

Monthly Repository,

&c.

No. CXXVI.]

JUNE, 1816.

[Vol. XI.]

HISTORY AND BIOGRAPHY.

Oration delivered at the Library, Red-Cross-Street, London, February 7, 1816, being the Centenary of the Founder's Death; by James Lindsay, D.D.

BRETHREN AND FRIENDS,

I SHOULD justly incur the charge of presumption, if I did not state the circumstances to which I am indebted for an unmerited precedence among so many colleagues, who could have addressed you on the present occasion with greater talent and better effect. To our visitors this statement is especially due. The father of our Trust, who has been more than forty years its most efficient member; whose fame is coextensive with the world of science; whose learning and virtues shed lustre upon our body, and to whom we all look up with respect and affection—is present, and in the chair.* The question naturally occurs, why he has not been selected to celebrate the memory of his own countryman, and to distinguish this day, as it ought to be distinguished, by weight of character and elegance of panegyric? I am bound to exculpate the members of the Trust from what might otherwise be imputed to the want of discrimination:—Our united voice would have called him to a post, which no other can fill with equal dignity; but in pleading precarious health and urgent avocations, he resisted our importunities, and has disappointed your expectations. Next to our father in standing as a trustee, and in all the qualifications which would entitle him to be the eulogist of our excellent founder, is that venerable brother, who, with a mental eye yet clear and strong, can unfortunately claim exemption from the lamented ground of bodily weakness.† I am third in the order of seniority;

and to that cause alone do I owe an office, which I should feel as an honour if it were not for the painful consciousness that I am addressing men in every respect so much my superiors. Happily the occasion does not demand those arts of an ostentatious oratory, so often employed to deck out vice in the garb of virtue. We are not here to bestow the praise of talent upon the baseness of political intrigue; or to exalt into heroes the scourges of the human race; or to canonize monks and hermits, because they have been the ignorant tools, or the hired advocates of ecclesiastical domination. We burn no incense at the shrine of ambition, and heap no praises upon those who consecrate ambition by naming it religion:—those restless spirits who embroil the world to enrich or to immortalize themselves;—princes, who in extending the boundaries of empire contract the limits of freedom and happiness;—statesmen who plan, and warriors who fight, that they may found a name upon the ruins of honest industry and the destruction of human life;—priests who, instead of being messengers of peace, to allay the angry passions of mankind, become, whenever it suits the purposes of the state which supports them, the trumpeters of discord to irritate the phrensy which it is their duty to restrain. These may constitute fit themes of panegyric to pensioned orators and venal poets;—the praises of an enlightened piety and an honest patriotism will be reserved for very different subjects.

He who came not to destroy men's lives, but to save them, has imparted to us far other views of that glory which ought to be the chosen object of no Christian's ambition. He who showed us the secret counsels of divine wisdom, and knew what true and lasting glory is, has instructed us in the means by which he obtained himself,—by which every one of us, in our

* The Rev. Abraham Rees, D.D.

† Rev. Thomas Taylor.

measure, may obtain,—that honour which cometh only from God. He aspired not at that baneful fame which is seized by diabolical skill and animal courage in fields of death,—which history records in blood, which charity defaces with tears; which, if there is justice in heaven, will be the subject of an awful retribution in that world where the destroyers of life will meet themselves a more terrible destruction. To the desire of such fame as this the doctrine and the life of Jesus are directly opposed. His was the glory of pouring the light of divine truth into the dark and bewildered mind, and of delivering it, by just conceptions of the moral government of God, from that bondage of ignorance and superstition, which constitutes its degradation and its misery. His was the glory of speaking promises of rest to the weary and the heavy-laden; of taking the desponding penitent by the hand, and leading him direct, without the intervention of priests or sacrifices, to the mercy-seat of a Father ever ready to forgive, ever anxious to bless even his prodigal child. His was the glory of exposing that pride and covetousness, which establishes an usurped dominion over the rights of conscience, under the hypocritical pretence of zeal for God;—an usurpation which was, and unhappily yet is, employed by men in power, to exalt the few, enslave the many, and defeat the efforts of enlightened benevolence for the peace and improvement of the human race:—to break down every wall of partition which divides man from his brother, and to bind the rational creation of God together by the tie of a common faith, a common hope, and a common charity; to extirpate the base passions which embroil the world, by implanting in the heart that love of God and virtue which elevates and sanctifies all its affections; and thus to spread a divine influence over the pursuits and enjoyments of mortality:—in one word, to restore simplicity to religion, purity to morals, dignity to the minds, and immortality to the hopes of rational beings:—this was the ambition, this the glory of the great Captain of our Salvation,—the joy set before him; for which he endured the cross, despising the shame, and is in consequence set down at the right hand of the Majesty on high.

But it may be asked, How is this

connected with the occasion of our meeting? In my judgment, closely. We must know the true nature of Christian glory, before we can select the proper objects of Christian admiration, or confer a suitable tribute of Christian eulogy. He only who imbibes a portion of the same spirit, who acts upon the same views, who co-operates according to his abilities in promoting the same ends to which we have just alluded, as the ends of our great Master;—he only merits the name and the honours of a Christian hero; and it is upon this ground alone that we have assembled to express our veneration for the character and memory of Dr. Daniel Williams. It is not by splendour of birth, of brilliancy of genius, or any of those qualities or deeds which dazzle a vain imagination, that this veneration is excited. No. But it is because our founder voluntarily abridged even that splendour which his fortune might have commanded;—it is because he voluntarily devoted solid talents and useful learning to the duties of a profession which the world despised, and from which he expected and received no worldly advantage;—it is because he preferred the simplicity of dissenting worship, and the full possession of Christian liberty, to the favours of the great, which he might have enjoyed;—because he chose rather to be the honest, disinterested champion of truth and freedom, than to bask in the sunshine of courts and churches;—because he thus formed one in that illustrious band, who have maintained the rights of conscience against the usurpations of power, and blessed their posterity with greater privileges than they themselves inherited;—it is because, after establishing so many claims to respect by an upright and honourable life, he perpetuated the effect of his beneficence, in devoting his worldly substance, upon a wise and liberal plan, to the instruction of ignorance, the diffusion of knowledge, and the encouragement of rational religion. It is because Dr. Williams acted thus piously, thus nobly, living and dying, that the trustees of his bounty, after the lapse of a century, during which his bequests have been the means of instructing, and we hope of saving thousands, meet themselves, and have brought their friends with them, to express their own thankfulness to Pro-

vidence for having raised him up, and to venerate those virtues which have given him a name by rendering him a benefactor to mankind. These are the peaceful claims of a private man, which, in the eye of the thoughtless and the proud, are destitute of interest. But they are, in fact, and I hope and believe in your estimation, above all Greek—above all Roman praise.

It may be expected, perhaps, that I should enter into some details relative to the life of Dr. Williams; but this would not be consistent with the brevity of such an address: besides, the necessity is precluded by a short memoir,* written, with his usual perspicuity and information, by our excellent friend and librarian.† I shall therefore merely observe, that, judging from his writings, our founder was evidently a man of strong natural powers, of considerable learning and acuteness; and, what is still more to his credit, whilst he steadily defends what he conceived to be important truth, he discovers that spirit of candour which ought ever to distinguish, though it too seldom has distinguished, the Christian controversialist. His religious sentiments were orthodox, according to the common acceptation of that word, though not orthodox enough to satisfy the bigots of his time, by whom he was accused of the horrid crime of Socinianism. Had he lived till now amidst increasing light, there is reason to believe that he would have imbibed what we think more rational and enlarged views of the Christian doctrine: and from the candour which he exhibited, when candour was not very common, we may pronounce with assurance, that, whatever might have been his religious opinions, he would have yielded to none of us in liberality towards those who might have held a different creed. In character he stood high, not only in his own immediate connexion, but among Dissenters in every part of the British dominions. And no wonder. For his labours were abundant and disinterested. He very properly insisted, indeed, upon his annual salary from his congregation, who could well afford it; but none of it went to increase his own fortune. It was wholly devoted

to purposes of charity, and he showed them at the end of the year how it had been expended;—an example of generosity which, whilst it enhances his honour, should put to the blush those miserable creatures who, with coffers running over, are deaf to every call, either of public benefit or private distress. His politics were those of freedom. Fearful lest the machinations of the High Church party should defeat the Protestant succession, he remonstrated boldly on that subject with Lord Oxford, to whom he was well known, and incurred his resentment because he communicated his fears to others. But his principles were to him more dear than the favour of the great; and his adherence to rectitude on this occasion received an appropriate reward. For the displeasure of a tory minister was soon compensated by the approbation of a constitutional king, to whom, at the head of the dissenting body of ministers, he delivered a congratulatory address on his accession to the throne. He had formerly been consulted by William III., one of the few princes who have had the wisdom and the manly condescension of mind to advise with such a character. His counsels were congenial to the private opinions of that truly great man, who, had he been permitted to follow his own inclinations, would have extended the limits of religious freedom much further than the prevailing toryism of the country would permit. But Dr. Williams's solid claim to fame rests upon the favour or displeasure of the great, only as these were indications of his unshaken and disinterested integrity. With us he stands upon higher ground. Though dead, he yet speaketh. His best monument is that charity which for a century has been communicating instruction to youth, administering the consolations of religion to age, and giving relief to indigence and deprivation. This charity embraces various objects; but these so wisely combined, that they all concur in promoting one great end—the spread of religious knowledge, in connexion with that liberty which alone can render it efficient as the means of promoting rational piety and social happiness. His first object was to establish schools in the different parts of the country where his different properties lay; and in these schools more than

* Communicated to *Mon. Repos.* and inserted Vol. X. p. 201---203.

† The Rev. Thomas Morgan.

200 poor children receive annually that kind of education which is suited to their circumstances; whilst the endowment for this purpose, forms an important addition to the little stipend of those dissenting ministers to whose care our schools are committed. His next aim was to furnish a few young men seriously disposed to embrace the profession of religious teachers among Protestant Dissenters, with those advantages from which they are excluded by the universities of this country. With this view he established exhibitions at the college of Glasgow; and, owing to the increased value of his estates, and the care and fidelity with which the produce of them is husbanded and applied by this trust, we are now enabled to assist eight young men annually at that college, besides giving occasional aid to several more at other institutions. Thus numerous students derive from our funds the means of that liberal education which qualifies them for being honourable and useful ministers of Christ, among Protestant Dissenters in England and Wales. It was the intention of our founder in this bequest to provide a succession of men who, subjected to no test, and acknowledging no ecclesiastical jurisdiction, might be nursed in the very bosom of freedom; might be encouraged to think without bias or constraint, and to speak conscientiously and boldly what they think. This is the inestimable advantage of our dissent. It was seen and appreciated by our founder, and he was anxious to do his part that it might be rendered perpetual: nor have his efforts been vain. Many of those who, for almost a century, have distinguished themselves amongst us as the advocates of a simple worship, a rational belief, and a truly gospel liberty, have been indebted to his funds for that learning which enabled them in their day to uphold the cause of truth and piety. These are considerations which cannot but speak to the judgment of any impartial man who looks into our history. For there he will see, how much freedom, and the consequent prosperity of the kingdom, have been owing to the barrier erected by Dissenters against those encroachments on the rights of conscience to which even the most moderate establishments have a natural tendency. How much more power-

fully then should such considerations speak to the heart of that Protestant Dissenter, who regards religious freedom as the best foundation of all that is truly excellent and dignified in the moral nature of man? If we set any value upon our own principles, if we believe what some of our adversaries have been forced to confess, that to these principles, asserted by our forefathers at the expense of persecution and blood, our country itself is chiefly indebted for that share of civil and religious privileges which it enjoys; if we are persuaded that the same principles, more generally understood and more widely diffused, would extend and perfect this liberty with all the rational views of truth and piety that are connected with it;—then what respect, what gratitude do we not owe to the memory of a man who has done so much, living and dying, to encourage and propagate these principles, and to render them efficient for the great purposes of godliness and virtue?

One thing more was necessary to complete the beneficent design of our pious founder. There was no public library in this great metropolis, to which Dissenters, as Dissenters, might have easy access. The sagacity of Dr. Williams perceived, and his munificent love of learning supplied, the defect. He purchased the curious books of Dr. Bates, and adding them to his own, formed a valuable collection, which, by the donations of Dissenters, and even of liberal Churchmen, and recently by an annual sum of 50*l.* from our funds, has been greatly increased. Every lay Trustee gives a donation of ten guineas when he enters upon the trust; and if other wealthy individuals amongst us, who have the honour of our institution at heart, would remember it as they ought, we might soon have to boast one of the most valuable and magnificent collections in this capital. This is not all. The house in which we are now assembled, built in compliance with our founder's will, has become, through the liberality of the trustees, the place of public business to the collective body of Dissenters in this great city; a place, in which noble stands have often been made against ecclesiastical usurpation; in which generous efforts have originated to promote the extension of religious privileges to men of

all persuasions;—a central point, round which the friends of religious freedom in every part of Britain rally, and from which even recently a spirit has gone forth, by which the bigots and persecutors of another country are abashed, at least, if not finally overcome.

Having thus laid before you a short account of the objects which Dr. Williams contemplated, in a scheme so wisely planned, so nobly endowed,—permit me to say, (and from the small share of merit that I can claim in the management, I trust I may be exempted from the imputation of vanity, when I do say confidently,) that no trust was ever discharged with more care, or applied with more disinterested fidelity to fulfil the intentions of the founder. If that founder could have foreseen that men who were to be the ornaments of science as well as of religion,—the Chandlers and Kippises,—the Prices and Priestleys,—the Reeses and Belshams of the coming age;—the future champions of that learning and freedom which he loved:—if he could have foreseen that such men would have given their time and labour to promote the objects of his piety, it would have added one delightful feeling more to those which must have passed through his mind, in contemplating the probable effects of his own beneficence.

It is difficult indeed to conceive a more exquisite satisfaction to a pious and good heart, than that which our founder must have enjoyed at the close of a life devoted to virtue, and the approach of a death, after which he was to become, under God, a powerful and constant agent in promoting the kingdom of his Son. It is a satisfaction compared with which all the pleasures of selfishness are less than nothing and vanity; a satisfaction which every man who is conscious of having a soul to exalt and save, should covet as his richest treasure. We may not, indeed, possess the means of that extensive usefulness which has dignified the name of Dr. Williams:—but every one of us, by being an advocate for truth and freedom in his own age; by speaking, acting and giving for the support of those institutions by which knowledge is diffused and liberty promoted, may form, and is bound to form, one link in that chain upon which the future destiny of social man depends. Despicable are the pretences

by which so many excuse themselves from taking any active part in those public labours which are essential to the improvement of the world. They, forsooth, are not public men. It is enough for them to attend to their private concerns. They leave the civil and religious affairs of their country to princes and statesmen, and wonder that private individuals should be officious enough to meddle in such matters. It is a language too common; sometimes heard even in the mouth of Dissenters. But from whatever quarter it may proceed, I can never hear it without indignation. True, we must mind our private concerns; but have we not likewise a duty to discharge to that social state of which we are members? Are we not bound to watch over that liberty which we inherit from our fathers, and to see that this inheritance is not tarnished or diminished in passing down to our posterity? And is it not by the combination of individual exertion that all great effects must be produced? No man who has enjoyed the advantage of education is so insignificant, but that by uniting his own efforts with those of others, he may withstand the inroads of civil and ecclesiastical power, and extend the limits of that religious knowledge and civil freedom which must ultimately enlighten and bless mankind. A Priestley in his closet communicates those ideas of liberty which a Smith* carries with him into the senate, and renders triumphant, at last, over narrow views and impolitic laws. And a Wood,† under the like influence of education and principle, goes into the magistracy, and I trust will one day go into the legislature, with the determined purpose of becoming the advocate of popular rights and of the reform and improvement of popular institutions. Thus the student co-operates with the man of active life, and from this co-operation no individual can justly plead an exemption. He who will not lend his arm to the work of purification, because, forsooth, he has not the arm of a Hercules, is a selfish dastard, who, under the cover of weakness, hides corruption, and deserves to suffer the worst

* Wm. Smith, Esq. M. P. for Norwich, present.

† Matthew Wood, Esq. the Right Hon. the Lord Mayor, present.

evils that the most abject slavery can inflict upon him. What would have been our state if Dr. Williams and our Puritanic ancestors had been thus indolent, thus ignoble? What but that we should have been bending under the yoke of superstition, and consigned to dangerous or to ignominious labours, by weak kings and their appropriate instruments, selfish and bigoted priests, without the hope of deliverance? Let us think of this, and be zealous for the maintenance of

our principles, and the increase and diffusion of civil and religious advantages. In one word, let us imitate our founder. If we should ever grow indifferent to these glorious objects, or to any of the great interests of truth and freedom, the spirit of Dr. Williams, and of the mighty dead our predecessors (with whose portraits we are surrounded), would rise up to reproach our apathy, to record our condemnation, and to seal our disgrace.

MISCELLANEOUS COMMUNICATIONS.

— *On the Sources of Human Happiness.*

THE principal object which I have in view in the following remarks, is to point out some circumstances which are eminently conducive to well-being, but which yet are not commonly regarded as possessing a moral quality, or as entitling the possessor to moral approbation or reward, — although the improvement and practice of them is in a high degree calculated to increase the efficacy of those dispositions which we universally denominate *virtuous*.

If the question be proposed generally, wherein consists human happiness; it would be difficult, perhaps impossible to give an answer which would apply with absolute precision to the character and circumstances of every individual. The characters, situations, abilities natural or acquired, and the consequent duties, of different persons, are so various, that what would be expedient and desirable for one, might be impracticable or very injurious to another; so that to lay down any one precise rule to apply to all cases would evidently be a vain and absurd attempt. Some general observations however may be safely hazarded, since, though the situations of different individuals are extremely various, yet the general principles of human nature are the same; and the influence of particular modes of conduct on the physical and moral constitution of man, is in a great measure the same in all ages and nations. It can never cease to be true for example that the active man *ceteris paribus*, is more likely to be happy than the lounge; or that a serene and cheerful temper is more

conducive to real enjoyment than a fretful repining disposition.

It may be observed then in the first place, that *activity* is a very important requisite to human happiness. The exercise of the bodily and mental faculties in the pursuit of some interesting occupation, seems absolutely essential to the enjoyment of life. It is true that if we were to judge of the result of general experience by the general language of mankind, we should deduce a very different inference; and might suppose that the true happiness of man consisted in indolence and inaction. For we are constantly complaining of the labour and toil we are subjected to, and express ourselves as though exertion of mind and body were the greatest burden and most grievous evil to which our present situation exposes us. When we examine human life however a little more attentively, we shall soon be led to perceive the fallacy of any inference deduced from this almost universal language of mankind. The most active men are invariably the happiest; while none are more destitute of enjoyment than such as are given up to slothful indulgence. To relieve themselves from the insupportable burden of idleness, we often see them have recourse to the most childish and frivolous amusements; which however commonly fail to produce the effect, because they are incapable of exciting that degree of interest in the mind which is necessary to rouse its powers into exertion. Employment of any kind has commonly a surprising effect on the spirits and temper, and is highly instrumental to our improvement in bodily

health and vigour as well as in many other things of much greater importance. The idle man is commonly low-spirited, peevish and splenetic; every little inconvenience or obstacle to the accomplishment of his desires, vexes him and ruffles his temper; but since he is not thus excited to exert himself in its removal, his life is rendered an endless scene of petty troubles and vexations, which if he had any habits of enterprise or activity would be removed without difficulty as soon as they made their appearance, and before they had had time to occasion any material inconvenience. But when allowed to remain and accumulate, they grow up to a serious amount; which one more accustomed to look difficulties in the face might contemplate with apprehension, and which fill him with absolute despair. Still, though he despairs of getting rid of them, they are not on that account the less felt; they produce a permanent effect upon his temper, he contracts a sour, morose, complaining disposition; and thus, from being at first merely indolent, he becomes a thoroughly discontented, dissatisfied creature, caring for no one but himself, and despised or disliked by every one else. Even when it does not operate in this manner; when circumstances are not such as to throw any of these petty miseries in his way, yet the necessary effect of laziness is to bring on ill-humour and disquiet; a temper of mind which is most destructive of his own peace, and must greatly impede his usefulness to others.

To correct this unhappy disposition, there is no remedy more effectual than *employment*; perhaps no sovereign remedy but this. In so far as its efficacy in promoting this object is concerned it is of little consequence what the employment is; provided it interests the mind and presents it with some other object on which it can dwell with more complacency than on its own grievances and complaints. If the employment be one which is fitted at the same time to answer some valuable end, to contribute to his own comfort or convenience; to promote his improvement in useful knowledge; or still more to promote the comfort or relief of others; so much the better. It is scarcely necessary to dwell on the obvious tendency

of idleness to concentrate the thoughts on self, in a manner which is utterly inconsistent with the cultivation of any elevated or enlarged sentiment, and destructive of all real enjoyment; while on the other hand, an active disposition is continually carrying us beyond these narrow bounds; and thus, as it is often first excited by benevolent and amiable feelings, so it has commonly the happiest effect in continuing, enlivening and purifying these feelings, converting them into habitual states of mind, and ruling principles of conduct. "The necessity of action," says Dr. Johnson, "is not only demonstrable from the fabric of the human body, but is also evident from the universal practice of mankind; since all men, for the preservation of their health, for pleasure and enjoyment, even when exempted by circumstances from the necessity of pursuing any kind of lucrative labour, have invented sports and diversions which though not equally useful to the world with the mechanical or menial arts, yet equal them in the fatigue they occasion to those who practise them; differing from them only as acts of choice differ from those which are attended by the painful sense of compulsion." Even this sense of compulsion which is the general subject of complaint, may nevertheless be of considerable service, by excluding that undecided, vacillating state of mind which often attends those who are aware that their laborious exertions are merely the objects of their own free choice, and than which nothing can be more mortifying and humiliating to those who are conscious of its influence yet cannot shake off its power. This is another reason why it is a most wise and excellent appointment of Providence, that in most cases it is not left to our own choice whether we will exert ourselves or no; but that we are most of us compelled, in order to gain the means of comfortable subsistence, to devote ourselves to some regular employment. Dr. Johnson himself seems to have furnished a striking illustration of the truth of this remark;—though abundantly active in the earlier part of his life, his latter years which were spent in ease and comparative affluence were clouded with melancholy, occasioned it would seem in a great

measure by the absence of *imperious* motive to exertion. I have no doubt that he was much happier when compiling his Dictionary, or even when writing the parliamentary debates in a garret in Grub Street, than in the luxurious indolence of Streatham.

I have said that employment, *constant regular* employment of any kind, cannot fail to have a most beneficial effect upon the spirits and temper; but it is evident that this effect must be greatly heightened, if it be directed towards honourable pursuits, or arise from the prosecution of objects suggested by a generous and benevolent disposition. It may therefore be added in the *second* place, that the happiness of man must materially depend on the gratification of the more enlarged and benevolent feelings of his nature. It is scarce possible for any man to be happy in a state of absolute solitude. I do not speak here of those occasional seclusions from social intercourse which are useful to promote meditation and thought, and which may thus tend greatly to exalt and improve the benevolent feelings, and suggest to us additional opportunities and modes of calling them into action, but an entire and permanent separation from all intercourse with our fellow-creatures. The happiest men probably are they who enjoy the most frequent and constant opportunities of cultivating the sentiments which belong to and arise out of domestic society. What picture of human felicity can equal that which is often enjoyed in the simple scenes of private life; where every one is deeply interested in the general welfare; where every heart glows with delight in contemplating the enjoyment of all; where every one is actively employed in ministering to the general good of the little society. Such feelings thus generated and improved, in a mind otherwise well disposed, are the best means of introducing and nourishing more exalted and extensive affections and of leading to a complete forgetfulness of self in an habitual regard through the whole conduct of life to the general welfare and improvement of the human race.

Closely allied to benevolence is what is commonly called a *good temper*. Though nearly connected, how-

ever, these qualities are sometimes seen separated, and may easily be distinguished from each other. There are many persons of great and eminent worth, and who possess abundance of benevolence, or who are at least continually performing acts of the most disinterested and even profuse beneficence, who are yet destitute of all command of temper; who either administer their good offices with a sour moroseness of manner which takes from them their most powerful charms, or are liable to sudden fits and starts of passion which sometimes induce them to inflict serious evils upon the very persons whom but a moment before they had cherished and assisted. Thus their kindness even towards those whom they wish to serve, is interrupted or prevented, and all its happy effects both on the giver and the receiver are in a great measure destroyed. A temper of this kind is one of the greatest bars to happiness in those who are afflicted with it:—it becomes therefore one of our most important personal duties to be strenuous in our endeavours to restrain and sweeten it. There is an apology, but a very imperfect one, which is sometimes made for this unhappy irritability of temper, which ascribes it to a morbid sensibility in the original constitution of such persons. This apology might be made with nearly equal justice for every moral defect and for every intellectual folly whatever; and if admitted, puts a stop to all sorts of improvement. It is true that original temperament, or rather, perhaps, improper management in early life, may occasionally give rise to an unusual degree of this disposition; but this can be no justification of it; it cannot render it less inconsistent with our enjoyment of life and society; and rather furnishes an additional motive to such persons as have laboured under these disadvantages, to be more than ordinarily solicitous to keep it in check. And let no one imagine that this is impossible;—that his own case is so peculiar as not to yield to the ordinary influence of moral medicine. There is a course of discipline before which the most inveterate mental disorders will give way. The remedy, however, it must be admitted, is often more easily perceived and pointed out than applied. To perceive it only requires good sense

and discernment; to apply it steadily and effectually requires often a great share of self-government and self-denial, and the frequent mortification and disappointment of our strongest propensities.

By the unreflecting at all times, and by some sects among philosophers, much more than their due weight is attributed to original differences in mental and bodily constitutions. That such differences do exist, no one I think can doubt who observes the very great variety of character and disposition, which frequently appear in persons whose circumstances and education, so far as we have been able to trace, or as human means were able to controul them, have been as nearly similar as possible. We are not either formed or educated after one common standard; nor is it desirable that we should: a dull, uniform sameness would doubtless take away greatly from the enjoyment of human life, and would be inconsistent with the proper discharge of the various duties which the convenience or the subsistence of mankind requires. Though however we admit that such original diversities do exist, yet by much the greater part of the actual diversity observable in human character is to be ascribed to those circumstances which we call accidental or adventitious; that is, they are the result of education and experience, and are in some considerable measure subject to government and controul. The contrary opinion appears not only inconsistent with a just theory of the history of the human mind, but also leads to dangerous practical consequences, and ought therefore to be diligently guarded against. But to return to our proper subject.

The weakness and irritability of temper which I have alluded to, is so inconsistent with our happiness, that it is necessary to take all possible methods to restrain it. For this purpose it is very desirable to cultivate a habit of looking always in preference on the bright side of every character, and indeed of every object which attracts our notice. I would not recommend a total blindness to the defects and errors of others, for that might be fatal to our own personal security, and injurious to the important interests of those whose welfare it is our more immediate duty to promote; but a

disposition to observe with satisfaction and duly to appreciate such good qualities as are possessed even by the worst men, and to place in their due light all the excellencies of the really deserving, and which when justly estimated are sufficient to cast into the shade the infirmities or failings by which they may be accompanied. Candour in acknowledging all these would greatly contribute to the formation of an even and gentle disposition. Again, a habit, which may soon be acquired by care and practice, of checking the *external signs* of those emotions of contempt and anger to which we feel ourselves peculiarly liable, will succeed in time in preventing the inordinate rise of the emotions themselves. Such efforts at first produce nothing more than the external appearance of decorum and propriety of behaviour; but the influence soon becomes more extensive. Between the outward signs and the feelings which are represented by them, there is a surprising connection; and as, on the one hand, the assumed language of violent emotion will, in many cases, excite a considerable degree of the emotion itself—so, on the other, the constant endeavour to check the external symptoms, soon chokes up and even entirely removes the source from whence they flow.

The species of ill-humour which arises from a morbid sensibility to our own miseries, is equally inconsistent with real enjoyment. Nothing is more destructive of pleasure than a constant habit of complaining and grumbling; which leads a man to look in preference on those circumstances of his lot which are the least inviting, and is eternally brooding over them so as to preclude all attention to those which are more favourable and encouraging, and to magnify the others to such a degree in his disordered imagination, that what might have been but trifling grievances are exalted into evils of the first magnitude. A habit therefore of dwelling on whatever is in its nature fitted to give pleasure, and of endeavouring to look out for the beneficial consequences which are to flow even from those which cannot, in the first instance, be regarded with satisfaction, is exceedingly well calculated to secure and increase our happiness. This is the disposition which every sincere Christian, every

Believer in the constant superintendence of an infinitely wise and kind Providence, will naturally cherish; and he will be led to this, by a sense not merely of its propriety, but of its immediate and direct influence on his present enjoyments. Let the more serious afflictions of life then teach us patience and resignation. As for the lighter grievances and petty miseries by which so many suffer their tempers to be ruffled and their cheerfulness destroyed, let them be regarded as fitter subjects of a laugh or jest than of any graver reflections. A very amusing book—which had a great run some years ago, but seems now almost forgotten—the “*Miseries of Human Life*,” may perhaps show us the right way of dealing with these minor troubles. To allow them to destroy one’s comfort would be the extreme of folly; and to talk about philosophy or resignation in connexion with such trifles would be equally absurd; the only method left therefore is to treat them with their own characteristic levity.

Another circumstance of great importance to human happiness, is a wise management and distribution of our habits. The capacity of acquiring habits, both bodily and mental, is a most important and valuable part of our constitution. By its means we acquire and continually improve our skill in those occupations which are to be the means of our subsistence or the source of our usefulness to our fellow-creatures; and our various necessary employments become, through the operation of the same general principle, not only easy but agreeable to us. Every thing however depends on the right application of this principle. It may minister to virtue or be made subservient to vice; it may contribute to happiness or greatly aggravate our misery, according as it is wisely or injudiciously directed. The object therefore in the regulation of our habits must be that those things be rendered easy and agreeable through frequent practice, which are most essentially requisite to our comfort and permanent well-being; and that we render our pleasures dependent, as much as possible, on those sources which are most easily attainable. Now all this may be done by habit. A habit of moderation in our desires will enable us to take as much delight in the cheaper, more ordinary means of gratification, as others do in those

which are most difficult to be procured. In absolute enjoyment we are nearly upon a level; but the difference in our favour consists in this, that our pleasures are more secure and permanent than theirs, and also that almost every change is with us a change from contented tranquillity to a state of high enjoyment, while they, having foolishly placed their habitual station at the summit of all, cannot remove from it without descending.

Such then are some of those sources from which the wise and prudent man may, in ordinary cases, depend upon deriving an abundant and secure supply of happiness;—from innocent, or still better, from beneficent, activity—from the exercise of the benevolent affections either towards those with whom he is peculiarly connected by the ties of kindred or friendship, or as delighting in the more enlarged, expanded views of universal philanthropy,—from a serene and even temper, unruffled either by trifling offences on the part of others, or by those petty miseries and vexations which occasionally occur to himself. From these, and such as these, the wise man may draw a never-failing supply of enjoyment. Not that he is to be always in transport or extacy, for this is inconsistent with human nature, and indeed is not in itself desirable; but a steady, uniform cheerfulness and tranquillity which, from its permanence and security, will certainly furnish in the end a much greater sum of real happiness. The enumeration is not by any means complete; for such is the admirable constitution of things, that, to the truly wise man, every object in nature, and almost every circumstance of life, may be made the source of pleasure. All the provinces of external nature—all the powers, desires and affections of his own mind, will contribute to his felicity: the powers of taste and imagination—the search after, and discovery of, knowledge—the interest he takes in the events which diversify the history of his species,—all these, and a thousand other pleasures of the mind, which, though nothing can in this uncertain state be pronounced absolutely imperishable and constantly within reach, may yet be said to be in general firmly secured to wise and good men as a just reward of intellectual and moral happiness.

Mr. Wright's Remarks on Two Passages in Dr. Adam Clarke's Notes on the Holy Scriptures.

IN his remarks on 1 Cor. i. 8, the Doctor relates two Jewish stories to illustrate the faithfulness of God: the following is one of them:—"Rabbi Simeon, the son of Shetach, bought an ass from some Edomites, at whose neck his disciples saw a diamond hanging: they said unto him, Rabbi, the blessing of the Lord maketh rich, Prov. x. 22. But he answered, The ass I have bought, but the diamond I have not bought: therefore he returned the diamond to the Edomites." To this story Dr. C. has added the following illiberal remark:—"This was an instance of rare honesty, not to be paralleled among the Jews of the present day; and probably among few Gentiles." On what authority the Gentiles are supposed to be so much better than the Jews, and the whole of the latter, as well as the greater part of the former, to be destitute of strict honesty, the Doctor has not stated. It is certain every strictly honest man would act as Rabbi Simeon is said to have acted. It has been too much the practice for Christians to speak of the Jews, because they do not believe that Jesus is the Christ, as men destitute of all piety and virtue; though proofs of the contrary might be produced. To treat a whole people as altogether depraved and worthless, is the way to debase them, and injure their moral character. It is inconsistent with Christian charity, and even with common justice, to represent a whole nation as not furnishing, in the present day, a single instance of the strictest honesty. I have been credibly informed of an instance of what the Doctor calls *rare honesty*, in the conduct of a Jew, with whom I was well acquainted, which may be paralleled with the case he has stated. The Jew I refer to, travelling with his box, happened to call at a house where he was asked if he would purchase a watch which was presented to him: he inquired what price the person who offered to sell him the watch required for it, and being told, he asked if the seller knew what the watch was, and was answered "Yes, it is a gilt one." He replied, "No, you are mistaken, it is a gold one, and worth much more than you ask for it." Will Dr. C. take upon him to say that none of the Jews, in the present day, are or

can be conscientiously such? And if conscientiously Jews, according to the law of Moses, will they not be men of strict integrity? Is he sufficiently acquainted with the conduct of all the Jews, to justify the censure he passes upon them?

In his notes on 1 Cor. xvth. chap. the Doctor says, "One remark I cannot help making; the doctrine of the resurrection, appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed: so we preach; and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid: and there is not a doctrine in the present system of preaching which is treated with more neglect!" Is not this an acknowledgment that what is called evangelical preaching in the present day is essentially different from the preaching of the apostles? Dr. C. asserts that the doctrine which the apostles were continually insisting on, is seldom mentioned by those he calls their successors; but he does not state the reasons for this difference. He will not say the doctrine of the resurrection is of less importance now than it was in the days of the apostles. He does not attempt to justify the neglect of their doctrine by modern preachers. Surely if those who take to themselves the name of evangelical ministers in the present day had the same views of the gospel as the apostles had, they would preach as the apostles preached. Ought not Dr. C. and his readers to inquire whether the primitive doctrine of the gospel be not neglected on account of other doctrines being insisted on, as leading articles of faith, which the apostles did not preach, and which cannot be found in their discourses, of which we have an account in the book of Acts? There are ministers, but I fear the Doctor would hardly allow them to be evangelical, who insist more on the doctrine of the resurrection than all their more numerous brethren who disown them as legal teachers.

R. WRIGHT.

Shore Place, Hackney,
SIR, May 22, 1816.

I OBSERVE in the public papers an account of Lord Grosvenor having dismissed a number of his poor labourers from his employ because they could not conscientiously attend the Established Church. I have now to relate to you another circumstance of a similar description in the walks of humbler life. My niece, about the age of eighteen, left me, about a fortnight ago, to take a situation as dress-maker to two maiden ladies, who have been long established in business, at Newport, in the Isle of Wight: both parties were perfectly satisfied with each other as far as related to business; but on the Sunday morning after her arrival at Newport, it was inquired of my niece, what place of worship she had attended; she answered, she had lately gone to an Unitarian chapel at Hackney: she was told, *they* attended the Established Church, to which she said she had no objections, and went with them twice on that day and once on the following Sunday. Nothing more was said to her on the subject, but on the Friday following I received a letter from one of the ladies (A. F.) saying, my niece must immediately return, assigning as a reason, *that as she was of a different religion to themselves they must be under the necessity of parting with her, for it would be very uncomfortable to be disunited not only in their places of worship but in their ideas.* They regret they did not know this before, "more particularly as they think her a very nice young lady." I replied, wishing her to remain; but to no purpose: and she accordingly returned to me, in company with one of the ladies on her usual visit to London for the purposes of business. It does not appear that Unitarian worship is the particular objection, but the crime of attending *any* chapel; for they informed my niece they had before turned off a young female *because she was a Methodist.* So you see, Sir, that though we hear so much of the liberality of the present age, the breed of a persecuting spirit is not yet extinct.

I, W.
P. S. I observe this morning in the Public Ledger that Lord Grosvenor's affair is contradicted.

THOMAS W.

SIR, Ditchling, May 28, 1816.
IN number CXXIV. of the Monthly Repository, for April last, p. 199, is a letter purporting to come from the pen of a Roman Catholic to Dr. Carpenter, as a complaint against you. This letter seems to me to have been written in an arrogant style, with a considerable degree of pettishness. I suppose an editor of a periodical work is not bound to examine all the authorities which his correspondents may quote; therefore, no great blame belongs to you, if any of them should blunder or make mistakes: if you are always ready to admit corrections, as I believe you always are, it is as much as can reasonably be required.

But what I would particularly wish to take notice of in the Roman Catholic's letter, is his account of the Rheimish version of the New Testament, as it respects its reception among the Roman Catholic clergy. He says it is "the only translation sanctioned by the Roman Catholic clergy." This translation, then, is *sanctioned* by the Roman Catholic clergy!

Now, Sir, I wish to inquire, for really I feel myself a little alarmed, though I have always been a friend to Catholic emancipation, I wish to inquire, whether the sanction of the Roman Catholic clergy to the Rheimish translation extends to all the annotations annexed to each chapter? If it do, pity my weakness, I am afraid I see in it the direful demon of persecution. The following is the Rheimish rendering of Luke ix. 56:—"The Son of Man came not to destroy souls, but to save." The annotation on these words is:—"Not justice nor *all rigorous punishment* of sinners is here forbidden, nor Elias, in fact, reprehended, nor the *church* or *Christian princes* blamed for putting *heretics to death*: but that none of these should be done for a desire of our particular revenge, or without discretion, and regard of their amendment, and example of others. Therefore St. Peter used *his power* upon Ananias and Sapphira, when he struck them both down to death for defrauding the church." We all know, that in the Church of Rome's idea of heretics are included all those who differ and separate from her: according to the above annotation these may be *rigorously punished*; or, if it be said that the sinners are to be confined to

those who commit civil offences, yet heretics, both by the church and Christian princes may be put to death. Is not this persecution? Would not Roman Catholics call it so if they were the victims?

So also Luke xiv. 23, the Rheimish translation is: "Compel them to enter, that my house may be filled." In the annotation we are told, "St. Augustine also referreth this compelling to the penal laws which Catholic Princes do justly use against heretics and schismatics, proving that they who are by their former profession in baptism subject to the Catholic church and are departed from the same after sects, may and ought to be compelled into the unity and society of the universal church again."

Can any one be so blind as not to see to what this leads? If it be supposed, that these annotations were written by the spirit of infallibility, and if the sanction of the Roman Catholic clergy extends to them, and that by the same spirit, I see not how the church of Rome can give up the doctrine they contain, which is persecution.

If, Sir, you permit this to have a place in the Monthly Repository, it will give an opportunity for any Roman Catholic, and particularly the writer of the letter who has been the occasion of these lines, to inform the public, whether the sentiments of persecution contained in the above annotations, are now sanctioned by the Roman Catholic clergy or not. I for one should be glad to hear on this subject.

A. BENNETT.

SIR,
NOT being satisfied with the explanation generally given of the blasphemy against the Holy Spirit, (see Matt. xii. 31, 32. Mark iii. 28, 29.) I beg leave to submit the following queries on the subject to the consideration of your readers, and shall be thankful to any one who will candidly answer them.

1. Have we sufficient authority from the above passages to conclude that any of the Jews had, at the time when our Lord uttered the words, blasphemed against the Holy Spirit; as he does not charge this crime upon them, but warns them of the danger of committing it?

2. As the Jews had not been previously warned of a sin, which would be unpardonable, if they had already uttered this blasphemy when the condemnation to which it exposed them was declared, would not their total exclusion from forgiveness be the same as proceeding against men on the ground of an *ex post facto* law? Is it not more consistent with the character of Jesus, and the conduct of God towards his creatures, to suppose the above passages contain an awful warning, than to construe them as expressive of the penalty of a crime already committed?

3. Were not the most malignant expressions which the Jews had uttered at the time spoken against Jesus personally, against the Son of man; for they did not admit that he had the spirit of God? Is it not contrary to the whole account to say the blasphemy they had uttered was directed against the spirit; did they not evidently intend to degrade the character, and invalidate the pretensions of Jesus; was not this their whole object, and is it not the intention that characterizes the action under a moral view?

4. If the blasphemy they had already uttered was against the Spirit, how are we to distinguish between their speaking against the Son of man and their speaking against the Holy Spirit?

5. Are we not told that the Holy Spirit was not given till Christ was glorified: John vii. 39. Acts ii. 33. and could they blaspheme against the Holy Spirit before it was given in the sense in which the expression is used in the evangelical writings?

6. The Editors of the Improved Version, in a note on the place, say, "They who ascribed the miracles of Jesus and his apostles to demoniacal agency, resisted the strongest possible evidence of the Christian religion, and were therefore incapable of being converted to the belief of it." But can this observation be just, if restricted to the miracles wrought during our Lord's personal ministry; for he said to his Apostles, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father?" John xiv. 12. Did not the resurrection of Jesus, and the Holy Spirit given to the apostles,

furnish stronger evidence than any that had preceded?

7. Can the supposition that some of the Jews had sinned beyond the possibility of forgiveness during our Lord's personal ministry, be reconciled with the accounts at large? Did not Jesus after his resurrection direct that forgiveness should be preached to them indiscriminately; and was their condemnation finally sealed before they rejected the gospel, contradicting and blaspheming, when preached by the Apostles with the Holy Spirit sent down from heaven?

A SCRIPTURIST.

SIR, May 6, 1816.

IN Repository for February, (p. 74) two schemes of the Divine government are offered to consideration as alone consistent in themselves, or as having any pretensions to reason or the common apprehensions of mankind.

The first holds forth that all things are subjected to fixed laws;—that all is an universal settled scheme of Providence; every thing was foreseen and determined; and happens as the Author of all appointed that it should.

Now I do suppose that *all* events, *all* effects of power, are not subjects of intellectual determination, or objects of appointment; but on the contrary, that there are many natural results of force, which are not parts of any scheme, or any matters of device or ordination whatever.

Indeed all things are *necessarily what* and *as* they are: but we need distinct evidence of appointment—that all events are, or ever were, *objects* of divine contemplation, or devised, determined parts of provident plan. No doubt, Deity is source of all order, all systematic work, all management.

But is God actually the *designing* cause of all movement and result? Is all movement and consequence, issue of *intellect*, pure offspring of wisdom and good-will? True, the natural standing order of the world indisputably betokens wise and good design; and all men must be agreeably affected thereby—by the beauty and benefit of the provident succession of things; the orderly, eligible course which actually prevails throughout the system of nature. Every man

must be more or less impressed with those characters of design and contrivance with which he is constantly surrounded and upheld. But sure *every* successive fact that we witness, cannot be justly considered a necessary component, or requisite mean, to any purposed end whatever. Can we reasonably think that all movement is *judicious* change; and all operation *intentional* effect?

If this is "Inquirer's" view of Providence, I must say that all men do not decidedly think with him. Under this notion I cannot believe it possible to form a consistent character of Deity. The laws of nature indeed, are divine emanation, and of course perfectly characteristic of Deity, and terminate on universal good; on the accomodation and final welfare of his sentient creatures.

But fully admitting this providential order of things, I apprehend not that it amounts to destiny, or positive assignment of every separate atom in respect of every other in the universe, all possible relation and state of being: but rather suppose that it does *not necessarily* follow, from hence, that all states and relations of being and every consequent result are subjects of divine device, or any mental concern whatever. It seems to me, and it is my present opinion, that though every phenomenon in nature is (essentially natural) necessary issue of eternal principle, nevertheless all bearing of objects, every event, every movement and consequence, is not a part of divine scheme; not a link; or distinct subject of direct *will, device, purpose* and *ordination*. And that man's personal character and end, is not (it may be) absolutely prescribed and preordained. I suppose that it is *by* divine pleasure and purpose that I am constituted capable of a certain measure of action: but must or may I thence infer and affirm, that I cannot do more or less than was the pleasure and purpose of God in my make? This seems to me tantamount to saying that all efficiency is strictly divine will-deed; that every instant motion and operation is personal act of Deity; to all intents and purposes. However, I do suppose, think and believe that we are not justly authorized to affirm that the supreme legislator of the universe actually appointed every temporary fact—all events whatever,

that take place through the action of man or other (provident ordination, or) creature energy. Finally, I will repeat, that I cannot think that every natural effect is *subject or object of purpose and appointment*.

This said scheme of divine determination and ordination, now lies before us simple say-so. But as it is seriously thought that facts do not altogether answer to the tale, the matter demands some elucidation. And it is hoped, Sir, that this ingenious theoretic correspondent will engage himself herein to our common interest, and he will oblige an

OLD INQUIRER.

Whether natural evil be the cause of moral evil.

January, 1816.

IT is commonly said that if moral evil could not injure sensible beings, or produce misery, it would be no evil at all, and I see no reason to dispute this position. There is another question, however, connected with this subject, and that is, if the previous existence of natural evil be not the cause of the subsequent existence of moral evil, or whether if there were no natural evil moral evil could be possible in man? Now, all natural evil, is to sensible beings, unhappiness; so the question will be, if men were all perfectly happy, could an immoral volition or act take place? I think not. Every immoral act appears to be produced by the imperfection of the agent's happiness. He is stimulated by some apprehended good which he has not and which he desires, and if he were perfectly happy he could have no desires, and therefore could have nothing to draw forth an immoral wish. If the will be determined by desire, take away that desire, and no volition will be exerted. A human being perfectly happy, can do no immoral act, because he can have no desire to change his condition. Take away from man in his present state, uneasy passions, bodily and mental, and all wants, and the dread of want, and all moral evil must cease. The first pair are represented as not perfectly happy, they had uneasy desires, and criminal volition followed. Moral evil, therefore, is caused by natural evil, and indeed in proportion to the extent of natural evil; moral evil exists in a very limited

degree. Take away the natural evil and it would cease to exist at all. Will this reasoning apply to the Deity? If we conceive that the Deity is really the Creator of all things, which all men now allow; that he must be *perfectly happy*, possessing all things, and having nothing to counteract his views, seems to be an undeniable inference, the contrary of which cannot be conceived, but seems to involve a contradiction. If the Deity then be a perfectly happy being, it will follow that he can have no desire, contrary to the happiness of any Being. It will now be asked, why then has this happy being produced natural evil, and that moral, in a word, why has he made any suffering and unhappy beings? I cannot answer this question. The usual solution of thinking men is, that all beings which he has made are or will be happy, and I confess that if this be not true, the difficulty admits of no solution whatever. Without this, all is a riddle, an inexplicable mystery, all reasoning on the divine character and conduct, vain. This is universally, or nearly so, the doctrine held by Unitarians, and no other has the appearance of common sense, connected with the present condition of man and the belief of a perfectly happy Creator.

SEARCH.

P. S. May I be permitted to ask your correspondent, Mr. Belsham, who is one of the most diligent students in the scriptures now living, if he have found any prophecy in the Old Testament, which speaks of the Messiah's dying and rising again the third day, which seems to be clearly designated by Jesus after his resurrection, as recorded in Luke.

SIR,

March 28, 1816.

THE suggestion in a late number, if I take it right, that the Author of "Armageddon," [M. Repos. X. 649] probably intended in that poem, indirectly to *oppose* the common notion of future punishment, hath induced me to send you a few scattered thoughts drawn up under a similar idea, somewhat amplified; a few years ago: an idea, with which I was forcibly impressed, on perusing Dr. Young's Poem "On the Last Day." They are part of others on the subject in general, much too long on the

The fire burns, without any influence of a free and rational principle, but the Deity is a *free agent*, and therefore determines the mode, seasons, degree, and other circumstances of punishment by his sovereign will and pleasure. Further, when we say that God cannot let sin go unpunished, we do not thereby limit *the power* of God, but it is the justice and righteousness of his own nature that bounds him. As he cannot lie or deny himself, so he cannot do any thing *unjust*, and it would be unjust to let sin go unpunished."

These sentiments are strictly just, but utterly inconsistent with the foregoing assertion: for if we are to argue upon the grounds of "a *moral or rational necessity*," as to the proceedings of the Supreme Being as sovereign judge in a future world; how does it thence appear, that his primitive justice will be "inexorable?" Or where is it said in scripture that it will be so? Rather, as his patience and long-suffering are only, so to speak, *branches* of his infinite goodness, which is essential to his nature, is it not far more probable, that *these* will continue as long as *that*?—that is, be coeval with his being? For, as our author well observes on the *Divine Eternity*, "God always is what he was, and always will be what he is!"

Sir Thomas Brown, in his "Religio Medici," treating of future punishment according to the high orthodox system of his day, among some exquisite passages,* introduces others which, separately considered, might lead a hasty reader to conclude that the au-

* "I thank God, that, with joy I mention it, I was never afraid of hell, nor ever grew pale at its description: I have so fixed my contemplation on heaven, that I have almost forgot the idea of its contrary, and am afraid rather to lose the joys of the one, than endure the sufferings of the other! To be deprived of *them*, is a perfect hell, and needs, methinks, no addition to complete our affliction! That terrible term hath never detained me from sin, nor do I owe any good action to the name thereof: I fear God, yet am not afraid of him; his mercies make me ashamed of my sins, before his judgments alarm me for their consequences. These are but the forced and secondary methods of his wisdom; a course rather to deter the wicked, than incite the virtuous to his service."—*Rel. Medic.*

thor had possessed neither grace, reason nor humanity: he closes his remarks thus: "the one," the eternity of happiness, "being so far beyond our deserts; the other," the eternity of suffering, "being so infinitely below our demerits!" What did this good man require further, or what could he expect, more than *all*?

Sir Kenelm Digby, his annotator, expresses upon this occasion a little alleviation of sentiment: he tells us, that the victim of divine anger, deprived of former criminal enjoyments, restless and insatiable, "will neglect all other contentments he *might have*, for want of a due taste and relish; hating whatsoever good is in *his power*, and thus pining away a long eternity:" hereby plainly supposing, that there is some *real good* to be obtained in that state, if the proper *means* could be discovered and adopted.

The luminous author of "A Gentleman's Religion" dismisses this subject in a very summary way. "Eternal damnation, of which we have fair warning given us, and may therefore avoid if we please, is *as little as can be threatened*, and often is but *too little* to keep us back from all manner of sin and wickedness." Thus taking for granted the question proposed, and confounding a supposed divine threatening with its execution; though, to do the author justice, he clearly holds out the difference of *degrees*.

Richard Baxter, in his Treatise of Universal Redemption, or the Sufficiency of the Gospel in itself to save all Mankind, has the following passage:—"All divines that I know, say that God loveth those in *hell*, as his creatures and as men. Aquinas and the schoolmen have it frequently; and many Protestant divines say, that he punisheth those in hell short of their deserving, and so sheweth some mercy there. *That I will not meddle with.*" There might be some reason for this: the pious and laborious minister was branded as a *heretic* by many of his brethren; and would probably have been still farther advanced on the black catalogue had he hinted at the possibility of *universal restoration*. But let us attend to his sentiments in another part of this work, which should be deeply impressed upon our minds. "If any say that God followeth not the rules of human laws; I answer, He is the

fountain of all *right laws* and reason and justice. 'Tis an ill pretence for men to judge their Maker by, when they will not allow him that reasonable apology, nor make that construction of his ways, according to common undeniable *equity*, as they will do of the ways of men. *Right reason* and the laws made thereby, are a beam of God's perfect wisdom and justice.

Jeremy Taylor, that truly Christian bishop, or overseer of souls, "himself an host, the Homer among preachers," though he appears in general to adopt the common notions on this subject, (especially in his Treatise "On Man," probably the only weak book he ever wrote, and some of the sentiments of which, if true, would almost justify the scheme of Anthropomorphism,) yet, has many passages quite inconsistent with them. In his "Life of Christ," treating of temporal judgments, he observes of Ananias and Sapphira, Uzzah the prophet slain by the lion, and other cases of sudden surprisals in the commission of sinful acts, where the sufferers were in the main upright characters, that "We must not conclude such persons perishing and miserable to all eternity; it were a sad sentence to think God would not impute the untimely death for a punishment great enough to that deflexion from duty, and judge the man according to the constant tenor of his former life; unless the act were of malice enough to outweigh the former habits, and interrupt the whole state of acceptation and grace. For as God takes off our sins and punishments *by parts*, remitting to some the sentence of death, and inflicting only the fine of a temporal loss, or the gentle scourge of a lesser sickness; so also, *he lays it on by parts* and suitable proportions; and every transgression and lesser deviation from duty does not drag the soul to death eternal; but he suffers our repentance, though imperfect, to have an imperfect effect, knocking off the fetters by degrees, leading us in some cases to *the council*, in some to *judgment*, and in some to *hell-fire*; but it is not always certain, that he who is led to the prison doors shall there lie entombed, and a man may by a judgment be brought to the gates of hell, and yet those gates shall not prevail against him."

This passage is not cited as any

indirect argument against eternal punishment, but only as proving by the way, that this great divine did not interpret too strictly those texts in Ezekiel, where it is said that the righteous shall perish in his present sin, notwithstanding his former attainments; and as proving, most unequivocally, that, like the favoured disciple, his soul was so wrapt and absorbed in the contemplation of the divine character, as *the God of love*, and probably, at the same time, so shocked, or at least dismayed, by the common notion of future punishment, that he could not allow himself to believe, that any would prove the victims of this dire, ineffable doom, but the most flagrant, enormous and incorrigible transgressors. This is further evident from another passage in the same work, where he tells us that there is "*but one*" individual of the human race, Judas Iscariot, of whom we may affirm, without breach of Christian charity, that he is "*certainly damned*:" nay, he goes farther yet, and says, even of this delinquent, "*his sin stuck close, and it is thought to a sad eternity.*" But we do not insist upon this latter passage; the good bishop often indulges in a laxity of phrase common in his day, but which the literary taste of the present times, superior in this respect, will not admit of. The foregoing sentiment, however, is delivered in plain and decided terms: let us attend, for a moment, to the *singular idea*, and to the instruction which it may afford us.

If Christian charity will not allow us to affirm that any man but Judas Iscariot is "*certainly damned*," it most assuredly will *not* require us to believe, on the other hand, that every man besides him is *certainly saved*: taking salvation in the common sense of the word, for the state of happiness *immediately* succeeding the general judgment. This would be *enthusiasm*, and not charity, or charity carried to a degree of enthusiasm.* We cannot doubt, from the history of the world and our own experience,—happy if we have no reason to fear it respecting ourselves!—that many go out of life utterly unfit, as far as appears, without considerable degree of *purification*, for the Christian heaven; judging, not

* "Enthusiastic doctrines—good things strained out of their wits." *W. Hickcote*

from the manner of their *death*, which, of all the extravagancies of theological dreamers, is one of the most strange and unaccountable, but from the manner of their *life*. Now, how are we to determine between these *two extremes*? If, according to the reasoning of this profound writer, we should form such exalted ideas of the divine benignity, *in a general view*, as exercised in the character of Supreme Judge; how is it conceivable, that, after the future awards of his justice, this benignity, as to the objects of it, should be *eternally suspended*?

It is difficult to ascertain precisely, what were the sentiments of *Archbishop King* upon this important subject. In the Appendix to his *Treatise on "The Origin of Evil,"* a work abounding with many weighty truths, he adopts, in a great measure, the orthodox notion, and endeavours to obviate some of the arguments against it in the usual way:—such as the sufferings of the damned tending to enhance the blessedness of glorified saints, by way of comparison and contemplation; a sentiment which, as applicable to the *adequate and limited* suffering of transgressors in a future state, may be allowed to have some weight; but which, if applied to the doctrine of strictly *eternal* punishment, confutes itself. The eternity of this state, however, he observes, is not a doctrine of *reason*, but of pure *revelation*. "It appears from the light of nature that there shall be future punishments, but not that they shall be eternal." He further informs us, that they "do not proceed from the *vengeance*, but from the *goodness* of the Deity;" and then proceeds to offer some opinions which seem to be peculiarly his own:—

"As to another objection, the matter is still in debate, whether it were better to be miserable than not to be at all; and there are arguments on both sides. 'Tis manifest, indeed, that those evils which overbalance the desire and happiness of life, commonly put an end to life itself; and that such objects as are hurtful to the sense, at length destroy it. The same seems to hold good in thinking substances, viz. those things which affect the mind to a higher degree than it can bear, may in like manner put an end to it: for they may be supposed either to drive us to *mudness*; or so far to disorder the thinking faculty, as to make us think

of *nothing at all*. Who can tell, then, whether the punishment of the wicked may not lead them into a kind of *phrenzy* and *madness*? Thus they may indeed be very miserable, and become a sad spectacle to others; they may be sensible of their misery also, and *strive against it* with all their power; but while they do not observe or believe that it is founded in *perverse election*, they may *hug themselves in the cause, the effects of which they abhor*; being still wise in their own opinion; and, as it were, *pleasing themselves in their misery*."

"Thus, the more they labour under it, the more they embrace the cause of it, and thereby become *their own hindrance from ever getting free*; and will not suffer themselves to be any thing but *what they are*. This we see daily done by mad and frantic persons, and reckon it a part of their unhappiness. The divine goodness, therefore, is not to be charged with *cruelty* for *letting them continue* in that existence, though it be very miserable, when they themselves *will not have it removed*; or, for not altering their condition, *which they utterly refuse to have altered*. 'Tis better indeed for them not to be; but this, in the opinion only of wise men, to which they do not assent; for they indulge themselves in their obstinate *election*, and though every where surrounded and oppressed with woes; yet will they not *alter* what they have once embraced, and had *rather endure all than repent*: as men that are desperately in love, ambitious, envious, choose to bear torments, loss of estate, and hazard of life, rather than lay aside these foolish and bewitching affections. We may easily conceive, then, how the wicked in hell may be in very great misery, upon the increase of their obstinacy and folly, and yet *unwilling to be freed from them*."

The reader will make his own comment upon these passages, and more of the same kind, in the original: for the writer's part, he professes only to regard them as constituting an *inextricable labyrinth*, from which, it is probable, he should not readily escape, and into which he hath certainly no inclination to enter: he has, therefore, only to observe, that awful instances of the prevalence of evil habits in the present life, can furnish no criterion as to their influence in the next, where all the objects of sinful gratification

shall be done away, where "*hell is open before them, and destruction hath no covering!*" that we shall search in vain for this system of *insanity* in the *Bible*; and that we should receive with caution some of the opinions of an author, however learned and pious, who could conclude his elaborate and justly celebrated work, in the following manner:—

"But I offer all these things to the *censure of the learned*: I submit them entirely to the judgment of the Catholic church, especially to the *governors* of those parts of it, which constitute the churches of England and Ireland. If there be any thing herein which seems not perfectly agreeable to *their faith*, as I hope there is not, and would not have it; I desire that may be looked upon as *absolutely unsaid* and retracted!"

The only prose divine remaining, whose sentiments upon this subject we shall briefly consider, is the pious, learned and candid *Dr. Doddridge*. In his *Theological Lectures*, Prop. 163, Ed. 1776, he proposes the question with great fairness and impartiality. We cannot enter into all the arguments he has produced on both sides, which would be to repeat much of what hath already been offered: our inquiry here is only respecting his *consistency*.

He acknowledges that "We cannot pretend to *decide, à priori*, or previous to the event, so far as to say, that the punishments of hell must and will certainly be eternal;" but gives it as his opinion, on a review of the arguments, "That there is at least so much force on the affirmative side of the question, and in the solution of the preceding objections, as to render it both imprudent and unsafe to go out of the way of scripture upon this head; or to explain those expressions in such a manner, as positively to determine that future eternal punishments, in strict propriety of speech, are not to be apprehended."

Now there is evidently a *chasm* in this way of reasoning: for if we *cannot* decide that eternal punishments will take place; and *must not* be persuaded or express our conviction,—that is, according to our conceptions of things,—that they will not; we must remain all our lives in a state of *tortuous suspense* as to one of the leading motives of the gospel, in one

of its principal characteristics; and be utterly unable, *in this view*, either to understand it ourselves, or to preach or explain it to others, and consequently unable, *thus far*, to believe it; since we can believe nothing which we do not, *in some measure, apprehend*: and this, in a question involving our ideas of the moral attributes of the Deity, is a circumstance of prodigious importance. This is not a matter of mere abstract speculation, as to which it is of little consequence on which side the truth lies:—doubtfulness, in such a case, is *death!*

But it will be said, alas! what can we know of the extent of the divine plans and operations in a future state? "Who can by searching find out God, who can find out the Almighty to perfection?" Shall the Omnipotent be arraigned at the bar of a worm? Shall the delinquent sit in judgment upon the Judge himself? These objections are plausible, and the sentiments themselves founded in truth; but they do not altogether apply in the present case. We are not to renounce our understandings in the contemplation of subjects in which we are so deeply interested, under a false notion of humility and self-abasement. "We may have *true* conceptions of God, though not full and *adequate* conceptions."*

For be it recollected, that in all our reasonings concerning the Deity, we can reason only as to his perfections and attributes; of his abstract nature and essence, we can, at present, know nothing: and moreover, that if the ideas of those perfections which we derive from his works and his word, should be supposed to deceive us, there are *no others to be had*: we must begin anew, and launch out into a fathomless ocean, without a pilot, without a helm, and probably without a shore! But it has long been determined as the only legitimate criterion we have whereby to regulate our notions of the Divine Being, to consider the highest perfections of created natures, to subtract every thing imperfect from them, and then to add infinitude to those ideas: "It would, indeed, be a high presumption to determine, whether the Supreme Being has not many more attributes than those which enter into our conceptions of him;

* Wisheart.

but it is impossible that we should have any ideas of any kind of perfection, except those of which we have some small rays, and short, imperfect strokes in ourselves.* "It is foolish," says Archbishop Tillotson, "for any man to pretend that he cannot know what justice, and goodness, and truth, in God are; for if we do not know this, it is all one to us, whether God be good or not, nor could we imitate his goodness; for he that imitates, endeavours to be like something that he knows, and must have some idea of that to which he aims to be like: so that if we had no certain and settled notion of the justice, goodness and truth of God, he would be altogether an *unintelligible* Being, and religion, which consists in the imitation of him, be utterly impossible."

Thus it is plain, that though we cannot comprehend the extent and mode of operation of the divine attributes,—for how can finite comprehend infinite?—yet, we have a sufficient idea of the attributes themselves, that is, of those which relate to us, and of their nature and properties—of what, *upon the whole*, appear to be consistent or inconsistent therewith: and that, although it would be highly improper and irreverend to say, with some weak persons, if such a thing take place, God must be so and so; or, if such a thing be true, "then you may burn your Bibles," &c.—yet there is no irreverence at all in saying, such or such a thing is absolutely inconsistent with all our ideas of the divine perfections, and utterly impossible if those ideas be founded in truth. Thus we have clear ideas of the divine *benignity* and *power*; and if we take these attributes in connexion, may easily conceive, that the Almighty could instantly and for ever annihilate all sin and suffering, and make his moral creation universally holy and happy; but we know, that though such a process, this holiness by *influx*, might indeed render intelligent beings happy, it could never constitute them *worthy of praise*; and that, therefore, this desirable event must be brought about by the co-operation of their own powers, in order to render it consistent with his wisdom and justice, as well as with his holiness. Again, with respect to the attribute of *infinite power*, simply con-

sidered, we know that it extends to every *object* of power—to every thing that doth not imply a contradiction—and yet, we may be more than morally certain, that there are many things *simply possible*, which the Deity will never bring to pass: as, for instance, to *create a world in one instant and destroy it the next*; because this would be, according to all our notions, a *capricious act*, a mark of imperfection, and of the creature, and therefore not to be predicated of the Divinity; all whose attributes are in perfect unison, and who cannot for a moment be supposed to magnify his power at the expense of his wisdom and goodness.

But this pious and benevolent divine (Dr. Doddridge), when emancipated from the trammels of system, and attending to the silent operations of his own sublime and capacious mind, could give his opinion decidedly enough on this point. Thus, though he seems in one place to adopt the common notion, that "the punishment of the damned may be an instructive spectacle to glorified saints;" yet he asks, Prop. 45, "How can the view or experience of misery be necessary to give a virtuous being a more exquisite relish of happiness?" Again, he observes, that "if it appear the scriptures declare the eternity of future punishment, these considerations may serve to *balance the difficulties* arising from principles of the light of nature." Yet, in Prop. 95, on the internal evidences of a divine revelation, he tells us, "We may be *sure* such a revelation can contain *nothing apparently contrary* to the light of nature, because that is *the law of God*, and he is too wise and too faithful to contradict himself." Then, as to what this light of nature *really teaches* concerning this doctrine, he observes, Prop. 82, that, "As for eternal punishments, though some of the Heathen did assert them, and many have undertaken to infer them from natural principles; yet it seems, that *our natural apprehensions* would rather encourage us to hope that the Deity would leave some room for *amendment and recovery of happiness* in a future state; or, by *annihilation*, put an end to men's misery, when they appeared *humbled* by their punishment." An argument, surely, for annihilation, of all others the most *inconclusive*!

He afterwards proceeds to consider

* Addison.

a further notion of some of the old divines, of perpetually succeeding sins and punishments; but this, he says in another place, is not reconcileable to scripture, which uniformly represents the punishments of futurity as inflicted for sins "*done in the body.*"

Such are the inconsistencies into which the greatest minds may fall when treating upon subjects not perhaps wholly mysterious and inexplicable in themselves, but rendered so by the intricate and unscriptural jargon of disputants and systematical writers, to whom they are often inclined to pay a degree of attention and deference far beyond their real deserts. In speculation, therefore, as well as in practice, "Let our eyes look right on, and let our eye-lids look straight before us."

[To be continued.]

Ryde, Isle of Wight,
15th May, 1816.

SIR,
I HAVE always considered the memory of great and good men as a sacred deposit which cannot be too highly cherished and too carefully preserved; and when the reputation which they have justly acquired has been violated, I have attributed it to the grossest ignorance of their exalted worth.

In this light I regard the attack of Sir G. Hill on the character of that illustrious man, the late Rev. Dr. Priestley, in the Committee of Supply, on Friday, the 10th instant, respecting an academical institution at Belfast, in which the reporter of his speech informs us, that he remarked, "That this institution was likely to be perverted, as persons of a desparate character had wormed themselves into that school with the view of promoting the politics and religion of Paine and Priestley; hoping, by these insidious means, to promote their abominable principles by inculcating them into the minds of the young. The visitors," he added, "have not been perhaps sufficiently active—and many good men have declined interfering."

If the above report be correct, (which, for the credit of Sir G. Hill and the reputation of the honourable the House of Commons, I much question) I am at a loss to account for the silence of those members who could patiently suffer so illustrious a name to be so vilely traduced—and by their

silence apparently confirm the truth of his remarks.

The superior merits of Dr. Priestley, both as a divine and a philosopher, are well known and acknowledged by every candid inquirer after truth; and no man was ever actuated by a stronger desire to promote the best interests of his fellow-creatures, by means the most gentle, peaceable and praise-worthy. I speak from knowledge; for I was intimately acquainted with him. He had a soul endued with the most benevolent affections, comprehending, in its grasp, the whole human race; wholly unlike those narrow and illiberal men who, from want of education or early prejudice, have been led to embrace the doctrines and to conform to the worship of an established church, and to despise and consider as dangerous enemies to the state, all those who dissent from it.

What the character of Sir G. Hill may be, I know not; but I hope, and have no reason to believe it otherwise than respectable, notwithstanding this attempt to lower the opinion which every candid and well-informed man entertains of the late Dr. Priestley. We are none of us perfect, and Sir G. Hill has his weak side; let us pity and pray for him.

Country 'squires (and titles are no exemption) labour under great disadvantages. How superficial is their education! how low and groveling their pursuits! Their days spent in hunting and shooting, and their nights in carousing!

Study has no charms for them; and literary characters, who dare to investigate truth and to think for themselves in matters of the highest importance—who refuse to subscribe to articles which they are convinced are false, though imposed by the highest human authority, are, in their judgment, persons entertaining the most abominable principles.

I rejoice to think that we are no longer the slaves of a feudal aristocracy. The mind of man is now beginning to work; it will be found a most powerful engine, and eventually exterminate the deep-rooted errors and prejudices both of religion and politics.

We cannot raise our expectations too high. In the mean time let us aid the progress of truth in every way which lies in our power; recollecting that we are the *salt* of the earth, and

the light of the world, and though for a short time we may be reviled and persecuted and our names cast out and trodden under foot by ignorant and slanderous men, we shall in no case fail of our reward. I am, Sir,

Your obedient Servant,
B. T.

SIR, *Bath, June, 1816.*

I WISH that you could furnish us with more particulars concerning the late Francis Webb, Esq. I wish therefore that Miss Milner, of Islington, would grant you her assistance. I was glad to see the mistake corrected, that he was secretary to an embassy sent to the prince of Hesse to hire troops to fight against the Americans. I knew that to be an unfounded assertion, as he was always a most strenuous advocate for the cause of American resistance. The history of his defence against the attempt to rob him was not worth recording. Let your correspondents furnish us with matters of more moment.

Your correspondent who wishes to know where I learned Dr. Chauncey's particular doctrine concerning the successive states of oblivion of the righteous in their passing to higher degrees of glory in a future world, must be informed that I learned it in a long private conversation with himself, which he began by saying, I must pass through many sleeps. The Dr. thought highly of my liberality, and was perhaps more open in his communications with me than with any person except his son Charles. Though we did not always agree, I always greatly esteemed and loved him.

Lord Stanhope's speech is very interesting. To make us a truly glorious nation, very many of our laws must be abolished. I have been informed of a gentleman who lived about seventy years ago at Birmingham, who in the younger part of his life was guilty of some transgressions which led him to fly into Holland: not being yet cured of his follies, he committed some acts for which he was committed to the Rasp-house, where he must either work or be drowned: the rasping not suiting him, and he being informed that he might pursue any trade for which he was fitted, and that all his earnings beyond a weekly allowance for his

board should be regularly paid him, he chose to make a species of boxes which he learned to execute when at Birmingham. This being what his employers much approved, at the end of every week he received what he thought a considerable sum. He proceeded in this way until the time of his imprisonment expired. Being then told that he was at liberty to go where he pleased, he requested that he might be allowed to continue in the Rasp-house until he should earn a sufficiency to support himself elsewhere. His petition was acceded to, and after remaining there some years, he found himself in possession of money enough to live without labour. He returned to Birmingham and took a neat house in its neighbourhood, and, being found a thoroughly reformed and intelligent man, some gentlemen became acquainted with him, and frequently dined at his table. To them he generally related his whole history, and the circumstances which contributed to implant in his breast honesty and integrity and generosity; and he always concluded the feast with toasting the master of the Rasp-house.

If we would only study how to employ the licentious and profligate in some such way, and to impress them at the same time with the principles of true religion, we should soon see purity reign in all our island. We should no longer be shocked with accounts of murders, executions, &c. At present when we go to Morocco, we express our horror at the sight of heads of human beings in the entrances to their palaces, but forget what was seen at Temple Bar some years ago, and what is still seen in some places in the country.

The memorialist of Mr. Calamy in your last number, was very defective in not mentioning his age, his relationship to the great Calamy, his wife, and what children survive him. Many other particulars would be satisfactory to your readers.

W. H.

Bury St. Edmunds, 3d June, 1816.

SIR,

THE friends of peace in this country will be happy to hear, that exertions are making in America for the diffusion of pacific principles. On Saturday the first of June, I received

a packet from Boston, containing some pamphlets on the subject, and a letter from the Rev. W. E. Channing. (A copy of which I herewith transmit to you.) The pamphlets, five in number, consist of "A Solemn Review of the Custom of War," a work which has been already reprinted in this country. Numbers 1, 2, and 3, of a work published quarterly, called, "The Friend of Peace." And Number 34, of a periodical publication, called, "The Christian Disciple." There also accompanied these pamphlets a printed statement of "The Constitution of the Massachusetts Peace Society." (A written copy of which I also send you.) Number 1, of "The Friend of Peace," containing 42 pages, consists of "A Special Interview between the President of the United States and Omar, an Officer dismissed for Duelling." "Six Letters from Omar to the President, with a View of the Power assumed by Rulers over the Laws of God and the Lives of Men in making War, and Omar's Solitary Reflections. The whole reported by Philo Pacificus, Author of a Solemn Review, &c." Number 2, contains "A Review of the Arguments of Lord Kaimes in Favour of War." Number 3, "The Horrors of Napoleon's Campaign in Russia." This article is formed of extracts from Porter and Labaume; with some remarks by the Editor: it is followed by "An Estimate of Human Sacrifices in the Russian Campaign." A Paper, "On Estimating the Characters of Men who have been concerned in Sanguinary Customs." "A Solemn Appeal to the Consciences of Professed Christians." And "A memorable and affecting Contrast between the peaceable Conduct of William Penn, and the opposite Behaviour of some other Settlers." In each of these, is much that is truly valuable and interesting: and I do hope that some steps may be taken for reprinting and circulating them in this country. In America, the "Solemn Review" has gone through three large editions in different states. One in Connecticut, one in New York, and another in Philadelphia: the latter amounting to twelve thousand copies, for gratuitous distribution. From Number 1, of "The Friend of Peace," I quote the Author's own words: "The writer

has devoted six months to careful and almost incessant inquiries in relation to the dreadful custom, its origin and popularity among Christians, its causes, principles and means of support; its tremendous havoc and miseries, its opposition to Christianity, its moral influence on nations and individuals, and the means by which it may be abolished. The more he has examined the more he has been astonished that a custom so horrible has been so long popular among Christians. For he has been more and more convinced, that it is in its nature perfectly hostile to the principles, the precepts and the spirit of the Christian religion. He is also confident that such light may be offered on the subject as will bring reflecting Christians of every sect to this alternative,—either to renounce Christianity as a vile imposture inconsistent with the best interests of mankind, or to renounce the custom of war as indefensible and anti-Christian." From "The Christian Disciple," I transcribe "Facts relating to the Massachusetts Peace Society." "In consequence of an arrangement made by four individuals, who are now members of the Massachusetts Peace Society, a meeting of seventeen persons took place in Boston on the eighteenth of December, last, to consult on the subject of forming a Peace Society. It was the wish of the projectors of the plan to form a society on such principles as would embrace *the real friends of society*, without any regard to difference of opinion on other subjects whether religious or political. But it was not known how extensively the sentiments in favour of such a society had been embraced, and of course but a few persons were requested to attend. At the first meeting a committee was chosen to form a constitution, and the meeting was adjourned to the twenty-eighth of the same month to be held in Chauncey place, immediately after the Thursday Lecture; at which time the committee reported a constitution. This was read, discussed, adopted, and subscribed by a considerable number of persons. The choice of officers was postponed to January 11, 1816, in the hope that the number of subscribers would be increased. The number of subscribers has indeed been increasing, and some of the officers

have been chosen, but the list is not completed. We shall therefore defer giving the names of the officers to a future number. But we have the pleasure of stating that in the list of subscribers may be seen the names of the governor of Massachusetts, the chief justice of the supreme court, the president and several of the professors of Harvard University, twenty ministers of the gospel and a considerable number of respectable laymen."

I have not now time nor room for further extracts from these very interesting publications, and I sincerely regret that I have it not in my power to give greater publicity to them by reprinting: should, however, any persons feel disposed to give their assistance towards the object, I shall be happy to hear from them, and to devote my attention to superintending the press.

Your's very respectfully,
W. PITT SCARGILL.

SIR, Boston, Feb. 12, 1816.

Your letter dated June 1, 1815, which you did me the honour to address to me, was received some time ago, together with the pamphlet which you had published on the subject of *War*. I have deferred writing you, in the hope that I should be able to communicate to you some gratifying information in regard to the diffusion of pacific principles in this country. Before your letter reached me, the subject of *War* had begun to draw the attention of Christians. Some interesting pamphlets had been extensively circulated for the purpose of awakening public sensibility to the guilt and calamities of that barbarous custom; and a proposition had been distinctly made that "Peace Societies" should be established to give uniformity and energy to the exertions of the friends of peace. The prospect which your letter afforded of the formation of similar institutions in Europe, gave new animation to the author of these pamphlets, and to those who adopted his views; and the subject of a "Peace Society" continued to be agitated, until in the course of last month the desirable object was effected. Several gentlemen of Boston and its vicinity assembled to consider the expediency of combining their efforts for the diffusion of pacific sentiments. A degree of zeal, which the best friends of the cause had not anticipated, was expressed, and the society was formed and organized. I enclose you the constitution, and several pamphlets which have been distributed on the subject, together

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with a number of the "Christian Disciple," a work devoted to peace. These publications are chiefly from the pen of the Rev. Noah Worcester, a gentleman of great respectability of character and distinguished by his benignant, amiable and philanthropic spirit. He is, as you will perceive, the corresponding Secretary of the Peace Society, and will be happy to open a correspondence with you or with any gentleman or societies who have espoused the cause of peace.

In this country many of us have a strong confidence that a favourable impression can be made on the public mind. We regard the abolition of the slave trade as a practical proof, that great and long established abuses may be resisted and extirpated by persevering and disinterested exertion; and whilst we feel that war has a strong and deep foundation in some of the principles of human nature, we believe that there are other principles, which when invigorated and directed by the light of the gospel, may and will avail to its gradual subversion. The incredulity of men as to the practicability of happy and important changes in the condition of society is certainly diminished. The idea of a more improved state of the world is no longer dismissed with a smile or a sneer as the dream of enthusiasm. It seems to be one of the characteristics of this age, that men cherish more generous hopes in regard to the human race. I regard this as a most happy omen, and when combined with the predictions of revelation, and with the benevolent administration of God, it ought to awaken an unconquerable zeal in the friends of humanity.

Very respectfully,

Your obedient Servant,

W. E. CHANNING.

W. Pitt Scargill.

Constitution of the Massachusetts Peace Society.

In forming a society, which it is hoped may have an extensive influence, we, the subscribers, deem it proper to make a concise declaration of our motives and objects.

We have been strongly impressed, by considering the manifold crimes and tremendous calamities of public war, and the melancholy insensibility which has been induced by education and habit, in regard to this most barbarous, destructive and unchristian custom. Our earnest wish is, that men may be brought to view war in a just light; to see clearly its baleful influence on the political, moral, and religious condition of communities, and its opposition to the design and spirit of the gospel. Most earnestly do we desire that men may be brought to feel that a spirit

of conquest is among the most atrocious of crimes; that the thirst for military glory is inhuman, and ruinous; and that the true dignity and happiness of a people result from impartial justice towards all nations, and the spirit and virtues of peace.

Various facts and considerations have conspired in exciting a hope, that a change may be effected in public sentiment, and a more happy state of society introduced. It is evidently the design and tendency of the gospel, to subdue the lusts and passions from which wars and fightings originate; and encouragement is given that a time will come when the nations will learn war no more. We believe that a great majority of the people in every civilized country, when free from the delusions of party passions and prejudices, have such an aversion to public hostilities, that they would rejoice, if any plan could be devised which would both secure their rights and absolve them from the burdens and sufferings of war. A late treaty of peace has suggested the practicability of such a plan, and given us an admirable lesson on the subject.

We now see, that when two governments are *inclined to peace*, they can make some friendly power the umpire and last resort, for settling points of controversy. For this ray of pacific light we are grateful, and we hope that it will be like "the shining light which shineth more and more unto the perfect day." This hope is strengthened by reflecting on the animating fact, that the horrid custom of *private wars*, which for ages desolated Europe, was finally abolished by a similar project.

Besides, it is clear that every popular custom must depend on public opinion; and we also know, from history, that many customs and usages, which were formerly considered as honourable, useful and even necessary, have since been abolished as inhuman and barbarous, and are now regarded with detestation and horror.

To the list of encouraging facts we may add, that by their late dreadful sufferings, the attention of the European nations is unusually excited to the guilt and miseries of war; and with joy we have learned that Peace Societies have been proposed, if not already established, on the other side of the Atlantic. These things not only encourage our hearts and strengthen our hands, but preclude the objection which might arise, that it is dangerous to cultivate the spirit of peace in one nation, whilst others retain the spirit of war. A co-operation in different countries is joyfully anticipated in this great work of promoting peace on earth and goodwill among men.

But above all other sources of encouragement, we contemplate the benevolent character of our heavenly Father, as displayed

in the gospel of his beloved Son. We there behold him as "the God of peace," and we have a cheering hope that he will own and prosper a society of peace-makers.

It is well known that a diversity of sentiment has existed among Christians on the question, whether war be not in all cases prohibited by the gospel. But we intend that this society shall be established on principles so broad, as to embrace the friends of peace who differ on this as well as on other subjects. We wish to promote the cause of peace by methods which all Christians must approve—by exhibiting with all clearness and distinctness the pacific nature of the gospel, and by turning the attention of the community to the nature, spirit, causes and effects of war. We hope that by the concurrence of the friends of peace in all nations, and by the gradual illumination of the Christian world, a pacific spirit may be communicated to governments, and that, in this way, the occasions of war, and the belief of its necessity, will be constantly diminishing, till it shall be regarded by all Christians with the same horror with which we now look back on the exploded and barbarous customs of former ages.

On these principles and with these hopes we adopt the following

ARTICLES.

I. The name of this society shall be *The Massachusetts Peace Society*.

II. The government of this society shall consist of a president, a vice-president, a treasurer, a recording secretary, a corresponding secretary, and six trustees, who shall be annually chosen, three of whom shall constitute a quorum.

III. The funds of the society shall be under the direction of the trustees, to be employed for the diffusion of light on the subject of war, and in cultivating the principles and spirit of peace. The trustees shall have power to appoint an executive committee, and counsellors to advise with the corresponding secretary, and to make regulations for the dispatch of business.

IV. Each subscriber of one dollar annually shall be a member.

V. Each subscriber of twenty-five dollars shall be a member for life.

VI. All donations to the society shall be recorded; and every donor of fifty dollars or upwards, shall be an honorary member of the society and of the board of trustees.

VII. Each member of the society shall receive one half his annual subscription in such books or tracts as the trustees shall approve, and at the lowest prices of the society.

VIII. The annual meeting of the society shall be on the last Thursday in every year; at which time reports shall be made by the trustees and treasurer.

IX. This society will encourage the forming of similar societies in this country and in foreign countries, by the dispersion of tracts, by correspondence, and by other suitable means. They will encourage mutual aid and co-operation among all the friends of peace of every denomination.

X. Should any person become a member of this society whose residence is remote from Boston, it shall be regarded as honourable for him to encourage the establishment of a similar society in his own vicinity.

XI. No change in the objects of the society shall ever be made; but the articles may be amended, and new articles may be added as occasion shall require; provided that no alteration be made except at the annual meeting, and by the consent of two thirds of the members who may then be present.

SIR,

June 8, 1816.

THOUGH your Repository is not intended to contain much political discussion, yet there are some points so intimately connected with the well-being of mankind, that I think some of your pages may be very usefully occupied with the subject.

I have been much pleased with your correspondent, T. S.'s account of the late Dr. Powell; but there is one paragraph in the Obituary, p. 299, where, after speaking of Dr. P.'s love of liberty and popular claims, he mentions some of his own political sentiments, on which I should be much gratified by his giving some farther explanation. Your correspondent says:

"While at Edinburgh, Dr. P. was the spectator of a very stormy scene of political contention, and if he was not an actor in it, this arose from no want of zeal in favour of the party which, in his opinion, comprehended the friends of liberty and popular claims. Through life he retained the same partiality, regulated, however, and repressed by the good sense and sound judgment which he applied to all subjects. Still it may be doubted, whether he was sufficiently aware of a fact, the belief of which must be impressed on every calm and unprejudiced mind by even a superficial knowledge of history, and by a slight view of what, during the last five and twenty years, has passed under our own eyes. The fact alluded to is, that there are not in the world wise and virtuous people enough, to keep the foolish and vicious in order. One

would imagine, that this truth is too obvious to be overlooked and too important to be neglected, and that if it was duly attended to by reformers as well as anti-reformers, it would suggest a salutary lesson of moderation to both. It seems to be the plan of Providence to restrain and check one class of crimes and delinquents by the counteraction of another. The Ovidian hemistich, *ponderibus librata suis*, is not more applicable to the system of the universe, and to the British constitution, than it is to the general frame of society, composed (as is the majority of it) of short-sighted, wilful and selfish human beings."

Now I think, Sir, there cannot be a stronger argument for reform, than the fact, that "there are not in the world wise and virtuous people enough to keep the foolish and vicious in order;" it shews how diligently we should strive to keep our constitution so adapted that the senate may contain the greatest possible number of wise and virtuous persons; and it appears to me a "truth too obvious to be overlooked and too important to be neglected," that it is impossible such should be the case so long as seats in parliament are bought and sold like stalls in a fair, which must necessarily lead to a great deal of corruption, and have a tendency to fill the senate with men who are more anxious to fill their own coffers, than to promote the general benefit and good order of society.

I think the last twenty-five years which have passed under our own eyes, have clearly shewn how very impolitic it is to neglect the people's voice till too late, when the whole fabric of society may be destroyed in attempting to bring about a reform, which, if attended to as the times demanded, would have had a gradual and very salutary operation. All history shews, and more particularly the last two years, how very unfit kings and their ministers are to have the management of affairs entirely at their disposal, without the beneficial influence of the people, expressed through a constitutional representation; which is, I believe, the best method that can be devised of collecting together "wise and virtuous people enough to keep the foolish and vicious in order;" for I suppose no person will contend, at this time of day, that courts or congresses are less liable to be infected with vice and

folly, or want less keeping in order, than other parts of society.

I agree with your correspondent, that the majority of society is comprised of "short-sighted, wilful and selfish human beings;" but if he suppose that those qualities reside in general more amongst the governed than those who govern, I certainly dissent from that opinion.

If T. S. will do me the favour to inform me how far I may have mistaken his sentiments, it will oblige

Your constant reader,
J.

Mrs. Sarah Toms's (Daughter of the Rev. Samuel Say, of Westminster) Account of Mr. Hopton Haynes, in a Letter to her Son, Samuel Say Toms, Framlingham.

MR. HAYNES was Assay Master in the Mint. He married his second wife out of the Joslin (Joselyn) family (the first knight baronet in England—the title is now lost in a higher). They lived in Queen's Square, Westminster, which lies between the Broadway and the Park. Mrs. Haynes attended upon Mr. Say, my father, as her minister, and in consequence they visited at each other's houses. Mr. Haynes was of the Established Church. He had a son, by a former wife, who was rector of Elmset (about four miles from Hadleigh in Suffolk). I often dined at Mr. Hopton Haynes's off turkeys that were sent from him. He was living at Elmset when I came to reside at Hadleigh, about the year 1746.

Mr. Hopton Haynes thought that those who addressed any but God the Father were idolaters. Upon which my father asked him, how he could join in the established service, where it was so often done. His reply was, that he sat down to show his dislike. My father saying, "he thought that was not sufficient," Mr. Haynes never after attended any place of worship, and it gave my father much concern that he had hinted it to him. There was no particular intimacy between them.

A grandson of Hopton Haynes, a venerable clergyman, is now resident at Cretingham, a village about five miles from Framlingham. He previously resided at Ipswich, and officiated at Swilling, a small village, if

not elsewhere. He has a living or livings at a considerable distance.

Some years since, visiting at a friend's house near to Mr. Haynes's present residence, I met the old gentleman, and entering into conversation, I mentioned that I had often heard my mother speak of a clergyman at Elmset of his name: he replied, "he was my father;" and of Mr. Hopton H. "yes, he was my grandfather;" and said, his writings were very differently thought of now from what they were at their first publication, and some years after. They are now in high repute with many as giving a just and rational interpretation of the scripture doctrine concerning Jesus Christ. There were warm contenders on both sides of the question. It became every one to examine and think for himself and speak and act from conviction; but some were of opinion that religion was a plain simple thing, and that it was of more importance to insist on it practically than to enter upon the minutiae of controversy. "He hath taught thee, O man, what is good and what," &c. "Thou shalt love the Lord thy God," &c. "The grace of God which bringeth salvation, hath appeared unto all men, teaching," &c. On these things hang all the law and the prophets, and they think they best preach Christ by laying the main stress on them.

Mr. H. is a very liberal minded gentleman—leads a very retired life—is a bachelor.

S. S. T.

Bromley, May 17, 1816.

SIR,
ILATELY found, among some long forgotten papers, the enclosed which I remember to have received soon after the date of the letter, from a friend who was well assured of its authenticity. The date must have been in 1792, when "about the 20th September the French General Montesquieu entered the territories of Savoy. A deputation from Chambery waited on him almost as soon as he passed the boundary, and on the 21st he proceeded with a detachment to take possession of that city."—(New Ann. Reg. XIII. 193.) Savoy was soon after annexed to France, under the name of the Department of *Mont Blanc*. Of the Marquis of Bellegarde, I am not aware that I ever before met with any account.

I suspect that history will not sustain Mr. Sharp's opinion that "the Crown of France has offered *more* support to the" papacy, "than any other of the" European Powers. My venerable acquaintance appears not to have recollected the frequent contentions of that Crown with the Court of Rome for the liberties of the Gallican Church, the absence of an *Inquisition*, and the Toleration of Protestants, under the name of the Pretended Reformed, from the time of Henry IV. through a large part of the 17th century, though the Toleration was gradually infringed and at length abolished by the revocation of the Edict of Nantes, in 1685. Nor, whatever the Church might desire, can it be correctly alleged that the State, in France, generally interfered, as in Spain, Portugal, and perhaps *papal* Germany, "to deprive the common people of the Holy Scriptures." I have in my possession two evidences to the contrary. One is the French Testament of the Protestants, printed in 1668: to which is annexed Marot and Beza's Version of the Psalms, and the Prayers, Catechism, &c. used by the French Protestant Churches. This volume, as appears by the titlepage, was publicly sold by a bookseller at Charenton and Paris. But the other evidence is still more to the purpose: it is a French Testament published at Paris in 1764, with the customary *privilege du Roi*. The Mass is prefixed, with a French translation. Short notes are added to the text of the New Testament; and besides the common division into chapters, there is a more rational arrangement, by sections and paragraphs, and a preface, recommending the study of the Scriptures. This edition of 1764 is described as a re-publication of one that had been printed in 1746. Thus, seventy years ago, at least, any Frenchman, so disposed, might have purchased, at Paris, the New Testament and the Service of his national Church, in his native language, as freely as an Englishman could purchase in London the Liturgy of his Church and the authorized Version, so falsely described, by a favourite *pious fraud*, as without note or comment.

I cannot help adding the testimony of Dr. Geddes, in his *Prospectus*. Having censured the opinion "that the Scripture should not be translated into vulgar tongues," he remarks, p. 102, "that this doctrine has chiefly obtained in those countries where the *Inquisition*

has been established." He adds, that "in France and Germany a different system has at all times, more or less, prevailed."

Having this occasion again to mention Mr. Sharp, I recollect, what I ought to have noticed sooner, the letter of L. H. (p. 27) occasioned by my former communication. After all, your respectable correspondent's difference with Mr. Jenyns, like that of Mr. Sharp, appears to be little more than verbal. The reference which he makes to the great exemplar of Christians, may well serve to settle the question. L. H. considers Christ as a *patriot*, because he wept over Jerusalem, the metropolis of his native land. But would he not have wept as freely over Rome or Athens, had he been commissioned, a messenger of divine judgments, to either of those cities? The disciples of Christ were indeed *patriots*, according to the constitution and practice of all our *Christian* governments. In one case they wondered that their Master talked with a woman who was a stranger to the commonwealth of Israel, and on another occasion they asked for *fire from heaven*, to revenge an incivility offered by their *natural enemies*, the Samaritans.

I remain, Sir,

Your's,

J. T. RUTT.

Extract of a Letter from Granville Sharp to W. Gill.

"I feel great concern for the distresses which must necessarily be occasioned to the Marquis of Bellegarde, and his amiable family, by the eruption of the French Army into Savoy; they were in possession not only of Chambery, where the Marquis has a house, but also of the *Chateau des Marches*, the superb seat of the family, and probably in possession also of most of the Marquis's estate, so that undoubtedly the family must have been obliged to fly.

"The retreat of the combined army is stated in a variety of accounts, so that there is now no doubt of the fact, and of course the French Revolution must be established. The progress of it has been more extraordinary than any event in the history of France, or any other nation for many ages, and contains a variety of very singular instances of God's providence in the timely discovery of secret plots and intended insurrections which the present Atheistical state of that nation prevents them from observing, for they ignorantly impute all their success to their own valour and philosophy.

"The infidelity that pervades France is the natural effect of the long continued exertions of their apostate church and state to deprive the common people of the Holy Scriptures, which were witnesses against their usurpations, and without which men become *brutes* by being unguarded against the sudden and secret impulses of spiritual enemies, which know how to take advantage of every sudden occasion of fear, passion or lust, to stifle the knowledge of good and evil in man—but without this infidelity and the occasional demoniacal phrenzies of some of them (to which Infidels are always liable) they would not have been proper instruments in God's hand for a retribution *in blood* to their more bloody deceivers, of whom the prophet has declared "they have shed the blood of saints and prophets, and thou (O God) hast given them blood to drink, for they are worthy:" thus the very worst of men and even demons are made instruments of God's justice and providence to fulfil his word.

"France was certainly the eminent tenth part of the Roman empire, and the crown of France has offered more support to the anti-christian Pontifex of Rome, than any other of the ten horns of the Beast; so that when the city of Rome was deprived of that support, the prophecy of John was certainly fulfilled, that *a tenth part of the city fell* in a great earthquake or *σεισμος*, the popular commotion which preceded the event, in which were to be slain "the names of men seven thousand." The names of men could not be slain, otherwise than by a civil death, by a law to extinguish human titles, of which before the time of accomplishment our English translators of the apocalypse could form no conception, nor could they make any sense of the passage; which difficulty induced them to curtail it, and to omit the expression that the names of men were slain, though all the Greek copies have it: and as seven thousand is a prophetic number of perfection, it means a total extinction of all titles, which suddenly and wonderfully happened in an immense nation, more remarkably attached for ages to titles, vanity and arbitrary power, than any other nation on earth; and this wonderful prophetic mark is so strongly impressed upon the nation at present, that they will not even allow the ordinary title of Monsieur to be used among them.

It is remarkable that the army of the French emigrants, consisting chiefly of nobility and titled men, is exactly seven thousand eight hundred, so that if that army should be cut off (and it seems at present in deplorable danger) the number is just sufficient to afford even a literal accomplishment, and to leave a remnant to be affrighted and give glory to the God of

heaven, according to the express terms of the prophecy. But the civil death or total extinction of all titles by law, is amply sufficient to prove the prophetic mark upon that nation, and to enable us to judge by the context of the prophecy (see 11th chapter) in what an awful period of time we stand at present. Excuse these remarks; the accidental mention of our mutual friend the Marquis of Bellegarde insensibly led me to them, and as I have a real satisfaction in being aware of the times, I naturally wish my friends to partake of it. Be pleased to present my respectful compliments to your mother and the ladies.

I remain with great esteem, Dear Sir,
Your humble Servant, G. S."

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

No. CCLVIII.

Saint Thomas à Becket.

Gervase, of Canterbury, says, that two volumes of miracles, performed by the dead archbishop, were extant at Christ Church, in Canterbury, when he wrote, and affirms, that *they equalled all those in the gospel*. In proof of which he tells us, that not only diseases of all kinds were healed by the invocation of his name, but members cut off and eyes pulled out (*genitalibus abscissis et oculis effosis*) were restored to the bodies from which they had been separated, and the dead were raised to life.—To which Matthew Paris adds, that he also restored life to dead birds and other animals. This, I presume, he did at idle times for his amusement.—His *blood* was accounted a sovereign remedy for all diseases, and formed one of the most lucrative articles of traffic to the monks of Canterbury.—The archbishop of Sens, in a letter to the pope, delivered to posterity by Roger de Hoveden, told his holiness very gravely, that the waxlights which were placed about the corpse of Becket, before his interment, happening to go out in the night, he rose up and lighted them again himself.

No. CCLIX.

Short and Long Prayers.

In the reign of Abd'ullah the Third, surnamed Meemounn, Bagdad was afflicted with a great drought. The caliph enjoined a public penance, and went himself in procession, at the head of his Mussulman subjects, to perform, in the neighbouring plains, the prayers prescribed by religion on such occasions. The ceremony was

repeated on three succeeding days, but without effect. Heaven withheld its blessings and rejected their petitions. The caliph then ordered the Jews and Christians to unite their supplications with those of the faithful; when, lo! to the great scandal of Islamim, the rain fell in abundance, and the earth was refreshed. The caliph was astounded: he felt the affront even more than he acknowledged the favour, and his faith staggered with resentment. The *Ulema** were assembled, and the caliph proposed his doubts; when a reverend doctor, no less learned than pious, arose, and enforcing his reasonings with the seductions of eloquence, calmed his disquietude, and brought him back into the steadfastness of truth. The Mahometan doctors attribute to inspiration the discourse which he pronounced. "What is there," said the holy man, "so extraordinary in this event, or so inimical to the religion of Mahomet? God," continued he, "so loves the Mussulmans, his chosen people, their prayers and their petitions are so grateful to his ear, that he even abstains from an immediate compliance with their request, to compel them to renew their pious addresses: but the voice of infidels is harsh and dissonant; and if he grant their petitions, it is from disgust at their nauseous supplications, and to rid himself of their importunities."

No. CCLX.

Ancients and Moderns.

"God hath given wisdom unto all, according to a competent measure, that they might both find out things unheard of before, and weigh things already found out. Neither because they had the start of us in time, doth it likewise follow that they have it also in wisdom, which, if it be indifferently granted to all, it cannot be forestalled by them that went before. It is unimpareable, like the light and brightness of the sun, it being the light of man's heart, as the sun is of his eyes. Since then to be wise, that is, to search the truth, is a disposition imbred in every man, they debar themselves of wisdom, who, without any examination, approve the inventions of their ancestors, and, like unreasonable creatures, are wholly led by others."

* The Turkish Court of Doctors' Complaints.

But this is it which deceives them: the name of *ancestors* being once set in the front, they think it cannot be that either themselves should be wiser, because they are called *punies*, or the others should in any thing be mistaken, because they are called their *ancestors*." From Lactantius, *Div. Inst.* l. ii. c. 8, by Hakewill. *Apologic*, 1630. l. iii. ad fin.

No. CCLXI.

Magnanimity of the Royal Family.

When the Princess of Wales, mother of his present Majesty, mentioned, with some appearance of censure, the conduct of Lady Margaret M'Donald of Sleat, who harboured and concealed the Prince when in the extremity of peril, he threw himself on her protection—"And would not you, Madam," answered Prince Frederick, "have done the same in the like circumstances? I hope—I am sure you would." Besides the great measure of restoring the forfeited estates of the chiefs, our venerable sovereign shewed, on many occasions, how little his heart was capable of nourishing dislike against those who had acted upon principle against the authority of his family. The support which he afforded to the exiled branch of the Stuarts, will form a bright trait in his history; and secluded as he now is from his government and people, we may as of a deceased monarch relate one of those trifling *traits* which marked the generous kindness of his disposition. His Majesty was told of a gentleman of family and fortune, in ————shire, that, far from taking the oath of allegiance to him, he had never been known to name or permit him to be named as king in his presence.—"Carry my compliments to him," said the king, "and say that I respect his steadiness of principle; or, as he may not receive my compliments as King of England, present them as those of the Elector of Hanover." And he never afterwards saw the gentleman from whom the anecdote is derived, without enquiring after the health of the venerable recusant, and reiterating his wish to be remembered to him. The same kindness to the memory of those who hazarded themselves for the Stuart cause, has been inherited by the present administrator of royal authority; and to him as to his father, their descendants have been and are prompt to repay it.

Quarterly Review.

REVIEW.

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

ART. I.—*The General Prayer-Book*; containing Forms of Prayer on Principles common to all Christians, for Religious Societies, for Families, and for Individuals: chiefly selected from the Scriptures, the Book of Common Prayer, and the Writings of various Authors. By John Prior Estlin, LL. D. Cr. 8vo. pp. 236. Longman and Co. 6s. 6d. 1815.

PRAYER-BOOKS have too often been the mere symbols of party, serving to instruct the several sects in their *Shilboleths*. One of these compilations has been the occasion of more misery than any other hundred volumes which were ever published. From St. Bartholomew Day, 1662, to the present time, its influence has been manifested by divisions and excommunications, wounded consciences and broken hearts.

We therefore hail the appearance of a Book of Common Prayer, the design of which is to unite and not to divide, to support Christianity and not human systems, and to promote charity and piety and not what the compiler may deem *orthodoxy*.

“Of the following collection of prayers, the first form is taken entirely from the Scriptures; the second is taken chiefly from a Paraphrase on the Lord's Prayer by the Rev. John Simpson; the third, from some Services published about fifty years ago, for the use of a congregation in Liverpool; the fourth and fifth, from alterations of the Common Prayer; and the sixth, which preserves the mode generally in use among Dissenters, from a Prayer written for a Fast-day, and published by request of the congregation with which the writer is connected. It consequently contains both the religious and political sentiments of that respectable society. The prayers for Families, for Individuals and for Young Persons, are partly original and partly taken from the Essex-street Liturgy; from the services of Dr. Enfield, Mr. Kingsbury, Mr. Merivale, and the Prayers published by the Unitarian Society.” *Pref.* Pp. xvi. xvii.

Both the original and the selected forms in this volume appear to us answerable to the professions of the compiler, and to be drawn up “on Principles common to all Christians.” They will be found of great use to such so-

cieties of Christians (if such there be) as, agreeing in the general doctrines of the gospel, in the desire to unite on this foundation, and in the expediency of a liturgy, are yet of different persuasions on some of the controverted points of faith. Churches of this description, alone Catholic, will feel the value of this manual of charity and devotion.

In the *Preface*, Dr. Estlin states, in a very frank and solemn manner, his sentiments on some of the most interesting topics of Christian morality. He thus explains the reasons of his nonconformity:

“Approving of the occasional use of printed forms of prayer, both in public and in private, and admiring the style and manner of the Liturgy of the Church of England, he laments that he is precluded from joining in it, by a disbelief of some of the doctrines which it contains, and a disapprobation of the claim to infallibility, and the intolerant spirit which characterize one of its fundamental creeds.

“In connecting himself with Dissenters, he was influenced by no sectarian spirit; for the first wish of his heart, until he was nearly twenty years of age, was to officiate in the Established Church, and to procure for himself that share of its emoluments and honours which was to be obtained by a fair competition, by professional industry, and by consistency of character.

“It has often been a painful consideration to him, and has led to a most unpleasant general inference, that *his close attention to the subject, and his fixed determination never to sacrifice principle to inclination*, should have operated as the cause of his exclusion. With every pious mind he would cordially sympathize, if it could be made to appear that the opposite qualities—that *ignorance and want of principle*, not only presented no bar, but afforded a facility to admission.

“Further consideration, instead of removing, only increased his difficulties, until he was forced at last to rest in the conviction, that as conformity to the mode of religion established in this country would require him to subscribe about two hundred and fifty propositions, many of which he did not believe, and to read creeds which he considered as unscriptural and intolerant, and above all, to lead the devotions of a congregation when he could not accompany them with his heart; such conformity in him, would be nonconformity

to the first principles of Christianity and Protestantism, and to the eternal laws of truth, as well as to every principle of Christian humility and charity." Pp. iv. v.

The following thoughts on "Subscription," are worthy of serious consideration :

"It is an idea which has forcibly taken possession of his mind, that a subscription to articles of religion which are *not* believed, as the condition of obtaining any worldly advantage—the subscription to and repetition of creeds which are so far from being the actual creed of the subscriber or repeater, that he himself is sentenced by them to everlasting perdition—above all, *professing* to worship the God of Truth, when the heart is at variance with the lips,—if it be not that *specific* crime for the commission of which *two persons were stricken dead by an apostle*, is a *species of crime* comprehended under that *generic character* which is laid down by the apostle to excite a suitable horror on this awful occasion.

"If there be any foundation for this apprehension, if moral evils of this nature actually exist, as soon as their existence is generally known and adverted to, it is presumed that the integrity of the nation will be as steadily directed to the means of removing them, as the benevolence of the nation was to the means of effecting the abolition of the slave-trade. The causes are obvious; the remedies may be applied with perfect facility, and they *cannot*, from the nature of things (for they are agreeable to the nature of things which has been obstructed only because they were not applied before, *they cannot*) be attended with any inconvenience whatever.

"Such changes have been produced in men's religious opinions by that great innovator *Time*, that, notwithstanding some symptoms of a retrograde march of mind to the darkest ages, the understanding of a man cannot be moulded into an acquiescence in the infallibility of the composers of our articles and liturgy, or of the infallibility of Elizabeth and her parliament, under whom they received the sanction of law, or of Charles the Second and his parliament, by whom this sanction was confirmed. The absurdity of a similar establishment in medicine every person would immediately perceive; and it is presumed that few physicians at present, whatever might have been the case among the ancient Egyptians, would submit to be members of such an establishment. Institutions supposed useful in certain circumstances (not that the utility of sanctioning by law human creeds or human articles in any circumstances is acknowledged) may survive their utility. It is hard to conceive

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that some hundreds of propositions on the most abstruse points of theology, should for centuries constitute the faith of so many thousands as from some motive or other are induced to subscribe what are called the thirty-nine articles.

"An alarming, and a justly to be dreaded effect of this adherence to ancient establishments is, that it will probably lead to attempts to *bring down the standard of morality to human institutions*, instead of endeavouring to *raise human institutions to the standard of morality*. And if this be not a national corruption of morals, what is?" Pp. v. vii.

Dr. Estlin considers, and we think justly, that he only is a *Church-man*, who believes the Athanasian Creed.

"It would seem to be a question of easy solution, what is it which constitutes a churchman? Can it be any thing else than a *belief in the creeds and articles of the church, manifested by a correspondent conduct*? It is true a man may *profess* himself a churchman, without this belief. It is equally true, a man who disbelieves the divine mission of our Saviour, or even an Atheist, may profess himself a Christian.

"A churchman, then, is one who embraces the following creed. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." A man who *believes* this may undoubtedly, consistently with religious integrity, read it or join in it, and be a member of a church of which this forms a constituent part. But nothing appears clearer to the compiler of these forms of prayer, than that the person who attends the service of the church *without* believing this, is by profession a churchman, but in principle a dissenter." P. ix.

The author expresses himself very strongly, but who will say too strongly? on Dr. Paley's celebrated chapter in the Moral Philosophy.

"The writer of these remarks wishes, however, to add one word more on the subject of *religious integrity*. It is with the sentiment of disapprobation that he always reads Dr. Paley's Chapter on *Oaths*. It is with unspeakable pain that he reads that on *Oaths to observe local Statutes*. It is with horror that he reads that on *Subscription to Articles of Religion*. Excellent as the works of this author are in general, it appears to him, that in those instances he has surrendered the citadel of truth. The united exertions of men of religious integrity, from all denominations of Christians, he trusts will soon regain it. Farther this accommodating writer could

not go: the pen dropt; and no chapter is to be found in his work, in which an attempt is made to defend *insincerity in the worship of Almighty God*.

"The appeal is made to every pious parent, and to every ingenuous youth, whether the taking of oaths which are not to be observed, and the subscription to articles which are not believed, as the first step of a preparation for the Christian ministry, would not be succeeded, as its second step, by joining in the worship of God with lying lips; and whether such a repetition of sounds can be called the worship of God at all." P. x.

Every enlightened mind will take pleasure in the author's benevolent speculations with regard to the progress of "pure and undefiled religion."

"The return of peace; the general circulation of the Bible and the extension of the ability to read it; the recognition and the bringing into exercise of many general principles, which in former ages were only occasionally discerned, and soon obscured by the clouds of ignorance and prejudice, are most auspicious circumstances; and in the midst of so much enthusiasm, superstition and bigotry on the one side, and indifference on the other, are highly consolatory and grateful to the feeling mind.

"There is a rotation of intellectual taste, as well as of outward fashion. The attributes of God; the character of his administration; the everlasting state of mankind; the means of obtaining and enjoying that felicity for which God has designed us; the obligations of religious integrity, and Christian humility and charity; in a word, the science of religion and morals, with a view to its practical application, will not, in every period of the world, be considered as the least important of all the subjects which can employ the attention of the human mind." P. xvi.

ART. II.—*The History and Antiquities of Dissenting Churches, &c.*

[Continued from p. 292.]

NATHANIEL LARDNER, D. D. is one of the few names of which all the Dissenters make their boast. A full account of him is here given from the memoirs already existing. It is a circumstance not generally known, says Mr. Wilson, I. 91, that he commenced his stated labours in the ministry at an ancient meeting-house in Floxton Square. Here he preached for a few years as assistant to his father, Mr. Richard Lardner.

"In the year 1757, Dr. Lardner, in conjunction with the Rev. Caleb Fleming, revised for publication and introduced with

a preface, a posthumous tract of Mr. Thomas Moore, entitled, 'An Inquiry into the Nature of our Saviour's Agony in the Garden.'—Mr. Moore was a woollen-draper in Holywell Street, Strand; a thinking man and studious in the scriptures. The design of his pamphlet is to account for our Lord's agony, from the series of events which befel him during the latter part of his ministry, without supposing it to have been the result of any preternatural inflictions." Pp. 103, 104; and note.

We take notice of this tract in order to suggest that if any person possessing it will entrust it to our care by means of our publishers, we will cause it to be re-printed. There is a sermon, also, on the same subject, which we beg leave to inquire after, with the same view: the following character of it and of the author is taken from *Wakefield's Evidences of Christianity*, 2nd edit. 8vo. 1793, pp. 136, 137:—

"But I forbear to enlarge on this subject of our Lord's agony, because it has been discussed with much good sense and perspicuity, by my venerable friend, the Rev. Timothy Wylde, late master of the free-school in Nottingham, in a sermon preached almost sixty-three years ago at that place, upon Matt. xxvi. 39,* from which I shall quote the three reasons assigned for this extraordinary emotion of our Saviour:

"1. The first ground of Christ's fear and agony I shall mention, is his knowing beforehand the particular circumstances of his torment and death.

"2. Another reason of our Saviour's fear and disorder was, the remarkable severity of his sufferings, and the many circumstances of cruelty with which his death was attended.

"3. The only other reason I assign for our Saviour's fear of death (and what I principally rely on), is his sense of the important consequences which depended on his dying well.

"Thus far this intelligent preacher, who reasons on each of these propositions in a rational, convincing and instructive manner."

To return to the *History*: Mr. Wilson having given an account of the publication of Dr. Lardner's *Letter on the Logos*, drops a reflection which we cannot pass over:

* "The author is still alive, and has the full enjoyment of his intellect, in extreme old age. The sermon well deserves re-publication."

"It is with extreme concern that we place so great a man as Dr. Lardner on the list of Socinian authors, who, however respectable, on account of their labours in the cause of literature, have contributed by their writings to poison the streams of divine truth and promote an universal scepticism in matters of belief." P. 105.

To this uncharitable assertion is added a still more uncharitable note:

"We have somewhere met with an observation of the celebrated Dr. Taylor of Norwich, which is much to our present purpose. The Doctor, who was a zealous Socinian, and a learned tutor at Warrington, expressed his surprise 'how it happened that most of his pupils turned Deists.' The fact, it seems, he admitted; but he never thought of accounting for it from the sceptical tendency of Socinian principles." *Ib.*

It is an unfavourable augury when an historian is *extremely concerned* and manifestly reluctant to relate historical truth. Dr. Lardner was in opinion what he saw reason for being; and it is not for his biographers either to hide his faith or to sit in judgment upon it. Such a man could not believe *without*, much less *against*, evidence.

The pleasure of vilifying "Socinian authors" is, we believe, very great: still, it was hardly to be expected that, with Lardner at their head, they should be characterized as a class of men who "have contributed by their writings to poison the streams of divine truth and promote an universal scepticism in matters of belief!" The citation of such a sentence is reprobation enough.

Mr. Wilson must excuse our doubting the truth of the anecdote relating to Dr. Taylor. He should not have told such a story without being prepared to allege his authority. His "somewhere" will, we suspect, turn out to be *no-where*. If we wrong him, he may set himself right with our readers in the department of our work allotted to Correspondence.

We have no satisfaction in making objections to Mr. Wilson's work, which, upon the whole, we consider highly valuable and interesting, but we feel it to be a duty to endeavour to prevent his poisoning the streams of historic truth and promoting an universal scepticism in matters of ecclesiastical history; and therefore we cannot pass by the account of Mr. Paul Cardale without animadversion. The name

of this gentleman is introduced into the History, in consequence of Dr. Lardner's having revised the manuscript of his Treatise on the True Doctrine of the New Testament concerning Jesus Christ, and the following biographical note is subjoined:—

"Mr. Cardale was educated for the ministry under Dr. Latham, at Findern, in Derbyshire. About the year 1735, he settled at Evesham, where he preached about forty years, till his death, early in 1775. At the last, he had about twenty people to hear him, having ruined a fine congregation by his very learned, dry and critical discourses, an extreme heaviness in the pulpit, and an almost total neglect of pastoral visits and private instruction.* He wrote several pieces in a dull, tedious way in favour of Socinianism. In common with other writers of his stamp, he endeavours to impress his readers with an idea that every creed promulgated under the name of Christian, is equally acceptable to the Divine Being; or, in other words, that *there is no such thing as religious truth*. His publications, according to Dr. Kippis,† had considerable influence in drawing over persons to his own opinions." P. 106.

There is great indecorum in the attack upon the ministerial character of Mr. Cardale, who we know was respected and beloved by his hearers. Job Orton's authority is not sufficient for the charge: Orton was subject to fits of ill-humour, and many of his letters bear the marks of severity and intolerance.

Did not Mr. Wilson perceive the inconsistency of describing Cardale as a dull, tedious writer, and at the same time of admitting, on the representation of Dr. Kippis, that he was successful in making converts by his publications? Let the historian read the works which he has censured and he will find that they display learning and judgment and talents, and that the author occupies, if not the first rank as a writer, yet one which will ever secure him the respect and confidence of his readers.

Mr. Cardale, says the historian, in common with other "Socinians," endeavours to shew that *there is no such thing as truth!* Astounded at this assertion, we took down from its shelf

* "Orton's Letters to Dissenting Ministers, vol. i. p. 154."

† "Life of Lardner, p. 67."

our copy of *The True Doctrine*, and almost the first passage which met our eye, was the following, which we extract for Mr. Wilson's information:—

"The principal thing, therefore, that I would recommend and inculcate, is, a *love of truth*. This is the most promising and likely way to be led into it, the best preparative for receiving it, and, in all cases, the best preservative against every dangerous error and delusion. It is for want of this, that there are multitudes in the world who labour under mental slavery and oppression, and are hardly ever sensible of it. Reason must always be dormant, and in a state of captivity, when there is no disposition and relish for free inquiry. And I cannot but lay the greater stress upon this, as the apostle, when speaking of the *grand apostacy*, thus accounts for it, telling us, that, because men *received not the love of truth*, they erred to their own destruction. See that remarkable passage in 2 Thess. ii. 10, 11, &c. where the apostle strongly intimates, that persons *need not*, or rather *cannot* be deluded, by the lying wonders, the unrighteous and fraudulent wiles of the *man of sin*, if they are lovers of truth and virtue. It is only upon other characters, that God, at any time, sendeth strong delusion, so that they should believe a lie, or embrace the most absurd and foolish things, &c. whereas the mind of a truly honest man, who sincerely loves and seeks the truth, being free from every corrupt and criminal bias, will seldom, if ever, err, in any matters of real importance. Truth of every kind, and especially religious truth, will be always dear to him. He will, e. g. inquire after and cordially embrace whatever appears to be the truth of the gospel, however contrary it may be to his former opinions, to the faith of his own, or to the articles of any other church.—Upon the same principle, he will always act as conscience persuades, and be strictly just and true to the light and sentiments of his own mind; knowing that, how light a matter soever some persons make of it, conscience is very much concerned in stedfastly adhering to what we apprehend to be the truth, how wide or different soever it may be from the apprehensions of others." Pref. Ess. pp. 68, 69.

Having read this passage, our concern

for the Historian led us to look into Mr. Cardale's other principal work, *The Gospel Sanctuary*; where we were equally at a loss for any one sentence to justify Mr. Wilson's censure: we found one passage, however, which, though it does not bear him out in his condemnatory criticism, may possibly set him right in spirit:

"Christians, as such, would do well to consider, that one eminent branch or precept of this gospel is *charity*, (*charity* in respect to other men's opinions, and our own temper and conduct towards them that differ from us,) and that the *peculiar* doctrines of Christianity do, in the strongest manner, recommend and enforce it. All *uncharitableness* is *unrighteousness*: it is *iniquity*; or a manifest breach of the *gospel rule*, which is a rule of *equity*, and contrary to the very spirit and design of it.—When professed Christians, in open defiance of this noble *maxim*, grow *angry* with those that differ from them, call in question their *honesty*, deny them the rights of *common humanity*, and are for propagating what they call *truths* in the way of the *Alcoran*, not of the *Bible*; this is the *lane* of Christianity, and inconsistent with all *true religion*: or, this is that *bitter zeal*, (as the apostle truly describes it,) which is *earthly*, *sensual*, and *devilish*, and ought never to have a *place*, or a *name*, amongst Christians, amongst *Protestants*." Pref. pp. xx. xxi.

The historian sinks into the partizan in the description of Dr. Lardner's character, (p. 111.) It is needless to quote Mr. Wilson's words: the purport of them is that he wishes Dr. Lardner had believed as he (Mr. W.) believes, regrets that Dr. Lardner should have assisted in *the destruction of the faith* of Christians, and disavows moderation and charity where "*Socinianism*" is concerned! "*Charity*, for a system that stabs at the very vitals of Christianity, is no longer a virtue, but a *crime*!" Were the History disgraced with many passages of this ridiculous, insolent character, we should take little interest in it; but regarding Mr. Wilson's intolerance as occasional and as an exception to the usual spirit which he breathes in these pages, we deem ourselves not ill-employed in pointing out places where he may employ the pruning-knife with credit to himself.

George Benson, D.D. was another of the eminent men who preached in

Poor Jewry Lane. He was educated in Calvinism, and was first settled over a congregation professing that system at Abingdon, in Berkshire. Whilst here, he published three practical Discourses to young persons, which he afterwards suppressed, Mr. Wilson says, "on account of their *evangelical* tendency," meaning, we suppose, on account of their inculcating the doctrines of John Calvin, which Dr. Benson in the maturity of his understanding renounced as odious corruptions of the gospel.

Mr. Wilson charges Dr. Benson's "Account of Calvin's causing Servetus to be burned" with exaggeration. We think the charge groundless. The death of the Unitarian martyr is brought home by a chain of unquestionable evidence to the Genevan dogmatist, whose language concerning the murdered Spaniard, after the tragical deed, convicts him of a barbarousness of heart which is rare even in the annals of persecution. It is due to Mr. Wilson to state that he avows in measured terms his disapprobation of Calvin's conduct in this affair.

In delineating Dr. Benson's character, the historian is betrayed by his zeal for his own system of faith into reflections, resembling those which deform the picture which he has given of Dr. Lardner.

Ebenezer Radcliff [Radcliffe,] who changed the style of *Reverend* for that of *Esquire*, was living when Mr. Wilson drew up the account of him, but died shortly after. We inserted (V. 707—711) an interesting Memoir of him from the pen of a near friend. His first settlement as a minister is there said to have been at Boston, not at Stamford, as stated by Mr. Wilson. Mr. Radcliffe's Sermon on the refusal of the repeal of the Test Act in 1772, is said by our Author, with apparent acquiescence, to have been "considered at the time much too violent:" but what publication against injustice and oppression ever escaped this accusation? It has been humourously said that the verb *reform* has no present tense; and the efforts of reformers have been always pronounced by such as are *wise in their generation* to be ill-timed and imprudent.

Richard Price, D.D. was afternoon [or evening?]* preacher at Poor Jewry

Lane at the same time that he was pastor at Newington Green: he continued here till his acceptance of the pastorship, in 1770, at the Gravel Pit, Hackney.

John Calder, D.D. is the last name on this distinguished list. We extract Mr. Wilson's account of him:

"Upon the resignation of Dr. Price, the afternoon service in Poor Jewry Lane was undertaken by Dr. Calder. This gentleman (who is still living) is a native of Scotland, and received his education in the University of Aberdeen, from whence he received his degree. He was settled some time with a congregation at Alnwick, in Northumberland, where he married a lady of considerable fortune. From thence he removed to London, and succeeded Dr. Price as already mentioned. After the dissolution of the society in Poor Jewry Lane, Dr. Calder retired to Hammersmith, where he devoted himself chiefly to his literary labours. Since that time he has not undertaken any stated work in the ministry, and he is now a member of Mr. Belsham's congregation in Essex Street."*

Dr. Calder is since dead. He left a valuable library, chiefly numismatic, which was not long ago sold, together with the late Dr. Towers's, by public auction. For a short period, Dr. Calder was Librarian of Dr. Williams's Library, Red-Cross Street.

This brief notice may possibly induce some of his surviving friends to furnish a complete memoir.

The latter end of Poor Jewry Lane Meeting-House exhibits a melancholy instance of the mutability of all that is human and of the degeneracy of institutions which depend upon the talents of successive individuals. After having been shut up a short time it was reopened by a new people, termed a chapel, furnished with an organ and a Common Prayer-Book, and the other attractive *et cetera* of *Calvinistic Methodists*, the name itself of Poor Jewry Lane giving place to that of Jewry Street.

Our author manifestly droops with his subject; his account of the converted place of worship is scarcely above the style of the Obituary of the Evangelical Magazine. He takes apparently as much pleasure in the minute biography of obscure, however virtuous, preachers as of Lardner and Benson. A short memoir is given in a note of *Henry Mead*, who "was very

* See Review of *Morgan's Life of Price*, Mon. Repos. X. 505.

* "Private information."

near becoming minister of Jewry Street Chapel, and had purchased the organ, which was built for the little Minorities Church." The names of the actual ministers of this Chapel, from the period of its becoming such to that of this publication, are *William Aldridge*, *Richard Povah*, and *John Ball*.

Mr. Aldridge was one of Lady Huntingdon's students. He left her connexion and became in 1776 stated minister at Jewry Street, where he continued till his death in 1797. He published a funeral sermon on the death of his patroness, the Countess of Huntingdon, and "The Doctrine of the Trinity stated, proved, and defended." He was occasionally assisted by "a Mr. Bryan," also a student at Trevecca, who obtained holy orders from Erasmus, a Greek Bishop, who visited London in the year 1763, and ordained several persons that could not procure ordination from the English Bishops. Mr. Bryan became minister of a congregation at Sheffield, but "was afflicted for many years, at intervals, with an unhappy dejection of spirits, which bordered upon derangement."

Mr. Povah was introduced to the ministry by means of Lady Huntingdon: after his settlement at Jewry Street, he conformed to the Church of England and endeavoured to put the chapel under the jurisdiction of the Bishop of London; this being resisted by the trustees, led to the resignation of his charge. He then became curate and lecturer of St. James's, Duke's Place; and has since, we believe, been harassed by proceedings against him in the spiritual court on the ground of his being heretical in his notions of baptism.

Mr. John Ball was "designed for the water," and "spent a part of his youth upon the river Thames," but, diverted from his original calling, entered Dr. Addington's Academy at Mile End, and after various ministerial engagements settled at Jewry Street, where the History leaves him. "In 1807, Mr. Ball took up the cudgels in defence of the Rev. Rowland Hill," in a pamphlet in answer to "An Admonitory Epistle." (See *M. Repos.* II. 437.) This pamphlet is said by Mr. Wilson to have been written "in an ill temper."

The importance of the former part of this article in the History, must plead our apology for devoting to it so

many of our pages. Our notices of the remaining historical and biographical articles will be more brief; we anticipate less and less occasion for animadversions on the historian.

ART. III.—*A Solemn Review of the Custom of War; shewing that War is the Effect of popular Delusion; with a Proposal for a Remedy.* 8vo. pp. 16. [Price 3d. or 2s. 6d. per Dozen.] Souter, Paternoster Row.

THIS is the first number of the *Tracts of the Society for preventing War*. We hail the rise of such a Society, and insert with pleasure the three first Resolutions of the persons composing it, explanatory of its object:—

"London Coffee House,
"March 20, 1816.

"At a meeting of friends to the principle of this Society, Sir Richard Phillips having been invited to take the chair, the following Resolutions were passed:—

"1. That a Society be now formed whose object it shall be to circulate knowledge among all nations, on subjects of public morality, on the folly, inutility and wickedness of war, and on the obligations of governments not to appeal to the sword on slight occasions, on questions of equivocal policy, or for the gratification of pride, revenge or ambition.

"2. That to guard the proposed Society against misrepresentations, it is deemed proper to declare that its purpose is of a nature purely moral; that it addresses itself to no particular party, either religious or political; and that it will on no occasion mix itself with questions of temporary and local politics.

"3. That some approved tract, tending to promote the objects of this Society, shall be published every three months."

The only name as yet published in connexion with the Society is that of the Chairman, who offers to give information concerning the Institution to such as may apply to him for it. The same information may be obtained of the publisher of this tract, who is also appointed general publisher to the Society.

We trust, however, that more efficient means will be adopted to make the Society known, and to secure the patronage of the moral and Christian

public. Subscriptions are invited for the sake of enabling the Society to make a gratuitous distribution of their publications; these will not we dare say, be withheld; but they cannot be expected to any great amount, unless the several officers of the Society give their names to the world. This step, therefore, we recommend them instantly to adopt; taking it for granted that the names are wisely selected, so as to preclude the suspicion of party views and interested motives.

The *Solemn Review*, as we learn from our correspondent, Mr. Scargill (see p. 332), is an American publication, the first-fruits of the *Massachusetts Peace Society*. The English Society could not have chosen a better tract to head their publications. It is well-written and ably argued, and though temperate, contains such appeals to the better feelings of mankind in favour of peace as can scarcely be resisted. We hope that there are few of our readers who will not procure it and put it in circulation.

The American Peace Societies (for we reckon that they have multiplied since the date of the last dispatches from America) have originated in New England, amongst that part of the people of the United States, who opposed the late war with England, and who have generally been distinguished from the majority of their countrymen by their Anglican predilections and politics. If in England the same institutions should be established by persons not usually concurring in the public policy of the government, the fair conclusion will be, not that peace and republicanism are kindred objects of desire (history has shewn them commonly dissociated), but that the objection, on whatever grounds, to any particular war, sharpens the understanding and quickens the feelings, to a perception of the injustice and an abhorrence of the iniquity of all war, by whomsoever and wheresoever and for what purposes soever waged. The English have for years been accustomed to extol the wisdom and virtue of the American New Englanders, and we trust that they will not abate in their admiration and esteem of that portion of the population of the United States, now that they are happily converting

their politics into morality, and sublimating the spirit of party into pure philanthropy.

The Society announce for publication on the first of August a second Tract, consisting of Extracts from Grotius on Peace and War, in the same form and at the same price, as the "*Solemn Review*."

ART. IV.—*The Value of a Child; or, Motives to the good Education of Children*. In a Letter to a Daughter. By John Taylor, D. D. of Norwich. 12mo. pp. 34. Printed by Richard and Arthur Taylor. Sold by R. Hunter, St. Paul's Church Yard. 1816.

THIS treatise, now presented anew to the public in a very elegant form, by the hand of filial piety, was written by Dr. Taylor in 1748, and addressed to his daughter, Mrs. Rigby, of Chowbent in Lancashire, and his daughter-in-law, Mrs. Taylor, of Norwich, on the birth of their first children. It has been long out of print and sometimes anxiously inquired after. In so small a compass, it is impossible to imagine more sound moral instruction. We recommend the tract especially to those who are entering, or have but lately entered, into the parental relation.

The following maxim is worthy of Dr. Taylor's well known liberality of spirit:—

"The justest notions attended with the virulence of bigotry are but as generous wine turned into the sourest vinegar." P. 28.

ART. V.—*A Sermon* delivered at the Unitarian Chapel, Chichester, April the 21st, 1816, on occasion of the Death of Thomas P. Powell, M. D. By W. J. Fox. 4to. pp. 32.

THIS is an elegant tribute of affection and respect to the memory of a gentleman who seems to have been worthy of the choicest offerings of friendship. There is prefixed to the sermon the interesting sketch of Dr. Powell's life and character, by an able pen, which appeared in the obituary of our last number (p. 298).

POETRY.

TO A WIFE,

On the Anniversary of her Marriage.

See Time, *Serena*, close our thirtieth year
Since, first, the bliss was mine to greet
thee Wife;

And breathe the vow, to mem'ry ever dear,
With thee to share th' allotted hours of
life.

Blest hours! thy love has well essay'd to
fill

With sweet content, alone by virtue giv'n,
Grateful the good enjoy'd, endar'd the ill,
Submissive to th' all-just dispose of heav'n.

And now, affection's soothing arts to prove,
O'er age's honour'd couch I see thee bend,
And sure some fond remembrance of thy
love,

Shall with thy sire's departing pray'r as-
cend.

Nor vainly lavish'd thy maternal care,
Tho' fortune lend no more her gladd'ning
rays,

If virtue, knowledge, health, our offspring
share,

And, haply, theirs to welcome brighter
days.

Yet meddling men'ry, busy o'er the past,
Will oft revive a parent's tender woe;
Such as when, hope still ling'ring to the
last,

The truth severe 'twas ours, alas! to
know.

And still the silent sorrow we partake,
Till number'd days expend our tale of
time;

Oft as lov'd scenes regretful thoughts
awake,

That widely wander o'er a distant clime.

Yet, hail the light from heav'n—the vision
fair,

That raptur'd seers to human hope dis-
play;

Lo! man restor'd—the end of pain and
care,

For all the former things are pass'd
away.

SENILIUS.

ELEGY

Written at Thorpe Hall, Essex, 1794.

Blithe Spring now leads the jocund hours
of May,
Again the hills, the laughing vallies bloom;

Yet, pensive, o'er the beauteous scene I
stray,

For sad affection points to yonder tomb:

Where sleeps *Sarissa*, she whose gentle
care,

Bade on her guests the friendly mansion
smile;

A husband's happy hours who late would
share,

Or every grief with lenient arts beguile.

Her's was the charming sympathy of joy,
Yet her's full many a piercing pang to
feel,

As long beside a sister's hapless boy,
She watch'd life's quiv'ring lamp with all
a parent's zeal.

E'en where the stranger, sorrow's friend-
less child,

O'er pen'ry's gloomy desert rov'd forlorn,
His tale she would inquire, in accents
mild,

Nor dealt the boon with pride's oppressive
scorn.

Foster'd by heav'n her modest virtues
grew,

Unlike the themes of flatt'ry's loud ac-
claim;

Virtues that time's primeval children knew,
Ere plum'd ambition wak'd the trump of
fame.

Heroes avaunt! my grief-tun'd lyre shall
praise,

"The tender sister, daughter, friend and
wife,"

Whose gentle passions shed no baneful
rays,

But cheer'd the scenes of calm, domestic
life.

Ah, Spring! thy balmy gales, thy blooming
flow'rs,

Suit not the pensive musings of my soul;
Led by sad sympathy to leafless bow'rs,

To dreary wilds, where wint'ry tempests
howl.

Yet hark! what strains the heav'n-taught
sages sing:

Nature! I envy not thy vernal glow;
For when no more thy winter yields to
spring,

With fadeless charms the human flow'r
shall blow.

Nor ill the lot of mortals will I deem,
Though, Paradise! thy plants can ne'er
be found;

That erst, by Tigris' or Euphrates' stream,
Bloom'd life unwith'ring o'er the favour'd
ground :

Since hope, illumin'd by a ray divine,
Can the new Eden's verdant bow'rs ex-
plore :

There shall, again, earth's sever'd pilgrims
join,

To fear, to suffer, and to part no more.

FRATERNUS.

An Aspiration.

If 'twere but to retire from woe,
To undisturb'd, eternal rest—
How passing sweet to sleep below,
On nature's fair and flow'ry breast !

But when faith's finger points on high
From death's decaying dismall cell ;
O, 'tis a privilege to die—
To dream of bliss ineffable !

In balmy sleep our eyes to close,
When life's last sunshine gilds our ev'n ;
And then to wake from long repose,
When dawns the glorious day of heav'n !

A.

The Evening of an Unimproved Day.

Beyond the western bound'ry bright,
The radiant sun retires ;
And fading with the fading light,
Another day expires.

Now deep'ning shadows veil the sky,
And night and sacred sleep are nigh ;
Yet, ere I count the midnight hour,
Or yield me to the slumb'rous pow'r,
Let truth's unfalt'ring hand pourtray
The features of the parted day.

And if in fair proportion just,
The pictur'd form appear ;
Thou, conscience ! faithful to thy trust,
Wilt yield the joy sincere.

If passion's wild distorted mien
Deform the visionary scene ;
If sloth be there, with languid eye,
With nerveless hand, with coward sigh ;
O ! faithful still, thy pow'r shall dart
Reproof and anguish to my heart.

The heav'nly pencil, dipt in flame,
Unerring takes its way ;
And forms of sorrow and of shame
Its rapid touch obey.

Lo—thrall'd by sloth, enchantress strong,
Each hour dejected moves along ;
No graceful deed to virtue dear,
No vows to wisdom paid, appear :
Life droops, in weak pursuits employ'd ;
And time is wasted—not enjoy'd.

Thus year by year, in mercy lent,
All unimprov'd have past ;
What if this day, so vainly spent,
Should be decreed thy last ?

VOL. XI.

Say,—could'st thou, fearless, yield thy
breath,

And, tranquil, lay thee down in death ?

Say,—in that future hour, unknown,
When justice shall assume her throne,
Couldst thou affirm, with steady pace,
Thy feet have run th' appointed race ?

O rouse thee yet ! while yet from heav'n
Is lent a day—an hour !

Thou know'st that not to thee was giv'n
A mind of meanest pow'r.

Spell-bound, in death-like sleep it lies ;
Awake, command its energies !
Burst with strong hand the galling chain,
Nor shrink from salutary pain.
Bow to the rod ;—the tears that start
Fall blest—they fertilize the heart.

Look up to thy Almighty Friend,
His sov'reign aid implore ;
All good, all perfect gifts descend
From his benignant pow'r.
And may his strength new grace impart ;
Guide in the way of truth thy heart ;
And guard, indulgent to thy pray'r,
From weak'ning sorrow, from despair,
From rash presumption, cold delay,—
Misleaders of thy early day.

Now to thy silent couch retire,
And sink in soft repose ;
And may these thoughts thy breast in-
spire

When new-born morning glows.
Nor may thy nobler purpose fail,
Nor sloth's unhallow'd charms prevail ;
Proceed, instructed by the past,
Each day improving on the last ;
And humbly in his presence move,
Whose pow'r is boundless as his love.

S.

VALE CRUCIS,

*Written for The Welsh Songs, by Wil-
liam Stanley Roscoe, Esq.*

Vale of the cross, the shepherds tell,
'Tis sweet within thy woods to dwell,
For there are sainted shadows seen
That frequent haunt thy dewy green ;
In wand'ring winds the dirge is sung,
The convent bell by spirits rung,
And matin hymns and vesper pray'r
Break softly on the tranquil air.

Vale of the cross, the shepherds tell,
'Tis sweet within thy woods to dwell,
For peace hath there her spotless throne,
And pleasures to the world unknown ;
The murmur of the distant rills,
The sabbath silence of the hills,
And all the quiet God hath giv'n
Without the golden gates of heav'n.

OBITUARY.

On Tuesday the 28th May, at Belvedere House, Bath, aged 12 years and 9 months, FRANCES, youngest daughter of Mr. THOMAS FISHER, of Dorchester, a child in whose ingenuous mind the opening buds of every virtue had promised an abundant source of comfort and enjoyment to her affectionate parents and friends. She was for the first time absent from the paternal roof, and had been under the tuition of Mrs. Broadhurst only two months, when, apparently in good health, she experienced an attack of epilepsy, which soon terminated her happy life: two days after the first seizure, unconscious of the presence of her affectionate relatives who surrounded the dying pillow, her pure spirit bade an eternal adieu to the sorrows of mortality, and returned to God who gave it. Her afflicted parents do not—cannot murmur that this choice blessing is withdrawn from them; it is the will of heaven, and they desire calmly to resign her to her God.

It is not wished ostentatiously to enlogise the memory of so young a person, by describing the attractions of a peculiarly amiable disposition, engaging manners, and a sweet susceptibility to all that was endearing, virtuous and good, but the recollection of these interesting characteristics is highly consolatory to her parents. Over such a tomb nature and affection are allowed to weep, and longer would they weep, but, thanks to the infinite goodness of our gracious God! the sun of righteousness arises to dissipate the sepulchral gloom, and the exulting hope of immortality leads parents, children and friends to anticipate the glorious morning of that eternal day which will reunite them in the regions of permanent and purer love.

An additional consolation would it afford them, if this instance of sudden removal from the bosom of earthly affection, should induce any young persons so to regulate their tempers and habits, so to cultivate a fitness for the future state, as to ensure their surviving relatives the delightful hope of witnessing and enjoying their progressive improvement and perfection in another and a better world, which is to them the greatest possible source of comfort.

Long as the memory of this lamented object of their affection will be cherished by her parents and their surviving children, they cannot fail to associate with it the kind and sympathizing attention of those to whose care she was entrusted, and the affectionate solicitude, the maternal tenderness of her instructress, which so well compensated for an own mother's love, will ever claim their warmest gratitude and respect.

“ June 14, after a short illness, at *Winkfield Green*, near Bradford, aged 67, the Rev. DAVID EVANS, of Bath, upwards of forty years Minister to the Society of Unitarian Dissenters at Marshfield, Gloucestershire. A correspondent says, “the remembrance of his virtues through life, and pious resignation in the hour of death, is the only consolation that can be offered to those now mourning his loss. His life was spent in the acquisition of liberal and useful knowledge, and in the cultivation of those strong and vigorous powers of intellect with which he was endowed. He was a firm believer in Christianity, not upon the authority of creeds and councils, but from an attentive and diligent perusal of the Sacred Writings. In him civil and religious liberty, and freedom of inquiry, have lost one of their most zealous and enlightened advocates.” *Examiner*, June 23.

We have the melancholy task of inserting among the Deaths of the month, that of our respected friend and valued correspondent, the Rev. JEREMIAH JOYCE, of Highgate, Minister of the Unitarian Congregation, Hampstead, Secretary of the Unitarian Society, and Author of many useful and popular Works. He died quite suddenly on Friday evening, the 21st instant. In the morning of the same day, he had written to us a friendly letter on the subject of the article on *Natural Theology*, of which he was the author, and which he promised to continue next month! How strikingly is vanity written upon all that is human! We shall hereafter, doubtless, insert a more full account of our lamented friend.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Fund.

The Anniversary of this Society was held on Wednesday the 5th instant. The religious service was carried on as

usual in Mr. Vidler's Chapel, Parliament Court, Artillery Lane. In the absence of Mr. Vidler, through ill health, which we lament to say has been of long continuance, Mr. Rees officiated in the desk. Mr. B. Goodier, late of the Unitarian Academy, prayed

and read the Scriptures. Mr. Fox, of Chichester, the preacher-elect, delivered the second prayer. Mr. Broadbent, of Warrington, preached the sermon, and concluded the devotional exercises. The sermon contained an able and energetic defence of the duty of avowing and supporting the truth. It was received with great interest by the Society, who resolved, with the permission of the preacher, which has since been obtained, to publish it: in a little time, it will come under our notice, in another part of our work, and therefore we shall say no more of it at present, than that it was truly appropriate and will form a suitable addition to the valuable discourses by Doctors Toulmin and Carpenter, and Messrs. Lyons, Butcher, Kentish and Madge, which the Unitarian Fund has already given to the world. The collection at the doors exceeded that of any year except the last.

The Society proceeded to business after divine service, Mr. Edward Taylor, of Norwich, in the chair. The Treasurer's Report was satisfactory. The Report of the Committee was read by the Secretary—an abstract of it shall be given in the next number. It was shorter than on most former occasions, the business of the Society being, in a great measure, the same every year, and there being of course less novelty in their proceedings. The Committee express themselves delighted with the openings of truth in every direction, and recommend persevering and increased labours in the great and good cause. Mr. Christie was re-chosen Treasurer, Mr. Aspland, Secretary: and the following gentlemen were appointed the Committee, viz. Messrs. Bailey, Eaton, Gilchrist, S. Hart, Ives, Hurry, John Taylor and William Tittford.

After the Unitarian Fund business was concluded, there was a general meeting of the governors, subscribers and friends of the *Unitarian Academy*, Mr. William Cooke, of the Isle of Wight, in the chair: a report of this meeting will be given in our next number.

The subscribers to the Unitarian Fund and their friends afterwards dined together, in number two hundred and sixty, at the London Tavern. By request of the Committee and the Stewards, Mr. Friend took the chair,

and he ably supported his station. Many admirable sentiments were brought forward and enlarged upon by the chairman and other gentlemen. The meeting was throughout harmonious and pleasant. Considerable additions were announced to the list of subscribers. Amongst the contributions we heard with great pleasure of the sum of £2. "from a few persons in humble life, at Leeds, who wish prosperity to the doctrine of Unitarianism." We cannot close this brief account without saying that much of the agreeableness of the afternoon is to be ascribed to the judicious arrangements and the activity of the Stewards.

General Baptist Society.

The Annual Assembly of the Old General Baptists was held, as usual, on Whit-Tuesday, June 4th, in the Meeting-House, Worship Street, London.

The Elders and Representatives of the churches in connexion with the Assembly, met early for business. At eleven o'clock the public service commenced. Mr. Evans, of Islington, read the scriptures and gave out the hymns; Mr. Treleaven, of Dorchester, offered up prayer; and Mr. Samuel Dobell, of Cranbrook, Kent, delivered the sermon, and concluded the devotional service.—The preacher's text was Ephes. iv. 15, 16, "But speaking the truth in love," &c. The discourse was delivered with an animation which excited great attention. The authority of Jesus Christ as Supreme Head of the church was proved by a judicious appeal to the sacred scriptures; the equality of all the members of a Christian church zealously vindicated; and that equality shown to consist not only in a common right to participate in the privileges and blessings of Christianity—but also in an indispensable obligation to advance by individual exertion the interests of truth, and to promote to the utmost in their power, each other's welfare.

The letters from most of the churches were of a satisfactory nature—the different congregations are rather increasing than diminishing, the accession of their new members being, on the whole, more than adequate to compensate for their losses by deaths or removals. The General Baptist church

at Selby, Yorkshire, was received into connexion with the Assembly, and that of York will, in all probability, be united with it next year. Since the last annual meeting several of the churches have established Sunday-schools with success; while those which existed previously were represented as being in a flourishing condition. The letter from the church at Cranbrook, Kent, stated that, "Agreeably to the recommendation of the last Assembly, they had established a Sunday-school, and though it is not more than eight months from its commencement, yet more than 220 children have been admitted. The school was opened upon the liberal plan of admitting the children of parents of every denomination; and hitherto teachers have been procured out of the different societies, who undertake to conduct the children orderly to their respective places of worship."

The Committee, appointed by the Assembly, two years since, recommended in their Report to this Assembly, the adoption of more vigorous measures for the revival of the General Baptist cause. Among other measures was that of raising a fund to defray the expenses of a more extended distribution of tracts tending to the promotion of morals in general, and the dissemination of their peculiar tenets in particular—of local preaching wherever there appeared a prospect of usefulness—and of lending pecuniary aid to poor or newly-formed societies. A resolution was passed by the Assembly, in approbation of the recommendation; it will, therefore, be submitted to the consideration of all the churches in the Assembly's Proceedings.

After the business was finished, the ministers, representatives and their friends (about sixty in number) retired to the White Hart Inn, Bishopsgate Street, to dinner.—Several sentiments were given from the chair, which called forth very animated and appropriate speeches. The following were the principal: "The worthy Preacher"—"Religious Liberty complete and universal"—"The Old General Baptist Cause"—"The Union of all Christians"—"Mr. Rees and the Christian Tract Society," &c.

The ministers and their friends separated at an early hour.

Report of the Committee of the Southern Unitarian Fund, read at the First General Meeting of the Subscribers, at Portsmouth, April 17, 1816.

The age in which we live is honourably distinguished by the formation of numerous associations for benevolent purposes. The friends of religion and humanity by combining their efforts, have multiplied their usefulness. Relief has been administered to the bodily wants and infirmities of man; education has been provided for the ignorant, and knowledge placed within the reach of the inquiring. Nor have endeavours been wanting to bring back theological opinions to the simplicity of the New Testament. In many districts societies have been instituted for promoting the knowledge of the scriptures and the practice of virtue by the distribution of books. The London Unitarian Fund has forwarded the same object by the encouragement of missionary preaching. Still it was felt by the friends of genuine Christianity in this neighbourhood, that something more was desirable. Missionaries have paid us but rare and transient visits. Our tracts have too often lain dormant in the libraries of subscribers. In some places small congregations have been formed which needed the countenance and assistance of their brethren. In others a disposition to hear Unitarian preaching existed, which it was impossible for individual ministers to gratify, however desirous, on account of the attendant expense, and the want of co-operation. In the desire to remedy or alleviate these evils this Society originated; and your Committee have the gratification of announcing, that, in the short period which has elapsed since the commencement of its labours in September last, they have all been attended to with encouraging success. In one instance pecuniary assistance has been afforded to a necessitous congregation, towards the maintenance of public worship. A number of useful works, with which we were liberally furnished by the Southern Unitarian Society, has been distributed in such a way as was deemed most likely to secure their perusal. By the union of preaching with the dissemination of tracts, there is reason to believe that the impression

which each was calculated to produce has been rendered more deep and lasting.

On the 28th of September a lecture was opened at the school-room of Mr. Stockman, Bishop Street, Portsea, by the Rev. W. J. Fox, which has been regularly continued, once a fortnight, and attended always by respectable, and on several occasions by very numerous congregations.

Public notice was given for the following evening of a similar lecture at Gosport, where a room had been engaged for that purpose. Our intention was, however, frustrated. Bigotry had taken the alarm, and the person in whose house the meeting was to have been held had been so intimidated by the denunciation of both temporal and spiritual evils, that it was judged expedient to desist. A second attempt, shortly after, was equally unsuccessful. It is just and gratifying to record, that the measures adopted to prevent our assembling by some professing Calvinists were, by respectable persons of that denomination, indignantly disclaimed. At length the Old Poor-house was obtained, and on the 10th November Unitarian Christianity was first preached in Gosport, to an attentive and overflowing auditory, by the Rev. W. J. Fox, from Numbers. x. 29, "Come thou with us and we will do thee good." Our subsequent efforts have been attended with considerable success. A room has been permanently engaged at Mr. Stubbington's, corner of Bemister's-lane; where several families, forming, it is hoped, the germ of a regular congregation, assemble every Lord's day for the worship of the only God.

For the continued and regular support of these lectures, the Society is indebted to the services of Messrs. Brent, Fox, Fullagar, Lyons, Read, Saint, Travers, and Treleven, who have cheerfully contributed their labours towards the great objects for which we are united.

The ministers in connexion with the Society have also engaged to preach alternately, on the first Tuesday in every month, at Fareham. This measure has been adopted in conformity with the earnest wishes of the Unitarians in that place, and is expected to prove very useful in pro-

moting their comfort, establishment and increase.

The attention of your Committee has been much engaged by the situation of the congregation at Southampton, collected by the exertions of Mr. Travers, who has unfortunately been compelled by illness to relinquish his station. The chapel has been kept open on Sundays by Messrs. Fullagar, Saint and Read, and there is reason to expect that permanent arrangements will soon be made for the support of Unitarian worship in that town.

The amount of subscriptions actually received during the past year has been 25*l.* 5*s.* 6*d.*, of donations, 38*l.* 18*s.* 6*d.* The expenditure, of which the different items have been sanctioned by the Committee, and are submitted to your inspection, is 53*l.* 6*s.* 9*d.* leaving a balance of 10*l.* 12*s.* 2*d.* in the hands of the treasurer.

It would have been easy for the Committee to extend its operations, had the funds of the Society permitted. Limited however as they were, much has been done. Our brethren have been cheered by encouragement and assistance, and the pure word of life has been dispensed to numbers of willing hearers, to whom, but for this Society, it would only have been offered with the adulteration of human inventions. We rejoice that we have not laboured in vain, while we still look anxiously at the wide field of usefulness which remains to be cultivated. Aiming only at the divine glory and the good of man, we hope for the continued and increased support of our brethren, and the blessing of the God and Father of our Lord Jesus Christ.

May the Southern Fund be an humble instrument, in the hands of Providence, of accelerating the time, announced by inspired prophecy, *when there shall be One Lord and his name One, in all the earth!*

Proceedings of the Scottish Unitarian Association.

Sheffield, June 10, 1816.

MY DEAR SIR,

I am desired, by the Committee of the SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION, to transmit to you the following account of the Proceedings at the Fourth Anniversary of

the Institution, held on Sunday and Monday, May 12th and 13th, in the Unitarian Church, Glasgow. Delegates were present from Edinburgh, Paisley, Dundee, Greenock, Blackford, Daley, Port-Glasgow, &c.

On Sunday, the devotional part of the morning service was conducted by Mr. YATES; and Mr. TORRENS, of York, delivered an excellent Discourse, on the Tendency of the Unitarian Doctrine to promote Love to God and Man, from the text, 2 Corinthians, chap. v. ver. 20. In the afternoon, Mr. YATES delivered his farewell Sermon, from the words, Philippians, chap. ii. verses 14, 15, and 16, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." In the evening, Mr. SMITH, Minister of the Unitarian Church, Edinburgh, preached the Annual Sermon in aid of the Institution; the subject, the Tendency of the Unitarian Doctrine to promote Benevolence, from John, chap. xiii. ver. 35. The congregations throughout the day were very numerous and respectable. Between the morning and afternoon worship, the friends from the country, and many of those in Glasgow, both male and female, to the number of seventy, partook of some refreshment; and, between the afternoon and evening worship, about sixty persons, of both sexes, drank tea together.

On Monday, the Society met in the Church at 12 o'clock, when, after joining in prayer, Mr. AULD, of Leith, was elected President of the Meeting. The Report of the Committee for the past year was then read by Mr. GEORGE HARRIS, the Secretary. It stated, that two editions of Mr. Yates's Sermon, on the Duty and Manner of deciding the more important Religious Controversies, preached at the last Anniversary, had been printed; that Messrs. GASKELL, RUSSELL, and HARRIS, had, in the course of the year, volunteered their Services as Missionaries to the Institution, and had preached, with great success, at Cathcart, Renfrew, Partic,

Rutherglen, and Greenock; that Mr. SYME had undertaken a mission last summer, and preached at Hamilton, Lanark, Carnwarth, Melrose, &c.; that the Society have had in their hands, since the last anniversary, 3248 Tracts, of various kinds, nearly 2000 of which they have sold or distributed; and that ten corresponding members had this year been added to the Institution, making altogether forty-two places in Scotland in which Unitarians are at present known to reside. Letters were then read from the corresponding members of the Society, most of which were very satisfactory and encouraging, particularly those from Greenock, Blackford, and Dundee; and gave an additional stimulus to the friends of the Institution to proceed, with vigour, in the good work they had begun.

The following Resolutions were severally proposed, and unanimously adopted:

"That the cordial thanks of this Meeting be presented to Mr. George Harris, for the distinguished zeal, ability, and perseverance, with which he has continued to discharge the office of Secretary during the past year; also to Mr. Potter, and the members of the Committee, for their co-operation in promoting the objects of the Association.

"That it is the opinion of this Society, that the attention of the Association should be particularly directed towards Dundee, during the ensuing year; that the Committee be requested to use every exertion in their power to send them supplies as often as possible; and that the Society there be requested to institute a Penny Weekly Society, in aid of the Association, or of the promotion of Unitarianism in any other way they may deem proper.

"That it likewise be recommended to the Committee to supply Blackford with preaching as often as possible.

"That this Meeting express their most cordial thanks, congratulations, and good wishes, to Mr. George Harris for his exertions in preaching at Greenock, as the Missionary of this Society; and to the regular attendants on his services in that place, who have exposed themselves in the cause of pure and undefiled religion, to the great discouragements and obstacles attending the first introduction of unpopular truth.

"That the thanks of this Society be given to the London Unitarian Fund for their Donation of Ten Guineas to Mr. Syme, in order to enable him to continue his services to the Paisley Church.

“That the thanks of this Meeting be presented to Mr. Smith, of Edinburgh, and to the Edinburgh Unitarian Association Fund, for their Donations of Books, Tracts, and Money; also to the Glasgow Unitarian Association Fund, for their Donation of 20l.; to the Greenock and Port-Glasgow Unitarian Association Fund, for their Donation of 5l. 5s. and to all the other contributors.

“That Mr. George Harris be earnestly requested again to undertake the office of Secretary to the General Association of Unitarians of Scotland.

“That the cordial thanks of this Meeting be given to Mr. Torrens, Mr. Yates, and Mr. Smith, who so ably conducted the religious services of yesterday.

“That the Association have heard, with pleasure, of Mr. Syme's acceptableness and usefulness, and return him their thanks for his conduct.

“That the cordial thanks of this Meeting be presented to the Rev. Dr. Rees, and the Committee of the Dissenting Ministers of the three denominations in London and the neighbourhood, for their able, zealous, undaunted, and persevering exertions, in calling the attention of the British public to the condition of the persecuted Protestants in France, in exhorting us to perform towards them, the Christian duties of sympathy and aid, and in maintaining the great cause of Religious Liberty.”

The following persons, resident in Glasgow, were elected the Committee for the ensuing year:—

Secretary,
Mr. George Harris.

Treasurer,
Mr. William Shirley.

Committee:

Mr. G. M'Leod	Mr. J. Lawson
Mr. J. M'Kenzie	Mr. J. H. Burn
Mr. D. Potter	Mr. G. Wilson
Mr. J. Lambe	

The thanks of the Meeting were then unanimously voted to the Chairman for his able conduct in the Chair, and the Meeting adjourned.

At five o'clock a numerous and respectable company sat down to an economical dinner in the Trades' Hall. In the course of the evening many excellent sentiments were given, and many able speeches delivered, and the company separated at an early hour, every one appearing to be impressed with a desire of supporting, to the utmost of his power, an Institution, which has already, with its very limited resources, produced much

good, and which, if enabled to extend its benevolent exertions, would assuredly produce great and incalculable benefits to society.

I remain in behalf of the Committee of the Scottish Unitarian Christian Association,

Your's sincerely,
GEORGE HARRIS, *Secretary.*

FRENCH PROTESTANTS.

*Williams's Library, Red-Cross Street,
April 24, 1816.*

At a Special Meeting of the Committee of the Dissenting Ministers of the Three Denominations, appointed by the General Body for Inquiry—Superintendence and Distribution of the Funds collected for the French Protestant Sufferers for conscience sake—summoned to receive the Report of the Rev. Clement Perrot; who, from his eminent qualifications, the respectability of his character, and his personal acquaintance with the most distinguished Protestants in the South of France, had been requested to repair to that country, for the purpose of examining in the capital, and on the spot, the real situation of the Protestants, collecting evidence of their persecution, and arranging plans for the distribution of the money contributed for their relief:

Rev. J. RIPPON, D. D.

IN THE CHAIR:

It was unanimously resolved—

I. That the interesting and luminous Report now presented by the Rev. Clement Perrot, of his personal investigation into the past sufferings, and present situation of the Protestants, be received, approved and printed: and that the various verified documents, and articles of intelligence, illustrative of the Report, and forming an historical relation of the sufferings which the Protestants have endured, and are enduring, be prepared for the press, under the direction of the Rev. C. Perrot, and published with all possible dispatch.

II. That the Rev. Clement Perrot, for the promptitude with which he complied with the request of this Committee, and undertook a long, fatiguing, and dangerous journey—for the diligence, the prudence, and the zeal with which he has executed the objects of his important mission—for the generous sacrifice of his time, his engagements, and his personal safety—for the

display his conduct has afforded, of these liberal and enlightened principles which have distinguished Protestant Dissenters among the benefactors of mankind—for the important services which he has rendered to the cause of the French Protestants in particular, and to the interests of truth, liberty, humanity, and religion in general; merits the warmest gratitude and esteem, and that he be requested to accept the most sincere and affectionate acknowledgments of this Committee.

III. That this Committee recognizing the sacred right of every man to adopt his religious creed, and to profess his religious faith without molestation, insult, or privation—considering the recognition of this right by human governments to be essential to the tranquillity and happiness of the world, and esteeming it as the first duty of Rulers and Magistrates to preserve inviolate that right themselves, and to guarantee its enjoyment to all classes of society, free from outrage, interruption, or disquietude—cannot review the whole history of the persecutions which the Protestants of the South of France have endured, and are enduring, without horror and indignation. That from the verification of documents before possessed, (the truth of which was never questionable,) and especially from the evidence now produced by their respectable friend, it is perfectly evident to them, that the persecutions so long and so disgracefully continued, have been instigated by bigotry and intolerance, and have been excited and directed by powerful leaders, against the Protestants, as the depositories of those religious and social principles, which must always render their possessors efficient and honourable in society;—that political opinions have only been the pretexts under which the odious projects of their enemies were concealed, as Protestants were as prompt, and as sincere in their acceptance of the restored dynasty, as any class of Frenchmen whatever;—that the impious, rapacious, and barbarous conduct of their persecutors, has exceeded the representations which have been made by the Committee, and has equalled in criminality that of the most guilty persecutors of ancient times;—that it is impossible to exculpate, at least from connivance, the local, civil, and military authorities, because the extent of the outrages—the length of their duration

—the publicity of the crimes—the notoriety of the criminals—the uselessness of complaints from the sufferers, and the vexations to which they have been exposed—the confidence with which the robbers and murderers have acted, and the impunity and protection they have experienced, are equally unknown, in any country, where the magistracy, however feeble, has been active and sincere. That it is equally evident, that from some cause, which this Committee do not intend to assign, the higher departments of the Government have not taken a suitable interest in the dreadful calamities, which have been sustained by its faithful and honourable subjects—have not maintained equal security for the professors of the Protestant and Catholic religions;—but have appeared to entertain the most lively jealousy of the unsolicited interference of benevolent persons in this country—have neglected to give to the Protestants, and to Europe, any satisfaction, by demanding an account of their conduct from the local or extraordinary authorities—and, finally, have left the victims of persecution at the mercy of prevotal courts, composed of their enemies, who have inflicted on Protestants the most degrading and cruel punishments for alleged trifling crimes, and have *honourably* acquitted Catholics—covered with blood, and guilty of numerous and horrid murders.

IV. That it was not the design of this Committee to procure for the Protestants a temporary alleviation of their public miseries; or to raise an useless clamour, and then leave them a prey to persecutions more dreadful, because they are more secret, and because they assume the character of judicial punishments, instead of the outrages of banditti; but they were resolved to contribute, by every honourable means, to reinstate them in that security and comfort they had so long enjoyed, and their title to which they have never forfeited. While, therefore, the objects of their unabated solicitude are living under the most dreadful apprehension—exposed to the violence of hostile authorities—cut off from the enjoyments of civil society—fugitives from their homes—deprived of their sources of support, and prevented from exercising, on account of their religious opinions, their industry and talents—while many, from the absence

of their pastors, the loss of their temples, or the fear of their enemies, are destitute of the public supports and consolations of their religion; and especially encouraged and stimulated by the voice of the General Body, lately expressed at their Annual Meeting, this Committee will not relax in its vigilance or activity, but will endeavour to direct public attention to the situation of the French Protestants—to enlighten public opinion on the true character and extent of their sufferings—to excite public sympathy and benevolence for the alleviation of their calamities, and public indignation against the authors of their distress:—and although they will seize with eagerness the first opportunity to announce any improvement in the situation of their brethren, or their full restoration to their former state of happiness as professors of religion, they will not remit their humble efforts, nor abandon the sacred cause to any delusive promises or violent opposition, but will persevere, till to the gratitude of their fellow Protestants, shall be added, their congratulations and repose.

V. That, grateful for the numerous and liberal contributions which have been already received, not only as they display the generous emotions of Christian benevolence, and provide relief and comfort for the miserable, but as they afford also a strong expression of attachment to the unalterable principles of truth and freedom; this Committee renew their solicitations to those who have not to this period remitted to the Secretary the amount of their subscriptions or collections, and assure all their friends, that a punctual and faithful attention will be paid to the distribution of the funds which may be entrusted to their care.

Signed by order of the Committee,
THOMAS MORGAN,
 SECRETARY.

MISCELLANEOUS.

Debate in the House of Commons, on the French Protestants, May 23, 1816.

Sir S. ROMILLY rose, in pursuance of notice, to bring this subject under the consideration of the House. He had waited for some time in the hope that there would have been no occasion for such a motion as that which he was now about to propose to the

House; but, considering the impression which had been made throughout the whole country, it appeared to him that it would be extremely to be lamented if the session were to pass over without any notice having been taken of the subject. Reports had reached this country of dreadful acts of riot, violence and oppression in the southern departments of France; they had made a deep impression upon the public; public meetings were called, resolutions were formed, subscriptions were opened with that liberality which had always characterized the British nation; and the House would recollect the progress that was making in the public feelings, when a sudden turn took place, and the face of affairs was changed. Although these meetings had not taken place without a previous communication being had on the subject with his Majesty's ministers, yet those meetings were discouraged, and he was most sorry to have seen that a very successful turn was given to that meritorious course of proceeding. In a letter written by the Duke of Wellington to one of these meetings, his Grace had said, that he felt satisfied that every thing possible had been done on the part of the French government to prevent these disturbances; that the King of France had extended his protection to his subjects of all persuasions, and had secured them in the exercise of their religious rights. The effect of that letter was very strong upon the minds of the people. The Common Council of the City of London had considered this subject, and had voted an address to the Prince Regent: much delay occurred in its presentation, and although his Royal Highness had said that it could be received by him on any occasion on his arrival in London, that occasion had never arrived, and the address had never been presented. He was not bringing this question forward to criminate his Majesty's ministers; and he most sincerely assured the House, that he had not such an opinion of them as to believe, that if they had been acquainted with what had really taken place, or had seriously considered what the interposition of the French government amounted to, and had known in what manner it had been demonstrated, they would have acted as they had done. He never could think that

it could have been in human nature to have conducted themselves in such a manner, if they had known the real facts of the case. All that he imputed to his Majesty's ministers was, that they had too credulously believed, and too lightly judged upon, all the stories they had received. He could also assure the House, if indeed it were necessary, that in introducing this matter to its consideration he was actuated by no party or personal feelings, but by motives of justice and humanity to an injured and disheartened people; and after having received information from various quarters, after having had the means of conversing with many persons that had been on the spot, he did think it would have been a dereliction of the duty he owed to oppressed and injured individuals, had he not drawn the attention of the House to the subject.—The letter of the Duke of Wellington had been published at Nismes, and was scattered about the town with the greatest joy and exultation by the Catholics; but it filled the Protestants with the utmost consternation; it took from the oppressors the only restraint imposed upon them, and from the oppressed their last hope. So completely were they oppressed, that they were looked upon as mere slaves, under the controul, and subject to the passions, of an enraged master—without hope, without comfort and without relief. In considering, then, this important subject, there were three principal questions to be discussed: 1st. whether any and what punishment had been inflicted on these murderers and assassins; 2dly, whether these offences had been committed against law and nature from political or religious motives; and 3dly, whether the French government had afforded any protection to the injured. Unless these three questions were considered, it would be impossible to give a distinct idea of the disgraceful transactions which had taken place in the department of the Gard, to which the distressing scenes were almost wholly confined. There could be no doubt that there had been a most unjust persecution of the Protestants in the South of France, and that Nismes was the principal scene of horror and of bloodshed; but in order that the subject might be fully comprehended by the House, it would be necessary for him

to put it in possession of the situation in which the Protestants were placed previous to the restoration of his present Majesty, Louis XVIII. on the throne of France. The department of the Gard was the first part of France, and, he believed, of Europe, where the doctrines of the reformed religion were promulgated; and it was in the mountains of the Cevennes that, in the twelfth century, heresy, as it was then termed, first took its root, distinguished by the piety of the doctrines of those who professed it. In this situation they remained unmo- lested to the time of the Reformation; but by the unhappy communication between the leaders of the two parties at the latter end of the reign of Francis I. a dreadful destruction of the Protestants took place at Aix. This was the first appearance of that bitter animosity which afterwards spread devastation throughout the whole of France, and the commencement of those dreadful wars between the Hugonots and Catholics, so disgraceful to human nature. At last religious peace was restored under the reign of Henry IV. when the Protestants enjoyed the most perfect liberty. Nismes was then the city to which the Protestants resorted. So matters rested until the revocation of the edict of Nantes, when those bloody orders were issued, the object of which was to convert the whole province of the Gard by a regiment of dragoons. The face of things was immediately changed; all France became a Catholic country, and not a Protestant was to be seen in it. In the time of Louis XIV. and XV. the Protestants again began to rear up their heads; and of so novel a description were they, that the term of "*les nouveaux convertis*," was applied to them. Proceeding in his statement of the grievances under which the Protestants laboured, the Hon. Gentleman mentioned that it had been stated as an instance of comparative lenity by one writer, that from the year 1745 to 1770 only eight of their ministers were hanged. In all this period their marriages were declared null, their children of fourteen years old, who professed the Catholic religion, were taken from the care of their parents: instances might be mentioned of husbands being sent to the galleys for marrying according to the Protestant forms, and their wives to

a receptacle of prostitutes. Such by law was the condition of the Protestants in France—ameliorated, no doubt, by the increasing toleration of the age. Louis XVI. had the distinguished merit of remedying many of those grievances from the earliest years of his reign. There were extant memorials presented to him by the lamented M. Malesherbe and others, on this subject; and their remaining grievances would, doubtless, have been removed by that unfortunate sovereign, had not his throne been overthrown by the torrent of the revolution, amidst his wishes to establish a constitutional liberty. One of the first acts of the revolution was to restore the Protestants to a perfect equality of privileges. They were declared admissible to all civil offices without distinction; and one of their ministers, Rabaut St. Etienne, was president of the national assembly. The Protestants, with the feelings natural to men, could not but applaud and admire a work, by which they were raised, from being outcasts of society, and from a state of degradation and infamy, to that of citizens with equal rights. This, however, had been objected to them by some persons as matter of reproach; but he trusted he should be able to show, to the satisfaction of the House, that all that had been said of their being revolutionists and Buonapartists in a peculiar degree was perverted and misrepresented. He would assert, that in those scenes of horror which soon disgraced the progress of the revolution, not one Protestant was found to be an actor. Of course he must here be supposed to speak generally, as far as his information extended. He acknowledged, indeed, that some of them who were members of the convention voted for the death of the king, but all of them with the addition of the appeal to the people, which, if not displaying due firmness, at least discovered their wish to save the monarch. There was not one Protestant a member of the revolutionary tribunal of the department of the Gard; and of the 130 persons who were guillotined by its orders at Nîmes, more than 100 were Protestants, though the Protestants formed only about one third of the population. He might say, that amidst the horrors of the revolution they were always found on the side of modera-

tion and justice. He did not speak this invidiously, but, as was usual in a sect which formed the minority, many of whom were opulent, greater regularity of conduct and correctness of morals were generally found to prevail. The Protestants being thus restored to the rank of citizens, all religious animosities seemed to subside in the South of France. In 1802, Buonaparte, being then First Consul, procured the enactment of a law which placed their religion precisely on the same footing with the Catholic faith in point of establishment and privilege. Could it be matter of reproach to them that they were grateful for this favour?—it was not possible but that they must have felt attachment to him for it. Hence, however, it was deemed proper by some that they should be stigmatized as Buonapartists. There was no foundation for the assertion that any partiality was shown to them by Buonaparte. There was not one Protestant prefect or commandant of department appointed by him; none of them filled the tribunal of justice; and probably one reason of this might be, that before the revolution they were not allowed to follow the profession of the law. It was not improbable, however, that the circumstance of the Protestants being thus placed on a level with their former masters, might excite a rankling jealousy in the latter, which would break out on the first convenient opportunity. This state of things continued until Louis XVIII. was restored to his kingdom in April 1814. At this period Buonaparte had become odious to the Protestants at Nîmes, both from the weight of taxation with which they were loaded, and from the incessant demands of the conscription. The taxes fell with peculiar hardship on the Protestants, as, generally speaking, there was more property in their hands; and leading, as they generally did, retired, domestic lives, the conscription, which tore from them their children, was peculiarly felt by them as a hardship of the greatest severity. He believed that the Protestants were, under these circumstances, unanimous in the joy which they expressed on the restoration of Louis XVIII. Unfortunately, however, during the course of the succeeding ten months, a considerable change of opinion took place. Persons who had been long absent

returned with their old prejudices, and the lower orders of the people began to threaten the Protestants, who conceived on their part that there was a strong tendency to go back to the old regime. They were not much alarmed by the circumstance of the charter issued by Louis, declaring the Catholic the established religion of France, because the other guards which it afforded appeared sufficient to protect their rights: they could not forget also that the king had just returned from a residence in a land of Protestants, where he must have witnessed the effects of religious toleration; and they looked forward to a season of tranquillity and enjoyment. But circumstances soon compelled them to change their ideas. They were insulted by the populace on the ground of their religion; songs were sung publicly in the streets of Nismes, in which they were threatened with the renewal of the horrors of St. Bartholomew; gibbets were drawn on their doors. In this situation of things, Buonaparte suddenly made his appearance in France, in the month of March 1815. It was a trying occurrence for the Protestants at Nismes: but uniting with the established authorities, they declared their determination to support the government. He had in his possession the original declaration to this effect made at Nismes on the 13th of March last year, and which was signed by the principal Protestants, the five Catholic clergy, and three Protestant ministers of the town. The list of Protestants who signed it was greater in proportion to their respective numbers than that of the Catholics. It contained an expression of the warmest attachment to the government of the king, and called upon the people of the department for their support. Soon after this the Duke d'Angoulême fixed his head-quarters at Nismes, and here it was alleged that the Protestants did not join the Duke with much alacrity. They were in truth deterred from so acting by the previous alarm, which had been excited among them, and perhaps it was not surprising that they did not zealously join the Duke's army. Some of them, however, offered their sons to join him. On the 3d of April the authority of Buonaparte was declared in the town of Nismes: the few soldiers in the garrison were called out, and shouted

Vive l'Empereur. It had been represented, that during the second reign of Buonaparte, acts of the greatest violence were committed by the Protestants; and that when Nismes again became a royal town on the 17th of July, the atrocities which ensued were merely retaliative. The fact was, however, that no acts of violence were committed during this interval—no persons were insulted—no houses attacked—none were killed, at least in the town of Nismes, though it was said that some stragglers of the Duke d'Angoulême's army were murdered by the peasants. Upon the 15th July many of the royal volunteers, as they were called, returned to Nismes; numbers of armed men flocked in from the country, and required the garrison which held it in Buonaparte's name to surrender. This garrison, consisting of about 200 men, consented to lay down their arms; but they were all of them, with the exception of a few who contrived to make their escape, massacred as they came out of their barracks. For some successive days the whole of the Protestants of Nismes were exposed to outrages of every kind; their houses were plundered or pulled down, the rich were laid under contributions, the looms of the poor manufacturers were destroyed, women were stripped and scourged in the streets; no less than 30 females were subjected to this atrocity, one of whom was far advanced in pregnancy. He would repeat what he had stated on a former occasion, that 200 persons were murdered in cold blood, besides 2,000 individuals who were persecuted in their persons and property. One man, a Mr. Lafond, far advanced in life, these wretches threw from the balustrades of his own staircase, and, on still discovering some signs of life, they cut him to pieces with their sabres. The seven sons of a Mr. Leblanc, and the five sons of a Mr. Chivar, were murdered. A wretch of the name of Prestallon was the chief leader in these atrocities. This man, hearing that Chivar, the father, was confined to his bed, came to his house, and asked the wife to let him see her husband, affecting to feel for him; but immediately on being introduced, he shot the old man dead with a pistol. This monster in human shape had been taken twice into custody, but he had never yet been

punished by the French government. [Hear.] He had boasted of the murders he had committed. One of the first acts after the 17th of July, the period when Nismes reverted under the royal government, was to disarm the urban guard, which it was declared should exclusively consist of Catholics: and he should have to state an order of the new authorities, that all persons should be disarmed who could not belong to the national guard, which was equivalent to declaring that their intended victims should be disarmed, in order to their execution. In one place these infuriated persons dug up the body of a young man, and burnt it, together with the house of his father. In short, every kind of atrocity was committed. He was speaking now of persons who were murdered in cold blood, and not taken with arms in their hands. It was proper here to inquire what steps were taken by the French government to prevent these excesses. The king had appointed the Marquis d'Arband Jouques prefect of the department of the Gard. He arrived on the 30th of July, and issued a proclamation for the purpose of protecting the Protestants from the fury of their persecutors. In consequence of this he was ill-treated on his appearance at the theatre. They insisted that Trestailon should be released, which was accordingly done. This prefect was still continued; and under such circumstances could any man say, in the language of the Duke of Wellington, that the French government had done every thing to protect its Protestant subjects? The disturbances at Nismes still continued. The 21st of August was the important day fixed for the election of deputies to the legislature. He read from the official journal of the Gard, the proclamation of Devallon, the mayor of Nismes, on the eve of the feast of St. Louis, recommending to the people to abstain from the employment of squibs and crackers, and reminding them that the least disturbance would throw great responsibility on the magistrates. What was the amount of force which this mayor then had at his disposal? It was twenty-four companies of national guards and three of cavalry. There was another proclamation issued on the 30th of August, in which he states, that many murders

had been committed, the perpetrators of which concealed themselves in darkness. These, he said, had profoundly wounded his heart; but he ascribed them all to unknown agitators, who in this way abused their love for their king. What were we to think of a government which ascribed these murders to misguided demonstrations of loyalty? They are then reminded that such crimes could not be justified, because crimes of the same kind had been committed during an usurpation blasted by heaven, and detested by man. But what was the fact? The national guard which was at the disposal of the mayor, had never exerted themselves during all these days to prevent the perpetration of the murders. It might be worth mentioning, that M. Trinquelaque, a lawyer, who was chosen one of the deputies to the legislature, and lately appointed secretary general to the minister of justice, was the person who, after the first restoration, proposed that a silver image should be dedicated to the Virgin, in the event of the pregnancy of the Duchess d'Angouleme. It was also worthy of remark, that on the 24th of August, another military force entered Nismes, exclusive of the national guard, when tranquillity was restored, and continued as long as they remained. The national guard was marched into the mountains of the Cevennes, where the people had remained in perfect tranquillity, though they were now treated by the national guard as in a state of rebellion. The Austrian troops that were soon after sent into the Cevennes, in order to disarm the inhabitants, declared, on the contrary, they had never seen a people more peaceably disposed. They quitted the country on the 25th of October, and the same system of murder was recommenced. Besides the infamous Trestailon, there was another notorious murderer, of the name of Quattetaillon. Trestailon had been sent away from that part of the country, but punished he had never been. In fact, not one of the persons concerned in these numerous atrocities had been brought to punishment; they still reigned about at large, though well known to most of the inhabitants of Nismes. He had to notice another proclamation of the prefect, in which he spoke of an indignation, too natural not to be

excusable, having burst on the heads of the disaffected; but, illegal as it was, he adds, it was not stained by plunder, and popular indignation had not been disgraced by robbery. The Honourable Gentleman then proceeded to advert to the opening of the Protestant churches at Nismes, on the 12th of November, when General Legarde was severely wounded. Many of the congregation were besides wounded and maltreated. On the 1st of September, 1815, another proclamation was issued, which still used the language of persuasion to murderers. He made no doubt that the Noble Lord was much better acquainted than himself with all these facts; but the House would take into its consideration the extreme difficulty of procuring authentic information. There had been no difficulty, indeed, in publishing any thing against the Protestants; the conductors of the journals were permitted, nay, they were even courted, to publish statements against those persons; but the police would not suffer a single paragraph to be inserted with regard to their sufferings. He was himself present in the Chamber of Deputies, when a discussion took place on the personal liberty of the subject; and because one of the representatives, Monsieur d'Argenson, stated, that there had been persecutions in the South of France, a great part of the assembly rose in a most tumultuous manner, and in the coarsest terms insisted that he should be called to order. He (Sir Samuel Romilly) then saw a gentleman in his place who was present in the French Chamber on that occasion, and he appealed to that Honourable Member to corroborate this statement. The President yielded to the cry of the House, and Monsieur d'Argenson was called to order. It was notorious, however, that only six days before he made that speech, the blood of the Protestants was flowing down the streets of Nismes, and it was only a fortnight before that the king's general was wounded; and yet he was called to order for stating, that there had been a persecution in the South. [Hear, hear!] When General Legarde was wounded at Nismes, the king published a proclamation on the subject, and

Sir G. Canning rose to call the Honourable and Learned Gentleman to

order. It seemed to him, that the House would act very unwisely, if they should allow the Honourable and Learned Gentleman to proceed with these details. He had been admitted into the Chamber of Deputies by courtesy, as an English gentleman on his travels; and he had no right to make use of what he then heard for the purpose of grounding an inquiry in the English House of Commons. It would be a great breach of confidence in the Honourable and Learned Gentleman, [a laugh,] and was derogatory to the high character and dignity of the House. [Repeated laughter and loud calls to Sir Samuel Romilly to proceed.]

Sir SAMUEL ROMILLY said, he could easily remove all embarrassment from the mind of the Honourable Baronet, with respect to being guilty of any breach of confidence, as he was only stating what the French government itself had permitted to be published in all the newspapers on the following day. [Hear, hear!] He repeated, that there was no hesitation whatever on the part of that government in publishing every thing against the Protestants. The four deputies of the department of La Gard published in the *Quotidienne* a sort of protest against the king's proclamation, and declared that the tumult was excited only by a few old women. On the 12th of November the prefect issued a proclamation, and, in the name of the department, promised a reward of 3,000 francs to any person who should make known the name of the individual who had shot the General, and bring him before him. This man, however, had not been prosecuted or punished; nay, he had not been seized, though his name was well known to be Boisset. The proclamation of the king said, that an atrocious crime had been committed; but what followed? It called upon the magistrates to disarm all the Protestants; and why? Because, as the prefect stated, a tumult had been excited by a few old women! On the 19th of December, the mayor published a proclamation, stating, that the Protestant churches should be re-opened on the following Thursday, and an assurance was given to the people that the Protestants should have churches built out of the city. Of the two churches of the Protestants at Nismes,

one had been bought by themselves, and the other was given to them by the government; but, instead of these, they were to be permitted to build two new ones beyond the walls of the town at their own expense. Now, he would ask, what had this to do with politics? What had this to do with Buonaparte? The House would see that all this was purely religious. On the 9th of January the king published another proclamation, stating, in the first place, "that his orders had met with that respect and submission which he had a right to expect." But what was the nature of this respect and submission?—only that the Protestants had been disarmed. It then declared, "that the temple of the Protestants was open, and that they enjoyed all the protection of the law;" and it concluded with "his Majesty's thanks to his good people of the city of Nismes." This must be considered as a kind of general amnesty; and the fact really was, that not a single individual had been prosecuted or punished. The present condition of the Protestants certainly was so far in a state of security, that since the month of December no murder or cruelty had been committed; but he had been informed by a gentleman who had recently arrived from the city of Nismes, and on whose veracity he could place the utmost reliance, that the Protestants were continually driven away from the public walks. Whenever they ventured to appear in such places, they were jostled by the very persons who had murdered their wives, their husbands, brothers, sisters, and dearest relations. The prisons were now filled with Protestants who had been apprehended on the charge of sedition. In the several departments of France there were not less than 10,000 Protestants in custody upon this pretence. Some were imprisoned for five years, some for ten years, and others for longer periods, on the charge of having sung improper songs. [Hear, hear!] It seemed a most extraordinary thing, that crimes so atrocious as those which he had mentioned should be suffered to pass unpunished, and that such trifling offences as singing a few songs, should be visited in this terrible manner. It was a strange feature of the administration of justice in any country; but that on which he most relied was,

that no person had been yet brought to trial. He did not intend to move that there should be any immediate address to the crown on this subject; but he contended that the Protestants had suffered, not for seditious conduct, but only on the suspicion of entertaining particular opinions. All that he meant to ask for was, that an humble address should be presented to the Prince Regent, that he would be graciously pleased to lay before the House copies or extracts of all correspondence between his Majesty's government and the government of France, relative to the Protestants in the South of France. He made this motion in no spirit of hostility against ministers, but to give them an opportunity of making a statement more in detail, than had yet been done. He could give a long list of names of persons who had been murdered at Nismes, but he did not consider it necessary in this stage of the business. Because they were Protestants, they were said to be Buonapartists; and the Catholics, who had been suffered to persecute them, were called Bourbonnists. The Noble Lord would have an opportunity of correcting this error, if it were one; and he should be glad to hear that government had used all the means in its power to put a stop to these crimes. In concluding his remarks, he might advert to what had been done by our ancestors on similar occasions: and if precedents were necessary, he need only recall to the recollection of the House what it had recently done for the negroes of Africa. But surely the Protestants of the South of France had equal claims upon our generosity and benevolence, and we ought not to suffer them to be persecuted, imprisoned, and murdered, without some remonstrance to the government which was bound to protect them. At the very moment when these dreadful scenes were acting in Languedoc, Paris was in possession of three Protestant armies, and the king could not look out of the windows of his palace without seeing the cannon that was planted before it. He did not state this for the purpose of bringing a charge against his Majesty; but if he neglected to send assistance to his Protestant subjects, it was the duty of those who commanded the foreign armies to protect and defend them. The

French government did nothing but give words and make professions; but it was still in our power to interpose all good offices in this case. Tumults had recently arisen in various parts of France; and if disorders should again break out, who could tell what might be the situation of the unhappy inhabitants of Nîmes? He trusted that the House would consider what a heavy responsibility was then upon them, and that, as they would answer to God and their consciences, they would not refuse protection when it was in their power to afford it. [Hear, hear!]

LORD CASTLEREAGH said, that the House must have listened with great pain to the speech of the Honourable and Learned Gentleman, as they must certainly lament to hear that persecutions for religious opinions were still practised in any part of Europe. He did not mean to make any invidious reflection, but he must take leave to say, that the Honourable and Learned Gentleman had drawn a most exaggerated and unfairly coloured picture. The Honourable and Learned Gentleman had placed him in a most embarrassing and painful situation. He had addressed himself to the House as to a tribunal that had jurisdiction to inquire into all the circumstances; but if they had even the means of arriving at the truth, they had not the means of applying a remedy to the evils. He must enter his protest against the false policy of interfering with the internal situation of the affairs of other countries, more especially with respect to religious opinions. The Honourable and Learned Gentleman had dwelt with great pains upon the centuries that were gone by, as if he wished to rouse all those bad passions which, he should hope, had been long buried in oblivion. He had also adverted to the impression made on the public mind by the conduct of certain individuals; and had stated, that a sort of countenance was given to their exertions by his Majesty's ministers. If he imagined, however, that government was disposed to encourage those persons, he was certainly incorrect; for they were satisfied, that, notwithstanding the benevolent motives by which those heads might have been actuated, they had done more harm than good to the cause in which they intervened. He knew that it was not possible to dis-

courage the efforts of individuals, but he was confident that his Majesty's government would have lost sight of their duty if they had encouraged them. It was a question of prudence to look at the cases of former interference, and every man who viewed them with an impartial eye, would consider what the spirit of toleration was working in favour of religion. There was a time, indeed, when religion was made a pretence for imposing a system of government, and then the Protestant powers were obliged to stand together: but we were now placed in a situation in which we might suffer Christianity to effect its own work. He did not say that one government could not communicate on this subject with another; but he did say, that if one government at this day would suffer a foreign state to interfere with it because it administered its laws according to its own conception, that government would be degraded in the eyes of all the world. But suppose we should be rash enough to interfere with another state on this account; if we were not listened to, what would become of our dignity? Was the Honourable and Learned Gentleman prepared to state, that he wished an appeal to arms?—[Hear, hear!] He was the more astonished at the Honourable and Learned Gentleman's proposal, when he found he had not laid the ground for it in the general situation of the Protestants: on the contrary, he had told the House that his was not a charge of religious persecution; he had told them that the evil was local—that it was confined to the department of the Gard—that the Protestants derived their liberty from that man who owed the loss of his life and crown to his benevolence: had he been more vigorous, the world would have been spared those scenes of calamity that had since overwhelmed the whole of the civilized globe. He had commented on the acts of the French government and the proclamation of the king himself. It would be invidious for him (Lord C.) to enter into critical disquisitions on that proclamation, but he was persuaded that the king felt the most sincere desire to put down the hostile feeling against the Protestants: he had not only tolerated but indulged them, and their miseries were only the result of a local feud, such as we had but too often seen in parts of the empire, and which all

the force of government could not put down at once. Was he (Lord C.) to tell the House, that in the country to which he belonged, a feud, a dispute, which appeared religious, but which was totally unconnected with religion, would often disturb a province for years? In the county of Armagh sects had for two years been waging war with each other, and the whole power of the arm of the law was found insufficient to repress them. Did the House forget the present state of things in Ireland, and would they have us advise a foreign country to interfere in the cause of the Catholics of this country?—[Hear, hear!] He was sure that such an interference would not be endured. Whilst there was but one common feeling—that of deep grief on the unhappy calamities in France, and an anxious desire to see them terminated; whilst the Honourable and Learned Gentleman himself admitted that no outrages had been committed since December, and now, after such a lapse of time, he came to harrow up the feelings of the House with the recital of calamities we could not redress, he (Lord C.) had hoped that he would lay the question at peace, instead of colouring the proceedings on one side as highly as he might, if he had pleased, those of the other—instead of inflaming the passions of two sects who were tearing each other to pieces. This was an act of disrespect to the French people, and not an act of benevolence, whatever might be the motives of the Honourable and Learned Gentleman. He (Lord C.) could not consistently with his public duty acquiesce in producing to the House all the correspondence that had passed on this subject. If ever there was a question on which parliament and every good man should be silent, it was this. He did not mean to deny that communications had passed which had convinced his Majesty's ministers, that though the French government was in the exercise of a power so recent that it could hardly be productive of any great and immediate results, yet that his most Christian Majesty had been most serious in his efforts to repress all persecution. He agreed with the Hon. and Learned Gentleman, that the situation of the Protestants of France had for a long time been a source of pain to every liberal mind; but the emancipation of the Protestants commenced early in the

Revolution; it had been followed up; and they enjoyed a degree of freedom they had never known before. Without imputing blame to the sect, without denying that they were a most enlightened people, he should contend that having acquired an extent of power, and that from Buonaparte, they felt interested in the continuance of his power: their conduct showed that they felt this, and had led to a jealousy which was the cause of the present disturbances. If he were to believe the Honourable and Learned Gentleman, and the various publications on the subject, he must imagine that the Catholics had not suffered or been provoked at all, and that this was a gratuitous persecution of the Protestants. Indeed, the Honourable and Learned Gentleman had touched so slightly on the wrongs or provocations of the other side, that though he admitted a few individuals had been sacrificed, yet it would appear from his statement, that in general they had no cause for complaint. He (Lord C.) did not mean to give official information to the House, but he would read a passage from a letter which he believed to be written in a fair and impartial spirit. It contained the opinions of an individual whose sentiments he wished to receive, because he went out with a mind pure and unbiassed. This letter would bring one point on which the Honourable and Learned Gentleman had touched slightly—the provocations and wrongs of the Catholics—into open view. "Both parties are to a certain degree right; that was, the Protestants were mixed up with Buonaparte, and imputed to the Catholics jealousy and political dislike; while the Catholics, who adhered to the Bourbons, were afraid of the designs of the Protestants."

[To be continued.]

Schools for All.

The Anniversary Meeting of this grand British Institution, was held on Monday, the 13th of May, at the London Tavern, the spacious ball-room of which was thronged, and had a large proportion of respectable females.

The Duke of Bedford was expected to take the chair; but not arriving, the Right Hon. Lord Mayor took it *pro tempore*, and being obliged to wait on the Prince Regent, resigned to Sir

J. Jackson, who also, on the arrival of the Duke of Kent, resigned it to his Royal Highness.

The Rev. Dr. Collyer read the Report, which paid some well-merited compliments to the memory of the late Secretary, Joseph Fox, Esq. by whose noble benevolence the great cause had been rescued from failure, he having taken upon himself the engagements which Mr. Lancaster had entered into, but could not meet to a very considerable amount. The Report quoted the exertions making in Southwark, as an example to the City of London, and to the rest of the United Kingdom; stated that the invested subscription, which was accumulating for the purpose of raising £10,000, had arisen to £7,000, and that the remaining £3,000 was expected to be raised, as first hoped for, within the present year. The funds of the Institution were still lamentably narrow, when compared with the great object in view:—but the Report recommended perseverance, and the union of all good men of all persuasions, and the great object would be attained. The harvest was generally promising. The vast empire of Russia was of good promise; its government felt the value of general education, and was preparing for a hearty co-operation with this Society. A society was establishing in that empire for the purpose. It was with very mingled emotions that the Society looked to France, whose public schools, once on a footing of liberality, now refused instruction to any but professed Catholics, though its population contained at least sixteen millions, who could neither read or write! All the masters, who conscientiously could not be Papists, were, whatever their talents, dismissed from the schools, to which they had been great ornaments. This was a source of deep regret. Much good, nevertheless, had been done. The British system had been transplanted into France, and exhibited in its beauty and strength to the admiring eyes of Frenchmen.

Switzerland was busily opening schools for general education, under the patronage of the Plenipotentiary of that country to the Congress at Vienna,—a gentleman, to whose praise it should be known, that when offered a national recompence for his high

services, he declined it; but prayed that the amount, with an addition from himself, might become the beginning of a national fund for a free-school, on the model of the British free-school.

Through the lamented loss of Mr. Fox, who was, when taken ill, engaged on the business of the Foreign part of the Report, but a scanty account could be given of Asia.

In Africa the cause had received a severe check. Mrs. Sutherland had yielded to the pressure of the climate, and Mr. S. had returned ill; but yet, under the fostering care of Lieut. Col. M'Carthy, the Governor of Sierra Leone, between two and three hundred children were receiving education, and this under the superintendence of the eldest African youth trained by this Society.

Unshackled by prejudice, America was progressing in education. She had shown her wisdom by the adoption of a liberal system, and a school on the principle of exclusion was not known in the United States. The legislature of New York had given repeated encouragement by grants. A society was formed there for the education of all the children not provided for by some religious establishment. On a Sunday morning between eight and nine hundred children assembled under that society, and branched off at a given hour to the respective places of public worship appointed by their parents. Female associations were forming for instruction of the girls in needle-work.

The legislature of Halifax had voted £400 to the schools there, in token of approbation of the very manifest change for the better, in the character and conduct of the children.

Very great emotions of pleasure appeared to agitate the assembly, when that part of the Report which regards Hayti was read. The Chief, Christophe, deeply penetrated with the benefits of knowledge and the diffusion of the Scriptures, invites among his people, all those who could contribute to their improvement. In a proclamation in the gazette of Hayti, he says,—“I invite professors of all sciences—no difference of religion shall be deemed an exclusion. Merit and ability alone shall be considered, without regard to the nation which gave birth,

of the creed which may be preferred. After twenty-six years of revolution and thirteen years possession of hard-earned independence, we are not (says the gazette) the same people. Formerly, as brutes, we bowed under the lash of a cruel and ignorant master—as men we were dead—our faculties all crushed; but we burst our chains, and, again erect, we look upward toward heaven—as men—as social beings! A new career is now before us—thanks to thee, O God of heaven! Haytians! (says the Chief) be it ours to shew, by our lives, that blacks, equally with whites, are the work of Omnipotence, and the objects of the kind regard of the Father of all!”

Mr. Allen (of the Society of Friends, and Treasurer) felt under strong depression from the loss of his late coadjutor, Mr. Fox. Beside the original debt, there was last year a balance of £336 against the Institution. Mr. Allen urged forcibly the cause he advocated. Even in London, education was more needed than any, who would not inquire closely, could be persuaded to believe. The object of the Institution was to interest the poor themselves—not to receive the high blessing of education as an *alms*, but, by doing something themselves, to let it have more the semblance of a purchase. They wanted to raise the moral character of the poor. Parents became benefited through the children; and instances are on record where the parents have been admitted to the schools at their own request, when they have seen their good effects on the children.

Mr. Adams, Minister at the British Court from the American States, said, that he appreciated the compliment paid to the country he had the honour to represent, and which felt the necessity, and knew the advantages, of education. Education is knowledge, and it leads to virtue.

Mr. Williams (banker) gloried in the prospect that, through this Institution, there was a chance of making some adequate return to the people of colour. The sons of Africa were much indebted to a most honourable man then in his eye (Mr. Wilberforce, who had just entered) for the cessation of slavery. That horrid traffic had by him been shown in its detestable colours, but it appeared now in

darker shades, since we learn from Hayti such proofs of intellectual capacity in those whom our avarice and cruelty had held as inferior to our species.

The Earl of Darnley noticed, that the Institution was one for universal benevolence. He would remind the assembly that their venerable Sovereign was its prompt, and first and zealous patron. They would remember the good Monarch's wish,—‘That he might live to see every poor child in the kingdom able to read his Bible.’ But had Providence permitted his continued presence among us, this wish could not have its accomplishment, but from schools not built on the principle of religious exclusion. His R. H. the Prince Regent was a liberal contributor to this Institution; and so were their R. Hs. the Dukes of Sussex and Kent. His Lordship moved the thanks to the Royal Personages, which was seconded by the Rev. Rowland Hill, who thought that education, being an universal blessing, should be as universally as possible bestowed.

Sir J. Swinburne assured the meeting that his Grace of Bedford would have been present, but that indispensable business had taken him out into a distant county.

Rev. Dr. Lindsay said, It was to be regretted that an unity of faith, which *could never be found*, was sought after, to the neglect of the unity of the spirit in the bond of peace, which could be obtained.

Rev. Dr. Collyer then read the Ladies' Report, which announced progress in various places; and in one (if we heard right) there were 1800 female children. Knitting was introduced into the school, but the ladies lamented that the parents, in many instances, were insensible to the blessings of education.

The Russian Envoy to Portugal (through the medium of Dr. Schwabe) declared, that his Sovereign was sensible of the value of the object of the British and Foreign School Society, and was ready to give it the most warm co-operation.

Rev. J. Townsend was happy to advocate so great and good a cause. He rejoiced to hear that a king of Hayti could read such an admirable lesson, and give such excellent admonitions—even to Christian princes!

Sir J. Jackson, bart. moved thanks to the Committee; which were seconded by the Rev. Mr. Cox, in a speech of much eloquence.

Mr. Marten, in moving thanks to the Subscribers to the invested Fund, spoke of the necessity of supplies, without which, the cause of education of the poor could not proceed. The £10,000 were to be raised in two years, and if not completed in the present year, the money was to be returned to the subscribers. The fund was to pay a debt, and the surplus of it to build a suitable central school for the metropolis. The commencement of the subscription for investment and accumulation, till it reached £10,000, was, by various zealous friends, each according to his ability, undertaken to raise in their different connexions, some £100, and others smaller amounts: but still these sums were inconvenient for others who moved in narrow circles; and therefore he took the liberty to recommend, that those of either sex who felt the importance of this cause, and who could raise but £5 among their friends, would be volunteers in aid of this Society. Many of these small additions would form an aggregate of consequence to the Society, and go far toward completing the sum originally proposed. He then urged the completion of this undertaking on the ground of its utility. It was Christian education which was afforded. The minds of children were early imbued with lessons from the Bible, inculcating the fear of God, leading away from vice, and drawing to virtue.—He had to inform the meeting that a Mr. Owen, of Scotland—that land of bright example of the benefits of education—had presented the society with £1000.

Mr. Rowcroft, in seconding the motion, felt chagrined, that while, on another occasion, in ten months, £500,000 had been subscribed, he should have to plead in London, for so pitiful a sum as £3000 to make up a sum of £10,000 begged for all over the kingdom, for the education of the poor. "But I ask it (said he) for the education of children who may hereby know what a country theirs is, and if against any future tyrant they may have to defend it, they may feel the firmer in the trying hour."

His R. H. the Duke of Kent said,

"The attendance to-day surpasses my most sanguine expectations. I have at former meetings looked forward to preside at the next returns.—Not so now.—I am about to leave my beloved country. Perhaps years may elapse before I meet you again. Let me hear while I am abroad that this cause prospers, and I pledge myself, that when the purposes of my absence are accomplished—when I return, I will place *One Thousand Guineas* at the disposal and use of this Institution. If I have not done it before, it is because I had it not in my power. I am desirous that this last act—this pledge of my love to it should be upon record. I feel gratified that this motion came from the Minister of the United States. I have lived long in the neighbourhood of the United States, and it was ever a grief to me that the two countries should be at variance. Their language and their interest is the same, and their friendship should be inviolable. I return my thanks to this assembly."

Lady Darnley and the Lady Mayoress held the plates at the door, and the collection exceeded £105.

BARON MASERES.—Mr. Baron Maseres, who is eighty-five, is much younger than many men are at fifty. He performs all his duties as Cursitor Baron of the Exchequer, which duties are various and important, with as much regularity and in every respect as well, as he performed those of Attorney-General in Canada fifty years ago. Few men in England write or speak with more fluency, more precision or more force; to which I take this opportunity of adding, that very few indeed have acted, as to politics, so disinterested, or, in any respect, so honourable a part. Degenerate and base as the times are, there are still some worthy men left in England; and if their names should ever be collected, that of Maseres will certainly occupy a prominent place.

Cobbett's W. Reg. June 1.

LORD GROSVENOR.—There appeared lately in the *Chester Courier* a paragraph, stating, that thirty-one men employed in Lord Grosvenor's mine at Halkin, in Flintshire, had been turned out of work because they were Dissenters from the Church of England. We understand

derstand that the dismissal originated entirely in a mistake of his Lordship's agent. His Lordship had simply desired that his workmen should be encouraged to go to church (instead of wasting their time and spending their earnings idly on Sundays); and his aim would have been equally gained by pressing those of his workmen who were Dissenters, to regularly attend their own place of worship; but the agent taking the recommendation in its literal sense, dismissed the latter. It is said that orders have since been given by his Lordship, that no person shall be excluded from employment on account of his religious opinions.

Examiner. June 2.

THE JEWS.—If it be true that the Senate of Lubeck have ordered the Jews settled there to leave that city, we can only remark that Lubeck deserves to be deprived of her title and privileges as a free and independent city. In the first place, it is a direct violation of the 16th Article of the German Confederation, by which it is declared that the Jews should continue in the full enjoyment of all their present rights and privileges, and await a further decision. In the second place, it is a shocking outrage upon the principles of humanity and hospitality. It is not pretended that this expulsion is for any crimes committed. But even that charge could not apply to a whole community—to the aged, the infirm, the female and the infant. We have ever thought that the treatment which the Jews have received has been a disgrace to all countries and to all nations. The fate of never having a home—of being a people without a people's country—of being dispersed over every part of the world, is hard enough: but to have superadded the fate of being treated as criminals and outcasts—of having the punishment of guilt without the commission of guilt—of having their very names pass into a synonym for all that is bad and tricking, and false and foul—to be the mock and scorn of the rabble—to have the “very dogs bark at them”

as they pass, is a degree of suffering to which no other race were ever exposed from the creation of the world.—And this has been their lot for ages. If they have been hard and griping in their dealings, may it not have been occasioned by the treatment they have received? To treat men as if they were incapable of virtue, is to make them so.

Examiner. June 23.

Collections at the late Missionary Meeting of the Calvinistic Dissenters and Methodists.

	£.	s.	d.
Surry Chapel - - - -	380	0	0
Tabernacle - - - -	157	10	3
Spa-Fields Chapel - -	104	12	1
Tottenham Court Chapel	171	0	0
St. Bride's Church - -	120	0	0
Sion Chapel - - - -	109	2	2
Silver Street Chapel - -	55	0	0
Orange Street Chapel -	68	0	0
Total - - - -	£1165	4	6

NOTICES.

The Anniversary of the Kent and Sussex Christian Unitarian Association will be held at Maidstone, on Wednesday, July the 10th: Mr. Aspland to preach the sermon.

The Southern Unitarian Society will hold its Annual Meeting at Newport, in the Isle of Wight, on Wednesday, July 24th, 1816. The Rev. Robert Aspland is expected to preach the sermon.

T. Cooke, Jun. Secretary.

A Second Edition of Mr. Cappe's Sermons, chiefly on Devotional Subjects, is just published by Messrs. Longman and Co.

Mr. Thomas Rees proposes to publish shortly his long projected Translation of the Racovian Catechism.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE explosion has taken place which has been so long dreaded. Every one connected with the West Indies had prognosticated that the efforts used by Mr. Wilberforce and his friends to get a bill passed by the parliament of the empire to enforce certain regulations respecting the blacks, must produce some fatal effects in the colonies. The language used by the favourers of the measure was of a most unhappy tendency. It raised expectations in the slaves that there was an authority here highly paramount above that of their masters, and that Mr. Wilberforce was so great a man, and so much their friend, that their servitude was soon to be broken, and a general emancipation was to take place. Highly culpable indeed was the language of some of the writers upon this question. They took a delight in representing the planter in the most odious colours, in exaggerating every instance of ill-treatment that might have occurred, concealing all the kindness that is continually displayed, and has for many years been increasing in the islands; and in fact doing every thing to excite a spirit of discontent in the minds of the slaves, and depreciating the character of the masters.

That man in every part of the world, whatever may be his colour, should, in to the dignity of his nature, should be free in the highest sense of the word, is the great object of Christianity, and the desire of every reader of this Miscellany. But till his mind is improved and he is capable of understanding and appreciating the blessings of this freedom, it is in vain that he is released from certain yokes laid upon him by the rules of civil society. Many a king upon his throne is as much an object of our pity as the slave under the lash of his driver; and who would wish to enjoy the liberty of the savage in the wilds of America? It is an old and a good adage, *Natura nihil facit per saltum*. A greater evil could not possibly befall the blacks, than that they should be instantly declared free, for the only result of this freedom would be the tearing of each other to pieces and the destruction of the masters. In what manner they are best to be brought forward to a higher degree in the scale of nature, is a problem worthy of the consideration of the true politician; but of this we may be sure, that Mr. Wilberforce and his friends are taking the worst methods possible for the attainment of this end. If

the slave is to look up to the authority of this island, and to conceive that he has a party in the House of Commons in his favour, if Mr. Wilberforce is to be his patron and the local legislature to be set at naught, it will be in vain to expect any thing but what has already taken place—the burning of plantations and the destruction of life.

The error of Mr. Wilberforce consists in not attending to the state of society which exists in that country over which he attempts to regulate. He does not recollect that slavery existed at the first propagation of Christianity, and that it took several ages before the maxims of our holy religion could prevail over the principles of the world. In this state, however, no violent efforts were used by the apostles and first teachers of Christianity. They did not attempt to excite an outcry against the holders of slaves, nor to use any irritating language respecting slavery. They saw clearly that the emancipation would be produced in a better manner by teaching slaves to obey their masters, not from eye-service, but from a regard to duty, and in like manner by inculcating on the masters the duty of being kind to their slaves. Thus gradually both parties were brought nearer to each other, and at last slavish services were exchanged for a better tenure—the compact between master and servant.

The abolition of the slave trade and the emancipation of the blacks are two distinct questions, and they ought to be kept entirely distinct in our minds. On the first question the parliament of the kingdom had an undoubted right to interfere, for it might assuredly dictate that an Englishman should not carry on a trade in the persons of blacks, as well as it prohibited his trading in other articles. To this law the West Indians submitted equally with all other subjects; and the advocates for the abolition of the slave trade having gained this point, were interested only in seeing that the law was not broken. But the emancipation of the blacks involves a variety of questions on which the residents of England are not competent judges. There are three conditions in the West Indies, that of the white, who must be the ruler—the freed man—and the slave. The white enjoys all the privileges of Englishmen, the other two parties are necessarily deprived of some of them; but all are under certain laws liable to be changed at the discretion of the go-

vernor of the two houses of assembly in the island. Here as in England is a proper place for improvement: and it is unjust to say that great improvements have not been gradually taking place under the local legislatures. All has not been done that the sanguine emancipator may expect; but it would be time for Mr. Wilberforce and his friends to call on a superior authority when, having proposed to the colonial legislatures a regulation, it had been rejected by them without cause. The rude attempt to legislate for all the islands is such an attack upon the local legislations as cannot but excite dismay and distrust; and if a similar thing had been attempted in England, interfering with all our corporate bodies, the table of the House of Commons would have been overwhelmed with petitions from every part of England.

The spirit of insurrection first appeared in the island of Barbadoes, and it displayed itself in the burning of plantations to a very great extent. From the energy of the whites the misled blacks were brought into subjection, but not without considerable slaughter of the latter in the field, and the execution of others by the hand of justice. The island, however, is in that state that the whites are compelled to keep a strict watch over their dependents. The proclamations issued by the governors of other islands indicate that a similar watchfulness is necessary in them; but it is hoped that as the whites are now every where on the alert the intended mischief may be prevented.

In this state of things Mr. Wilberforce's motion was coming forward, but it was delayed till government had received its dispatches; and after they had arrived, Mr. Wilberforce made a long speech tending rather to inflame than to appease the existing troubles. He was replied to by a gentleman connected with the West Indies, who contented himself with a plain representation of facts, which pointed out the inevitable loss of the colonies unless speedy measures were taken to make it clear to the blacks that no such measure was in agitation as their emancipation. He proposed that an address should be presented to the Prince Regent to request that the governors of the islands might be directed to issue proclamations testifying his high displeasure at the late outrages and the insidious attempts of those who were exciting hopes of emancipation, since no such measure was in contemplation, though every effort should be encouraged which had in view their moral and religious improvement. All sides of the House saw the necessity and propriety of this measure, which was unanimously voted, and we trust that it will have the desired effect, though it must not be concealed that, at this mo-

ment, the holders of property in the West Indies are in fear for its security, as well as for the lives of their friends and relatives in those regions. The mischief that has already been done will make the legislature pause before it gives its countenance to a set of persons so little acquainted with our West India islands and deriving their information from very suspicious quarters.

The spirit of discontent has appeared in our own country. Great outrages have been committed in the isle of Ely; the alleged cause—the distresses of the poor from want of work and want of proper pay. By a due degree of spirit these infatuated people were brought under, and a number of rioters were committed to prison. A special commission was appointed of two judges to sit with the judge of the isle of Ely upon this occasion, and after the trial and condemnation of a few of the ringleaders, the crown very humanely stopped farther prosecutions, letting the rest go out upon recognizances for future appearance and bail for their good behaviour.

An occurrence has taken place of a singular nature, which might give room for many comments. A meeting of the county of Kent took place at Maidstone for the purpose of congratulation on the late royal marriage. An address was moved and seconded, but on taking the show of hands scarcely any hands were held up in its favour and the meeting was dissolved. The principal gentlemen retired to an inn and requested the High Sheriff to take the chair, which he with great propriety declined, and the company resolved that copies of the address should be sent to the principal towns for signatures. Addresses so signed want the legitimate stamp and can convey only the sentiments of individuals; and the expression of popular feeling at the meeting cannot be construed into any intended affront to the young couple, in whose happiness all must be interested, though it is indicative of a discontent which it will be the duty of government to examine, and if there are just causes for it to endeavour to remove the grounds of it.

In France all is quiet, if we are to believe government reports. The principal instigators to the insurrection in Dauphiny have been executed. The court has been occupied with two grand events—the marriage of the Duke of Berri and the celebration of their grand feast called by them the Feast of God. On the day for this feast processions are made in every parish of the Catholic world. The wafer god is paraded about the streets—altars are erected at various places—and the deluded multitude falls prostrate as it passes before this miserable emblem and other abomi-

nations of their strange idolatry. The whole represents a heathen rite. During the reign of Buonaparte such exhibitions were prohibited, but they are now revived with all their ancient folly and superstition.

Symptoms of some new regulations with respect to the Barbary powers have made their appearance. They have for too long a time been permitted to exercise a tyranny over their captives in war, which is disgraceful even to the religion they profess. The Americans have shown what may be done with them, and England has interfered to procure the liberation of a number of Christians from a wretched captivity in which some of them had been held for many years. A project was on foot for the union of the Christian powers to put

an end to these disorders, and it is indeed a melancholy thing that the fine shores of the Mediterranean should be subject to a race of men little better than pirates.

Germany goes on very slowly in its new constitution. Spain indicates no amelioration. It has had some successes in its colonies, but still it remains doubtful whether its ancient influence can be restored. Wherever its power extends its march is disfigured by cruelty. Vast emigrations are taking place from all parts of Europe to America. There is land enough for all, and it is to be hoped, that in quitting this supposed civilized part of the world, they will leave behind them the vices by which it is peculiarly distinguished.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

An Essay on the Existence of a Supreme Creator possessed of Infinite Power, Wisdom and Goodness. (To which Mr. Burnett's First Prize of Twelve Hundred Pounds was adjudged.) By William Lawrence Brown, D.D. Principal of Marischal College, Aberdeen. To which is prefixed a Memoir relating to the Founder of the Prizes. 2 vols. 8vo. 17. 1s. boards.

A Sermon delivered at the Unitarian Chapel, Chichester, April the 21st, 1816, on Occasion of the Death of Thomas P. Powell, M. D. By W. J. Fox. 4to.

The Value of a Child; or Motives to the Good Education of Children. In a Letter to a Daughter. By John Taylor, D.D. of Norwich. 2nd. ed. 12mo.

Ecclesiastical Claims Investigated and the Liberty of the Pulpit Defended. P. Daniel Isaac.

The Christian Doctrines of the Trinity and Incarnation considered and maintain-

ed, on the Principles of Judaism. By the Rev. J. Oxlee. Vol. I. 8vo. 12s.

History of the Inquisition, abridged from Limborch; with an Historical Survey of the Christian Church. 8vo. 13s.

Persecution of French Protestants.

Report on the Persecution of the French Protestants, presented to the Committee of Dissenting Ministers of the Three Denominations. By the Rev. Clement Perrot. 8vo. 2s. 6d.

Sketch of the Past and Present State of the Vaudois or Waldenses, inhabiting the Vallies of Piedmont. By the Rev. Thomas Morgan. (Published by order of the Committee of Dissenting Ministers of the Three Denominations.) 8vo. 6d.

An Historical View of the Reformed Church of France, from its Origin to the Present Time. With an Appendix, containing Documents and Remarks on Lord Castlereagh's Speech. 8vo. 5s.

CORRESPONDENCE.

Our correspondent *Liberus* is informed that the article of *Public Affairs* is always written by the same gentleman, who expresses in it his own sentiments without assuming to represent those of the Editor, correspondents or readers. The Editor is too sensible of his obligations to this gentleman to attempt to interfere with the free statement of his views of public events. The *Slave Registry Bill* is a measure to be decided not by the feelings but by a cool judgment on the state of the West India Islands. To such as wish to understand the question, we recommend an able pamphlet just published, entitled, "The British Legislature's Interference respecting Slaves in the West India Islands deprecated."

The paper on *Poetical Skepticism*, with various other articles, was too late for insertion the present month.

ERRATUM.

p. 191. col. ii. l. 1. for "jocundum," read *jucundum*.