, great riches, high station, worldly honours and distinction, are of no estimation in the sight of God; that the truest humility may be united with the greatest dignity of character, and the acutest sensibility with the most unshaken fortitude. He knew that his public death in this dreadful manner, in which there could not be any deception, was requisite to demonstrate its reality:—That on this wholly depended the proof from fact, first, by his triumphant resurrection, that death is not the end of man; and secondly, by his ascension to the right hand of God, and from thence dispensing the gifts of the spirit, to prove also from fact, the reality of a future retribution;—to convince his faithful followers that those "who by patient continuance in well doing, seek for glory, honour and immortality," should finally attain everlasting life.

Can we wonder then, when we seriously reflect upon all these things, that the apostles, who were the living witnesses of such transcendent virtue, filled with the highest admiration, and impelled by holy ardour, should speak of their ascended Lord in the highly figurative, hyperbolic eastern phraseology, as having been made "sin for us"—of having been made a willing sacrifice—as giving himself for our sins; not indeed to make God propitious, but to render his erring imperfect creature, so liable to transgression, so incapable of knowing his true interest, more worthy of the divine favour; of raising him higher in the scale of intellectual being, and of rendering him meet, when all sublunary things shall have lost their influence, for that eternal felicity which

"eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

Thirdly, the power of deliberating upon and of choosing between two different modes of action in respect of all their various and complicated results, is not only taken for granted, but more strongly, more promptly, and with greater authority called into action by revelation, than by the slow deductions of reason, although eventually it perfectly harmonizes with them. "Thou shalt not steal," "Thou shalt not commit adultery," are prohibitions, which the most ignorant, if acquainted with the meaning of the terms, cannot fail to comprehend; whereas, on the contrary, to see the foundation on which they rest, to feel the importance whether to the individual or to society at large, of holding the right of private property sacred, fully to appreciate the misery, the wretchedness, the jealousies, the endless mistrusts, together with the whole train of baneful, malignant passions engendered and excited by a breach of the nuptial tie, requires a very considerable degree of previous mental and moral progress; and hence the unspeakable importance of a positive divine command to the great bulk of mankind, at all times and in all ages.

It is readily admitted, that there have occasionally arisen sages and philosophers who have been capable of making some of these important deductions without the aid of divine revelation, and of thence becoming the guides and instructors of others; but notwithstanding the praise so justly due to their virtuous exertions, it is very obvious to anticipate how very small would be the fruit of their labours without consulting the page of history, not bearing the stamp of divine authority.†

Again. A written history of the series of extraordinary interpositions of divine providence for the guidance and improvement of the human race, presupposes and requires the possession of those faculties which form the fourth line of demarcation between man and the inferior animals, and is therefore exclusively suited to them.

* See, on the Great Importance of the Public Ministry of Christ, Discourse XX. page 388, of a volume of Sermons by the late Rev. Newcome Cappe; edited by Cath. Cappe. 1815.

† See Vol. iv. p. 71, of Dr. Cogan's admirable treatise.

Could not an account of these extraordinary events have been first publicly preached, and afterwards committed to writing, the knowledge of them if it had reached us at all, could only have been conveyed on the frail, uncertain authority of oral tradition, casually floating down the stream of time from generation to generation.

In respect even of that great event, momentous in its consequences beyond all others, the resurrection of Christ, although the very same care had been taken in the arrangements of divine providence which is now so apparent, and although the people of that day might therefore have been equally convinced of its reality, yet had not the relation been circumstantially committed to writing by eye-witnesses, we of this distant age should not only have received the account, loaded with and obscured by many human inventions, but we should have wanted all those various proofs, arising from minute circumstances incidentally noticed, with which it now abounds, and on which the firm conviction of its truth, in respect of us, so essentially depends.

In respect of the fifth and last mentioned line of demarcation, namely the unspeakable privilege of being capable of forming some small conception of the adorable and ever-blessed God; of confiding in his goodness, and of rendering him, however imperfectly, the humble ascription of adoration and praise, there is no need to prove that without an especial revelation these most desirable privileges, important beyond all others, would not have been obtained.

Exeter, Jan. 8, 1816.

SIR,

IN your number for July last, (x. 459,) it was proposed to raise a fund in order to defray the expense of republishing some important works, which though not perhaps directly Unitarian, might have great efficacy in weakening the influence of religious bigotry, and preparing for the diffusion of our principles: and reference was particularly made to Bishop Taylor's *Liberty of Prophecy*, and Whitby's *Last Thoughts*, with his four *Sermons*, published with them. These, and particularly the latter, are almost inaccessible to the public:

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and the *Last Thoughts* ought, in justice to the learned Commentator, to be in the hands of every one who possesses his commentary on the New Testament, because they furnish his own corrections of his work. It was also stated that a gentleman, who seemed impressed with the importance of the object, offered a loan of 100*l.* towards the accomplishment of it, if others could be found to unite with him.

Your correspondent A. Z. in the number for September, (x. 549,) inquires for particulars respecting my plan, and my opinion as to the necessary funds. The subject has often been in my thoughts, but I have seldom had time to commit my ideas to paper.

I think the simplest way would be for a few individuals to raise among them, *by way of loan*, from 200*l.* to 300*l.*, and be joint proprietors of the editions republished, which (if the selection of books were made with due caution,) would always be a good security for the money advanced. The books should be printed neatly, but as cheap as possible; and the price should be regulated by the probable time of sale, the cost of advertising, &c. For instance, if the expenses of reprinting any book be 75*l.* for 1000 copies, in 8vo.; allow 25*l.* for advertising at different periods of the sale, and consider it as employed at once for the purpose. Then suppose the impression to sell completely in eight years; and allow interest for five, (as small sums on their return could not easily be made profitable :) the whole return, to remunerate the proprietors, should be 125*l.* Now for booksellers' profit and the publisher's commission on the selling price, we must allow 48 per cent on this cost price. The price to the public would therefore be about 3*s.* 8*d.* in quires, or say 4*s.* 6*d.* in extra boards. I should think it probable that for Whitby's *Last Thoughts* encouragement might be expected from the societies.

The experiment might be made, in the first instance, with the *Last Thoughts*, where I should suppose there can be but little risk, and which, if I had any capital to spare, I would myself immediately reprint, upon the above mentioned system of estimating the price. If any friend to free in-

F

quiry feel disposed to do it, any advice or assistance I can give in the execution of the object will be at his service.

Shall I request from the able reviewer of Townsend's *Armageddon*, to furnish us with a few more horrors, particularly such as have their service in the popular ideas of atonement. I am persuaded that the exposure of such representations is of great service: they shew us how careful we should be to keep close to the doctrines of revelation; and the contemplation of them must make us thankful that we have not so learned Christ.

In this connexion, allow me to beg Mr. Frend (if his views respecting the death of Christ really differ, in essence, from those commonly entertained by Unitarians,) to state them, and the grounds of them. Why, if he possess important truth, and believe us to be in error, does he withhold the communication of it from the readers of the *Repository*?

In reference to Dr. Lloyd's proposal for a pamphlet on the Greek article, I wish to observe, that if he have any decisive facts and principles in addition to those which Winstanley,* Gregory Blunt and Middleton himself, have advanced, (which, however, to my mind are satisfactory,) I should conceive that a subscription might easily be raised to defray the expense, and should readily take a share in it. Dr. Lloyd does not refer at all to what has been done by Blunt and Winstanley; and as their tracts are not now easily accessible, he will perhaps excuse my referring him to the Appendix, No. III. in the *second* edition of *Unitarianism the Doctrine of the Gospel*. If on perusing this outline of the proof which has *already* been given, that Mr. Sharp's renderings of the controverted passage are not required by the Greek idiom, Dr. L.

* Winstanley's excellent little pamphlet has lately been attacked by Bishop Burgess, who seems determined that he will, *pedibus et unguibus*, exterminate Unitarianism, if not Unitarians themselves. I have not had an opportunity yet of seeing the Bishop's tract; but I am not apprehensive as to the result.

can give ground for his present confidence that he can offer a fresh demonstration against them, let him announce his intention of preparing it for publication, as soon as a subscription is raised to defray the expense of printing it: and I cannot doubt that he will meet with sufficient encouragement to proceed.

I will avail myself of this opportunity to say that I have a youth with me preparing for York, where he will be ready to go next session, and I suppose may gain admittance without any great difficulty. He is, however, so circumstanced, that he cannot defray those expenses which are not included in the foundation. I shall, therefore, feel myself particularly obliged to any of your readers, who can obtain for him, (or shew me how to obtain) such assistance from funds, exhibitions, &c. as will enable him to go on in the object to which he desires to devote himself. If any one having this power, will favour me with a line on the subject, I think I can give him satisfactory proof that the assistance would be well directed.

I am, Sir.

Yours very truly,

L. CARPENTER.

Mansfield, Jan. 13, 1816.

SIR,

HAVING been favoured, by the Rev. Joseph Hunter of Bath, with a list of Dr. Doddridge's pupils (accompanied by many valuable remarks), and by the Rev. Wm. Tullidoph Procter, of Prescot, with a list of those who were educated by Mr. Horsey, after the resignation of Mr. Belsham; I have been employed in collecting information from every quarter accessible to me, that I might be enabled to execute my purpose of drawing up as complete an account as possible of the seminaries established at Northampton and Daventry. But, my hope of receiving the necessary intelligence concerning the Academy at Daventry having been so long disappointed, I find myself compelled (on the supposition that the work is not undertaken by some other hand,) again to request the grant of that information without which I cannot proceed. I shall be happy to receive it, not only from the gentle-

men who have already been particularly mentioned, (M. Rep, x. 391,) but from any other who may be able and willing to afford it. Communications (post paid), addressed to me at Mansfield, Nottinghamshire (which is now the place of my fixed residence) are once more earnestly solicited, and will be thankfully received, by, Sir,

Yours sincerely,

JOSIAH TOWNSEND.

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

No. CCXLI.

Tahtar (or Tartar) Hospitality.

When the French Resident to the Khan of the Tahtars was travelling through Tartary, on his route to Constantinople, on arriving towards dusk, at a village in Bessarabia, under the conduct of an officer, appointed by the Khan, they found every inhabitant standing at his door; and on inquiring the cause of this of a venerable old man (whose interesting appearance had determined the travellers to make choice of him as their host), he answered—"Our eagerness to come to our doors is only to prove that our houses are inhabited; their uniformity preserves an equality, and my good star alone has procured me the happiness of having you for my guest. We consider the exercise of hospitality as a privilege."

Frenchman. "Pray tell me, would you treat the first with the same humanity?"

Old Man. "The only distinction we make, is to go and meet the wretched, whom misery always renders timid; in this case the pleasure of assisting him is the right of the person who first approaches."

Frenchman. "The law of *Mohammed* cannot be followed with greater exactitude."

Old Man. "Nor do we believe that, in exercising our hospitality, we obey this divine law. *We are MEN before we are Mahometans: humanity*

has dictated our customs, and they are more ancient than the law."

De Tott's Memoires. Vol. I. Pt. i. p. 212.

No. CXLI.

Popish Renderings.

The Papists, in their versions of the scriptures into the modern tongues, have contrived by various falsifications, to make them speak the language of their *Missals* and *Breviaries*, in order to sanctify their novel rites by the authority of the apostles, and make the people believe that they had been practised from the times even of the gospel. Thus to countenance the practice of *beatifying* or *making saints* in the Church, they have rendered a passage of St. James, v. 11, not as it ought to be, *Behold how we account those blessed*, but *Behold how we BEATIFY those who have suffered with constancy*: and in favour also of their processions, where it is said, Heb. xi 30, *that the walls of Jericho fell down, after they compassed it about seven days*, their versions render it, *after a PROCESSION of seven days around it*. And to give the better colour to their trade of *pilgrimages*, St. Paul, according to their versions, requires it, as the qualification of a good widow, *that she have lodged PILGRIMS*. 1 Tim. v. 10. And St. John praises *Gaius*, for having dealt *faithfully with PILGRIMS* iii John 5.

See Serces' *Popery an Enemy to Scripture*, quoted in *Middleton's Letter from Rome*, Works, v. 49. Note f.

No. CXLII.

King by the Grace of God.

In the French *National Assembly*, in 1789, Petion de Villeneuve proposed giving to the King the title of "King of the French by the Consent of the Nation," and suppressing the form of "by the Grace of God."—"It is calumniating God," cried he; "was Charles the IXth, too, King by the Grace of God?"

Biographie Moderne, iii. 95.

REVIEW.

“Still pleased to praise, yet not afraid to blame.”—POPE.

ART I.—*Evangelical Christianity considered, and shewn to be synonymous with Unitarianism, in a Course of Lectures on some of the most controverted Points of Christian Doctrine, addressed to Trinitarians.* By John Grundy, one of the Ministers of the Congregation assembling in the Chapel in Cross Street, Manchester. In Two Volumes. 8vo. Pp. 538 and 552. Eaton. 1813, 1814.

IN the winter of 1813, Mr. Grundy began a course of Unitarian Lectures at Manchester, on the alternate Sunday evenings. Public attention was immediately aroused. The Chapel in which the Lectures were delivered was crowded to excess; in four or five other places of worship opposition-lectures were regularly delivered; pamphlets also appeared against the Lecturer; the strangest reports were put in circulation; and some of the more timid Unitarians were alarmed. Under these circumstances, Mr. Grundy published the Lectures singly soon after their delivery. Illness interrupted him in his course; and he devoted his hours of involuntary retirement to the collection of the Lectures already published into volumes, adding a few others which he would have delivered if at the time his health had been sufficiently recovered. This is the history of the present publication; which independently of its merits recommends it strongly to the notice of the advocates of free inquiry and the friends of truth.

The following are the Contents of the volumes:—Vol. I. The Unity of God. Explanation of the Trinity. The Existence of a Devil. The distinct Existence and Personality of the Holy Spirit. The Impersonality of the Holy Spirit. The Deity of Jesus Christ. Nine Hundred Passages of Scripture proving the Unity of God. The Pre-existence and Divinity of Jesus Christ. Extracts from various Authors on the Trinity. The Humanity of Jesus Christ. Appendix addressed to the Members of the New Jerusalem Church.—Vol. II. The Opinions of Christians in the First Century on the Person of Christ.

Opinions in the Second and Third Centuries. Opinions after the Third Century. The Atonement. Ditto. The Eternity of Future Torments. Ditto. Ditto. The Plenary Inspiration of the Scriptures. The Miraculous Conception and Nativity. Ditto. Original Sin. Practical Summary.

From these tables it will appear that the volumes contain a body of Unitarian Divinity. The author agrees in opinion for the most part with the well-known writers of his denomination, of whom he makes a free but judicious and *acknowledged** use. At the same time, he is no servile follower or blind partizan; he dares to differ from those whom he most honours; and in justification of himself, he presents his readers with his reasons, which are never captious, impertinent or weak.

Although the subjects of the Lectures are not novel, the mode in which they are discussed gives them an appearance of originality. The liveliness of a personal address relieves the heaviness of a continued argument, and the dullness of verbal criticism; and Mr. Grundy's manner of writing (and this is said to be more particularly the case with his manner of speaking) keeps the attention awake from first to last, and allows neither listlessness nor lassitude.

On the Athanasian Creed no argument would have been so striking as the following anecdote, which the experience of every one that has been much in the world will shew to be by no means incredible.

“I know a clergyman of some celebrity, who previously to going to Church on one of the Saint's Days, specified, said, ‘I am going to read the Athanasian Creed; may God forgive me, for I utterly disbelieve it.’”
I. 34.

The following is the conclusion of the address to the members of the New

* We employ this word in order to hint to some of our polemical brethren that it is scarcely candid to avail themselves of the researches of others without acknowledgment or reference; *ne gloriari libeat alienis bonis. Bonas in partes, Lector, accipias velim.*

Jerusalem Church (the Swedenborgians),—

"I think that you and we are engaged only in a war of words. I believe that if we could divest ourselves of prejudice and passion, and calmly explain, so as thoroughly to *understand* each other, we should very nearly accord. I believe that as far as you allow reason, coolly and deliberately to influence your decisions, you go hand in hand with us; but that when you separate from us, you then give up reason, you use mystical, unintelligible arguments; that many of you do not yourselves thoroughly understand what you mean, and of course, that you can never give a lucid explanation to others.

"I am inclined to think that many of us accord with you in your idea of the New Jerusalem; of a time fast approaching when there shall be a family of Christians in practice as well as in theory, Jesus Christ being the *head* or chief corner-stone,—when all shall be happy in themselves, happy with each other. But I also believe that you are making many Unitarians; and that ere this arrive, you will yourselves become Unitarians; that whilst you acknowledge that there is but one Jehovah, and that his name is ONE, you will also receive Jesus, the anointed, as his messenger, welcome him as an elder brother, hail him as the great Messiah, the father of the long enduring age, till all things shall be subdued unto him, and he shall deliver up his kingdom to his Father, that God Jehovah may be all in all." I. 513, 514.

There is considerable force in the following observations at the close of the Lectures on the Miraculous Conception; they were penned in the true spirit of a reformer; they immediately follow a clear recapitulation of the evidence against the genuineness and authenticity of the introductory chapters of Matthew and Luke:

"The spuriousness of these chapters does not at all affect the genuineness or authenticity of the remainder of the gospel history. I know that a doubt has arisen in some well-disposed minds, whether it would not be better to let the question alone, lest if we once begin to pull down we should not know where to stop. My friends, it is this objection which prevents any reformation from taking place in the established religion of this country. There are many well-disposed minds in the church, who, like Archbishop Tillotson, would be glad to be well rid of the Athanasian Creed, and parts of the liturgy; who yet earnestly say, 'Let us not begin to amend; because it is impossible to say,

where we may stop!' Indeed this objection is not at all consistent with our profession as Protestants. It is not the principle upon which the *Reformers* acted, not the principle upon which the *Apostles* acted, not the principle upon which our *Saviour* acted. And to the objection allow me to answer briefly, that every sound and discriminating mind *will* know where to stop. It will stop where *good evidence* ceases. It is the part of judgment to discriminate. And I conceive it to be an equal proof of a weak mind, to *believe* all, or to *doubt* of all; especially when the degrees of evidence are so disproportionate. And in the case before us, the difference is great and obvious. The gospel histories in general are founded on a rock. Their genuineness and authenticity both collectively and individually are unshaken and incapable of being shaken. But I am not therefore bound to believe that there is not a particle of dross mixed with the gold. Nor am I to believe, that by removing this dross, I must infallibly destroy the metal. On the contrary I contend that I render it more pure and valuable." II. 496—498.

In his view of the practical effects of the opposite religious systems of Unitarianism and Calvinism, Mr. Grundy relates an anecdote which serves to shew the dangerous use to which the latter scheme of doctrine may be applied; scarcely a year passes that does not furnish equally strong proofs of the same alarming fact:—

"I have formerly mentioned an occurrence which chilled me with horror, more, I think, than any other circumstance connected with religion, which has come within my own knowledge. It was the sight of a letter from a person of a most depraved and abandoned character, whose life had consisted of a series of frauds and vices, and who, at length, by the laws of his country had been condemned to die. The letter was written the day before his execution—written in exultation and triumph—in exultation at the all-atoning blood and merits of Jesus—in triumph, that on the morrow, he was going to fly into his arms!! Funeral Sermons for those who have lived in profligacy but died in faith, may probably have been heard by most. I have shuddered when I have heard the praises pronounced upon such characters, and assertions made that they were *then angels in heaven*." II. 530, 540. Note.

The peculiar excellence of the Lectures is that they are scriptural. The author has brought forward, examined, compared and explained every text relating to the most important

subjects; this may be seen particularly in the Lectures on the Unity of God, the Miraculous Conception and Eternal Torments. Whether his exposition of these be satisfactory or not, all must allow that this is the true way of deciding a theological question.

If any subjects of moment, in controversy between Unitarians and Calvinists, be passed over by Mr. Grundy, they are the special influences of the Holy Spirit, Imputed Righteousness, and perhaps Election and Reprobation: the first, the source of all the enthusiasm in the Christian world; the second, the fascinating tenet, which in its strongest operation, lulls all Christian inquisitiveness concerning truth and all anxiety concerning virtue; the third, the astounding, fearful doctrine (*horrible decretum*, says Calvin himself) of which the most rigidly orthodox in the present day are somewhat suspicious, and of which they never willingly exhibit one side, the dark and portentous side of reprobation, to the world. We suggest this, not as a defect in the present work, but as an addition which the author may possibly hereafter make.

We cannot drop our imperfect notice of these volumes without recommending them strongly to our readers and thanking Mr. Grundy for the valuable addition which he has made to the defences of Unitarian, or in another word, *Evangelical* truth.

ART. II.—*A Sermon on Universal Benevolence: containing some Reflections on Religious Persecution, and the alleged Proceedings at Nismes.* By the Rev. James Archer. 8vo. Booker. 1816.

MR. ARCHER is a Catholic Priest, and we understand one of the most popular preachers in his communion. This sermon is stated on the title-page to be "Printed at the Particular Request of the Nobility, Gentry, and others, before whom it was delivered, in the Roman Catholic Chapel at Bath, on Sunday, the 10th, and at Warwick Street, Golden Square, on Sunday, the 17th of December, 1815." We note this circumstance, because it is creditable to the feelings of the Roman Catholic body, and may tend to counteract the unfavourable impression which may

have been made on the minds of some of the friends of liberty by the late outrageous proceedings of the Roman Catholics in the South of France and elsewhere.

The sermon is not remarkable for its argument or eloquence, but it contains passages which are entitled on a moral and Christian account to the highest praise.

On the subject of *heresy*, Mr. Archer says,

"Never be so uncharitable and so gross as indiscriminately to give the harsh and odious appellation of *heretics* to all those who belong not to our communion. That word implies *guilt* as well as *error*. You have been taught in your catechisms, that heresy is an *obstinate* error in matters of faith. He only is a *heretic*, who, when he has discovered truth, wilfully and perversely, from human respects, for worldly interests, or some such unworthy object, shuts his mind against it: or who obstinately or negligently refuses to be at the pains necessary for discovering it; and how can you presume to pronounce of any individual man, that this is his case, unless he acknowledges it? Can you assert, that the doctrines which you know to be true, have been proposed to him in such a light of evidence, as to give conviction to his mind: or that he is not so satisfied with his own creed, as to preclude every idea of an obligation to make farther inquiry? Those who carefully seek the truth, and sincerely follow the best light they can obtain in their respective circumstances, are innocent in the sight of God, and secure of his acceptance, whatever may be the errors into which they involuntarily fall. *Who art thou, then, that judgest another man's servant? To his own master he standeth or falleth.*"—Pp. 11, 12.

Having asserted these Christian and charitable sentiments, the worthy preacher proceeds to remark upon the persecution of the Protestants in the South of France, as follows:

"This is the doctrine of the Catholic Church—a doctrine, which I have often inculcated to you, but to which I feel it particularly incumbent on me to call your attention at this time, when we are daily receiving afflicting accounts from the continent, of atrocities committed by Catholics against Protestants, in the southern provinces of a neighbouring country, and when great endeavours are made in this country to have those atrocities be considered as the consequences of our religious system. Of the facts I know nothing, but from the public journals, and I sincerely hope they will be found to have been much

exaggerated ; and from recent information have more and more reason to believe, that all has proceeded, at least, as much from political, as from religious animosity. But, be that as it may, if truly stated, they are a violation of every moral, religious and civil duty : in the sight of God they are an abomination, and in the view of every well regulated state must be ranked among the worst of crimes. Too often, alas ! among Christians of every denomination has fanaticism usurped the place of religion ; abused the multitude, and led them to every excess : but *the truth of God remaineth for ever*. Certain, however, it is, that religious persecution, whatever its mode, whatever its measure, is directly opposite to the spirit of Christianity, and must be reprobated by every virtuous man. Hence St. Martin, in the fifth century, refused to communicate with those who had persecuted the Priscillianists : and, in the seventeenth century, Fenelon would not enter on the mission to convert the Protestants of Poitou, till the soldiery was withdrawn, that every idea of coercion might

be done away. To the spirit of these great and good men, may the Catholics of Nismes if really guilty of what is imputed to them, be regenerated in Jesus Christ. May his celestial graces change their hearts. May they, by their subsequent conduct, atone for the scandal they have given to the universal church, and to no portion of it more than to their Catholic brethren in this kingdom." Pp. 13, 14.

It is natural for a Roman Catholic to ascribe the atrocities at Nismes to political causes, but we have no doubt that they are the immediate effect of religious bigotry. If it be so, however, the Roman Catholics in general ought not to suffer for this reason in public opinion, whilst, as in the present instance, they disavow the principle of persecution. Let all the preachers of the different sects imitate Mr. Archer in his real *Catholicism* and our religious differences will be no longer political evils.

POETRY.

To-morrow.—An American Poem.

HOW sweet to the heart is the thought
of to-morrow
When hope's fairy pictures bright colours
display ;
How sweet when we can from futurity bor-
row
A balm for the griefs that afflict us to-day !
When wearisome sickness has taught me
to languish
For health and the comforts it bears on its
wing,
Let me hope (oh ! how soon it would les-
sen my anguish,)
That to-morrow will ease and security
bring.
When travelling alone, quite forlorn, un-
befriended
Sweet to hope that to-morrow my wand'r-
ings will cease,
That at home then with care sympathetic
attended
I shall rest unmolested, and slumber in
peace.
Or when from those friends of my heart
long divided,
The fond expectation, with joy how re-
plete !
That from far distant regions by providence
guided,
To-morrow will see us most happily meet.

When six days of labour each other suc-
ceeding
With hurry and toil have my spirits op-
prest,
What pleasure to think as the last is re-
ceding
To-morrow will be a sweet sabbath of rest !
And when the vain shadows of life are re-
tiring,
When life is fast fleeting and death is in
sight,
The Christian believing, exulting, ex-
piring,
Beholds a to-morrow of endless delight.
But the infidel then, surely sees no to-
morrow,
Yet he knows that his moments are hasting
away ;
Poor wretch ! can he feel without heart-
rending sorrow
That his joy and his life will expire with
to-day ?

To Ignota,

On reading her Verses (x. 752.)

My youth's rude lyre's unstrung by time,
Be thine, dear Girl, a poet's praise,
And chant, in many a lasting rhyme,
The minstrel's themes of other days.

The Chiefs, in armour richly dight
The wrongs ambition's victims know,

Virtues, the prize of lawless might,
Or love by fortune "link'd to woe."

Yet live there those, I feel it true,
Whose fates a happier love has join'd ;
Whose age, delighted, can review
The days that time has cast behind.

And, should it prove, dear Girl, thy lot
Connubial joys and cares to blend,
In city, vil, or lonely cot,
Still meet content, a constant friend.

And still engage thy sprightly powers
To charm the dear, domestic board,
What time some rare, unbending hours,
May *Themis* to the Muse afford.

Or should intruding sorrows come,
Probations of thy mortal hour,
Be thine to greet, like me, a home,
Where love can smile at fortune's pow'r.

And, long as age computes thy years,
Bright scenes may Christian hope display,
Where earth's quick-varying smiles and
tears
Shall usher heav'n's unchanging day.

IGNOTUS.

Lines written on the first page of an Annual Pocket Book.

Deo duce omnia bona.

"All is best though we oft doubt,
What th' unsearchable dispose,
Of highest wisdom brings about,
And ever best found in the close."

MILTON.

Suspense, alternate hope and fear
Await, with me, the rising year ;
And where's the mortal can divine
He shall await the year's decline ?
Hence, should the tide of fortune flow
A course I long have ceas'd to know,
Nor disappointment still be near,
To smile, as oft, at hope's career ;
My grateful praise may heav'n receive,
Worthless, though all that man can give.
Or, while the promis'd good delays,
If few and evil be my days,
Still trusting, howsoe'er they close,
That all is best in Heav'n's dispose.

Jan. 7, 1816.

SENILIUS.

The Virgin's Cradle Hymn.

(From an old Newspaper.)

[Found inscribed under a print of the Virgin Mary and her Child, at a small pub-

lic house of a Catholic village in Germany.

Dormi Jesu ! Mater ridet,
Quæ tam dulcem somnum videt,
Dormi, Jesu ! blandule !
Si non dormis, Mater plorat,
Inter fila cantans orat,
Blande, veni, somnule !

Translation.

Sleep, sweet babe, my cares beguiling,
Mother sits beside thee smiling ;
Sleep, my darling ! tenderly :
If thou sleep not, mother mourneth,
Singing, as her wheel she turneth,
Come, soft slumber ! balmily.

Latin Epigrams, by Mons. Marron, President of the Protestant Consistory, at Paris, communicated by him to the Editor.

Ad Theologos Montalbanenses.

Diphthongus Christi quondam diviserat una,
Et nunc diphthongus dividit una gregem.
O nimium indignos Magni præcepta Magistri

Discipulos diro qui pede sancta terunt !
Hoc spectat te, GASCE ; hoc adversam tibi
turbam ;
Dissidiis promptus nî medeatur amor.

Orthodoxia et Hæresis.

Orthodoxia.

Mens humana novos incassum tendit in
ausus :
Quam trivere atavi, sola terenda via.
Metior Immensum, cancellis claudar ut
arctis,
Nec falli mecum, nec dubitare licet.

Hæresis.

Diversis diversa locis ego temporibusque,
Ex Acherontæo gurgite nata feror.
Undique probrosa lacerant me verbera lingue ;
Quoque magis nescis, sum mage tetra
tibi.
Virtuti et meritis jungar licet, optima
quæque
Vipereâ credor sola necare lue.
Nec miseranda tamen, dam sim mihi conscia recti :
Hoc sperno hostiles tegmine tuta minas.
IRENOPHILVS LVRETIANVS.
Ipsis Kal. Fabr. ccccxcxiii.

OBITUARY.

*Character of the late Rev. Dr. Toulmin,
by Mr. Howe.*

(See X. 462, 523, 661, 665.)

Bridport, January 6, 1815.

MR. EDITOR,

"**B**E not slothful, but followers of them who through faith and patience inherit the promises," is the admonition of the writer to the Hebrews. The death of our late venerable friend, Dr. Toulmin, led me to direct the attention of my people, to whom he was well known, and by whom he was highly respected, to the excellences which adorned his character, and to exhibit him as an example to his fellow-christians, of the pious, amiable and attractive virtues of pure religion. I have since read, with much satisfaction, the judicious account given of him by his worthy colleague. If you think the following extract from the Discourse which, agreeably to public notice, I delivered at Bridport on this occasion, about three weeks after this eminent servant of God was called "to rest from his labours," tends to strengthen the salutary impressions which Mr. Kentish's Sermon is calculated to make upon the mind of the reader, it is at your service for insertion in your valuable Repository.

THOMAS HOWE.

1 Cor. xv. 58. After illustrating the several parts of the text, the preacher thus proceeded. "I have chosen this subject with a view to the recent death of my reverend and beloved brother, and your highly esteemed and amiable friend Dr. Toulmin. Acquainted with him in my early youth, my veneration for his character, and my affection for him, produced by the sweetness of his disposition, and the goodness of his heart, increasing in proportion to my intimacy with him, I feel myself peculiarly called on, by a sense of duty to departed worth, to pay a tribute of respect to his memory. In describing the excellences of his character, as an exemplary Christian, a useful member of society, an ardent friend to the best interests of mankind, a judicious, faithful, serious minister of the gospel, I shall take for my guide the several particulars of the apostolic exhortation in the text, and shew in what respects he became, what Paul exhorted the Corinthian Christians to be 'steadfast, unmoveable, progressive and persevering in the work of the Lord.'

VOL. XI.

"Our deceased friend was steadfast. Persuaded that the New Testament contains the revealed will of God, communicated to mankind by his well-beloved son Jesus Christ, he considered it incumbent on him, as a professing Christian, to deduce his articles of faith and rules of conduct from this pure source, and not from creeds and formularies of human device. He gave every possible proof which one in his circumstances could exhibit, of his searching the sacred records of divine truth, with a pious, humble and candid mind. This led him in the progress of his inquiries, to somewhat different views of the Christian doctrine, from those he entertained in the early part of his ministry. 'The truth as it is in Jesus,' was his noble aim, the object worthy of his diligent pursuit, and when he thought he had attained it, he openly and conscientiously avowed his convictions. These he steadfastly maintained. Persuaded that Unitarianism is the pure doctrine of the gospel, he was its zealous but liberal advocate. From the current language of the sacred scriptures, our judicious friend deduced the supremacy, unity and overruling providence of God. He plainly perceived that our blessed master Jesus Christ did not assume the glory of the wonderful powers he possessed to himself, independently of any other being, but often ascribed them to his heavenly Father as their source, that he was in the language of an apostle, 'a man approved of God, by miracles and wonders and signs which God did by him.' Whatever were our friend's views of the doctrines of religion, it must be admitted by those who differ the most widely from him in sentiment, that he did not vindicate them in the spirit of arrogance and illiberality. He pronounced no anathemas on those who rejected them. Though steadfast in maintaining what appeared to his mind to be Christian truth, always respecting the rights of private judgment, he treated other denominations of religious professors with the most amiable candour, and generous liberality. For the justness of this remark, let the appeal be made to his controversial writings, in which I believe there is not a single sentence, that Christian candour would blush to read and wish to erase.

"The Rev. Dr. Toulmin was also 'unmoveable,' nobly preserving his integrity, 'amidst good report and evil report,' amidst allurements and oppositions. There was a period in the recollection of many of us, when the open avowal of the sentiments he maintained, and a fervent zeal in the cause of civil and religious liberty exposed its advocates, in some places, even to popular vengeance, as well as to the misrepresentations and harsh censures of those

from whom better things might have been expected. When, however, a violent party spirit, either in religion or politics, is excited, it is apt to blind the judgment and to rouse the irritable passions of persons who are *generally* mild, candid and amiable. This which drove that eminently pious philosopher and undaunted theologian Dr. Priestley, from Birmingham, his place of abode, and eventually from his native country, endangered in some degree the personal safety of his esteemed friend Dr. Toulmin, then residing at Taunton. They had, however, abundant sources of consolation in the testimony of an approving conscience, and were disposed to adopt the petition of their divine Master respecting their persecutors, on which the former published a sermon suited to the occasion, breathing the most truly Christian spirit, 'Father, forgive them, for they know not what they do.' Let us, however, turn aside our views, my friends, from these melancholy scenes, so disgraceful to this age and country, with a fervent wish and ardent hope, that they may never more be repeated, and with sincere congratulation on the prevalence at present of a milder spirit, among both religious and political parties. Though to be zealous in what we deem a good cause is commendable, it should never be forgotten by us, that 'the wrath of man worketh not the righteousness of God.'

"By a mysterious, but no doubt wise and benevolent, dispensation of providence, Dr. Toulmin was visited with great relative afflictions. He was, however, supported under them by the animating principles of religion. These, notwithstanding the tenderness of his feelings, and an *occasional* depression of the animal spirits to which he was subject, enabled him to preserve a general composure, an *habitual cheerfulness* of mind, the offspring of true rational piety devoid of superstition, and of Christian hope with its eye fixed on heaven.

"Our deceased friend was not only 'steadfast and unmoveable, but he also always abounded in the work of the Lord.' On this point, it is very difficult to do justice to his character. He was unwearied in his labours to promote the noble cause in which as a Christian minister he was engaged, and to advance the knowledge, holiness and happiness of his fellow-creatures. Besides his stated ministrations to his own congregation, he was often called on by other societies of protestant dissenters, sometimes to advocate the cause of Christian truth, and at others to plead for the relief of human distress, and few ministers were better qualified for either of these purposes. As he has occasionally officiated in this place, you cannot but recollect, my friends, the seriousness and decorum of his deportment in the pulpit, and the strain of rational, fervent, practical piety, scriptural argument, and Christian affection for the

best interest of his hearers, by which his discourses were distinguished. He was, in the genuine sense of the term, an *evangelical gospel* preacher. His sermons were neither philosophical essays, unsuitable to the capacities and circumstances of men in general, nor wild incoherent rhapsodies, in which the hearers are treated as having *passions* only, and *no understanding*. When he entered the pulpit, he never forgot that he was a professed minister of the glorious gospel of Christ, and that the service required of Christians, is declared to be 'a reasonable service.'

"His many publications on a great variety of subjects, chiefly religious, or connected with the history of religion, bear witness to his unwearied 'labours in the Lord.' They bespeak an active mind, a sound judgment, a candid disposition, and a benevolent heart; all which were engaged in the daily investigation of some of the most important points of human inquiry. His acquisitions in theology and general literature, in ecclesiastical history, and biography, more especially, were very extensive, and few persons have applied the talents God has given them, and the learning, human and divine, they have acquired to a nobler and more useful purpose. Many a just tribute of respect and veneration will, no doubt, be paid to his memory. A valuable correspondent* of mine who well knew his worth, thus characterizes him. 'Our excellent friend was' *an Israelite indeed*; 'a man of great simplicity and singleness of heart, of inflexible integrity, and one of the most active, zealous, able, useful and valuable men among us, whose memory is entitled to the highest esteem and regard of all the friends of truth, liberty and virtue.'

"We were favoured with an opportunity of hearing the instructions of Dr. Toulmin in this place, about the middle of the preceding year. From his age, and the distance of his residence from us, we had reason to apprehend it would be the *last*, and thus it has proved. It seems indeed as if he then came among us to bid his final adieu, and to pronounce the blessing of an aged minister and friend on this society, (for which he always professed great respect and fervent wishes for its prosperity,) before his eyes were closed and his tongue rendered silent, by the icy hand of death. We shall now see him no more in this world. No more shall we converse with this intelligent and cheerful companion, this humble and affectionate friend. No more shall we hear the words of heavenly wisdom drop from his lips; but 'though dead, he yet speaketh.' He speaketh by the exemplary character he has left behind him. He speaketh by the many useful

* The Rev. Thomas Jervis, of Leeds.

writings which were dictated by his pious and enlightened mind. Though his revered head now lies low in the dust, we may still have him for our instructor in useful knowledge, and what is of most importance, in the way of Christian truth and holiness which leads to immortal bliss. Neither are we to entertain the gloomy idea of an *eternal* separation. If the junction of virtuous friends hereafter be not a pleasing delusion, but sanctioned by reason and confirmed by the Christian revelation, (as I think it is,) we may hope, if we are diligent and faithful in our master's service, to renew our delightful intercourse with this eminent servant of God, at the illustrious period 'when Christ, who is our life, shall appear, and all his true followers shall appear with him in glory.' "

On Sunday the 24th of December, 1815, died at St. Ives, Cornwall, in the 65th year of her age, Mrs. MARY GIBBS, wife of Mr. Silvanus Gibbs of that town, to whom she was united nearly forty years, and by him had five children, two only of whom survive to lament her loss.

Her illness was of short duration: and though her health had been rather indifferent for the last eleven or twelve years, she encountered a journey, forwards and backwards, of 148 miles, about four months since, with little difficulty, in order to visit (and, as the event has proved, take her final adieu of,) the writer of this article. The Monday evening preceding her dissolution, she was seized with a violent pain in her stomach, and shortly afterwards brought up a quantity of blood. Five years before she was attacked in a similar manner; and has been frequently subject to pain in the stomach, though she had experienced nothing of the kind in the course of the last two months. Tuesday and Wednesday she became worse, and, at different times, emitted six or seven quarts of blood; but towards the close of Wednesday the medicine prescribed, for the time, prevented any farther evacuation; and, notwithstanding her feeble and low state, she seemed to be getting better. Most unfortunately, however, a fire happened in the town that night, and the alarm excited by it so overpowered her spirits, that, from this moment, she grew progressively worse, but suffering little pain; and about 7 o'clock on the ensuing Sunday morning, she yielded up her life, with perfect resignation, into the

hands of her Creator, without a struggle or a groan! Happy are those who die in the Lord; they rest from their labours—and their works follow them.

" So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

How mysterious to us are the dispensations of Providence: let us learn submission to its will! When our kindred and friends are separated from us by the awful hand of death, it surely ought to stimulate us to closely examine our own hearts, and thoroughly prepare them for that solemn period to which we are all rapidly hastening; for "the Son of man cometh at an hour when we think not—and happy will be those whom, when he cometh, he shall find watching. The venerated person who has just left us, never affected any *singularity* on the score of religion; nor was she particularly attached to any *system*. She believed that holiness of heart and life are, in the estimation of the Almighty, of far superior importance to those disputed points of doctrine which have severed the Christian world into so many sects and parties. It was her opinion that "whatsoever a man soweth, that he will also reap; that he who soweth to his flesh, from the flesh will reap destruction; but he who soweth to the spirit, from the spirit will reap everlasting life:" and that "the hour cometh, in which all that are in their graves shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation." From her youth, she regularly attended divine worship in the chapel belonging to the Weslean Methodists; though, I believe, she never enrolled herself as a *member* of that community. Her attachment to this people was doubtless much strengthened in consequence of her father, and some of her other relations, having been among the first of the inhabitants of St. Ives who joined the cause of Mr. Wesley; and who always continued his warmest admirers and most steady friends. In times of *persecution*, that gentleman and his colleagues uniformly found an asylum among her relatives: a minister, at one time, lay concealed for several weeks in her father's house, when closely sought after by an infamous *press-gang*! The early Metho-

dists underwent considerable persecution in that place; and once had their little chapel demolished by an ignorant, infatuated mob, headed by some of the Corporation, who ought to have known and respected the sacred rights and liberties of Englishmen! But, poor deluded souls, they considered themselves staunch members and champions of the Established Church, and thought, by such a procedure, they were rendering her an important service!!! At present, the major part of the inhabitants are either Methodists or favourably disposed towards them: so great is the change wrought there, as well as in other parts of the kingdom, in favour of the liberties of conscience. Though the writer is obliged, after much reading and reflection on the subject, to dissent from some doctrines which are held by the Methodists as essential to salvation, (and which he himself once believed to be so,) yet he cannot withhold his tribute of praise justly due to their labours and indefatigable exertions in Cornwall, in civilizing and christianizing the rude parts of the county, and in exciting a taste for reading and obtaining useful knowledge; which has, of late years, produced a considerable spirit of religious inquiry among the inhabitants in general, and will, no doubt, eventually lead to their embracing and openly professing purer and more dignified sentiments of the gospel.

In the excellent subject of this article, society has lost one of its most amiable and most worthy members; and her family their steady counsellor and most affection friend. As a wife, she was truly industrious, economical, neat, discreet and prudent; as a parent, she bore a tender regard to her offspring, and was ever solicitous to inculcate in them habits of usefulness, decency, sobriety and virtuous dispositions; and as a member of society, she was mild and affable in her demeanour, and universally esteemed by all who knew her.—Peace be to her memory.

Perhaps the following tribute of real affection, which was composed shortly after the writer was made acquainted with the death of his beloved parent, may not be an unsuitable appendage to what precedes:

And must I think it! is she gone,
My secret heart's exulting boast?

And does she heedless hear my groan?

And is she ever, ever lost?

Eternity will not efface

Those records dear of transports past;

Thy image at our last embrace;

Ah! little thought we 'twas our last!

BURNS.

Dearest of earthly comforts! art thou fled?
Alas! thou'rt number'd with the peaceful dead.

Thy radiant smile I shall no more behold,
Nor hear thy tongue its kind advice unfold:
With accents sweet thy lips no more shall move,

To sooth my woes in strains of tender love.
Affectionate and kind thou wert to me
From earliest youth; and from moroseness free.

Though troubles dire I many years have borne,

Thy sympathizing heart was ever warm
In my behalf, t' impart thy gen'rous care,
And raise my boding mind from dark despair.

But now, in silent gloom, I must deplore
My friend torn from me, ne'er to see her more!

O gracious Heav'n! thy consolation send,
And to my anguish put a speedy end:
Bid my sad spirit from the dust arise,
And fix my hope above the azure skies.

When frail our natures, and when prone to grief,

The glorious Gospel gives the best relief;
It bids us look beyond the mournful tomb,
And dry our tears,—for there's a World to come!

This world, with all its cares, will pass away,

And that succeed with bright and spotless day.

In that pure region, may those weeping eyes

Again behold (and there for ever prize)

My worthy parent who is gone before,
And safely landed on yon blissful shore;
Where pain and sorrow shall no more destroy

The holy calm which saints shall there enjoy.

O sov'reign balm for my deep wounded heart,

To join *her* there, and never, never part!

To tread those fields of never-fading green,
And view with rapture the surrounding scene:

With all our friends Jehovah's name adore,
And praise his boundless love for evermore.

S. G.

Plymouth-Dock, Jan. 7, 1816.

At Turnham Green, aged 62, the
Rev. CHRISTOPHER LAKE MOODY,
LL.D. greatly respected by all who
knew him, for his estimable virtues,
his social qualities, his native talents
and his literary acquirements.

The late Dr. Zouch (whose death was recently announced) was a gentleman, of considerable literary attainments. He was of Trinity College, Cambridge—took his B. A. degree 1761, and was third Wrangler of the year—proceeded to M. A. 1764, and D. D. 1802. In 1765 he gained the Seatonian Prize, *The Crucifixion*.

About thirty years ago he published an enlarged edition of "*Walton's Lives of Donne, Wotton,*" &c. in 4to; and in 1808, "*The Life of Sir Philip Sidney.*"—It is said the Doctor refused a Bishopric some years ago, on account of his age and bodily infirmities. He was uncle to the Earl of Lonsdale.

INTELLIGENCE.

Persecution of the French Protestants.

*Library, Redcross Street, Tuesday,
Nov. 21, 1815.*

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, summoned to take into consideration the propriety of applying to his Majesty's Government to interpose their good offices with the Government of France, for the Protection of the French Protestants, who appear to be suffering the most violent and inhuman persecution on account of their attachment to that Religion, in defence of which our Forefathers shed their blood,

Rev. D. TAYLOR, in the Chair,
It was unanimously resolved,

1. That we have learned from our holy religion, and from happy experience that liberty of conscience and of religious worship, is one of the best blessings of the Almighty Creator.

2. That enjoying this inestimable blessing ourselves through the signal mercy of Divine Providence, and the equity and liberality of the legislature and government of these realms, we cannot but desire its universal extension.

3. That we are prompted by the liveliest sympathy to take an interest in the condition of our Protestant brethren on the Continent of Europe, whose fathers, in concert with our own, at the period of the Reformation, recovered the precious rights of conscience at the expence of their property and lives.

4. That we had hoped from the experience of the inefficacy, impolicy and impiety of persecution, and from the spread of knowledge throughout Europe, that the time was at length

come when religious liberty was universally acknowledged to be the inalienable birth-right of every human being.

5. That we have learned with astonishment and grief the state of our Protestant brethren in the South of France, who are suffering under the horrors of persecution—their dwellings and property ravaged or consumed, numbers of them driven into exile, their pastors silenced, their temples shut up, their children dragged from the arms of their parents, in order to be re-baptized according to the Roman Catholic ritual, and whole families brutally massacred.

6. That our surprise and horror at these merciless deeds are aggravated by the recollection that the present government of France has been in a great measure restored and sustained by British treasure, British valour, and British blood, exertions and sacrifices, which his Majesty's government has avowedly made for the promotion and preservation of the peace, independence and happiness of all Europe, and which must be considered as made in vain, if our French Protestant brethren be not protected by the restored government of France, from the fury of savage persecutors, whether single or combined.

7. That we are not uninformed, that the events which we behold, with so much concern and alarm, are attempted to be accounted for and excused by the state of political parties in France—but that whilst, as ministers of religion, we hold it to be a sacred duty to stand aloof from all political factions, whether at home or abroad, we cannot suffer this pretext to deaden our sympathy with our suffering Protestant brethren—because the history of persecution in all ages shews, that

persecutors have done homage to liberty and charity, by disguising their cruelty under political pretences—and because, in the present instance, it appears that the Protestants of France, have been, and are, as much divided in their political opinions and predilections as any other body of Frenchmen—that the rage of the persecutors has been directed against Protestants without distinction, and that Protestants only appear to be the objects of their unchristian resentment and vengeance.

8. That the British government has often distinguished itself by using its power and influence with due respect to the independence of other nations, on behalf of the injured and oppressed for conscience sake,—and that the august House of Brunswick have been justly and honourably considered, from the era of their happy accession to the throne of these realms, as the Protectors of the Protestant interest of Europe.

9. That it appears to us that never was there a more urgent call for the interposition of the government of the United Kingdom, than in the present instance, when persecution is raging in France against such as hold the same religious faith which is professed by Britons, and that under the reign of a monarch, who owes his restoration—to the supreme power—to the energy—valour and perseverance of the arms of this Protestant Empire.

10. That on these grounds a deputation be appointed to represent our sentiments to his Majesty's government, and to express our confidence that the ministers of his royal highness the Prince Regent will employ their good offices with the Court of France, in obtaining for our suffering Protestant brethren immediate relief and permanent security.

11. That such deputation consist of the Rev. Robert Aspland, the Rev. Mark Wilks, the Rev. William Newman, and the Rev. Thomas Morgan, Librarian and Secretary.

DAN. TAYLOR, Chairman.

12. That the thanks of this body be given to the Chairman, for his conduct in the Chair.

T. MORGAN, Secretary.

*Library, Redcross Street, Tuesday,
Nov. 28, 1815.*
At an Extraordinary Meeting of the

General Body of Protestant Dissenting Ministers of the Three Denominations, convened to receive the Report of their Deputation, appointed on the 21st instant to request an interview with his Majesty's Government on the subject of the Persecution of our Protestant Brethren in France,

Rev. A. REES, D.D. F. R. S.
F. L. S. in the Chair.

It was unanimously Resolved,

1. That this meeting receives with the highest gratification the assurances of his Majesty's government, to the deputation from this body; that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use, their best efforts in their communications with the French government to secure to all classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter provided for them.

2. That deeply compassionating the case of our French Protestant brethren, who have been despoiled of their goods, and deprived of their houses of prayer, we recommend it to our brethren, and our congregations throughout the United Kingdom, to raise pecuniary contributions for the relief of these sufferers for conscience sake.

3. That a Committee of inquiry, superintendence and distribution, consisting of six members of each denomination, be appointed to correspond with our brethren in the country on the subject of the foregoing resolution, and otherwise to carry the said resolution into effect.

4. That the following gentlemen constitute the said Committee:—

The Rev. R. Aspland, J. Barrett, T. Belsham, G. Burder, J. Coates, T. Cloutt, F. Cox, S. Evans, J. Hawkesley, J. Hughes, Dr. Lindsay, W. Newman, Dr. Rees, Dr. Rippon, G. Smallfield, Dr. Smith, J. Townsend, D. Taylor, Dr. Waugh, Mark Wilks, Dr. Winter.

5. That with the consent of the trustees of the late Dr. Williams, the Meetings of the Committee be held at the Library, Redcross Street, where all communications and contributions will be received by the Rev. Thomas Morgan, the Librarian and Secretary to the three denominations.

6. That publicity be given to these and the foregoing Resolutions under the direction of the Committee.

A. REES, Chairman.

That the Chairman be requested to accept the thanks of the Body, for his conduct at this Meeting.

THOS. MORGAN, Secretary.

*Williams's Library, Red Cross Street,
January 12, 1816.*

At a Meeting of the Committee appointed by the General Body of Protestant Dissenting Ministers of the Three Denominations, "for the Purpose of Inquiry, Superintendence, and Distribution of the Funds which may be contributed for Relief of the French Protestants, suffering for Conscience sake,"

It was unanimously Resolved,

1. That this Committee have observed, with astonishment and regret, that attempts are making, through the medium of the press, to defeat their object, by misrepresenting their motives; and although the Committee know too well what is due to that respectable body by which they are deputed, to engage in useless warfare with those who are labouring to stifle that public sympathy which it is the wish of the body to excite, they yet owe it to their own character, and to the cause they have undertaken, to state candidly, once for all, the motives by which they have been guided and the end they have in view.

2. That this Committee, therefore, utterly disclaim for themselves and their constituents all party feelings on a question which they conceive to be purely and exclusively religious; but that if they must be ranked with a party, they are happy in ranking, on this occasion, with that of the government which listened so candidly to their representations,—entered so warmly into their feelings,—and pledged itself so readily to employ its good offices for the same humane purpose to which their interference has been directed.

3. That if any man, calling himself a Protestant, can impute to Dissenting ministers, as a crime, that they have shewn themselves peculiarly forward, on this occasion, he should remember that they are the descendants of those who, for conscience sake suffered the spoiling of their goods, and

the loss of their lives; and to whose constancy, under persecution, it is chiefly owing that religious liberty is now firmly established in this favoured land.

4. That, feeling the value of this inestimable blessing, they could not but be deeply interested by any occurrence which might threaten its loss to those, especially with whom they are united by the tie of a common faith, and a common worship; nor could they refuse their sympathy or their relief to men bleeding in the same cause which rendered the memory of their fathers immortal.

5. That though letters have been received from ministers in France, expressing objections to the interference of their Protestant brethren in England, the Committee have ascertained, from *unquestionable evidence*, that some of those letters have been written under *constraint*; and that others have been dictated by an apprehension (it is hoped erroneous) lest such an interference should injure them in the estimation of their own government, or rather, lest it should expose them to the fury of a faction, which sets the government itself at defiance; and the Committee are of opinion, that if complaints are cautiously uttered, they deserve, the more, the consideration and sympathy of those who are aware of the cause in which this caution originates.

6. That while they have been acting consistently with their own principles, in expressing their abhorrence of all religious persecution, by whomsoever practised or countenanced, they cannot but suppose that in contributing to alleviate the distresses of the French Protestants, they are coinciding with the intentions of the French government, which has been taking measures to suppress those outrages, which, if not suppressed, must occasion its own disgrace, and compromise its own safety.

7. That, in the subscriptions and collections already made,—in the spirit which is spreading throughout the kingdom,—and in the prospect that this spirit will ultimately enable them to grant important relief to their suffering brethren, and to the widows and orphans of the victims of persecution, the Committee have the most flattering encouragement to persevere. They do, therefore, most earnestly

request the unremitting co-operation of Protestants of every Denomination, but especially of Protestant Dissenters, in this labour of love; and they express their confident assurance that in contributing to this object, without suffering their zeal to be damped by any insinuations or assertions whatever, they are promoting the spread and establishment of that Christian Liberty which is the greatest earthly boon that Heaven can bestow on man. Signed (by Order of the Committee),
THOMAS MORGAN, Secretary.

At a Special General Meeting of the Committee of the Protestant Society for the Protection of Religious Liberty, convened at the New London Tavern, Cheapside, London, on November 21, 1815, "To consider the Situation of the persecuted Protestants of France,"

SAMUEL MILLS, Esq. in the Chair,
It was Resolved,

1. That *this* Committee, who include several Members of the National Church, and who represent many hundred Congregations of Protestant Dissenters—and of Friends to Religious Liberty of all denominations, throughout England and Wales—have been taught by their forefathers, and ever will continue, to regard the right of every man, in every age, and in every country, to worship God according to his conscience, as an inviolable—sacred—unalienable right—which no individuals—or governments—or legislatures can, without injustice and oppression, directly or indirectly, infringe.

2. That although this Committee be principally appointed to protect the Religious Freedom of their fellow-countrymen, in their native land—yet they should be undeserving of the name of Britons—of Protestants—of Christians—and even of men, if their philanthropy was not extensive as the world—if they did not sympathize with all who suffer for conscience sake—if they did not regard religious persecution, by any sect, with alarm and abhorrence—and if they did not endeavour to effect its extinction, by the exertion of every energy which they possess.

3. That at this period—when instruction is so extensively diffused—when liberal principles are so generally professed—when the most solemn

treaties and the most powerful Monarchs have recognized the rights of conscience—and when nations of every Christian denomination have united in resistance to oppression and for the restoration of permanent peace and prosperity to Europe and to the world—This Committee did hope that perfect Religious Liberty would have been regarded as an hallowed plant—and that all nations would have participated the beneficial fruits, which that liberty must produce.

4. That, even if this Committee could have apprehended that persecution would revive, they could not have expected that revival, and especially the revival of a persecution of Protestants, under princes—whose obvious interests demanded conciliation—whose predecessors had devastated their own countries by former persecutions—some of whose Charters had declared "that all religions should be protected by the law, and that all men of all religious professions should be eligible to the offices of state"—and whose restoration and continued authority had been chiefly effected and upheld by Protestant liberality, Protestant perseverance, Protestant valour, and Protestant support.

5. That the Committee have therefore learnt, with astonishment and deep regret, that at Nismes, and other places in the South of France, a systematic and cruel persecution of Protestants has excited, since the restoration of the present Monarch to the Throne of that Country; that their property has been seized or destroyed—that many persons interesting for their youth and sex, or respectable for their industry, their loyalty, their virtue and their piety, have been assassinated—that an aged, venerable and excellent Minister of Religion has been put to death—and that the enormities which superstition, interest and cruelty have effected in former ages have there been re-performed;—and that they have learnt, with augmented sorrow, that these barbarities yet continue to be perpetrated, as they have not been suppressed with that promptitude and firmness which wisdom, gratitude, benevolence and Christianity indispensably require.

6. That against deeds so full of horror, this Committee must publicly protest; and that they assure the unhappy, surviving sufferers, by such

conduct, that they commiserate their destiny—and that, if such assistance should be unfortunately necessary, they will endeavour, in this Country, to provide for them an Asylum—to mitigate their sorrows—and to supply relief.

7. That although the Committee are not insensible to the principles which, under ordinary circumstances, might restrain the Government of this Country from direct interference, on this subject, with the Government of France:—yet they cannot forget that in former and even in less enlightened times such interposition has repeatedly and usefully occurred, under our best Princes and ablest Statesmen—that such persecutions are inconsistent with general peace, and violate those universal rights which all nations are bound to protect—and that the Government of England now possess claims to attention and respect which no former period could present:—and that this Committee, who know the liberal principles of their own Government, and who have repeatedly experienced their attention and their aid, will humbly but earnestly entreat them to remonstrate against the evils which they announce—and to exert their influence to prevent the continuance of a system which they cannot but deprecate and abhor.

8. That these Resolutions be respectfully communicated, by the Secretaries, to the principal Members of Administration;—and that they be inserted in the Daily Papers and Periodical Publications—and be circulated throughout Europe, as future circumstances may require.

9. That this Committee cannot separate without expressing their thanks to their worthy Secretary JOHN WILKS, Esq. for the benevolence and zeal which he has continued to manifest in convening this Meeting—and for preparing and proposing the Resolutions, which they have unanimously adopted.

SAMUEL MILLS, CHAIRMAN.

10. That this Committee renew their acknowledgments to the Chairman for his attention and ability, and for that cordial attachment to the great cause of Religious Freedom which he has constantly displayed.

THOMAS PELLATT, } Secretaries.
JOHN WILKS, }

To whom any Communications, or

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any authentic Intelligence, on this subject, may be addressed, at the New London Tavern, Cheapside, London.

At a Meeting of the Committee of the Protestant Society for the Protection of Religious Liberty, held at the New London Tavern, Cheapside, London, on December 5, 1815, SAMUEL MILLS, Esq. in the Chair,

It was unanimously Resolved,

1. That having experienced from the Prince Regent's Government the most prompt and polite attention to their application respecting the Protestants of France—having received their assurances “that it has been the invariable object of the British Government, and of their allies, to support, and on every suitable occasion to assert, the principles of Religious Toleration and Liberty, and that in their recent communications with the Government of France, they have brought forward these principles as the foundation of their policy, and of their just expectations:—and that they are, therefore, using their best efforts to arrest the progress of evils which they most deeply deplore;”—and having been convinced of the benefits which have already resulted from their avowal of this policy, and from the declaration of these truly British and honourable sentiments, this Committee cannot delay to record and to communicate their cordial gratitude to the Right Honourable the Earl of Liverpool, and to the other Members of the present Administration, for their past and useful efforts, and for their judicious and liberal disposition to maintain, on behalf of the Protestants of France, those great principles of Religious Freedom which this Committee most devoutly approve, and are appointed to protect.

2. That desirous to co-operate with the British Government in conduct so enlightened and beneficent, this Committee will continue to observe the measures which may occur in France, and will neither abate their vigilance, nor their humbler but utmost exertions, until the Protestants of that country shall be allowed practically, perfectly, and permanently, to exercise that Liberty of Worship, and those Rights of Conscience, which the Constitutional Charter of their own Monarch has justly recognized, which his recent Ordonnance has wisely re-

assured, and which they and every man throughout the world are entitled to enjoy.

THOMAS PELLATT, } Secretaries.
JOHN WILKS, }

At a Meeting of the Friends of Civil and Religious Liberty, held in the Meeting-House of the Fourth Dissenting Congregation, in Belfast, the 11th of December, 1815,

Rev. ROBERT ACHESON, in the Chair,
Resolved unanimously,

That the exercise of private judgment in forming religious opinions, is the unalienable right of every individual, and that no Government ought to interfere between the mind of man and his God, nor ought any persons to taunt or revile their fellow-citizens on opinions deliberately and conscientiously formed.

Resolved unanimously—That having petitioned the two Houses of Parliament, during the two last years, without success, on the manifold evils arising from the system of Orangemen, which still continues with unabated violence in many parts of Ireland, it is inexpedient to present similar petitions at this time.

Resolved unanimously—That in coming to the foregoing resolution, we are not actuated by any dereliction of duty, nor do we less strongly feel disapprobation of the system, nor less dread its hurtful consequences, being thoroughly persuaded that this Protestant combination against Catholics is illegal, and keeps up a spirit of irritation and animosity on both sides, and is an attempt to persecute for religious opinions.

Resolved unanimously—That we earnestly entreat the Earl of Donoughmore and Sir Henry Parnell to bring forward motions on this subject during the ensuing Session, as we are convinced that the permanent tranquility of Ireland depends on the suppression of the grievances sustained from the Orange party.

Resolved—(With several dissentients to an amendment substituted as the last paragraph, in place of one expunged)*—That actuated by a spirit

consistent with our first resolution, we behold with abhorrence the restoration of the Inquisition in Spain, as an abridgment of the legitimate rights of the people, which are essentially of more importance than the so much talked of legitimacy of Princes. We likewise view with the strongest emotions of disapprobation the persecution of the Protestants in the south of France, commenced apparently under the countenance of some of the branches of the Bourbons. And while we lament that this persecution should only have commenced under a Government established in France by the power of the allies, in the erecting of which they professed to have in view the establishment of social order, we hail with pleasure the pledge which the British Government have given, in their answer to the English Protestant Dissenters, of their disposition on this subject.

Resolved unanimously—That the United States of North America hold out an object worthy of imitation, where all sects live peaceably together, and are equally protected in the right of forming their religious opinions.

Resolved unanimously—That the Thanks of this Meeting be returned to Daniel O'Connell, Esq. as being the first in Ireland to call public attention to the persecution of the Protestants in France, at a meeting of the Catholic Association in Dublin, thus evincing that in the honourable pursuit of Catholic Emancipation, and protection from the hostility of Orange outrages, he only sought for himself, and his fellow Catholics, that liberty which he was equally ready to grant to others.

Resolved—(With several dissentients on an amendment carried for insertion in the Belfast News-Letter)—That these resolutions be published in the Belfast Commercial Chronicle, the Belfast News-Letter, the Dublin Chronicle, the Dublin Evening Post, and in the Morning Chronicle and

* The paragraph expunged in the 5th resolution, was in the following words:—
"We the more lament these outrages as being perpetrated by men supported by the British Government, at the termination of

a contest, which affected to be for the restoration of social order, more especially as in the various revolutionary Governments of France, however great were their excesses, or their transgressions against the principles of general liberty, they generally preserved the sacred rights of conscience inviolable."

Statesman, and also that 250 copies be printed, and sent by John Hancock, who continues a tender of his services to conduct the correspondence, to Members of Parliament, and others, by whom it may be hoped the cause of Universal Liberty of conscience will be aided.

Resolved unanimously—That our aim in adopting the foregoing resolutions is, as well to turn public attention to the disturbed state of Ireland, from the persecutions of the Orange Societies, as to excite to sympathy on the part of the people, and an interference of the British Government with the outrages committed on Protestants in France. It is far from our intention to throw blame on Protestant or Catholic Communities generally, but only on such individuals as either in Ireland or France, violate the principles of Civil and Religious Liberty, and in this feeling we earnestly call upon the liberal of all sects to join, that by a general expression of public sentiment the evils complained of may be remedied.

ROBERT ACHESON, Chairman.

Meeting at the Mansion House, Hull, 18th December, 1815.

At a Meeting of the inhabitants of this Town, held at the Guild-Hall, this day, to take into consideration the Persecution which our Protestant Brethren are now suffering in the South of France,

CHRISTOPHER BOLTON, Esq. Mayor, in the Chair,

Resolved,

1. That this Meeting has heard with feelings of the most poignant grief, that well-authenticated accounts have been received in this country, of a violent and sanguinary persecution now prevailing against our Brethren of the Protestant Faith, in the South of France; of which persecution the dreadful effects are stated to be, the sacrifice of multitudes of innocent and valuable lives, the pillage and destruction to an incalculable amount of private property, the utter demolition of many of their religious edifices, and the total deprivation of the means and advantages of assembling themselves together for the Public Worship of God.

2. That we have sufficient reason to believe this persecution to be purely of a religious nature, and directed

against the faith and worship of the sufferers: and that the object of it is to suppress and extinguish, as far as possible, the inalienable right of private judgment in matters of religion.

3. That, happy in witnessing and enjoying religious liberty ourselves, under the mild and equitable government established in this United Kingdom, we should think it a dereliction of duty not to use our best endeavours to extend and secure the same inestimable blessing to our fellow-creatures in every part of the world; and that consequently we will earnestly and without delay, intercede with his Majesty's government to make every effort, consistent with the political relations of this country and France, to restore to our Protestant Brethren that security and freedom in religious profession and worship, of which they are unjustly and inhumanly deprived.

4. That we reflect with grateful satisfaction on the kind and flattering reception, given to the deputation from the general body of Protestant Dissenting Ministers of the Three Denominations in London, which on the 25th of November last waited on his Majesty's Ministers; who liberally and humanely expressed the deepest regret at the horrid scenes lately exhibited, and a disposition to use their best efforts for the support of the freedom of religious faith and worship.

5. That the thanks of this meeting be given to the General Body of Protestant Dissenting Ministers of the three denominations in London, for taking the lead in this labour of love, and that a copy of these Resolutions be transmitted to their Secretary.

6. That commiserating the state of extreme penury, to which numbers of the French Protestants, both clergy and laity, are reduced by the devastations of their oppressors, we will immediately institute in this place a subscription for their relief.

7. That a copy of these Resolutions be transmitted by the Chairman to the Earl of Liverpool, his Majesty's First Lord of the Treasury, with a request that he will promote the wishes of this Meeting, to the utmost of his power.

8. That a copy of the same be transmitted to his Grace the Lord Archbishop of York, in the hope that they will receive his Grace's approbation and concurrence.

9. That a copy of these Resolutions be sent to the Lord Lieutenants of the Ridings of the County of York.

10. That a copy be also sent to the Members for the County of York, and to the Members for this Borough, with a request that they will use their influence with his Majesty's Ministers, and their efforts in Parliament, in furtherance of the object desired.

11. That a copy of these Resolutions be inserted in the Courier and Morning Chronicle, London Newspapers; in the York Herald and Leeds Mercury, and in each of the Hull Papers.

12. That the Bankers in this Town be requested to receive Subscriptions.

13. That the Gentlemen who signed the Requisition be appointed a Committee, to carry these Resolutions into effect.

14. That the Thanks be given to the Right Worshipful the Mayor, for his promptitude in calling this Meeting, and for his conduct in the chair.

Gosport, Dec. 19, 1815.

At a numerous and respectable Meeting of the inhabitants of this Town, held at the Star Inn, and convened by public advertisement,

The Rev. JAMES COLLINS, A. M. in the Chair,

Resolved unanimously,

That this Meeting cannot but express its horror and concern at the existence of Religious Persecution in France, and that the Protestants in any part of that country, should be the victims of dreadful massacre, pillage and desolations, and have their places of worship destroyed or shut up.

That sympathizing as men and as Christians with the Protestants thus suffering, and observing that a Fund is already opened in London for their succour and relief, we are also willing to contribute our aid, and that a Subscription be immediately opened for such benevolent purpose, at the Banks in this Town.

That deriving the liveliest gratification from learning that the ministers of his Royal Highness the Prince Regent, have supported and asserted the principles of Religious Toleration and Liberty, in their recent communications with the government of France, and are using their best efforts to arrest the progress of evils

they most deeply deplore; this meeting cannot, therefore, but cherish the most sanguine hope, that the noble exertions of his Majesty's government on behalf of the suffering and persecuted Protestants of France, will at length meet with complete success.

That a dutiful and loyal address be presented to his Royal Highness the Prince Regent, from this town and neighbourhood, expressing our horror at these persecutions, and humbly praying his Royal Highness to continue his influence, and the adoption of such measures as may effectually remove and prevent the recurrence of such enormous evils.

That the petition now proposed, is approved, and remain for the signature of the inhabitants, at the Star Inn, during the present week.

That Wm. Chute, Esq. and T. F. Heathcote, Esq. our county representatives, be requested to present the same to his Royal Highness.

That these Resolutions and the Address be inserted in the Courier, the Morning Chronicle, and the County Newspapers.

That the subscriptions be paid to the Chairman, and after defraying the expenses of the advertisements, that he remit the balance to one of the Banks in London, appointed to receive the Fund for the relief of the suffering Protestants.

JAMES COLLINS, Chairman.

That the thanks of this Meeting be given to the Chairman for his very able, liberal and impartial conduct in the chair.

To his Royal Highness the Prince Regent.

The Dutiful and Loyal Petition and Address of his Majesty's Subjects, Inhabitants of the town of Gosport, and its neighbourhood.

Most humbly sheweth to your Royal Highness,

That your petitioners having learnt with horror the cruel and inhuman persecutions which the Protestants in France have been doomed of late to suffer, by the merciless rage of infuriated bigotry and superstition, do most humbly pray your Royal Highness to continue your gracious influence with his Majesty the King of France, and to adopt such other measures as will most effectually repress and utterly prevent the repetition of such outrages, and in the end secure

to our Protestant brethren there the undisturbed enjoyment of the unalienable rights of conscience and religious worship.

And as in duty bound, your petitioners will ever pray.

Meeting of Roman Catholics of the Counties of Northumberland, Durham, and the North Riding of Yorkshire.

At a most numerous and highly respectable Meeting of Roman Catholics as above, holden at Newcastle-upon-Tyne, on the 27th of December, for the purpose of taking into consideration the Persecution of the Protestants in the South of France, and their own condition as Roman Catholics and Subjects of Great Britain,

G. SILVERTOP, Esq. in the Chair,

The following Resolutions were unanimously adopted:

Resolved—That attached as we are to the faith of the Catholic Church, we do maintain the right of every individual, in every age, and in every country, to judge of the reasonableness of his belief; and we do moreover maintain, that no man can be deprived of this sacred, inalienable right, without injustice or oppression.

2. That attached as we are to the sacred cause of religious freedom, we should be undeserving the name of Christians or of Britons, if our philanthropy and the feelings of our sympathy did not extend to all who suffer for conscience sake; and if we did not regard religious persecution, by any sect, or by any power, or by any people, as a horrid and detestable crime.

3. That maintaining, as we do, these principles, we have beheld with the deepest sorrow the misfortunes and persecutions of our fellow-Christians, the Protestants in the South of France; and whilst we regret that religious rancour has had its share in instigating these atrocities, we are willing to believe and hope, from the best information we can obtain, that they are less to be attributed to religious than to political hatred; arising as it has done, from animosities between citizen and citizen, and proceeding from the varying and protracted scenes of the French Revolution.

4. That we anxiously look forward

to a speedy termination of these atrocities; but if our hopes shall be disappointed, (an event which we should most sincerely deplore,) we shall consider ourselves called upon by every principle of Christian charity and benevolence, to co-operate with our Protestant countrymen in extending to the Protestants of France the same relief and assistance, which, under similar circumstances, we should be ready to afford to persons of our own persuasion.

5. That these, together with the subsequent Resolutions, be made known, signed by our chairman, to his Majesty's Principal Secretary of State for Foreign Affairs, requesting the Noble Viscount to accept, and to convey to the other ministers of the Prince Regent's government, our most unfeigned thanks for the assurances made by them to the deputation of the Protestant Society for the protection of Religious Liberty, stating, "That it has been the invariable object of the British government and of their allies, to support, and on every occasion to assert the principles of Religious Toleration and Liberty; and that, in their recent communications with the government of France, they have brought forward these principles as the foundation of their policy and of their just expectations; and that they are, therefore, using their best efforts to arrest the progress of evils, which they most deeply deplore."

6. That we have seen with singular satisfaction, not only the declaration of the Congress of Vienna, relative to Religious Freedom, in the different States of Germany; but we have likewise beheld with real pleasure the Declaration of the Constitutional Charter of France, by which every Frenchman, whatever may be the principles of his faith, is equally entitled to the liberties and privileges of his country.

7. That contemplating as we have been the misfortunes of our fellow-men, nature forces upon us the melancholy idea of our own degradation. Britons and Englishmen as we are, and we glory in the name and in the happy Constitution of our country, although we are by law, for conscience sake, shut out from every one of its political privileges; taxed without the power of choosing our repre-

representatives; willing and anxious to risk our lives and shed our blood in defence of our Protestant King, we are, by law, precluded from holding a commission in his service; every civil office and situation is by law denied us; all means of attracting the notice of our country, or the favour of our Sovereign, are placed beyond our reach; and we are thus permitted to drag on our existence, as aliens, on this our native soil.

8. That assembled as we are this day together, for the first time in our lives, we feel it a duty we owe to ourselves, to our fellow-citizens, and to our posterity, to state candidly, and openly, and honestly, our objects and our wishes. They are these:—That every inhabitant of this United Empire, who will swear allegiance to his King and to his Country, who is equally taxed with his fellow-citizens, and who is willing to risk his life and to shed his blood in defence of his king and his country, should be equally entitled to the enjoyment of the rights and privileges of the British Constitution.

9. That in looking forward to the happy moment of our entrance into the temple of the British Constitution, we do most solemnly assert, that we entertain not a wish or a view to interfere with the Protestant establishments of these realms. That if the legislature of our country require any further security than that of our oath, the greatest and the strongest, we consider, that can be given by man—such legislative provisions will be made, we are persuaded, in a spirit of non-interference with the faith and security of our Church—and thus formed, will be accepted by us, in a spirit of conciliation, calculated, we sincerely hope and trust, to meet the fears, to satisfy the scruples, and to remove the prejudices of every individual of the British Empire.

10. That an Address to his Royal Highness the Prince Regent, together with a humble Petition to the Legislature, be prepared—that Edward Jerningham, Esq. of Lincoln's Inn, be requested to prepare the same—and that a copy of these Resolutions, signed by our chairman, be sent to him; and that our thanks are hereby given to him for his great and various exertions in our behalf.

GEO. SILVERTOP, Chairman.

The Chairman having left the Chair, resolved, that the cordial thanks of the Meeting be given to him for his able conduct in the Chair.

At a Meeting of the Inhabitants of Newcastle-upon-Tyne, convened by public Advertisement, to take into consideration the state of the Persecuted Protestants in the South of France, held in the Town Hall, on Thursday, December 28,

The Right Worshipful the Mayor in the Chair,

It was unanimously Resolved,

1. That, having learned from our holy religion, and from happy experience, that liberty of conscience and of religious worship is one of the best blessings of the Almighty Creator, this meeting had hoped, from the known inefficacy, impolicy, and impiety of persecution, and from the spread of knowledge throughout Europe, that the time was at length arrived, when religious liberty was universally admitted to be the inalienable birth-right of every human being.

2. That this meeting, deeply impressed with the afflicting details which have now been laid before it, respecting the persecuted state of the Protestants in the South of France, desires to express its cordial sympathy with them, in the sufferings which they have now for many months experienced.

3. That this meeting desires to express the liveliest sentiments of satisfaction and gratitude, for the prompt and explicit assurances of his Majesty's government, "that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use, their best efforts in their communications with the French government, to secure to all classes of French subjects, whether Protestants or Catholics, the full enjoyment of the advantages which the Constitutional Charter provided for them."

4. That this meeting desires also to express its ardent hope, that the Ordinance lately published by the French King, will prove the commencement of vigorous measures for the punishment of those who have so long harassed and murdered the Protestants with impunity.

5. That, in the mean time, it is

appears to this meeting highly necessary, that some effectual measures should be taken for relieving our brethren in France from the losses which they have experienced in the destruction of their churches, and the spoliation of their property.

6. That a subscription be entered into for this purpose, and that the following gentlemen be appointed a Committee for the management of this benevolent business, in such way as they shall see most expedient, viz:—

The Chairman, Archibald Reed, Esq., James Losh, Esq., William Batson, Esq., Thos. Henderson, Esq., S. W. Parker, Esq., Stephen De Mole, Esq., James Potts, Esq., Mr. Hugh Spencer, Mr. Joseph Clark, Mr. John Fenwick, Mr. Benj. Brunton, Mr. W. H. Angas, Rev. John Parkin, Rev. William Turner, Rev. David McIndoe, Rev. James Pringle, Rev. R. Pengilly, Rev. George Mann.

That William Batson, Esq. be requested to act as Treasurer; and the Rev. William Turner, as Secretary; and that the several banks be requested to receive subscriptions.

7. That copies of these Resolutions, signed by the Chairman, be transmitted to the Right Hon. the Earl of Liverpool, the Lord Lieutenant of the county, the Hon. and Right Rev. the Bishop of Durham, and the Members for Northumberland and Newcastle-upon-Tyne.

HENRY CRAMLINGTON, Mayor,
Chairman.

8. It was moved by Mr. Alderman Reed, and seconded by Mr. Losh, that the thanks of this meeting be given to Mr. Mayor, for his readiness in calling the Meeting, and for his able conduct in the Chair.

Glasgow, Jan. 3, 1816.

At a Public Meeting of the Inhabitants of Glasgow, called by Advertisement to express disapprobation of the Persecution of the Protestants in France,

WILLIAM MUIR, Esq. one of the Magistrates of Glasgow, in the Chair;

It was Resolved unanimously,

1. That, as Protestants, we cannot but feel a brotherly sympathy with Protestants, and a profound interest in that great and common cause on account of which they have been made so often to suffer.

2. That we have heard with deep concern of some late movements, on the part of the Court and Church of Rome, indicating a design to suppress, wherever their power may extend, the right of private judgment, and the religious liberties of mankind, particularly the expulsion of the Protestants from the Papal dominions and adjacent territories of Italy, the revival of the abhorred Inquisition, and the restoration of the Order of the Jesuits which had been abolished by the common consent of all Europe.

3. That our sorrow and surprise have been heightened by the intelligence of the sufferings of our Protestant brethren in the South of France, intelligence, the truth of which has been admitted by the highest authorities, both in France and in this country, and confirmed by the most authentic private information.

4. That while we reflect on all circumstances, we cannot but be convinced, notwithstanding the attempts which have been made to disguise or deny the facts, that these sufferings have arisen, in a great degree at least, from religious prejudices, and partake of the nature of *persecution* for conscience' sake.

5. That the inhabitants of this country will, we have reason to believe, be greatly disappointed and afflicted, if the result of that struggle in which the nation has been so long engaged, and in which so much treasure and blood have been expended, shall have been to place the Protestants in France, with whom we are united by the ties of a common profession, and to whom we owe so much in a religious view, in a worse situation as to liberty of conscience than they held under the preceding government.

6. That, recollecting the many effectual interferences of the government of this country on behalf of persecuted Protestants on the Continent of Europe in former times, and, contemplating the peculiar relative situation of Great Britain and France at present, we conceive ourselves authorized and called upon to remonstrate thus publicly against the violation of what we deem the most sacred of all rights—the right which every man has to worship God according to the dictates of his own conscience—and we feel entitled to expect that the go-

vernment of France, which owes so much to this country, and is upheld at present in part by the British arms, will speedily adopt the most energetic and efficient measures to repress this spirit of outrage, and to secure to its Protestant subjects that full freedom of worship, and of the public and peaceable profession of religion, in every respect, which is guaranteed to them by the Constitutional Charter.

7. That we regard with the liveliest satisfaction the assurances early and promptly given by his Majesty's government to the first application made to them, on behalf of our Protestant brethren in that country—"That they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use their best efforts in their communications with the French government to secure to all classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter provided for them," and contained also in a letter from Lord Liverpool, in reply to another interposition in their favour from a most respectable quarter, "That the Prince Regent's government are using their best efforts to arrest the progress of the evils, which no persons can deplore more deeply than themselves;"—and we trust that the British ministry will redeem this sacred pledge, and will continue to exert themselves for the Protestants of France, with that propriety and energy which become their character, as well as the cause, and which may be so justly expected from the government of one of the first Protestant States in Europe, and one which has been so signally instrumental in accomplishing the recent Revolution in that kingdom.

8. That our warmest thanks are due, and be given to the Dissenting Ministers of London, and to "The Protestant Society for the Protection of Religious Liberty," who so promptly took up this subject, obtained from the British ministry the communications quoted above, and besides have been at such pains in exciting the attention of the public, by their Address and Resolutions, as well as by the circulation of other important and authentic documents relating to matters of fact.

9. That the thanks of the meeting be also given to the Corporation of the City of London, and to such other public bodies and individuals as have manifested their sympathy with the Protestants of France, and their present afflictions.

10. That, desirous of keeping the interesting object of this meeting in view, till it shall have been brought to a favourable issue, we appoint a Committee to watch over it, to follow out such measures as may appear to be necessary to give effect to these our Resolutions, and (if it shall seem to them expedient) to call us together again at any future period, to express our sentiments regarding circumstances which may occur in the progress of an interposition, the success of which must be near the heart of every affecting and zealous Protestant.

11. That the Chairman be instructed to transmit a copy of these our Resolutions to his Majesty's government.

(Signed) Wm. Muir, Chairman.

The Chairman having quitted the chair, and Mr. Mathew Urie being called to it, the unanimous and warm thanks of the Meeting were given to Baillie Muir for his conduct in the Chair.

(Signed) MATHEW URIE.

Borough of Plymouth.

At a numerous and respectable Meeting of the inhabitants of this Borough, convened by the Worshipful the Mayor, and held at the Guildhall thereof, this 9th day of January, 1816, in pursuance of a requisition from several respectable inhabitants, to take into consideration the present state of the Protestants in the South of France, and the best means of alleviating their distresses,

The Worshipful the Mayor, in the Chair,

Resolved,

That we are deeply impressed with the high value of that Religious Liberty, which the subjects of the United Kingdom of Great Britain and Ireland enjoy under the auspicious reign of the House of Hanover; and we are grateful to Almighty God for the possession of so inestimable a privilege.

Resolved, That it is our persuasion, founded on the very principles of the

Gospel, and arising out of the spirit which it breathes, that all men possess an equal right to worship God according to the dictates of their conscience.

Resolved, That influenced by these convictions, we have learned with deep heartfelt concern, that persecutions have arisen against the Protestants residing in the South of France; where the persons of many hundreds of innocent and useful members of society have been ill-treated and murdered, their property pillaged and destroyed, their families deprived of the means of support, their houses of worship shut up or demolished; and that under the influence of fear, thousands have fled from the pursuit of the persecutors, and are now suffering wretchedness and want amongst the mountains of the Cevennes and in other parts of the French territory.

Resolved, That we should ill deserve the advantages by which we are distinguished, if we did not make a public avowal of our abhorrence of the spirit which has actuated the Catholics in the South of France, and the violence to which that spirit has led them, and our determination to employ whatever influence we may possess to remove the miseries of the persecuted Protestants, and restore to them peace and security.

Resolved, That it affords us much pleasure to learn that his Majesty's ministers have declared their disapprobation and regret, of measures, which must fill every benevolent heart with sorrow, and we do express our hope that they will continue to use all their influence with the Court of France, to stop the present cruel proceedings, and prevent the recurrence of similar violence and misery.

Resolved, That with these views, copies of these Resolutions be respectfully transmitted to the Earl of Liverpool, his Majesty's first Lord of the Treasury, to the Lord Bishop of Exeter, to the Lord Lieutenant and Members for the County of Devon, and to the Members for this Borough, entreating them to embrace every opportunity which may present itself to them, both in and out of Parliament, to promote in France and in all other countries, as far as they consistently can, the full enjoyment of liberty of conscience, and a free exercise of religious worship.

Resolved, That a subscription be immediately set on foot, and books to receive the names of subscribers opened at the Banks in this town, and at the Guild-hall, for the purpose of affording relief to the unhappy sufferers; that Mr. John Tingcombe be requested to be Treasurer for the same, and that the Mayor, together with the Gentlemen who signed the requisition, form a Committee, to see that the money which is raised, be properly applied.

Resolved, That these Resolutions be signed by the Chairman, and published in the Plymouth Chronicle, the Plymouth and Dock Telegraph, and in the Courier and Morning Chronicle Newspapers.

Resolved, That the Thanks of this Meeting be given to Mr. William France for bringing forward these Resolutions, and for the able manner in which he has supported them.

WILLIAM LOCKYER, Mayor.

The Mayor having quitted the Chair,

Resolved, That the Thanks of this Meeting be given to him for his readiness in convening it, and for his great attention to the business thereof.

The Prefect of the Department of L'Isere to the Mayors of Communes.
Grenoble, Dec. 21.

(Circular.)

M. LE MAYOR,

Attempts have been made to establish, in some of the départements of the South, a pretended secret royal association, and in order to draw to it a greater number of proselytes, the chiefs have dared to abuse the august name of the king, by stating that their instructions emanated from his Majesty himself.

I doubt not that if insinuations of this kind have reached you, you have pointed out their falsehood, knowing as you do that the king never transmits orders or makes known his will except through the medium of his ministers and magistrates charged with assisting in the administration of the state. In unfortunate times the true friends of the king have been sometimes obliged to envelope their proceedings in secrecy, those times are at length past, and every individual who without an express mission recognized by the government seeks to intermeddle in its operations,

is no other than a factious person who wishes to deceive and seduce you. Every secret association, although even its members should be actuated by good sentiments, is dangerous on account of the facilities which it affords for disturbing the public tranquillity.

Upon these grounds the king orders that every secret association, whatever may be its apparent or presumed object, shall be immediately dissolved, and his Majesty prohibits the organization of any of that description.

I enjoin you specially, M. le Mayor, and on your personal responsibility, to look to the execution of this formal order. If the persons already initiated in associations of this description, or disposed to be so, are truly attached and faithful to the king, they will be eager to obey; but if, notwithstanding your injunctions, they should be contumacious, they will become factious persons, whom you will immediately denounce to me, that I may proceed against them with the just severity of the law.

I rely, M. le Mayor, on all your zeal to conform exactly to these instructions, and to render me precise account of what you shall have done in this respect. It is indispensably necessary that I should receive this Report before the 30th of the present month. I have the honour to be, &c.

The Prefect of l'Isere,

Count de MONTLIVAUT.

The following has been handed to us as an extract of a letter from France relative to the Protestants of the South. We hope the highly laudable exertions of the friends of humanity in this country have at length had their intended effect in compelling the French government to adopt effectual measures for restoring the persecuted Protestants to all their former privileges.

“The Prefect of the Department of Gard having invited to his house two ministers of the Protestant communion, and two members of the Consistory, with the Mayor of the city of Nismes and his adjunct, informed them that the French government took the greatest interest in the opening of the temples, and seemed even to accuse him, the Prefect, of

negligence in this respect; he therefore invited and even enjoined them to re-open their temples, assuring them of every protection, but added, that the Roman Catholics, seeing with dissatisfaction that these temples were before the Revolution, Catholic Churches, it was agreed, in order that there might be no pretext for disturbance, that there should be new temples. The city would give the land for building them on: one to be situated to the North and to the South, and to cost 110,000 francs, towards which, he informed them, the Duke d'Angouleme would give 15,000 francs. The proposition has been accepted, and the work is about to be commenced. The temples will be without the city, and until they are finished the Protestants will have peaceable possession of the present temples.”—*M. Chron. Jan. 3.*

The Lancasterian System of Education had commenced in France under the happiest auspices; but its great end, universal education, is defeated. The Directors, the mouth-pieces of superior power, *have refused to admit PROTESTANT CHILDREN.* The affairs at Nismes was not an isolated act, but essentially connected with the religious policy of that horde of bigots who dictate to the crown. My next will convey further particulars.—*M. Chron. Dec. 26.*

Duke of Wellington's Letter.

Paris, Nov. 28, 1815.

GENTLEMEN,

I have had the honour of receiving your letter of the 24th inst. and I take the earliest opportunity of replying to it. I have every reason to believe that the public, and the society, of which you are the secretaries, have been misinformed regarding what is passing in the South of France. It is natural that there should be violent contests in a country in which the people are divided, not only by a difference of religion, but likewise by a difference of political opinion, and that the religion of every individual is in general the sign of the political party to which he belongs, and at a moment of peculiar political interest, and of weakness in the government on account of the mutiny of the army, that

the weaker party should suffer, and that much injustice and violence should be committed by individuals of the more numerous preponderating party. But as far as I have any knowledge acquired during my residence at this court last year, and since the entry of the allies into Paris, the government have done every thing in their power to put an end to the disturbances which have prevailed in the South of France, and to protect all his Majesty's subjects, in conformity with his Majesty's promise in his Royal Charter, in the exercise of their religious duties according to their several persuasions, and in the enjoyment of their several privileges, whatever may be their religious persuasions. In a recent instance, an officer, General La Garde, was sent down to Nismes, specially by government, to inquire into the state of affairs in that country, and upon his first report he had orders to open the Protestant Churches, which, in the course of the contest between the parties, had been closed. He was severely wounded when in the execution of these orders; and I have been informed by good authority, that his Royal Highness the Duc d'Angoulême has since marched at the head of a body of troops against those who had opposed themselves to the execution, by General La Garde, of the orders of the government. I enclose the copy of the King's Ordinance, issued in consequence of this event which sufficiently shews the views and intentions of government. I have further to inform you, that it is not true that the salaries of the Protestant ministers have been discontinued by the King of France. I trust that what I have above stated will convince the society of which you are the Secretaries, that the King of France's government, at least, are not to blame on account of the unfortunate circumstances which have occurred in the South of France.

I have the honour to be, &c.

(Signed) WELLINGTON.

Mr. J. Wilks and Mr. T. Pellatt,
Secretaries to the Protestant Society for the Protection of Religious Liberty.

*Copy of a Letter written by M. Marron,
President of the Protestant Consis-*

tory at Paris, and addressed to M. M. of the Committee for the Affairs of the French Protestants.

Paris, Dec. 7.

GENTLEMEN,

I have made it a duty to oppose every proposition tending to foreign interference in the affairs of the French Protestants. I cannot, therefore, see with satisfaction what passes in England on this subject, and I cannot concur in it. If the zeal of your fraternal love edifies and affects me, it appears to me, nevertheless, to go beyond the line of true prudence, and even the spirit of true charity. It is not thus that the latter virtue proclaims its assistance, especially when it may have reason to dread, that by such a conduct it may compromise the very interests of the cause which it undertakes to support and defend. I am far from admitting that there can be, as you imagine, any thing hostile in the conduct or in the intentions of the French government, with regard to the Protestants. The sufferings at Nismes are great, doubtless, but they are local; and local causes, however unfounded, may have contributed to provoke them and to prolong their duration. The French government laments them as much as you or I. The king has pronounced, in the most unequivocal manner, his displeasure, his horror at the late events. His wishes and his efforts to remedy the evil, to calm the lamentable exasperation of public feeling are attested by the Royal Ordinance, by what the Duc d'Angoulême said to the deputation of the Consistory, and by the flattering distinction with which one of the pastors of the Cevennes (M. Malines) was lately honoured, in receiving the decoration of the Legion of Honour.

I do not know, gentlemen, who could take it upon him to excite your commiseration for the delay which the ministers of the reformed religion experience in the payment of their stipends. What we experience in this respect, we only participate with all other public functionaries. They do not impute it, any more than ourselves, to any other cause than to the deplorable situation into which we have been thrown. We ought rather to bless the government for what it has done, than blame it for

what it has not done; and I must again solemnly disavow here, every appeal to foreign commiseration. I beseech you, therefore, to write to me no more in the style in which you have now done. I respect, I honour the signatures of your letter; I render justice to the motives of all; and I dare hope that you will not be offended on your part with my frank disapprobation. None can subscribe themselves with more fraternal regards,

Yours, &c.

Southampton, 15th Jan. 1816.

MR. EDITOR,

By desire of our Committee, I send you the annexed copy of a letter containing the resignation of the Pastoral Office of our much esteemed friend, the Rev. Mr. Travers, earnestly requesting the early insertion of it in your valuable Repository, as it may be the means, under Providence, of procuring for us that relief and assistance, which we so greatly stand in need of.

JOHN TAWKINS.

Shirley Common, 13th Jan. 1816.

MY WORTHY FRIENDS,

I am greatly concerned to inform you, that in consequence of a severe fit of sickness, with which it has pleased Almighty God to visit me; I see no prospect of being able to resume the honourable and important office of your Minister. But great as my regret is, upon the present occasion, it would be infinitely increased if I thought that this event would put a stop to the pure and rational worship of God in Southampton, which I have much at heart, for which we have exerted ourselves so zealously, and upon which we have abundant reason earnestly to implore and expect the divine blessing. Let us not, therefore, be discouraged on account of this calamity, but let us redouble our efforts, for "greater is He who is with us, than he who is against us." And be assured my Christian friends, that "in due season we shall reap, if we faint not." Let me recommend you boldly to look your situation in the face, and not suffer yourselves to be needlessly cast down; only consider what it was a twelvemonth ago, and what it now is! Our debts then were about 500*l.*, at present they don't much exceed 100*l.*, such have been our exertions and success; and the little loan of 85*l.*

which is against us, I am well persuaded will be kindly continued, until we are able to pay it off. If it had pleased God to have preserved me in health, but a few months longer, it was my intention to have solicited the assistance of our zealous and liberal-minded brethren, in those parts of the country which I have not yet visited, to enable us to liquidate this remaining incumbrance; and from what I have already experienced of the zeal and fellow-feeling of a large proportion of our Society, I am confident I must have been successful—but the divine Being has ordered it otherwise, and it becomes us to be resigned to his supremely wise and kind disposals. I consider this spot to be an important part of the Christian vineyard in England, which we have in some measure cleared of what I conceive to be the corruptions of Christianity; and it never can be imagined for a moment, that the respectable and wealthy body of Unitarians, throughout the kingdom, would be backward in strengthening our hands as our necessities might require. To *them*, therefore, we may confidently look for co-operation and support. Mr. Coates, one of the trustees of the *Regium donum*, upon whom I called when I was in London, very properly considered us entitled to relief, and assisted us accordingly, and I am warranted to believe, from what passed between us, that this assistance would be annually continued. It would give me great pleasure to add an annual subscription on my own account, but the expenses attendant upon my present infirm state of health, forbid my making any positive engagements. I will, however, do what lies in my power, to enable you to make good your necessary annual out-goings. And in particular, I will write to Mr. Christie, (with whom I am intimately acquainted,) who is the Treasurer of the Unitarian Fund, stating to him our situation, and requesting him to lay it before the Committee, that they may immediately take such steps, as may be necessary, to prevent the extinction of our interest in these parts, by affording us, from time to time, all necessary assistance and supplies. It may not be improper also to mention in this place, for the information of the Society, that an Association of

Unitarian Christians, has been formed within the last six months, in this department, one of whose objects is, the support of those congregations which may require its assistance, of which the Rev. Mr. Fox, of Chichester is Secretary, and to whom I shall make a point of writing an early letter for our succour and relief, and I have no doubt it will be cheerfully granted. Under these circumstances, let me conjure you not to think of parting with the chapel, until we have strained every nerve to retain it, and find from experience, that it is utterly out of our power so to do. It would be a calamity which could never sufficiently be regretted, to see our pretty chapel trodden under foot by those who have departed from the simplicity of the gospel. May we not hope that in a little time it may please God, provided we are patient and united among ourselves, to raise up for us a gentleman of popular and respectable talents, and irreproachable character, whose circumstances are independent, and who may be fired with equal zeal and ardour with myself, in the diffusion of Christian truth

and liberty. I shall take care to make such a call through the channel of the Monthly Repository, and should we be so fortunate, as to meet with such a person, it may tend greatly to enlarge and strengthen our interest. In the mean time, I should strongly recommend your meeting together, once every Sabbath-day, and by means of religious exercises, such as reading, prayer, conversation and singing the praises of God, to comfort, edify and strengthen each other.

If my life should be spared, it is my intention in the course of three months, to quit my present situation, and sit down within ten or twenty miles of the metropolis, for the sake of being nearer to my immediate relatives and friends, who have kindly expressed their wishes to this effect; but wherever I am, I shall be rejoiced to hear of your increasing prosperity, shall be happy to promote it in every way that lies in my power, and shall never cease to pray, that the divine blessing may ever accompany you and yours.

I am, my dear friends,

Yours very sincerely,

B. TRAVERS.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS

OR,

The Christian's Survey of the Political World.

THE persecution of the Protestants in France has since our last given rise to very important discussions. The question, originally taken up by the Dissenting Ministers of London, and the Protestant Society, has been investigated in various parts of England, and made such an impression, that its effects have been felt through France, and even their cabinet has been compelled to take various steps to remove the odium, that has been excited against the principal agents in the nefarious transactions at Nismes. The attempts to stifle the inquiries into these wicked transactions have been of a very extraordinary nature; and that paper, which, if Buonaparte had committed the hundredth part of the atrocities, that have taken place in the South of France, would have made all Europe

resound with the bitterness of its invective, has launched forth into the vilest calumnies against those, who have nobly stood forward to assist the oppressed and the persecuted. The Morning Chronicle, however, remained firm in the cause which it undertook; and has produced such proofs of the existence of the evils complained of, that none but the wilfully blind can doubt that there has been much suffering at Nismes and its neighbourhood solely on account of religion.

But what need have we of many proofs. The facts allowed by all parties speak for themselves. No one can deny, that the Protestant places of worship have been shut up: for they have been re-opened by authority. No one can deny that a bitter spirit of persecution has been excited

at Nismes, for otherwise the idea would not have been started of banishing Protestant worship out of the city. By whom this spirit was excited, to whom the long existence of the evil is to be attributed, may be a matter of doubt. They who would make it a merely civil question will have to account for the singularity of the circumstance, that during the Revolution and throughout the whole despotism of Buonaparte the Protestants enjoyed equal liberty of worship with the Catholics. Many have been the civil dissensions, but they never took this turn, till the Bourbons were re-established, and not till the Duke of Angouleme had made his appearance in the South of France.

It is now asserted, and no one can feel a pleasure in its being otherwise, that the cabinet of France are entirely disposed to grant religious liberty to the Protestants. Happy shall we be to learn that this is the case: but the exertions in England will be found to have been very useful. The strong and decisive manner in which London, Exeter, Glasgow, Hull, Newcastle, Plymouth and other places have declared their sentiments, do honour to this country. Even if they had merely met to express their abhorrence of persecution in general their meetings would have been beneficial: for even in a country, Protestant like our own, this sentiment is not, we fear, as yet, universal. It cannot be too often impressed upon Christians, that persecution is alien to their religion: they are under the law of love; and no one, who taketh upon himself the name of Christ, must dare to condemn his neighbour or insult and revile him for a difference of religious opinion. To his own master he standeth or falleth, and in religion no one upon earth has a right to call himself lord or master. This says the Saviour, is the case in other communities; but it shall not be so in mine.

The name of the Duke of Wellington has been brought forward upon this occasion, in consequence of a letter written by his Grace to the Protestant Society. In this much is attributed to the state of parties in the South of France, and the disposition of the French government to religious liberty is strongly maintained. But

as to the facts themselves they are not attempted to be denied, and it does not by any means appear, that the Duke of Wellington had better means of information than might be had in London. In the circles, in which his Grace moves, it cannot be expected that the situation of Protestants would be the subject of much attention; and the state of France is such, that their complaints would be very much stifled, before they reached the capital.

The Protestant ministers have also lately appeared with addresses to the court, from different places, and letters to the societies in England. But besides that the representation of the quiet state of Protestants in one place is no argument against persecution in another, these addresses seem to have been got together as in England sometimes, when compliments agreeable to the court are procured from various places, and the little dependence to be placed upon them is proverbial. It was not to be expected, that an attack upon the Protestants would begin in Paris. The attempt to excite such a measure might be attended with dangerous consequences: for, if the Protestants are few in number, the Catholics themselves are far from being a considerable body; and they, who have no religion at all, might involve in common ruin both the parties.

The horrors that have taken place are to be traced up to a remote source, to the revocation of the edict of Nantz, by the infamous Louis the XIV.; whose name we are glad to see not quoted, when an attempt is made to cast a lustre upon that of Bourbon. Henry the IV., Louis the XII., and St. Louis are spoken of, but the great hero is Henry the IV., who was a Protestant, and for political purposes having changed his religion, his name is tarnished in one of his descendants, who became a faithless persecutor. The conduct of Louis the XIV. has been beyond measure ruinous to France. In the first instance it banished from the country a very great proportion of its arts, sciences and literature. At the time of the revocation of the edicts, the Protestants possessed a very learned clergy, and several schools and universities. There was great emulation between the learned of the two sects, and the Ca-

tholic clergy were kept in order by the respectability and talents of their opponents. The effect of the persecution of the Protestants was not at first seen, but it appeared in the following reign, when the clergy had different opponents to deal with, and found themselves unable to cope with the rising body of infidels. If it were allowable to speak positively on the judgments of God, we might almost say, that the Bourbon family, the emigrant nobility, and the Catholic clergy, received in the revolution the just retribution for the atrocious acts of their ancestors in the reign of Louis the XIV. Assuredly the rise and progress of infidelity may be attributed to this cause. The morality of France was undermined by the expulsion of the Protestants, and we will venture to prognosticate, that the restoration of that body will be the great means of restoring better principles to the kingdom of France.

Policy might have taught the French the folly even of their persecution. Where there is a great established sect, the Dissenters from it are generally to be found in the middle walks of life, and in them chiefly among the most industrious and economical. If any of this class rises to opulence, his wealth soon finds its way into the establishment. It is a proverbial saying, that it is not easy to find three generations of Dissenters, who rode in coaches. The reason is obvious; increasing wealth brings the occupier more in contact with the higher classes. His sons and daughters, by this association, gradually indulging in a little relaxation from the severe principles of the father; or perhaps the father himself, when settled on his country estate, may have led the way by occupying occasionally the squire's seat in the parish church. The nearest meeting may be too vulgar. An advantageous match may occur for sons and daughters, and to abstain from church or customary visits, exposes to the imputation of singularity. A variety of similar circumstances, will be suggested to the mind of the reader, and lead him to reflect on our Saviour's words: "hard is it for a rich man to enter into the kingdom of heaven:" and perhaps it is one of the hardest trials of a parent to reflect upon the changes that may take place in his posterity. This,

however, should stimulate us to impress most strongly on the minds of our children the importance of scriptural truth, not teaching them to gabble over like parrots catechisms, and creeds, and confessions of faith, but to exercise their understandings daily in the divine word, that they may esteem the gospel as the precious jewel, to purchase which a man will part with all his substance.

The amnesty bill has passed in France, modified from that which was presented by one of the hot-headed royalists, but containing greater severity than that which had the sanction of the court. A considerable degree of discussion took place in the Commons' house, but when it was brought to the House of Peers, it was passed by acclamation, and in a manner, which in England would be deemed most unfitting and indecent. The king's consent soon ratified the deed, which drives away from France a number of the regicides, and exposes to pains and penalties a number of persons involved in the administration, under the three months' reign of Buonaparte.

The anniversary of the execution of Louis the XVI. has been kept with great solemnity, and by a very judicious regulation, instead of a sermon, by which the passions might have been inflamed, the will of the deceased sovereign, calculated to sooth them down, was read in all the churches. It is to be wished, that this may produce the desired effect; but in opposition, as it were to it, a plan has been struck out, which can but be of a very dangerous tendency. This is to have manifestos in different places, expressing detestation of the crime of regicide, and to these people are invited to subscribe their signatures. It was not considered by the framers of this measure, that more than one half of the present population of France had nothing to do with the sentence on the late king: they were at the time of its passing, too young to enter into the merits or demerits of the case, and it cannot answer a good purpose to compel them now to examine the question. Whether kings may be justly dethroned by their subjects or not, is not a question for the multitude to decide upon. The history of the world proves that, whether right or wrong, the case has frequently oc-

curred, and will frequently occur again, and in the most despotical kingdoms the occurrences are most frequent. Revolutions cannot always be prevented, even where discretion sits at the helm: the storm may be too great for the most prudent pilot: but, where the laws are good, and are executed with fidelity, the sovereign has little to fear. Papers and protestations will not support a throne. Its base must be fixed on more solid ground; and the king, who reigns in the hearts of his people, is the most secure.

Among the strange events of these troubled times, may be ranked the seizure, by the French government, of three English officers, on the alleged crime of aiding the escape of Lavalette. One of these gentlemen is a highly distinguished character, and what is more remarkable, one against whom Buonaparte is supposed to have entertained the most decided enmity. Sir R. Wilson, without doubt, gave him just cause, for no one has by pen and sword proved himself a greater foe to his tyranny. It would be improper in the present state of the case to make any comments on this event. These officers, it is said, will be brought to a trial, but Sir Robert, with great propriety, has refused to answer those interrogatories, which it is the custom, and a base custom it is, to put to an accused. We shall see in what manner the French courts conduct themselves upon this occasion, for

without doubt care will be taken that they may have a fair trial.

The affairs of France occupy at present so large a space in the contemplation of Europe, that little room is left for observations on what is taking place in other parts of the Continent. Prussia's new constitution is not yet fixed. The independence of the two kingdoms of Sweden and Norway under one sovereign is settled. Spain goes on its usual course, and its best men are in prisons and galleys. This does not, however, advance its cause with the colonies. Carthage is not taken. The independents in Mexico are increasing in power, and Buenos Ayres has fitted out a fleet under the command of an Englishman, which will clear the Pacific of every ship wearing Spanish colours.

At home all eyes are directed to the approaching sessions of parliament. The great business of the Continental peace is to come under early discussion, and the state of the landed interest will make a prominent feature in its debates. The corn bill has not answered any of the intentions for which it was designed by its framers. A temporary distress has been occasioned, and in the attempt to remedy it great care must be taken, lest the evil should be increased. This country's prosperity is owing to its trade, commerce and manufactures; and if the landed interest should injure them, it must participate in their sufferings.

CORRESPONDENCE.

Our Subscribers will receive with this number, to face the Eleventh Volume, a Portrait of our late venerable friend and correspondent, Dr. Toulmin. A few Proof Impressions have been pulled in Quarto, on fine Paper, price 5s., which may be had of the Publishers, as also the Proof Prints, in the same size and at the same price, of Dr. Priestley and Serretus. It is particularly recommended to such as wish to preserve a complete set of the *Monthly Repository* Engravings to supply themselves early; for in a little time the early prints, like the early numbers of the work, will be unobtainable.

Owing to the Editor's unavoidable absence from home, various articles intended for the present number, must lie over; particularly some promised articles of Review and some communications of Intelligence.

It is intended to make the present Volume a complete Register of the Proceedings on behalf of the French Protestants, and our country Correspondents are requested to supply us with copies of Resolutions, &c., which they may observe to be omitted.

We have received Subscriptions from Mr. Jeans and others for the *Unitarian Fund*; from Mr. Scott, &c., for the *Greenock Chapel*; and from Dr. Carpenter for *Rosendale*, all which will be more particularly acknowledged in the next number.

The Obituary of the Rev. Francis Blackburne, of Richmond, in Yorkshire, (who we lament to say died on Sunday, the 21st inst.) did not reach us till that department of our work was closed.

We intended to press upon the notice of our readers the proposed Edition of Dr. Priestley's Works, by our much-esteemed friend and highly valued correspondent, Mr. R. H. but we must content ourselves at present with expressing an earnest hope that so useful a purpose will be warmly supported by the Unitarian body.