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**HISTORY AND BIOGRAPHY.**

*Biographical Account of the Negro Angelo Solimann.*

[Translated from "Literature des Negres,"  
by M. Gregoire. (p. 130.) Paris, 1808.]

**T**HOUGH Angelo Solimann never published any thing,\* he merits one of the chief places among Negroes distinguished by a high degree of cultivation, and extensive knowledge, and still more, by moral excellence.

He was the son of an African prince, the sovereign of *Gangusilang*, and his family name *Magni-Famori*. Besides the little *Mmadi-Maké*, (which was Angelo's name in his own country) his parents had a younger child, a daughter. He used to relate with what deference his father was treated, being surrounded by a great number of servants. Like all the children of princes in that country, he had characters imprinted on each thigh, and long did he indulge the hope that he should be known by those characters and discovered to his parents. The recollections of childhood,

especially of his first attempts to draw the bow, in which he surpassed his companions, the remembrance of the simple manners, and the fine sky of his country often produced in his mind a pensive pleasure, even to old age. He could never sing his country's songs, which his excellent memory had retained, without being deeply affected.

It appears, from the recollections of Angelo, that his nation had then attained to some degree of civilization. His father possessed many elephants, and even horses, which are rare in those countries. Money was unknown, but the commerce of exchange was regularly conducted, and they had sales by auction. They worshipped the stars, and practised circumcision. Two families of whites resided in the country.

Authors who have published their travels mention perpetual wars among the nations of Africa, of which the objects are revenge, plunder, or the most shameful species of avarice, the conqueror haling his prisoners to the nearest market, to sell them to the whites. A war of this kind, against the people of *Mmadi Maké*, broke out so unexpectedly that his father had no suspicion of danger. The child, at the age of seven years, one day, standing by the side of his mother, who was suckling his sister, they suddenly perceived the clash of arms and hurling of arrows. The grandfather of *Mmadi Maké*, seized with terror, rushed into the house crying out the enemy is at hand. Fatuma started up alarmed, the father seized his arms, and the little boy, terrified, fled with the swiftness of an arrow. His mother called to him loudly, where are you going *Mmadi Maké*? The child answered, *there where God wills*. In advanced age he often reflected on the important meaning of those words. Having fled from the house he looked back and saw

\* It is my duty publicly to mention the names of those to whom I owe the biography of this estimable African, who was first mentioned to me by Dr. Gall. On the application of my countrymen of *Hautefort*, attached here to the foreign relations, and *Dodun*, first secretary to the French legation in Austria, great zeal was discovered to satisfy my curiosity. Two respectable ladies of Vienna, *Madame de Stief* and *Madame de Picler* paid the greatest attention to it, carefully collecting the accounts furnished by the friends of the deceased Angelo. From these materials this interesting narrative has been compiled. In the French translation it loses much elegance of style; for *Madame de Picler*, who drew it up in German, possessed the rare talent of writing equally well in prose and verse. I have great pleasure in expressing to these obliging persons my just gratitude.

his mother, and many of his father's people, fall under the blows of the enemy. With another boy he crept under a tree, terrified and covering his eyes with his hands. The tumult increased, the enemy who already assumed the victory, seized and held him up in token of triumph. At this sight the countrymen of *Mmadi Maké* made a last effort and rallied to recover the son of their king. The combat was renewed around the child. In the end the enemies remained conquerors, and he became unquestionably their prey. His master exchanged him with another Negro, for a fine horse, and the child was conveyed to the place of embarkation. He there found many of his countrymen, all, like himself, prisoners, and condemned to slavery. They recognised him with unavailing sorrow, but were even forbidden to speak to him.

The prisoners, having been thus conveyed in small boats to the sea, *Mmadi Maké* saw with astonishment large floating houses, into one of which he entered and found a third master. He conjectured that this was a Spanish vessel. After escaping a tempest, they came on shore, and his master promised to conduct him to his mother. This delightful hope soon vanished, on finding, instead of his mother, his master's wife, who received him affectionately and treated him with much kindness. The husband gave him the name of Andre, and employed him to lead the camels to pasture and take charge of them.

The master's country is unknown or how long the boy remained with him. Angelo has been dead twelve years, and this account has been lately collected from the information of his friends. It is only known that after a considerable time his master proposed taking him to a country where his condition would be improved. *Mmadi Maké* was well pleased, but his mistress parted from him with regret. They embarked and arrived at Messina. He was brought to the house of a rich lady who was expecting him. She treated him with much kindness, had him instructed in the language of the country which he easily acquired. His affability conciliated the affection of the numerous domestics, among whom he distinguished a Negress, named *Angelina*, for her gentleness and kind attentions.

He fell dangerously ill, the marchioness, his mistress, felt for him all the anxiety of a mother, so that she sat up with him a part of every night. The most skilful physicians were called in. His bed was surrounded by a crowd of persons who waited his orders. The marchioness had long wished that he might be baptized. After repeated refusals, one day during his convalescence he himself requested baptism, when his mistress, highly gratified, ordered the most magnificent preparations. In a saloon, a richly embroidered canopy was suspended, over a bed of state. All the family and friends of the house were present. *Mmadi Maké* reclining on this bed, was consulted on the name he would have. From gratitude and friendship to the Negress *Angelina* he wished to be called *Angelo*. His wish was gratified and for a family name he had Solimann. He annually celebrated the 11th of September, the day of his entrance into Christianity, with the same pious feelings as if it had been the anniversary of his birth.

His good conduct, complaisance, and excellent understanding, endeared him to all. The Prince Lobkowitz, then the imperial general in Sicily, frequented the house where this child lived, of whom he became so fond that he requested him of the marchioness. From her regard for Angelo, she reluctantly yielded to considerations of interest and prudence, which determined her to make that present to the general. Many tears were shed by her on parting with the little Negro, who entered with regret into the service of a new master.

The functions of the prince were incompatible with a long residence in that country. He loved Angelo, but his manner of life, and perhaps the spirit of the times, induced him to attend very little to his education. Angelo became wild and choleric. He passed his days in idleness and childish sports. An old house-steward of the prince, perceiving his good disposition and other excellent qualities, notwithstanding his idleness, provided him a tutor, under whom Angelo learned, in the space of seventeen days, to write German. The grateful affection of the child, and his rapid progress in every branch of knowledge, amply rewarded the old man's care.

Thus Angelo grew up in the prince's family. He accompanied him in all his travels, partaking with him the perils of war. He fought by the side of his master, whom once when wounded, he bore on his shoulders out of the field of battle. Angelo distinguished himself on these occasions, not only as a servant and faithful friend, but likewise, as an intrepid warrior and an experienced officer, especially in tactics, though he never obtained any military promotion. Marshal Lascy, who valued him highly, pronounced in the presence of a number of officers the most honourable eulogium on his bravery, made him a present of a superb Turkish sabre, and offered him the command of a company, which he refused.

His master died, bequeathing Angelo to Prince Wenceslaus de Lichtenstein, who had long desired to have him. He however inquired if he were satisfied and would willingly live with him. Angelo gave his word and made the necessary preparations for his new situation. In the interval the Emperor Francis I. made him the same offer, with very flattering conditions. But the word of Angelo was sacred. He remained with the Prince of Lichtenstein. Here, as with General Lobkowitz, he became the guardian genius of the unfortunate. He conveyed to the prince the cases of those who sought his bounty. His pockets were always full of memorials and petitions. Indisposed to ask for any thing, on his own account, he could, with more hope of success, pursue his applications for others.

Angelo accompanied his master in his travels, and was at Francfort, during the coronation of the Emperor Joseph as the King of the Romans [in 1764.] One day, by the persuasion of his prince he tried his fortune in a *faro* bank and gained twenty thousand florins. He offered to his opponent to try another game, by which he lost twenty thousand florins more. Making him one offer more, Angelo contrived to manage the game so that the loser regained that last sum. This delicate conduct on the part of Angelo was much admired, and gained for him numerous expressions of esteem. The accidental favours of fortune did not beguile him. On the contrary, aware of her caprices, he never again hazarded any considerable

sum. He amused himself with chess, and had the reputation of being an adept.

At the age of . . . . . he married a widow, Madame de Christiani, whose maiden name was Kellerman, of a Belgic family. The prince was not informed of the marriage. Angelo might have reasons for concealing it. A subsequent event justified his silence. The Emperor Joseph II. who took a lively interest in all that concerned Angelo, distinguishing him so as to take his arm in the public walks, discovered one day, without being aware of the consequences; Angelo's secret to the Prince of Lichtenstein. He sent for him and questioned him. Angelo avowed his marriage. The prince informed him that he should banish him from his house and erase his name from his will. He had designed for him diamonds of considerable value, which Angelo used to wear when on *gala* days he attended his master.

Angelo, who had so often interceded for others, said nothing for himself. He left the palace to inhabit in a distant suburb, a small house, which he had purchased for the accommodation of his wife. He lived with her in that retreat, enjoying domestic happiness. The careful education of his only daughter, Madam the Baroness of Heuchtersleben, who is dead, the culture of his garden, the society of some enlightened and virtuous men, such were his amusements and occupations.

About two years after the death of Prince Wenceslaus de Lichtenstein, his nephew and heir, Prince Francis, perceived Angelo in the street. He stopped his carriage, took him into it, and told him that, fully convinced of his innocence, he was determined to make reparation for his uncle's injustice. He then assigned to Angelo an income to be paid, in case of his death, as an annual pension to Madam Solimann. All that the prince required of Angelo was that he should superintend the education of his son, Louis de Lichtenstein.

Angelo punctually performed the duties of that new employment, and every day attended the prince, to watch over the pupil entrusted to his care. The prince observing that the distance was troublesome to Angelo, especially in bad weather, offered him a residence. Thus Angelo was fixed



a second time in the palace Lichtenstein. But he brought his family with him and lived as retired as before in the society of a few friends and learned men, and devoted to polite literature, which he cultivated with ardour. His favourite study was history, being much assisted by his excellent memory. He could cite the names of eminent persons with the years of their birth, and the dates of all considerable events.

His wife, whose health had been long declining, survived a few years by the tender attentions of a husband who procured for her all the succours of art, but at length she sunk under her disease. From that time Angelo altered the arrangements of his family. He no longer invited friends to his table, and drank nothing but water, to give an example to his daughter, whose finished education was entirely his work. Perhaps also he wished, by rigid economy, to secure a fortune for his only child.

Angelo still performed many journeys, in advanced age, either on his own business or that of others, esteemed and beloved every where. Acts of courtesy and benefits which he bestowed are still recollected in these already distant times. His concerns having led him to Milan, the late Archduke Ferdinand, who was the governor, paid him the most friendly attentions.

He enjoyed to the close of life a robust constitution. His exterior discovered scarcely any symptoms of old age, which occasioned mistakes and friendly disputes; for often persons who had not seen him for twenty or thirty years have taken him for his own son and addressed him accordingly.

Struck with apoplexy in the street, at the age of seventy-five, assistance was procured for him, but in vain. He died November 21, 1796, regretted by all his friends, who could not recollect him without being affected even to tears. The esteem of all the worthy followed him to the tomb.

Angelo was of middle stature and well proportioned. The regularity of his features and the nobleness of his figure, formed by their beauty, a contrast to the unfavourable ideas commonly entertained of Negro physiognomy. An extraordinary readiness in all bodily exercises gave to his motions an air of grace and agility. To all the

delicacy of taste uniting a sound judgment, formed by extended and solid attainments, he possessed six languages, the Italian, the French, the German, the Latin, the Bohemian, the English, and spoke the three first with fluency and correctness.

Like all his countrymen, he was born with an impetuous temper. His unalterable serenity and gentleness were consequently so much more laudable, as the fruit of difficult combats and many victories gained over himself. There never escaped him, even when irritated, any improper expression. Angelo was pious, without being superstitious. He punctually observed all the precepts of religion, and did not judge it below him to give an example to his family. His word, his resolution taken on mature reflection were immutable, and nothing could turn him from his purpose. He always used the dress of his country. It was a habit very simple, after the Turkish fashion, and generally of a dazzling whiteness which set off the black and shining colour of his skin. His portrait, which has been engraved at Augsburg, is in the gallery of Lichtenstein.

N. L. T.

*Abstract of the History of Dr. Williams's Trust.* [Appendix to the Account of his Life. Mon. Repos. X. 201.]

By the Rev. Thomas Morgan, Librarian.

WHEN Dr. Williams's will came to be examined by his trustees, it was found to be dated June 26, 1711. Since that time he had purchased several estates, which by a codicil with his signature, dated August 22, 1712, he appointed to be applied to the same uses with those formerly devised by him. The execution of this codicil, however, was not attested by any witnesses, on which account the estates mentioned in it became the legal property of the testator's heir at law, his sister, Mrs. Roberts, of Wrexham. Of this circumstance Mrs. Roberts, in the first instance, declared herself not desirous of taking any advantage, but, on the contrary, stated that she was determined, on certain conditions to which the trustees agreed, to confirm her brother's charitable design, so far as lay in her power. Relying on this declaration, the trustees gave orders



for the preparation of the deeds necessary to be executed by her: but in the mean time the lady had changed her intentions, and insisted upon having those estates at her own disposal, or at least an equivalent of two hundred pounds per annum. As the trustees had it not in their power, any more than in their inclination, to submit to either of her demands, they found themselves under the necessity, in the year 1717, of filing a bill in Chancery against Mrs. Roberts, and afterwards a supplemental bill against the attorney-general, to have the will and codicil of the testator established, and the trust carried into execution. During the progress of these bills, Mrs. Roberts relinquished her former claims, and consented to confirm her brother's will, on the condition of receiving sixty pounds per annum, commencing from the time of his decease, to dispose of in charities in North Wales, as she should see fit; with which the Trustees agreed to comply, upon the report of the master in Chancery that it was for the interest of the charities that they should come into this proposal. Accordingly, by indentures of the 24th of March 1719, and 25th of March 1720, Mrs. Roberts granted and released to the trustees and their heirs all the estates of which the testator was possessed before making his will, as well as those described in his codicil, subject to the payment of sixty pounds per annum, as she should by deed or will direct, and for want of such direction to Mrs. Roberts herself. This grand obstacle to the proving of Dr. Williams's will having been removed, on the 26th of July 1721, a decree was obtained at the Rolls, by which the above-mentioned indentures and the testator's will were established, and his various charities were directed to be executed and performed. By the result of these proceedings, the trustees have a legal estate of inheritance, in fee-simple, in Temple Manor in Essex; Beech-Lane and Glover's Court estates; Coleman-street estate, and Clerkenwell-green estate; and in all the rest of the Doctor's real and personal property, not specially devised, an equitable term of two thousand years.

One of the first steps taken by the trustees after obtaining this decree, was to propose schemes to the master in Chancery for settling the charities,

and carrying them into execution; which were approved of, and continue to be followed to the present time, with such alterations as they have found it necessary to introduce, which have received the sanction of the Court.

The founder's will directs, that the trustees whom he appoints, and their assigns and successors, shall meet at least once a quarter in London, for the management of his estates; and that if any of them, or their successors shall remove to a considerable distance from London, or voluntarily neglect or betray their trust, or be rendered incapable faithfully and diligently to answer the ends of it, then the residue of the said trustees and successors, from time to time, shall choose others in the room of such, and the disallowed be deprived of all power and right to intermeddle in any part of the trust. The will also directs that the vote of the major part of the trustees present shall conclude any matter; but that twelve of them shall be always present, (if so many are alive and near London, free from violent restraint,) in granting leases, electing successors, and other very important matters. And that in the aforesaid cases of death, &c. all about London being summoned to two successive meetings, what is concluded in the first meeting, notice thereof being sent to the absent in and near London, and confirmed in the second meeting, shall stand and be valid if the number be seven; provided they have not wilfully omitted to fill up the numbers by electing others to succeed the dead, and such as reject the management of the trust after they had accepted it, or inhabit above ten miles from London, and such as shall be voted by fifteen of the trustees to endeavour to betray or frustrate the scope and purpose intended by the testator in any considerable part of his will; for these last are to be succeeded as if dead, and others elected by his trustees in their stead.

After various legacies to individuals, and to charitable institutions, Dr. Williams devised estates at Barnet in Hertfordshire, and Tottenham in Essex, together with one hundred pounds in money to the College of Glasgow, towards the maintenance of such students from South Britain as his trustees should appoint and nominate from time to time, to be removed at

their discretion, and successors appointed by them to supply their place. Having pointed out students, then at Glasgow, to be his first beneficiaries, who while under-graduates were to receive six pounds per annum from the said College, and when admitted masters of arts, ten pounds, or fifteen pounds for three years, as his trustees should direct; he enjoined the latter in filling up of vacancies, to prefer the sons of poor presbyterian ministers, equally qualified, before others. The College, however, was ordered to send every year to the trustees in London an account of their receipts and distributions; and the testator ordained that the grant should be no longer valid than while the present constitution of the church of Scotland continues, and that should the episcopal hierarchy or popery be established in North Britain, the bequest shall become null and void, and revert to his trustees, to be applied to the other uses of his will. In the year 1725, the then trustees of Dr. Williams conveyed to the then professors of the College of Glasgow, and their successors, the estates before mentioned; but by this conveyance the professors took only estates for *life* in the presentations, the fee and inheritance remaining in Dr Williams's trustees. In the year 1754, the trustees passed a resolution, that all persons who shall hereafter be presented to exhibitions in the College of Glasgow shall be entered as under-graduates, and shall wear the gown, and be subject to the rules of the college, in order to their being admitted to the degree of M. A. and that a clause be for the future inserted in the presentations of the exhibitioners for that purpose. In 1755, the professors of Glasgow brought an amicable bill against Dr. Williams's trustees, praying that they and the surviving professors might convey the devised estates to all the members and professors of the university in their natural capacity, and their heirs. As the trustees did not oppose it, a decree was made accordingly at the Rolls. During subsequent years the income of the college estates has increased so much by savings and improved rents, that at the present time (1816) exhibitions are granted to eight students of forty pounds per annum, while under-graduates, and of forty-five pounds per annum when

graduates. By the regulations of the trustees, no exhibition is to be made to any of the students who are absent during the terms, or times of reading lectures, unless leave of absence be previously granted by them, or by the principal or faculty of the university. The qualifications of students, as to their knowledge in the languages, should be attended to while under-graduates, and testimonials are to be sent at the end of each session of their progress: if any exhibitioner wishes to continue another session beyond what is usually allowed, he must apply at least six months before the close of the expiring session. Students are not eligible till sixteen years of age, and are required at certain periods to declare their intention of pursuing the Christian ministry in South Britain. On the value of such an institution, and the enlarged liberal views of the founder, this is not the place in which to expatiate, and they will be found amply illustrated in another department of this treatise.

The same spirit prompted Dr. Williams to give to the Society in Scotland for Propagating Christian Knowledge, an estate at Catworth in Huntingdonshire, together with one hundred pounds in money, to possess at the end of one year after they should send three qualified ministers on missions for the conversion of foreign infidel countries to the Christian faith; with the proviso, in the event of the Society's becoming dissolved, or subjected to restraint, or neglecting to name such ministers, that the possession of those estates should be resumed by his trustees. From the minutes of the trust it appears, that a variety of obstacles arose in negotiating the settlement of this business with the Scots Society, which were not removed for several years: but at length the conditions on which the grant was made by the testator having been satisfactorily complied with, and a deed of conveyance drawn up, which met with the approbation of all parties concerned, it was executed by the trustees on the 4th of July, 1737.

The reversion of another estate, called Becknam Hall, in Essex, Dr. Williams bequeathed to the Society for the Propagation of the Gospel in New England, upon the condition that sixty pounds per annum should be allowed to two properly qualified

persons to preach as itinerants in the English Plantations in the West Indies; and that the remainder of the income should be paid to the College of Cambridge in New England, towards the support of persons engaged in the conversion of the Indians. In the year 1740, by the death of the person who had a life interest in that estate, it fell to the Society, and in 1746 the writings relating to it were delivered to the treasurer for the time being.

Dr. Williams was also fully aware of the state of barbarism and superstition which prevailed among the lower classes in Ireland, where he had his earliest settlement, and formed that matrimonial connexion to which he was chiefly indebted for his means of benevolence. With a view to promote their reformation, he charged his estates with a grant of fifty pounds per annum, to be paid in Dublin to a preacher of the gospel, being a Protestant, and skilful in the Irish tongue, who should be willing as an itinerant, diligently to preach in Irish, wherever he might find an opportunity, so long as he should be approved of by four gentlemen whom he nominated in Ireland, and their assigns from time to time, as well as by his trustees.

But Dr. Williams's bequests for the instruction and improvement of the poor were made on the most extensive scale, on behalf of that class in his native country, and at Chelmsford, in Essex. His trustees were directed to choose and appoint some pious grave persons, with salaries of eight pounds per annum, for the purpose of teaching twenty poor children to read English, and of instructing them in the principles of the Christian religion, in several towns which he named, so long as they should conduct themselves in a manner to meet with their approbation. Among other towns he had selected Flint, Beaumaris, and Conway. When, however, the trustees made proposals to the clergy and principal inhabitants of those towns for the settlement of such schools in them, they were rejected, on the supposition that the children were to be taught the Assembly's Catechism, and to be under the tuition of Dissenters from the Church of England. The trustees resolved, therefore, to establish schools at Newmarket in

Flintshire, and Pullhelly in Caernarvonshire, in their stead; and their resolution was confirmed by the Court of Chancery. In consequence of considerable improvements in the trust estates, the salaries of the respective masters have of late years been raised to sixteen pounds per annum; and the benefits of this branch of the testator's charitable benefactions extend, *communibus annis*, to more than two hundred children.

The advantage of the rising generation was also consulted in another part of Dr. Williams's will, which directs the appropriation of the surplus of the income of his estates, after the other purposes and uses of his will have been fulfilled. Among the schemes for settling the testator's benefactions approved of by the Court, the following relates to such surplus:—Whenever it shall be found to amount to five hundred pounds, it shall be divided according to the proportion which he prescribes: one eighth for the purchase of bibles, catechisms, &c. to be distributed by his trustees; one tenth among the widows of ministers, and one fifth among ministers respectively nominated by them; one eighth for the purpose of apprenticing poor boys; one eighth among the students of three years standing in seminaries of education for the ministry, for aid during two years additional study either in Scotland, or in England, at the discretion of the trustees; one hundred and eight pounds six shillings and eight pence among approved ministers in North Wales; and fifty-four pounds three shillings and four-pence among approved ministers in South Wales. The amount of the nomination to ministers and ministers' widows is always to be determined by the number of trustees present on the day of the distribution.

Dr. Williams's last bequest of any magnitude, was that of his books, including the purchased collection of Dr. Bates, which he appointed for a public library, accessible to such persons as should be approved of by his trustees, "for the perusal of any books in the place where they are lodged." For the reception of this library, he directed his trustees to "purchase or build a fit edifice, not pompous, or too large," and to pay ten pounds per annum to a library



keeper, "giving security for his fidelity and attendance at such times as they appoint." In a parenthesis he intimated that a young preacher seemed to him the fittest for such a situation; but by not binding them with respect to the object of their choice, submitted it to their discretion. When the trustees found themselves in circumstances which permitted them to carry the founder's design for a public library into execution, they appointed a deputation to examine several buildings and situations which were recommended as well adapted to their purpose; but none of them met with their approbation. At length, in September 1727, they purchased the piece of ground in Red-Cross Street on which the present building stands, for the sum of four hundred and fifty pounds, and appointed a committee to consult with proper persons respecting the erection of such a house, and to procure an estimate of the requisite expense. The estimate delivered in to them amounted to fifteen hundred and eighteen pounds, which they were empowered by the Court of Chancery to apply to the purpose out of the founder's estates. However, owing to mismanagement somewhere or other, the whole money was expended before the building was finished, and the trustees were compelled to desist from its completion. Thus circumstanced, they consulted about the propriety of making application to the Court of Chancery, for leave to appropriate an additional sum from the Doctor's estates; but were dissuaded by their legal advisers from adopting such a measure. They afterwards agreed, at a general meeting on the 25th of March 1729, to circulate the following notice among their members, with the view, doubtless, of its being communicated to their friends.

"Dr. Williams's Library, being near finished, some additions of general advantage to the common interest it is apprehended may be made upon the foundation of that building, consistent with the Doctor's design of additions and of general use, which will require a considerable expense, and yet cannot be defrayed out of his estate according to the allowance made by the Court of Chancery for erecting the library. It is therefore proposed, that any who are inclined to forward that

service, would contribute what they see proper for such a service."

This appeal to liberal-minded men fully answered their expectations. One gentleman defrayed the expense of wainscoting and furnishing the room on the left hand next the outer door, now the librarian's parlour; another paid for the iron gates and iron palisades before the windows; a third expended upwards of forty pounds, contributed by himself and friends, in finishing two stalls in the library; a charitable society (most probably the managers of the presbyterian fund) paid upwards of sixty pounds for fitting up and furnishing what is now called the committee room; and various gentlemen contributed sums of money towards finishing the library and useful additions to the building. The names of Thos. Hollis, Esq.; Joseph Andrews, Esq.; the Rev. Dr. Samuel Wright; Samuel Lessingham, Esq.; the Rev. Mr. Neal; the Rev. Mr. G. Smith; the Rev. Mr. J. Newman; and the Rev. Jos. Bayes, are conspicuous in the list of benefactors on this occasion. By such honourable exertions was this building completed to the state in which it continued till about the year 1760, when two of the trustees, Mr. South and Mr. Bowden, worthily emulated the liberal deeds of their predecessors, by presenting the mahogany glazed book-cases in the large front room, as well as the mahogany glazed doors to that room and the library. Within our own times, the improved revenues of the founder's estates have enabled the trustees to render the whole establishment greatly more respectable and commodious. The trustees held their first meeting at the library on the 8th of December 1729; and on the 20th of April 1730 the first librarian was chosen, (with the original salary of ten pounds per annum, to which the trustees added fifteen pounds) and the institution opened to the public under the regulations which the trustees thought it proper to prescribe. Since that day great accessions have been made to it, by bequests of whole libraries, donations of money for the purchase of books, and the respectable presents of numerous individuals. Our limits will not permit us to insert here the names of all the benefactors; but we may be allowed to mention that of

the Rev. Mr. Davies, who presented to the library many scarce and useful volumes; that of the Rev. Thomas Rowe, which stands at the head of a long list of valuable books; that of the Rev. Dr. Harris, who bequeathed 1959 volumes; that of the Rev. Mr. Archer, who bequeathed 473 volumes; that of the Rev. Mr. Sheldon, who bequeathed 314 volumes; that of Mr. Wastfield, who bequeathed a valuable collection of books; that of Thomas Hollis, Esq. which often occurs in the book of benefactions, under the title of an unknown hand; and those of Dr. Horsman, the Rev. Mr. Calamy, the Rev. Dr. Evans, the Rev. Dr. Lardner, Mr. Neal, the Rev. Mr. Walburgh, the Rev. Mr. Lowman,

the Rev. Dr. Benson, William Mount, Esq., the Rev. Mr. Lindsay, and Thomas Brand Hollis, Esq. We could with pleasure enrich our list by the insertion of names of many living benefactors, who will be honoured by posterity, were we not checked by the recollection of the beautiful and classical apology which Dr. Jortin makes for not panegyricizing his patron Archbishop Herring, then alive, "that it was a custom amongst the ancients *not to sacrifice to heroes till after sun-set.*" In the records of our gratitude those names are faithfully preserved; and far, very far distant be the period, when the trust shall have to offer the tribute of praise to their memory!

## MISCELLANEOUS COMMUNICATIONS.

SIR, June 22, 1816.

I HAVE been, I dare say, by no means singular in entertaining some curiosity respecting the religious opinions of the author of *Sandford and Merton*, whose talents, so wisely and benevolently employed, during his comparatively short term of life, would have done credit to any *mode of faith* which he might have adopted. This curiosity was lately revived, by a circumstance which occurred in a course of very miscellaneous reading. I made what inquiries were in my power, and now offer you the result.

There are two biographies of Mr. Day. One, his friend Mr. Keir's *Account*, published in 1791, the other, by Dr. Kippis, in the *Biographia Britannica*, Vol. V. 1793, p. 21. From both it appears that he "entered as a gentleman-commoner at *Corpus Christi College*, Oxford, at the age of sixteen." He must then have subscribed the thirty-nine articles, probably considering such a subscription as a mere form. He took no degrees at Oxford, and is described by Mr. Keir as proposing for "the main object of his academical pursuits, the discovery of moral truths, which he investigated with the severity of logical induction and the depth of metaphysical research." (P. 6.)

The early, warm, and apparently unqualified admiration of J. J. Rousseau which Mr. Day indulged in the dedication of the *Dying Negro*, in 1773,

may, I suspect, sometimes have given occasion to a doubt whether he were a Christian. It is to be regretted that the only hint on this subject which Dr. Kippis affords, is where he refers, with high approbation, to the first volume of *Sandford and Merton*, for "some observations concerning the excellency of the Christian religion as adapted to the instruction and comfort of the poor, in a conversation between Mr. Merton, sen. and the tutor." This can hardly be considered as decisive, for Rousseau himself, who panegyricised Jesus Christ, in his letter to the Archbishop of Paris, would not have scrupled such a compliment to Christianity. Mr. Keir has, I think, settled the question, for had Mr. Day been an unbeliever in the Christian revelation, he could not have imitated too many unbelievers, who scrupled no Christian pretensions to serve their interest, but would have proved himself an *honest Deist*. Yet Mr. Keir describing "with what veneration the people in Mr. Day's neighbourhood beheld him," adds, "he conversed much with them in a familiar style adapted to their capacities, and confirmed them in their respective duties. Being at a considerable distance from the parish church where he resided in Surry, and finding that many of his neighbours were thereby prevented from attending the service on Sundays, he used to invite them to his house, where he read prayers to

them and to his own family, and strongly recommended to their practice the excellent morality of the gospel." (P. 134.)

While Mr. Day thus formed a church in his own house, in which he led the devotions and filled the office of a Christian instructor, the question naturally arises whether he could satisfy himself with the liturgy as it is still established on the credit of the theological wisdom of the sixteenth century. I think he could not, and I ground my opinion on the sentiments which occur in his political pamphlet published in 1784, and entitled, *The Letters of Marius*. The three first letters are addressed to his friend Dr. Jebb, in which the following passages are introduced for the purpose of illustrating some political opinions. At page 3, he speaks of "a saving faith, according to the true orthodox form of *Credo quia impossibile*." At page 13, is the following passage:

"I have often thought it a wonderful fallacy of some divines to depreciate human reason in order to exalt religion: for unless that religion be imparted by particular inspiration to every individual, what other method is there of establishing it, than proofs adapted to his reason? The more therefore you convince him of the weakness and fallibility of that faculty, the more you must incline him, were he consistent, to doubt his power of judging concerning the particular evidence you propose." He adds, p. 15: "Here is the general fallacy both of divines and politicians: both begin by teaching you to distrust yourself, and address themselves, if I may use the expression, to the hypocondriacism of human nature. When their representations have succeeded to a certain degree, they give you to understand that the only cure for all your evils is to adopt their own particular system of faith or government."

The following passage, p. 19, contains language worthy of an enlightened Christian. I need not say how congenial to the views of that excellent man, to whom these letters were addressed.

"The first apostles of Christianity were mild and lowly, like the founder of their faith. They addressed themselves to the reason of men and propagated their religion by persuasion. They abjured the luxuries and the

enjoyments of sense; they submitted to every insult; they refused the offered benefits of their friends, and deprecated only by prayers and blessings the malice of their enemies. But mark the change! The instant a royal convert has given the clergy entrance to a court, they abjure every principle of their religion. Then we lose sight of a suffering, and begin the era of a triumphant church. The immediate successors of fishermen and mechanics consent to be clothed in purple and scarlet, to wallow in all the sensualities of the most abandoned age and country, and to disgrace the simplicity of the most spiritual religion, by the rites and ceremonies of the grossest. The power of consulting about the interpretation of the articles of their religion, which was expressly given to the whole body of Christians, is, in a short time, monopolized by the clergy; and the power of choosing their pastors and bishops, a right equally deducible from equity, history, reason, and the scriptures, taken from the laity, and shared between the hierarchy and the civil power. And this system of practice and belief, so grossly adulterated, so totally unlike the original, is called Christianity, and enforced by racks, and flames and gibbets; the ancient supporters of civil, and now the welcome auxiliaries of ecclesiastical power. What may we suppose would have been the state of Christianity, at the present hour, had not the daring and original genius of Luther reduced it something nearer to its original principles in the sixteenth century? What may we suppose will be its state in the twentieth, should no new Luther arise to teach our clergy the distance between the house of the Lord and the courts of princes, the difference between the service of God and mammon?"

Mr. Day presently supposes an objector to exclaim, "you are writing upon government and political liberty, why then deviate to the abuses and corruptions of Christianity?" He answers, "because the history of Christianity, a perfect and recorded succession of facts, which every man may consider at his leisure, is the best illustration in the universe of the subject on which I am writing. Because if neither the immediate doctrines of heaven itself, nor its positive com-



mands, have been able to preserve even a Christian clergy from every corruption which can grow upon the selfish passions, what are we to expect will be the fate of institutions merely human, if once abandoned to the avarice, ambition, and insolence of those who have an equal interest to pervert them."

It thus appears that Mr. Day was not only a political but also a Christian reformer, though, probably, he had never extended his enquiries into the corruptions of Christianity, like his friend Dr. Jebb, whom he survived only a very few years. His death was premature, as we inaccurately speak while we forget that

"Before our birth, our funeral was decreed."

According to Mr. Keir's *Account*, (p. 97.) "On the 28th day of December 1789, as Mr. Day was riding from his house in Surry, to his mother's seat at Barehill, [Berks,] an end was put to his valuable life at the age of forty-one years. His horse having taken fright, threw him to a considerable distance. By this fall his brain suffered such a concussion that he never afterwards spoke."

What Mr. Day has justly attributed to Dr. Jebb, may be recorded as his own praise, "a consistency of life and manners, the delicate colouring of private honesty and integrity, to fill up the flowing outline of public profession; and to make it worthy of a people's admiration." We scarcely know how to turn from the contemplation of such characters; one sacrificing to the claims of conscience the fair prospects of early years, and devoting himself, for an honourable subsistence, to an arduous profession which would also afford him the means of extensive benevolence: the other, with an ample fortune, sparing of personal gratifications, that he might abound in benefits to others—both blessed with consorts who cherished their memories, as they had encouraged and assisted their exertions, and possessed and deserved their tenderest affections. If the world is to improve, the time must surely arrive when, as to such men—the people will tell of their wisdom, and the congregation will show forth their praise.

IGNOTUS.

On Poetical Scepticism.  
No. IV.

(See pp. 157, 217, 278.)

"On horror's head, horrors accumulate—  
"For thou canst nothing to DAMNATION  
add

"Greater than this." SHAKESPEARE.

SIR,

THE doctrine of *eternal torments* has more appearance of grandeur than any other article of the orthodox creed. Sometimes it is displayed in all the horrible minuteness and variety in which it is possible to contemplate pain; at others more artfully veiled to heighten its effect, and expressed by distant hints and broken images which make even a sceptic shudder. It enables those who believe it "to shake this world with the thunders of the next." It rouses the most ignorant to energy if not to eloquence. It "makes mad the guilty, and appals the free." But admitting that it is attended with all these advantages, I think it may be argued that there is nothing in it essentially poetical—nothing which has a tendency to purify or refine—nothing which can elevate the mind above itself, and add to the stock of its sublime conceptions.

There is, I apprehend, no poetry in the mere excitement of terror, or in the display of mental or bodily suffering. Pain and horror, considered in the abstract, can be objects only of pity and disgust; and the more they are realized to the mind, the more they tear or oppress it. It is a mistake to suppose that because they have been associated with magnificent and pleasing images, they have any thing in themselves on which our contemplations can repose. No doubt sorrow has been made the source of some of the most delicious sensations which we are capable of enjoying. But then it has been by associations not its own—by the tender and solemn images with which it has been encircled, and the sympathy we delight to indulge. Thus meditations on the instability of all earthly things derive their touching interest from our perceptions of a resting place that can never perish. We feel that our consciousness of mortality proves us to be immortal. There is a melancholy "ill bartered for the garishness of joy;" but we do not love it because it is painful. The memory of buried friendship—the

prospect of beauty cut down like a flower—the recollection of past afflictions and joys, all come mellowed over the heart by a thousand tender remembrances which take all that is earthly from sorrow. So even death itself is softened in the anticipation, not only by the holy hopes which look beyond it, but the images with which fancy encircles its victims. We think of it as of a placid slumber—as a shadow thrown from a passing cloud—as a humbler of human pride that levels artificial distinctions, and gathers all the children of men to rest together. The garlands of affection are hung gracefully on the tomb where the weary reclines from his labours; beauty looks most lovely in the tears it sheds there; and all the malevolent passions and uncharitable thoughts of the bitterest foe are melted into tenderness beside it. Images of funereal pomp have charms for the imagination, as well as solace for the heart. This appears the true secret of that mysterious pleasure which we sometimes feel at the exhibition of fictitious guilt or distress. They are the mere materials on which the poet works—the back ground of the pictures that delight us. We are not gratified because we see our fellow creatures in suffering, but because from their suffering they rise triumphant—because in grief the mighty energies of the soul are called forth in the fulness of their strength, or the sweet instances of affection receive a holier tinge. It is not the province of a poet merely to draw tears or make us shudder: rather it is his triumph to render grief soothing—to shed a tender enchantment over the scenes of woe—to break the force of affliction by the gentleness of his own imagination, through which he enables us to survey it. If this be not the case, why is the “*Gamester*” inferior to “*Lear*,” or “*George Barnwell*” to “*Macbeth*” or “*Othello*?” Why are not the works of Mrs. Opie preferable to those of Richardson? If mere horror be required, how inferior is the tale of Duncan’s murder to many examples of atrocity with which the *Newgate calendar* will supply us! The truth is that if a man of real genius choose materials of mere human interest, he will so adorn them with mild and joyous associations, and so interweave them with the sweetest

emotions of the heart, that the darker shades which remain will seem rather to blend in harmony than to operate as a contrast.

The doctrine of eternal torments is a theme for eloquence, for energy, for passion. But imagination is formed of no elements of human passion; it enters not into the intensity of suffering; it is too celestial in its movements to beat with the pulse of agony. It “broods over the vast abyss and makes it pregnant.” It throws its own lovely radiance over all the objects which it contemplates. It softens down all the asperities of things, lightens the sad realities of actual existence, and makes us view a broken and discordant world silent and harmonious as a picture. The popular ideas, therefore, of eternal misery are no themes on which a poet can dwell.\*

Some perhaps may think that these observations may be answered by the word MILTON. But a little reflection will convince them that the works of that great poet furnish the best example of the position I have ventured to develope. He has indeed the words “Satan” and “Hell,” but O, how unlike are his descriptions of them from the ideas which the orthodox receive! It was impossible for a genius like his to paint the hell of a bigot. Setting out with a vague description of its misery, as if he meant to suit it to the taste of the Assembly

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\* The most popular writer in verse of the present day has, however, thought fit occasionally to hint at eternal torments, merely to add energy to his verse or to point his curses. As it is evident from various parts of his writings that he utterly disbelieves in the doctrine, he must do it from a mere taste for the shocking. Destitute of any spirit of joy, he is incapable of entering into the true sources of delight, and can, at best, only strew a few flowers over objects of repulsiveness and horror. In one of his late poems—if so it can be termed—he has wished that the grave of a human being may be sleepless. He descends into the regions of darkness, not to break in with the glories of imagination,—not to leave there the imperishable monuments of talent—but to light the torch of personal animosity at the flames of the furies! The use he makes of the doctrine of undying woe is a fit example of what its abstract poetical merits are, when it is not moulded and softened by the magic influences of genius.

of reverend divines, he ends with making it almost a paradise. We lose the idea of horror in that of grandeur. We pass over the burning marl without pain when Pandemonium rises in its beauty. In the very catalogue of the satanic armies we are carried to all the solemn temples and glorious images of the ancient world. And for the "leader of these armies bright," who ever felt any thing but admiration and sympathy? To make a stand against omnipotence makes him more than conqueror. If the doctrines of Calvinism were ever so true, Paradise Lost would remain as pure a fiction as ever was written. Those worlds of heaven and hell, that magnificent chaos through which the hero makes so sublime a progress in a hundred lines,—those angels whether successful or defeated—the gorgeous palaces of hell, and that everlasting throne, which have so real a presence in the poem—have no existence in any creed which has ever been invented. They are the mighty creation of the poet's own genius, as soiled from all encumbrance of systems, untrammelled even by any distinctions of matter and spirit, and orthodox in nothing but in name.

At all events the doctrine of endless misery, if it has any thing sublime about it, must be disbelieved in order to be enjoyed. Indeed how is it possible to enter into any of the enjoyments of life with an idea of such a reality present with us. While we think that the people among whom we live and move, those with whom we are holding daily intercourse by the perpetual courtesies of life, those perhaps whom we love with an affection that death cannot extinguish—will be tormented in unspeakable agonies for ever, we can scarcely derive gratification from the sublimity of our own conceptions. A man might rather exult in having witnessed the mortal agonies of a friend, to shew in what dreadful colouring he could paint them.

In this world, thank God, there are no beings of this description. That any one can talk of the sublimity of his contemplation on eternal torture, shews that he does not in heart believe it. The man who, in the mansions of blessedness, could derive satisfaction from the miseries of his brethren, must be truly unfit for heaven. Even the emperor who fiddled on a tower

while Rome was in flames, would become humane in comparison with one who could thus smile over the wreck of a world.

Next month I will reverse the picture.

S. N. D.

SIR,

June 23, 1816.

THE following historical extract may serve to compare, or rather to contrast the wise and humane treatment of the insane which is now peculiarly encouraged, with the ignorance and barbarity formerly displayed towards that afflicted portion of our race. It may well be expected to moderate the admiration of *the golden days of good Queen Bess* and to excite the admonition, *Say not that the former days were better than these.* Bedlam, which had been for many years a receptacle for lunatics, was then on the spot which is now called *Old Bethlem*. The Marshalsea, in Southwark, appears always to have been a prison.

"1561.—The 10th of April was one William Geffrie whipped from the Marshalsea in Southwark, to Bedlem without Bishopsgate of London, for that he professed one John Moore to be Christ our Saviour. On his head was set a paper, wherein was written as followeth: *William Geffrie, a most blasphemous heretic, denying Christ our Saviour in heaven.* The said Geffrie being stayed at Bedlem gate, John Moore was brought forth, before whom William Geffrie was whipped, till he confessed Christ to be in heaven. Then the said John Moore being examined, and answering overthwartly, was commanded to put off his coat, doublet, and shirt, which he seemed to do very willingly, and after being tied to the cart, was whipped an arrow's shot from Bedlem, where at the last he also confessed Christ to be in heaven and himself to be a sinful man. Then was John Moore sent again into Bedlem, and Geffrie to the Marshalsea, where they had lain prisoners nigh a year and a half, the one for professing himself to be Christ, the other a disciple of the same Christ." Hollingshed, 111. 1194.

Such were the moral discernment and the Christian spirit of an age which had undertaken the extraordinary task of forming articles and imposing creeds to save posterity, Christ-



ians and Protestants, the trouble of examining the Scriptures and choosing a religion for themselves.

## BREVIS.

*Family Sermons.*

SIR,

IT has long been a subject of regret with me that I cannot find any book of sermons which appears to me to be adapted to the use of families. The works which I have made use of I have found deficient in some quality or other which I think essential, in compositions intended for that purpose. In some, the language is too lofty, and the style too much ornamented; others are logical and argumentative, abounding in nice distinctions; and others contain mere moral essays, devoid of those all-important motives which are only to be derived from the gospel.

The work I am desirous of possessing is one plain and simple in the style, persuasive rather than argumentative, abounding in scriptural motives and illustrations, and dwelling frequently upon those glorious promises, and those awful threatenings, which appear in almost every page of the gospel, and elevate Christianity far above every other system.

Such a publication is, I think, a *desideratum* in all Unitarian families. It would be extremely useful among persons of the middle ranks of life, whose education has been confined, and whose daily employments preclude them from much reading. It would also be much more beneficial to servants, and the younger branches of families, than the books which are generally made use of. And there is another description of persons, for whose use such a publication is, I think, particularly required. I mean those who have departed from the prevailing creeds of the day, and embraced Unitarianism. Such persons must be, I suppose, wholly at a loss for books to substitute in the place of those numerous publications, which are circulated with zeal by Christians of other denominations. This may not be the case with persons of liberal education and cultivated minds, for whom there is an ample supply in the many elegant and perspicuous works which have been written by Unitarians; but for the poor (I mean the unlearned) to whom, at least *equally*

with others, the gospel should be preached, the food is scanty indeed. I might enlarge upon the advantages to be expected from a publication of sermons such as I have described; but, not to occupy any more space in your valuable Work, I will conclude with a hope that if any of your correspondents can point out such a work, he will do so; and if that cannot be done, that some one will endeavour to supply the deficiency; and besides the satisfaction of being extensively useful, I have little doubt that he would reap an ample pecuniary reward for his labour.

I am, &amp;c.

J. H.

P. S. Is not this subject worthy the attention of the Unitarian Tract Society; and would not the offer of a small reward soon furnish ample materials from which such a publication might speedily be made?

*Mr. Rutt's Edition of Dr. Priestley's Works.*

SIR,

**A**MIDST the general satisfaction which was manifested by the company at the last Anniversary of the Unitarian Fund, there was one circumstance referred to, at which I felt considerable regret, viz. the fear expressed by Mr. Rutt, that he should be under the necessity (for want of encouragement) of relinquishing his project for publishing by subscription the Theological Works of the late Dr. Priestley.

Anxious to promote (though in a feeble manner) so desirable a purpose, I have taken the trouble to transcribe two extracts from the very interesting "Memoirs of the late Rev. Theophilus Lindsey, M. A." by Mr. Belsham, which appear to me particularly suitable and deserving of notice at the present moment, and which, with the few remarks that follow, I shall be obliged by your inserting.

The first is taken from the fourth chapter of that work, in which the author giving an account of the earliest hearers of Mr. Lindsey at the chapel in Essex-street, mentions "Mrs. Rayner, a near relation of the Duchess of Northumberland and of Lord Gwydir, a liberal patroness of the cause of truth," of which the following (p. 120) is but "one instance out of many." That "to this lady the Christian world

is indebted for the publication of one of the most learned and most useful theological works which the age has produced—Dr. Priestley's History of Early Opinions concerning Christ: a work which demonstrates in a manner which never has been, and never can be confuted, that from the earliest age of the Christian religion down to the fourth century, and to the time of Athanasius himself, the great body of unlearned Christians were strictly Unitarians, and consequently that this was the original doctrine concerning the person of Christ. This most valuable treatise was a work of great labour and expense, the demand for which could by no means have defrayed the charge of the publication. But Mrs. Rayner, with exemplary generosity, supplied the money, and to her the work is with great propriety dedicated."

The other extract is from a note in page 447, in which the writer of the Memoirs, "apprehensive lest the Christian world might be deprived of the benefit of his (Dr. Priestley's) most valuable labours for want of a sufficient fund to enable him to publish the work, it occurred to him that if a hundred persons could be found to subscribe five pounds each for a copy of the whole of both the works, and to pay their subscriptions in advance, every difficulty would be surmounted." The proposal was "adopted with great ardour and zeal by Dr. Priestley's numerous friends, so that the sum wanted was very soon far exceeded. The list of subscribers was numerous and respectable. The Duke of Grafton subscribed fifty pounds, Lord Clarendon twenty, and Robert Slaney, Esq. of Tong Lodge, thirty guineas, with a promise of more, if more should be wanted." And the late Rt. Rev. Dr. John Law, Bishop of Elphin, inclosed a draft for one hundred pounds in a letter to Mr. Lindsey, to be applied in aid of Dr. Priestley's publication, in any way he chose.

I trust, Sir, that those friends to the memory of Dr. Priestley, who are in affluent circumstances, and who appreciate his valuable labours, will not fail to imitate as far as is necessary, such bright examples of liberality; and afford that support to Mr. Rutt, who is so well qualified for the work, which will ensure the success of his design.

Not, however, to throw an undue portion of the burden upon the wealthy friends to the cause, I beg

further to state, that there are at present about one hundred subscribers to the proposed work, and I understand that with two hundred Mr. R. would venture to proceed. Now, Sir, if each of the present subscribers would use their influence with their friends to obtain one or more new subscribers, that number would soon be completed. I have the pleasure to announce two new subscribers—and trust that at a time when the principles so ably defended by Dr. Priestley are widely extending, all alarm for the failure of so desirable a purpose will be entirely dissipated. That increasing success may attend your valuable Repository, is the sincere wish of

J. CORDELL.

*Mechanism; an Allegory.*

Section I.

A GENIUS of a superior order having constructed a great number of very curious machines, but of a somewhat complicated structure, put them under the management of a corresponding number of individuals, with the view of gradually training them to the employment of working these instruments after the most advantageous and beneficial manner.\* He accustomed them from their childhood to some of their more simple and necessary movements, and admonished them of the sad consequences of neglecting his instructions, to pursue the impulse of their own fancies and humours. But youthful inexperience and vivacity soon precipitating them into considerable errors, he took occasion from a palpable breach of an express injunction† to acquaint them that they must be kept to their business by a severe course of discipline, and that, anticipating their mismanagement, he had made the machines of a fragile structure so that they would last but for a time; the length of which, and the benefits of which they would be productive, would depend very much upon the use which they made of them.‡ He however gave them some kind intimations of their future success, and of the blessings which might ultimately result from it.§

\* Gen. i. 27, 28. Psalm viii. 5—9.

† Gen. iii. 6. ‡ Ib. 17—19, and ii. 7.

§ Ib. iii. 15.

A long course of experience and discipline accordingly ensued, in which the genius occasionally interposed, to maintain his authority, to remove hurtful errors, to impart the necessary instructions, and to cultivate among the operators in general an increasing skill in their employment, a comprehensive acquaintance with its true nature and design, and a growing estimation of its beneficial effects; and consequently a just principle of obedience and gratitude to himself, as their beneficiary and instructor.

At length when they had made considerable attainments, but had nevertheless from neglecting his instructions, and following the devices of their own imaginations, fallen into some capital errors, more especially with regard to the higher movements of the machines, it pleased the genius to select one of the greatest proficient and the most docile to his instructions, as his leading instrument, in removing those errors, and more fully unfolding his designs. Through this person he imparted many instructions remarkable for their perspicuity and comprehensive utility; and such was the extraordinary manner in which the powers of the genius were exerted on this occasion, that many of the particular evils resulting from the fragile structure of the machines, and the mismanagement of the operators, suddenly disappeared, like the pestilential vapour before the breath of heaven: machines which had been injured, were repaired with astonishing rapidity, and some which had been thrown aside as useless, and were actually dropping to pieces, quickly resumed their wonted functions. All these words and deeds of beneficence but served to usher in the grateful intelligence, that the genius at an appointed time would re-fabricate after an improved plan the whole system of the machines; and that then those operators who duly kept in view his designs in constructing them, carefully adhering to the spirit of his instructions, and working them after that admirable pattern which this distinguished operator had exhibited in his own practice, would reap inestimable advantages from the use of machines of such superior excellence and durability; but that those who scornfully or heedlessly rejected this gracious

intelligence, and preferred the gratification of their own humours to the wise instructions of the genius, would quickly experience the consequences of their obstinacy and ingratitude, in their incapacity to operate upon instruments of such powerful efficacy, to which however they must be trained by a much severer course of discipline than any which they had hitherto experienced. He indeed gave strong intimations that the designs of the genius being purely beneficent, would be pursued till all the operators became duly trained to their employment, and were well skilled in the art of working their machines to the greatest advantage, when they would all conspire in the production of benefits of immense magnitude.

To confirm more fully his assertions, by an actual specimen, and as the commencement of what he announced, which in his case was to be effected immediately, on account of his superior attainments, he voluntarily submitted to have his own machine wholly taken, or rather beaten to pieces, by the mad fury of some neighbouring operators; after which within the space of three days, it was reconstructed by the genius upon that highly improved plan which he had described. From this time it has been constantly held forth as the pledge and pattern of that universal effort of the genius, in re-fabricating the system of the machines, the annunciation of which constituted the great object of this extraordinary errand.

A long interval again passed, in which great numbers of operators were successively trained up in the anticipation of this event, and in that improved method of operation, which accorded with the instructions and pattern which had been given. The influence of the genius was still conspicuous, in the first instance, in promoting the exertions which were now made for the circulation of the intelligence, and in aiding the first efforts of the operators upon the new plan. But when the intelligence, with every requisite instruction, had been widely spread, and preserved in authentic writings, and many operators had been sufficiently introduced to the new method, this extraordinary influence, was withdrawn. The operators were now left to make the best use of their instructions and



acquisitions, in advancing their own improvements, and in training up new operators upon the same plan.

But as time advanced, many began to shew symptoms of their former propensity, to consult fancy and to follow its wayward dictates, rather than their understandings, in adhering to the plain course which had been pointed out to them. Not content with the gracious intelligence which they had received, they were fond of mingling certain imaginary discoveries of their own with it; and even sometimes conceited themselves that these fancies, for their obscurity and inconsistency plainly shew that they were no other than fancies, were the immediate suggestions of the genius himself. This was a kind of lazy amusement, which they found easier than a well directed application of their powers in substantiating and circulating the genuine intelligence, and applying its principles to practice, which was a work of considerable though salutary exertion. These vain imaginations soon began to affect the minds of the operators, like a mist and darkness, obscuring the light of heaven. Amid the gathering mist, the genius, and the distinguished operator whose machine he had re-constructed, and who was now pursuing his employment in the most gloriously beneficial manner, became absolutely confounded in the view of the gazing multitude. And even the invisible influence of the genius seemed occasionally to assume the appearance of a *third person* distinct from the genius himself. With these phenomena some were mightily pleased; and so much was this strange confused phenomenon preferred to a distinct view of the genius, and of this deserving object of his beneficence, each in his proper person, character and relations, that it soon came to be regarded as the height of presumption to attempt the latter; and nothing would do, but every body must use a contradictory, or at least an unintelligible assemblage of words, in describing the mystic representation in which they gloried. It was moreover reported from some ancient legends, that the machines possessed an inherent vital activity; that it was only the

outward case, or visible frame work which would be broken and dissolved, and that though after this their movements would be *imperceptible*, yet that they would be more efficient than ever. Uniting with this notion the figurative idea of a *fiery trial*† contained in the instructions, they fancied they continually saw, in the mist in

sented more particularly to the rude uncultivated mind, particularly in dreams and reveries. What is the whole history of ghosts, but the detail of the workings of the "untutored" imagination, mistaking its fancies for realities? And what is the doctrine of the separate existence of the soul or percipient principle, after that the vital functions have ceased, and man is "*returned to his dust*," but the same creature of the imagination, attempted to be realized by metaphysical refinements, but which in fact eludes the grasp of reason, and by refining vanishes into a nonentity, devoid of all those properties, which are essential to our very idea of existence? Can there be any two opinions more opposed to each other, than that of the Psalmist, that in the very day in which man ceases to breathe *his thoughts perish*, and that of Psychologists, that the soul "*will never die*!" Does not Christianity "*bring life and immortality to light*," by "*abolishing death*," not by representing that the soul remains untouched by the fatal stroke? By forgetting that the same fate "*befalleth the sons of men which befalleth beasts*," that "*all are of the dust, and all turn to dust again*," have not dead men been represented "*as gods*" "*usurping or sharing the throne of the Creator, or as demons*" and "*fiends incarnate*" destined to a state of endless burnings? While the Scriptures constantly hold forth the doctrine that man is dust, and that Jehovah is "*the only living and true God*," who at his *appointed day* will raise all men up from the "*dust of death*" into which they are sunk to the "*glorious light of*" renewed "*life*;" how have mankind been troubled with mere phantoms of life and immortality and with "*chimeras dire*," while biblical truth in its simplicity has been in a great degree hidden from their eyes! Who can doubt the beneficent designs of that God who after wiping away sin by death, its "*finishing*" stroke, at length proclaims an universal abolition of this "*king of terrors*" and brings life and immortality to light; and yet further reveals to us that our great "*adversary*" sin, with his angels, death and his attendants, shall be cast into the lake of destruction?

† 1 Peter iv. 12. See also Matt. xxv. 41.

\* The doctrine of the immortality of the soul probably originated in those lively images of the defunct, which are pre-

which they were enveloped, many of the former machines throwing out incessant volleys of liquid fire and brimstone on their respective operators. Many others they imagined as instantaneously and automatically, on their separation from their visible exterior, shedding the most beneficial influences, and that in such *superabundance*, that the overplus gradually accumulated into a large stock, under the care of certain managers, who made a lucrative trade, by placing it in portions duly estimated, to the credit of those debits had become formidable. It is somewhat extraordinary that such a *superabundance* of beneficial effects should be accumulated in circumstances where so little could be seen doing, when the operators instead of pursuing their employment, agreeably to their instructions, occupied so much of their time in gazing and wondering, while the remaining portions of it were applied to those servile occupations about the inferior movements of their machines, by which they might best gratify the pampered appetites of these *managers* and their friends and dependants, who in their turn like drones in a hive were eagerly absorbing all the real produce on which they set any value, and occasionally entertaining the operators with *phantasmagoria*, which served only to bewilder their minds and palsy their hands from useful activity.

Thus the genius and his instructions were almost wholly lost sight of. His distinguishing powers were absurdly distributed among worn out and broken machines of his own construction. And the writing which contained his instructions was carelessly thrown aside and buried amid ridiculous tales about the *phantasmagoria*; or if occasionally brought forward by the managers, to whose sole care it was consigned, so murdered in the reading, so dressed up in unintelligible phraseology, or so broken into bits and scraps and intermingled with foreign matter, that it scarcely served any other purpose than that of promoting the delusions, and supporting the ascendancy of these pretenders.

[To be concluded in the next No.]

SIR. Bromley, July 7, 1816.  
THE letter of J. F. B. (p. 264.) has remained so long unnoticed, not from any consciousness, on my

part, of having brought a groundless insinuation against Count Zinzendorf, but because my evidence, for an obvious reason, is not producible in a work designed for general readers. Yet I cannot suffer your respectable correspondent, who is scarcely *anonymous* to me, to remain longer without some reply.

I assure him that I have no desire to think unfavourably of Count Zinzendorf, my exceptions to whose character rest entirely on the highly improper tendency of passages quoted from his alleged Hymns and Sermons. If your correspondent will examine them, especially from p. 55—68 of the *Candid Narrative*, he must, I think, agree with me as to this tendency. Those passages, indeed, exhibit a shameless intrusion on the most sacred privacies of life and a violation of decency, in language and allusion, scarcely ever equalled, certainly never exceeded, under a *Christian* profession, and which the decorum of heathens might serve to condemn. Even of the Spectators, Dr. Watts complained that they “now and then, though rarely, introduce a sentence that would raise a blush in the face of strict virtue.” He also commended Tillotson for having proposed the omission of some “parts of the Bible,” on the ground of decorum, “in the public lessons of the church.” What would Watts or Tillotson have thought of the phraseology attributed to the Christian hymns and sermons of Count Zinzendorf?

Yet Cicero has shewn that a man need not be a Christian to express himself justly on this subject. Many of your readers will recollect the passage to which I refer, near the end of the first book *de Officiis*. He is guarding his son against the sophistry of the cynics and the stoics whom he terms cynical.\* Their *theory* Count Zinzendorf, if fairly quoted, seems to have adopted, how correct soever may have been his own practice. Dr. Jortin, who was no calumniator, describes the Count, judging

\* “Nec vero audiendi sunt cynici, aut si qui fuerunt stoici pene cynici, qui reprehendunt, et irident, quod ea quæ turpia re non sunt, verbis flagitiosa dicamus; illa autem quæ turpia sint nominibus appellamus suis. — Nos autem naturam sequamur, et ab omni quod abhorret, ab ipsa oculorum, auriumque comprobatione fugiamus.” *M. T. Cic. de Officiis*, &c. 18mo. 1638. p. 52.

probably only from the impure tendency of his alleged writings, as "one of the vilest of men;" yet I am not unwilling, however inexplicable, to attribute to him that singular *hypocrisy*, a heart and life of purity, with an occasional phraseology, too gross to be repeated in decent society.

Your correspondent, however, considers the author of the *Candid Narrative* as "by no means to be implicitly relied on." From the years elapsed since his publication in 1753, that author has probably long had a claim to the justice included in the trite maxim *de mortuis nil nisi verum*. As true I am disposed to receive whatever J. F. B. can allege against Mr. Rimius, on his own knowledge, but that I apprehend cannot go back far enough to settle the question. Certainly no author ever more deserved exposure if he misquoted Count Zinzendorf, yet no one ever laid himself more open to detection. Mr. Rimius has constantly referred to the number and page of the Count's published sermons and to the numbers and verses of the hymns for every passage introduced. Of these passages he has always given the professed German original and added an English translation, a task which he ought to have performed correctly from his knowledge of both languages.

Yet these quotations thus connected with minute references to "the writings of the Count himself," and therefore peculiarly exposed to detection, are left unimpeached, as to *text* and *version*, both by the German historian Crantz and his English translator La-Trobe, while your correspondent, without detecting a single forgery or mis-translation, describes the "representations of a Rimius" as "malignant and deceptive," and his book, now rarely to be met with, as "long since consigned to merited oblivion." He adds, whether on his own knowledge or the representations of others does not appear, that Rimius's "translations are often inaccurate, by no means presenting the genuine meaning of the original, frequently eliciting meanings and hints which the text does not warrant, or at least does not require." Does your worthy correspondent consider such a charge as requiring no proof, only assertion, not even a single reference? I confess I differ from him; but will here leave

that difference to the judgment of our readers.

I have been greatly misunderstood by J. F. B. if he regarded me as charging the *indiscretions* of Count Zinzendorf on the Moravians of our time. They possess, I doubt not, the decorum and Christian consistency to avoid, though not yet the magnanimity publicly to explode them. To their conduct, as a community, I willingly add the testimony of an intimate acquaintance, who like your correspondent was educated and passed his early life among them, but who has long left their society. He has often assured me, to use his own words, that if they are charged as a sect with any practices, *contra bonos mores*, the charge is unfounded.

Dr. Gill and other writers, to whom J. F. B. refers, who have adopted an *amatory* style in religion, have very little if any connexion with this subject. Other Christians differ from them not because their phraseology, excusing some rare inadvertence, violates decorum, but because even the pure and becoming language of human passion appears ill adapted to subjects so serious as the faith and hope of the gospel. Thus when *Watts* in his juvenile "Meditation in a Grove," sings -

"I'll carve our passion on the bark,  
And ev'ry wounded tree  
Shall drop and bear some mystic  
mark

"That Jesus dy'd for me,"

he may be supposed, I think justly, to degrade his subject, by expressing in a style of pastoral fondness, his reliance on *the author and finisher of our faith*, yet he cannot be fairly charged with an offence against decorum. Nor would any thing besides the taste and judgment of Count Zinzendorf have been brought into question, had he been content to describe a Christian's connexion with his Saviour as in the following verse quoted from his 33d. hymn, in *The Enthusiasm of Methodists and Papists Compared*, 1754, vol. 1, pt. 2, p. 5 :

"Chicken blessed, and caressed,

Little Bee, on Jesu's breast

From the hurry

And the flurry

Of the earth thou'rt now at rest."

I would give your correspondent



every satisfaction in my power, but I am not aware that I ought to trouble him or any of your readers further on the disagreeable subject which has been very unexpectedly forced on my attention. I still think that it was my duty to guard the memories of such men as Watts and Doddridge from the imputation of an unqualified approbation of Count Zinzendorf. A nobleman exchanging the luxury of a court for the labours of a missionary, whatever be his creed or his ritual, presents an interesting character. Yet if the Count really made the representations attributed to his Hymns and Sermons, I know not how to discover in that character the sober-mindedness becoming a Christian, or a disposition to seek after "virtue and praise" in the manner recommended by an apostle. If, on the other hand, the Count has been wronged, as J. F. B. supposes, by forgeries and mis-translations, no man ever left behind him in the world friends and followers more strangely regardless of his just reputation.

I remain Sir, Your's,  
J. T. RUTT.

P. S. I take this opportunity of requesting any of your readers who design to encourage the publication of Priestley's Theological Works by their subscriptions, to subscribe directly, as from present appearances the publication must be delayed much longer than I wished or intended, or the early promoters of the design had reason to expect.

#### Opinions of the Early Quakers.

SIR,

IN looking over the "Athenian Oracle," a work published above a century ago, I was struck with a curious passage relating to the Quakers, which may serve to shew what idea prevailed at that time respecting their religious sentiments, and will in part confirm the observations of several of your correspondents that their original opinions were pretty far removed from modern orthodoxy.—In answer to the question "may not a Quaker expect happiness after this life?" it is said "we are sure that many, or most of them, have held very dangerous and detestable opinions. They generally speak contemptibly of the Bible, and will by no means allow it to be *God's word*: they have turned it into an odd sort of a jejune allegory, even the highest and most sacred truths therein con-

tained, and have spoken not very honourably of our Saviour, and almost generally deny the trinity, and many, if not all, embrace the other Socinian dream of the soul's sleeping till the resurrection. Besides they use neither of the sacraments, and if our most authentic accounts don't impose upon us, were at their first appearance in England commonly actuated by a worse spirit than that they pretend to. These 'tis hard to hope well of, nor can we see how with any manner of propriety they can be called Christians. But if there be any of them who have left their first principles, and are *degenerated into Christianity* (we ask pardon for the harshness of the expression) and grown more religious, as well as more mannerly, there may be more hopes of them."

In the same work the following question is asked, and to my mind not satisfactorily answered: should any of your correspondents think proper to give an opinion on the subject, I shall feel highly gratified, conceiving it to be one well worthy of the serious attention of professing Christians, and a fit subject for discussion in the Monthly Repository. The question is as follows, "Our jurors that try in cases of life and death are obliged to be (or at least to tell the court that they are) all of one mind, before they can give or the court receive their verdict; and it being but reasonable to suppose that it may so happen that one or more of the twelve may dissent from the major part, as being of deeper judgment, &c. or by building upon false notions, which yet he believes, and cannot be persuaded otherwise, but that they are the truth, &c. In short we'll suppose him to act according to his conscience, whether otherwise he be in the right or no, and then query, how must such a man act, so as to keep a good conscience towards God and man, so as not to be guilty of the blood of the prisoner, as well as of perjury, if he bring him in guilty and he is not," &c. &c.

I shall feel obliged by your insertion of the above,

And remain, Sir,

Your constant Reader,

T. R. S.

P. S. It will greatly oblige several of your readers, if Mr. Rees will inform them through the medium of the Repository what progress he has made in his proposed "History of Foreign

Unitarians" (see *M. Repos.* Vol. VI. p. 105,) or whether he has abandoned it altogether; also, whether the *Racovian Catechism*, which he was some time ago said to be preparing for the press, has been published or not, as I do not recollect seeing it advertised.\*

*Unitarian Baptists in the City of York.*

SIR,

WE beg leave through the medium of your valuable Miscellany to lay before our Unitarian brethren the case of the Unitarian Baptists in the city of York, confident of their disposition to assist us in the laudable undertaking of propagating primitive Christianity, and removing those misconceptions which originated in the dark ages of heathen and popish superstition. We have laboured upwards of thirty years, under considerable disadvantage, in this great cause for want of suitable accommodation and a central situation; we have at length met with the object of our wishes. A chapel in the centre of York now occupied by the Independents was to be disposed of by public auction; we made an offer for it, the consequence was it became ours for the sum of three hundred pounds, one hundred of which was paid on the 2nd February last as a deposit, which we borrowed upon interest, the remaining two hundred pounds are to be paid on the 2nd November next, at which time possession will be given. The chapel is well fitted up with pews and gallery, and will seat upwards of four hundred people. The sum we are able to raise amongst our own friends is sixty pounds; we hope our Unitarian brethren will not think the sum too small, considering our pecuniary circumstances, as we are all labouring people, so that with the sum of sixty pounds already subscribed, and twenty pounds which the Committee of the Unitarian Fund has been pleased to bestow upon us, making a total of eighty pounds, there will remain a debt of two hundred and twenty pounds upon the chapel, besides other necessary expences incident to the purchase of such property; this debt will be felt by us as a great incum-

brance, but becomes as nothing when divided and shared by the Unitarian public. Donations however small will be thankfully received, and with your leave, Mr. Editor, the subscriptions may from time to time be acknowledged in the *Monthly Repository*, a mode of acknowledgment which will save some trouble and expense both to the subscribers and receivers.

Subscriptions in aid of liquidating the debt of £220. upon the Unitarian Baptist Chapel in York, will be received by the Rev. C. Wellbeloved, York.

As you, Sir, have a knowledge of the most proper characters in various parts of the country, and if to the favours already conferred upon us, you will add this one of appointing receivers at such places as you may judge necessary, you will much oblige,

Sir,

Your obedient humble Servants,  
JAMES TORRANCE, Minister.

RICHARD HANDS, } Deacons.  
JOSEPH RICHARDSON, }

N. B. As to the rise and progress of this Society we beg leave to refer your readers to a work published in the year 1800, by Mr. David Eaton, and re-published by him in London, entitled, "*Scripture the only Guide to Religious Truth, or a Narrative of the Proceedings of a Society of Baptists in York.*"

SIR,

June 25, 1816.

AT the late meeting of the friends to the Unitarian Academy I understood with much satisfaction that the provision for communicating classical knowledge to the students was likely to be extended. I hope these students when they become ministers will attend to a duty now much neglected, and occupy that talent by which they may be distinguished from the *unlearned*. The latter respectable and highly useful class of Christian teachers would well employ any leisure they could command, in comparing different English translations, and thus forming one which appeared to them to give the best connected sense of scripture. But as to *learned* ministers, by their general practice of adopting King James's Bible, do they not contribute, in a high degree, from the pulpit and the press, to preserve and increase a superstitious regard for that version which is the

\* For an answer to the latter question, our correspondent is referred to the notice in our last No. p. 369.

unavoidable effect of early associations?

"A bad effect, but from a noble cause."

They also deprive their hearers or readers of opportunities, which would otherwise frequently occur, of distinguishing the true sense from the customary sound of a difficult passage, by attending to it in a new phraseology.

Yet when learned ministers determine to act up to their proper character, I hope they will not content themselves with the use of any version of the Scriptures, however improved, but their own. What lecturer on Cicero or Demosthenes, who claimed or received credit for having spent years in acquiring the languages of those orators, and ascertaining the force and beauty of their expressions, would be endured; or rather, what would be thought of his pretensions to learning or of his application, if he always quoted the translations of Duncan or of Leland?

Here I am reminded of learned ministers in earlier times, who neglecting, like the moderns, to use their learning on a proper occasion, were justly reprov'd by a profoundly learned layman. The story is thus told by Whitelock.

"Divers members of both houses, whereof I was one, were members of the assembly of divines, and had the same liberty with the divines to sit and debate, and give their votes in any matter which was in consideration amongst them. In which debate Mr. Selden spake admirably, and confuted divers of them in their own learning. And, sometimes, when they cited a text of Scripture, to prove their assertion, he would tell them, *perhaps in your little pocket Bibles, with gilt leaves, (which they would often pull out and read,) the translation may be thus; but the Greek or the Hebrew signifies thus or thus;* and so would totally silence them." Mem. (1732) p. 71.

Notwithstanding this passage, I am persuaded neither Whitelock nor Selden regarded the Assembly of Divines as illiterate or unworthy of respect. It was reserved for the bigotry of Lord Clarendon to disgrace his History by thus describing that Assembly (I. 530). "Some of them infamous in their lives and conversations, and most of them of very mean parts in learning,

if not of scandalous ignorance and of no other reputation than of malice to the church of England."\*

The late Dr. Zouch, one of the prebendaries of Durham, in a note to his edition of Walton's Lives, quoted the passage from Whitelock and appears to have given it *con amore*. In a later work, his "Life of Sir P. Sidney," he attempted to degrade as low as possible the literature of the Puritans, though they had long ceased to interfere with Durham's golden prebends. From his want of knowledge on this subject I suspect that Dr. Zouch was too much like the clergyman censured by Bishop Watson in the preface to his Theological Tracts, who "never read Dissenting Divinity." LAICUS.

SIR, Chichester, July 3, 1816.

ALTHOUGH the greater part of your readers and correspondents, as well as yourself, are of quiet and pacific dispositions and habits, far re-

\* On this passage Dr. Calamy well remarks in his "Life of Baxter," &c. (I. 82): "Who can give credit to him as an historian, that shall represent such men as Dr. Twiss, Mr. Gataker, Bishop Reynolds, Dr. Arrowsmith, Dr. Tuckney, Dr. Lightfoot, &c. as men of scandalous ignorance or mean parts? Or who runs down such men as Dr. Gouge, Mr. Oliver Bowles, Mr. Vines, Mr. Herle, Dr. Spurstow, Mr. Newcomen, Mr. Coleman, &c. as persons of no other reputation than of malice to the church of England?"

Calamy in his *Continuation* (I. 14) also thus refers to Whitelock's story which, it seems, other writers had been fond of repeating. "It is easy to observe how the generality of our historians take pleasure in representing Mr. Selden as insulting the members of that assembly, when he sat among them, about their little English Bibles with gilt leaves, and attacking them with Greek and Hebrew; as to which there were many among them that were both able and ready enough to answer him. But, methinks, they should not, as, upon this occasion, they seem willing, forget that the same learned man, in his *History of Tithes* where he deals with the gentlemen of the hierarchy, freely reproaches them with ignorance and laziness, and upbraids them with having nothing to keep up their credit but beard, title and habit, intimating that their studies reached no further than the Breviary, the Postil, and the Polyantha."



moved from the follies and crimes of fashionable life, and calmly though strenuously employed in the investigation and diffusion of useful knowledge, neither they nor you are ignorant that when, either in fictitious history, or in real life, Sir X. Y. demands of Lord Z. an explanation, the inevitable result is a combat, and sometimes a mortal one. He who requires the explanation is desirous of nothing less than that it should be given, and he, from whom it is required, finds in the requisition itself the strongest possible reason for not complying with it.

Very different from any thing like this are the feelings and situation of the ingenious writer, whose letter in your last number [pp. 335, 336,] is subscribed with the signature J. and myself. He courteously asks an explanation, because he sincerely desires it; and if I decline doing as he desires, this arises from the apprehension that the giving and not the withholding the explanation may lead to a combat, in which I may receive a mortal wound; a mischance, this, ill compensated by any reputation I may thus obtain for rash and adventurous valour.

After all, I am so much gratified by the approbation expressed by your correspondent of the scrap of biography which you honoured with a place in your Obituary for May last, that I would willingly oblige him with the more detailed statement he wishes for, could I flatter myself that such an explanation would tend either to confirm in his mind correct notions, or to rectify erroneous ones in my own.

Referring to the supposed political opinions of the late lamented Dr. Hewart, I hazarded one or two positions of an import so general, and of a tendency (as I hoped) so conciliatory, as to afford no possible ground for debate or offence. The questions relative to a reform in the present constitution of the lower house of parliament, to the supposed superiority of a limited monarchy to a republic, or of both to an aristocratical form of government, &c. &c. are no more involved in these general positions than any particular and subordinate theorem must be included in the universal and superior one; and of theorems of this latter kind the application to individual cases is a matter far too

difficult to be profitably discussed by a politician so rude and un instructed as myself.

I must therefore respectfully decline the polite invitation of J. to state in any explicit form my sentiments on "the beneficial influence of the people expressed through a constitutional representation," as well as on the manifest liability of "courts or congresses" to the pernicious infection which he specifies, and will only venture to mention the inseparable concomitants and not unfrequent result of a popular election of a representative in parliament, as one of the most remarkable examples of the triumph of wisdom and virtue over vice and folly.

About eight years ago I was indulged by the admission into your respectable Miscellany [M. Repos. III. p. 584,] of a paper in which (under a different signature) I endeavoured to shew that political right is founded in power, and that it has no other solid foundation. If your able correspondent J. would have the goodness to take that paper in hand, and point out the mistakes of the writer, he would confer a much greater favour than he could possibly receive from the happiest efforts at explanation of his and your much obliged and

obedient Servant,

T. S.

SIR, July 6, 1816.

ACCORDING to Lord Castlereagh's reply to Sir S. Romilly, [M. Repos. p. 364] how little influence in favour of the Protestants of France has been acquired by our royal Protestant government from the gratitude of Louis XVIII! Yet that prince was pushed up to the throne by British bayonets, and were he to lose their support must probably sink into his former insignificance.

"By nature's law, as sure as plummet's fall,"

Allow me, in this connection, to draw from the oblivion of 160 years, a tale of other times, and to shew what security was attained for the Protestants of France, by the Protector of the Commonwealth of England, from the policy or apprehensions of the French government, during the minority of Louis XIV.

I have now before me an Appendix of historical documents annexed to

*Essays on the Balance of Power, &c.* 8vo. 1701. The last piece consists of "Secret Articles agreed upon between Cromwell and Cardinal Mazarin," in addition to their "Public Treaty," which "bears date the 3d of November, 1655." The following are the concluding articles.

## ART. VI.

"Qu'en toutes les villes et bourgs de ce royaume, ou il y aura des havres, et des ports, la nation Angloise y aura commerce, et y pourra faire bastir des temples pour l'exercice de la religion, et sera permis aux Francois de la religion, qui y seront aux environs, d'y faire prescher en Francois."

That, in all the cities and towns of the kingdom where there are harbours and ports, the English nation shall carry on their commerce, and may erect temples for the exercise of the [Protestant] religion, and that the French of the religion residing in the neighbourhood may have preaching there in French.

## ART. VII.

"Que les edits de Janvier et de Nantes seront executez selon leurs formes et teneurs et toute la nation Angloise demeurera caution pour l'execution des dits edits."

That the edicts of January and of Nantes shall be executed according to their full import, and that the whole English nation shall be a perpetual guarantee for the execution of those edicts.

I am at a loss to know what was the edict of *January*. That description is not singular, for Sully (I. 99) names the edict in 1585, in favour of the League, "the famous edict of July." The edict of January might be the same as "the edict of 63 Articles" in 1576, by which, according to a note in Sully, (I. 49) "Chambers of justice, composed equally of Protestants and Catholics, were granted in the principal parliaments." The edict of Nantes was finally *verified* in 1599.

The memory of Cromwell has been treated with no small injustice respecting that transaction of the Protectorate, of which these quoted articles form a part. Historians and biographers, so far as I have been able to observe, have been content to follow, in a train, censuring the Protector for a supposed sacrifice of the permanent interests of England and Europe to the temporary security of his own power, by uniting

with France rather than with Spain. Had these censurers read the public treaty, as it is given in *A General Collection*, 1732, (III. 149) translated, probably, from Milton's Latin, they must, I think, have at least described it as displaying a manly style, neither haughty nor submissive, providing for the fair reciprocations of commerce, and, if not preventing war, designing to shelter the people on both sides from being immediately overwhelmed by its horrors. And if such historians and biographers had sought till they found these *Secret Articles*, which, I apprehend, because secret, were allowed to be originally, in French, they could scarcely have denied their commendation to the Protector. — Nor is the praise inconsiderable of having placed his nation singularly eminent on the page of history, among those whose power has been exerted to succour the oppressed.

## HISTORICUS.

SIR, *Huckney, July 6, 1816.*

IT has often been ignorantly stated and as ignorantly believed, that the governments of the Peninsula have always made it a part of their policy to prevent the circulation of the Scriptures. The assertion has been repeated in a singular letter from one of your correspondents, (p. 336) who is marvellously fond of expatiating. I beg leave to state a few facts connected with this subject, merely premising that general error prevails as to the biblical literature of Spain and Portugal.

Before the early part of the 13th century, many copies of the Scriptures must have existed in the vulgar tongue; for we find King Jayme of Arragon, in 1233, prohibiting their circulation.

In 1260, Alfonso the Wise ordered a translation of the Bible to be made into Castilian (Spanish) and the original MS. yet exists in the Escorial;—and about the same period King Denis, of Portugal, caused the sacred books to be rendered into Portuguese, of which work, too, a copy is still preserved. In the following century John I. engaged the most learned men of his time to translate the Gospels, the Acts of the Apostles, and the Epistles of Paul, and himself translated the Psalms into the language of his country. Near this time two other versions of the Old Testament were made, besides translations of the Acts, Epistles, and Apocalypse of the

Epistles from a French version, and of the Gospels and the Epistles from the original Greek, by Father Julian.

In 1478, the well known translation into the Catalonian (or Valencian) provincial tongue, by Boniface Ferreira, was printed: and in 1485, Garcia de Santa Maria published in Zaragoza his "Gospels and Epistles" in Spanish. An admirable translation of Matthew's Gospel, and Extracts from the other Evangelists, by Bernard Alcobaga, was printed in Lisbon in 1495, as part of "the Life of Christ." Of the Psalms there is preserved a printed Spanish copy, in Gothic letters, without date, supposed to have issued from the Toledo press. It is believed that Alfonso V. encouraged the publication of another Spanish translation of the Bible, which was followed by yet another in the succeeding century. At the request of King Manuel, the Psalms were again translated and printed in 1529, and a Portuguese version of the Proverbs came from the Lisbon press in 1544.

In very modern times many have been the translations of the Bible published in Portugal. Their circulation has been wide, and manifest their beneficent influence. The best of them is that of Anto. Perreira de Figueiredo, of which a second edition (I think in 16 vols.) was printed in Lisbon in 1805. Notwithstanding the expense of this work, it is eagerly inquired for by the middling classes and best instructed part of the lower, and it continues silently diffusing its blessings, in spite of the concealed, but decided opposition of monks and priests. I need not add that no book whatever is printed in Portugal without the "authority of the king" and of the most holy inquisition.

Yours, &c.

J. B.

SIR

June 27, 1816.

I WAS gratified to observe, in your last No. pp. 295, 6, the respect so elegantly paid, in two different forms, to the memory of Mr. Joseph Fox. I had the pleasure of acting with him, several years ago, in promoting some objects which promised and have since effected no small public good, and can bear a very impartial testimony to his ardour and pure intentions, as I had the misfortune to differ from him, widely and warmly, on some points of

VOL. XI.

3 F

internal arrangement in the society to which I allude. Our differences, however, we were disposed to forget as soon as possible, and happily they never interrupted our mutual goodwill.

I had just heard of the death of that excellent man, who lived so much for the benefit of others, when I met with a striking and satisfactory evidence of the improvement which a century has produced among us, "in the greatest of all manufactures, the formation of human minds," to borrow the happy expression of the late Mr. Christie, in his *Miscellanies*, 1789, p. 213.

Having occasion to consult the 3d volume of *Magna Britannia*, published in 1724, I observed, p. 224, an account of "the charity schools," under the article *London*, including Westminster and Southwark. Distributed among 45 wards or parishes, there were 87 schools, educating 3737 children, consisting of 2357 boys and 1380 girls. So that supposing 263 children within the same district to be educated by the Dissenters, and it is probably, a sufficient computation, no more than 4000 children of the poor could then gain the commonest education, by any public charitable provision, in the *metropolis*, even according to its most extended description.

Yet this number of 3737, inconsiderable as it now appears, was indeed a large increase upon the number computed about sixteen years before. There was published in 1708, in 2 vols. 8vo. *A New View of London*, anonymous, but generally ascribed to Mr. Hatton. It is regarded as a work of merit in its way, and the author declares in his preface that in it was "nothing taken upon trust that admitted of inspection." In the sixth section is an enumeration of the "charity schools within the cities of London, Westminster and Southwark." I have collected the number of children belonging to these schools, and find their amount in 1708 to have been only 2041, being 1310 boys and 731 girls. I have, of course, omitted in both cases the *free* grammar schools.

After 1708 there appears to have been some zeal excited for the promotion of charity schools. The author whom I have just mentioned found one or two new schools building.



The *Spectator*, No. 294, in 1712, was written expressly to encourage subscriptions to what was then thought a great object, a school for 50 boys. The second letter in No. 430, is on the same subject, as is the *Guardian*, No. 105.

At this period, and long after, there seems to have been no thought entertained of educating poor children, unless they could be also provided for, at least with cloathing. It was Mr. Raikes who, nearly forty years ago, produced a new era in education by admitting to his sunday schools clean hands and faces, though in rags, a fine popular improvement of Erasmus's resolve, in favour of classic lore, first, to buy Greek books, and then, cloaths.

PLEBEIUS.

St. Ardlcon,

SIR, June 20, 1816.

I OBSERVED (p. 257) that the misrepresentations of a young, though learned *orthodox* lecturer, had obliged my old friend Mr. Belsham to notice the *Theophilanthropists*. I had thought little about them for some years, but now recollected that, among a few curiosities, I possessed what may be called their *liturgy*, or rather *directory*, which a friend brought to me from the continent soon after it was printed. The *Theophilanthropists* had ceased to attract any notice, if indeed they existed in a connected form, when your work commenced, and have, I believe, never been described in your pages. You may therefore be disposed to accept the following account.

The publication to which I have referred is neatly printed in 18mo. extending to 78 pages, and thus entitled:—"Le Culte des Theophilanthropes, ou Adorateurs de Dieu et Amis des Hommes; contenant leur Manuel et un Recueil de Discours, Lectures, Hymnes, et Cantiques pour toutes leurs fetes religieuses et morales. Seconde edition. A Basle de l'imprimerie de J. Decker. 1797."

From a short history prefixed, we learn that the origin of this society was in September 1796, when a little work appeared at Paris, under the title of "*Manuel des Theanthrophiles*, &c. publie par C—." They then consisted of a few persons who carried on worship and instruction in separate families.

The publication of the *Manuel* excited so much attention, that these families determined to unite for public worship. This assembly, formed by five heads of families, was first opened in the month of *Nivose*, year 5, (January 1797) at Paris, in the street of St. Denis. Instead of *Theanthrophiles* they took the name of *Theophilanthropes*, as a more pleasant sound, and equally describing those who love God and men. They chose for their day of meeting the *Sunday*, without interfering with the choice of another day by any other society. And here I cannot help remarking how the language of these Theophilanthropists assimilates, on this subject, to that of their countryman Calvin, in his *Institutes*, (B. II. C. viii. S. 34). After describing the utility of substituting the Lord's day for the Jewish Sabbath, to remind Christians that the ceremonies of the former dispensation are abolished, Calvin adds—nor do I rely upon the number seven so as to consider the church as bound to its rigid observance, nor would I condemn churches that use any other solemn days of assembling, so that they abstain from superstition.\* The part of the *Institutes* from which I have taken this passage, was that I suppose to which Mr. Peirce thus refers in his letter to Dr. Snape, 1718, p. 30. "You cannot but know, that as we never professed to make Calvin's judgment the standard of truth, so we have always testified our dislike of some of his opinions. I will here mention one opinion of his, which 'tis well known has been always disagreeable to us, and that is concerning the Lord's day. You never knew any of us profess an approbation of his doctrine in this respect, or the practice of the church of Geneva, which is founded thereon."

The Theophilanthropists had a committee who were expected to employ an hour in each week to examine the lectures designed for delivery at the ensuing general meeting. Their meetings were called religious and moral festivals—*fetes religieuses et morales*. In these they proposed to introduce

\* "Neque sic tamen septenarium numerum moror, ut ejus servituti Ecclesiam astringam, neque enim Ecclesias damnavero, quæ alios conventibus suis solennes dies habeant, modò à superstitione ab sint." *Institutio*, Geneyæ, 1602. fol. 181.

whatever of good is common to all religions, omitting what is peculiar to any. The Theophilanthropists professed not to be disciples of a particular man, but to avail themselves of the counsels of wisdom transmitted by writers of all countries, and all times. From these they would combine the injunctions of moralists, both ancient and modern, separated from maxims either too severe and refined, or contrary to the duties of piety towards God or men.

Such is a sketch of the information communicated in this preface, the *Précis Historique sur la Société des Theophilanthropes*. Some detail respecting their course of worship and instruction must be reserved to another occasion.

R. B.

SIR,

July 1, 1816.

THERE is too much reason to believe that what has been so common may have happened in the case of Mr. Cardale, and that, though a learned, he may have been an unattractive preacher. Had Mr. Orton, however, expressed this fact with more kindness, he had done more credit to himself. As to the character of Mr. Cardale's writings, (p. 343) I beg leave to demur to the authority of Mr. Wilson. His censure reminds me of a more favourable opinion, given soon after the publication of the *True Doctrine*, by a writer who differed from the author, but whose learned competence will not be disputed, whatever may be thought of his uncommon and seemingly extravagant theories.

I refer to Mr. Holwell, who had filled a very high, if not the highest place in the administration of Bengal, and published a variety of curious Tracts on the civil and sacred antiquities, as well as on the British government of India. His Theological System is directly at issue with that of Mr. Maurice on the Hindoo and the Christian Trinity, rejecting both, as equally opposed to the proper Unitarian doctrine, which he supposes to have been revealed alike to Moses, Birmah, and Christ. He rejects the *miraculous conception*, for the reasons which have been frequently adduced against that doctrine, but maintains a pre-existence of the soul of Christ, consistently with his notions of the pre-existence of man and of all other animals and of a *metempsychosis*. He appears

to set the authority of the Gospels above that of the Epistles, and to defer least of all to the authority of Paul, whom he even charges with *heresies*. Yet amidst his freest remarks Mr. Holwell deprecates, with apparent sincerity and seriousness, the imputation of *Deism*, or a design "with *Hobbes, Tindal, Bolingbroke* and others, to sap the foundation or injure the root of Christianity." Such is a hasty but, I hope, not an unfair representation of this singular theologian, who speaks of Mr. Cardale's book, without appearing to know the author, in the following terms:

"A treatise which we never saw or heard of before we had closed our second general head, (although published in 1767) entitled, *The True Doctrine of the New Testament concerning Jesus Christ considered*, contains a plausible chain of objections to his supposed *pre-existence*. In that book, and the appendix, we have the singular pleasure of finding our sentiments upon the evil tendency of the Athanasian doctrine, and the true meaning, and reading of the first chapter of St. John's Gospel, supported by so learned and judicious an advocate for truth. We concur in sentiment with this writer, and feel very distinct ideas respecting the *deity* of the Father and the *divinity* of the Son, but we cannot conceive why he should stumble at allowing the *pre-existence* of the divine spirit of Christ. When this learned and ingenious writer gives an *unprejudiced* hearing, and full force to the doctrines of the *metempsychosis*, and duly weighs the insufficiency of every other human hypothesis, to account for the phenomena of our present existence, and indeed of all nature, he will, we flatter ourselves, receive full conviction, that his doubts and disbelief of the pre-existent state and original dignity of Christ, were ill-founded, and not the *True Doctrine of the New Testament*." Pp. 145, 6, Part 3, dated Milford Haven, 1st November, 1770.

Mr. Holwell died in 1798. He must have reached a very advanced age as he resided in India as early as 1742, and filled a considerable station in 1756, when he was one of the few surviving sufferers in the *black hole* at Calcutta. Of the horrible scenes in that prison he published a very affecting narrative.

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

No. CCLXII.

*On the Use of Tea.*

The Chinese first used tea as a necessary result of the badness of the water *hoang-ho*, or yellow river. They *must* employ some corrective to render the water of that river potable, for this purpose they used tea. This made the plant popular; hence it has been adopted where the same cause did not exist, and fashion has rendered it almost a necessary of life, in countries in the east, distant from China, and in the west, where the very existence of the yellow river and its qualities is not so much as thought of. That the Chinese use it so much as they do, is probably owing to their having nothing better; for when the Dutch carried them *sage*, nicely dried and prepared, it appeared so far preferable that they gave in exchange three boxes of tea for one of *sage*.

No. CCLXIII.

*Love of Children.*

“It forms (says Mr. Wakefield, *Evidences of Christianity*, pp. 99, 100, *Note*) one of the most amiable traits in the character of *Sir Isaac Newton*, who was indeed *all-accomplished* beyond any of his species, that he was fond of *little children*, and delighted to see them playing about his study. Such was the simplicity, the sweetness, the condescension of a mind, that could expatiate through the universe,

*And pass the flaming bounds of place and time!*

resembling in this respect also the affectionate tenderness of the *Nazarene*, who fondled *little children in his arms, laid his hands upon them*, and recommended their innocent and artless manners to the imitation of his disciples. And yet (that I may lose no opportunity of shaming corrupted churches, which make and love and believe a LIE [2 Thess. ii. 11. Rev. xx. 15.] and of disgracing *Anti-Christian* principles, wherever I discover them) these very *infants* are strenuously maintained by *sound divines*, the spiritual pastors and teachers of this goodly land! to be CHILDREN of WRATH and BORN in SIN; till the hallowed drops from their *disinterested* fingers

have purged away the defilements of nativity, and made the *creature* fit for the acceptance of its *Creator*.”

CCLXIV.

*Highland Revenge.*

A Highlander who made the *amende honorable* to an enemy, came to his dwelling, laid his head upon the block, or offered him his sword held by the point. It was deemed unworthy to refuse the clemency implored, but it might be legally done. We recollect an instance in Highland history:—William M’Intosh, a leader if not chief of that ancient clan, upon some quarrel with the Gordons, burnt the castle of Auchendown, belonging to this powerful family; and was, in the feud which followed, reduced to such extremities by the persevering vengeance of the Earl of Huntley, that he was at length compelled to surrender himself at discretion. He came to the castle of Strathbogie, choosing his time when the Earl was absent, and yielded himself up to the countess. She informed him that Huntley had sworn never to forgive him the offence he had committed, until he should see his head upon the block. The humbled chieftain kneeled down, and laid his head upon the kitchen dresser, where the oxen were cut up for the baron’s feast. No sooner had he made this humiliation, than the cook, who stood behind him with his cleaver uplifted, at a sign from the inexorable countess, severed M’Intosh’s head from his body at a stroke. So deep was this thirst of vengeance impressed on the minds of the Highlanders, that when a clergyman informed a dying chief of the unlawfulness of the sentiment, urged the necessity of his forgiving an inveterate enemy, and quoted the scriptural expression, “Vengeance is mine, saith the Lord,” the acquiescing penitent said, with a deep sigh,—‘To be sure, it is too sweet a morsel for a mortal.’ Then added, ‘Well I forgive him; but the De’il take you, Donald, (turning to his son) if you forgive him.’

Another extraordinary instance occurred in Aberdeenshire. In the sixteenth century, Muat of Abergeldie, then a powerful baron, made an agreement to meet with Cameron of Brux, with whom he was at feud, each being attended with twelve horse only. But Muat, treacherously taking advantage



of the literal meaning of the words, came with two riders on each horse. They met at Drumguadrum, a hill near the river Don, and in the unequal conflict which ensued, Brux fell with most of his friends. The estate descended to an only daughter, Catherine, whose hand the widowed lady Brux, with a spirit well suited to the times, offered as a reward to one who would avenge her husband's death. Robert Forbes, a younger son of the chief of that family undertook the adventure; and having challenged Muat to single combat, fought with and slew him at a place called Badewyon, near the head of Glenbucket. A stone called Clachmuat (i. e. Muat's stone) still marks the place of combat. When the victor presented himself to claim the reward of his valour, and to deprecate any delay of his happiness, Lady Brux at once cut short all ceremonial by declaring that Kate Cameron should go to Robert Forbes's bed while Muat's blood was yet recking upon his gully (i. e. knife.) The victor expressed no disapprobation of this arrangement, nor did the maiden scruples of the bride impede her filial obedience.

One more example (and we could add an hundred) of that insatiable thirst of revenge, which attended northern feuds. One of the Leslies, a strong and active young man, chanced to be in company with a number of the clan of Leith, the feudal enemies of his own. The place where they met being the hall of a powerful and neutral neighbour, Leslie was, like Shakspeare's Tybalt, in a similar situation, compelled to endure his presence. Still he held the opinion of the angry Capulet, even in the midst of the entertainment,

"Now by the stock and honour of his kin,  
To strike him dead to hold it not a sin."

Accordingly, when they stood up to dance, when he found himself compelled to touch the hands and approach the persons of his detested enemies, the deadly feud broke forth. He unsheathed his dagger as he went down the dance—struck on the right and left—laid some dead and many wounded on the floor—threw up the window, leaped into the castle court, and escaped in the general confusion.

Such were the unsettled principles of the time, that the perfidy of the action was lost in its boldness; it was applauded by his kinsmen who united themselves to defend what he had done; and the fact is commemorated in the well known tune of triumph called *Leslie among the Leiths*.

#### No. CCLXV.

*Cardinal Turquemada.*

"The inquisition is nothing but the highest improvement of persecution which begins with tests and negative penalties but ends in fires and halters. Cardinal Turquemada, the first inquisitor-general in Spain, even in the infancy of the inquisition, brought an hundred thousand souls into it in the small space of fourteen years. Of these six thousand were burnt alive." Trenchard and Gordon's Tracts, 1751, ii. 290.

#### No. CCLXVI.

*Palmer and Pilgrim.*

"Palmer differs from Pilgrim, in that the Pilgrim has some home or dwelling-place, but the Palmer none. The Pilgrim travels to some certain designed place, or places, but the Palmer to all. The Pilgrim goes on his own charges, the Palmer professes wilful poverty, and lives on alms. The Pilgrim may give over his profession and return home, but the Palmer must be constant till he hath obtained the palm, that is victory over all his ghostly enemies and life by death; and thence is his name *Palmer*; or else from a staff or bough of *palm*, which he always carries along with him." History of Popery, 4to. 1735, i. 113.

#### No. CCLXVII.

*A Dutch Bible imprisoned in the Inquisition.*

"The brave old Marshal *Scomberg*, when he was last at *Lisbon*, told a friend of mine, with tears in his eyes, that having when he came ashore there, left a *Dutch Bible*, which had been his grandfather's, upon the table of his cabin, it had been carried from the custom-house to the inquisition; and that though he had sent to the chief inquisitor, and had spoken to him himself for it, he had not been able to recover it." Independent Whig, 1720. 7th Ed. ii. 47.

## BIBLICAL CRITICISM.

*On the Priesthood of Christ.*

June 22, 1816.

**I**N this paper I shall place, at one view, before my readers, those texts of Scripture which speak of Jesus Christ as a *priest*: I shall then compare them together, and with some other passages; and, finally, I shall state, in a few distinct remarks, the result of my investigation.

I. (1.) Heb. ii. 17.—“in all things it behoved him to be made like unto his brethren, that he might be a *merciful and faithful high priest*, in things pertaining to God, to make reconciliation for the sins of the people.”

(2.) — iii. 1.—“consider the apostle and *high priest* of our profession, Christ Jesus.”

(3.) — iv. 14. “Seeing then that we have a *great high priest*, that is *passed into the heavens*, Jesus, the *Son of God*, let us hold fast our profession.”

(4.) — iv. 15.—“we have not an *high priest* who cannot be touched with the feeling of our infirmities: but was in all points tempted as we are, yet without sin.”

(5.) — v. 5.—“Christ glorified not himself to be made an *high priest*.”

(6.) — v. 10. “Called of God, an *high priest*, after the order of Melchisedec.”

(7.) — vi. 20. “Whither the forerunner is for us entered; even Jesus made an *high priest for ever*, after the order of Melchisedec.” Thus, too, vii. 15, 16, &c.

(8.) — vii. 3.—“made like unto the *Son of God*, abideth a *priest* continually.” So verses 15, 16, 17, 21.

(9.) — 24.—“this man, because he continueth ever, hath an *unchangeable priesthood*.”

(10.) — 26.—“such an *high priest* became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

(11.) — 27, 28. “Who needeth not daily, as those *high priests* [under the Law], to offer up sacrifice first for his own sins, and then for the people’s: for this he did once when he offered up himself. For the Law maketh men *high priests* who have infirmity: but the word of the oath,

which was since the Law, *maketh* the Son, who is *consecrated for evermore*.” So x. 11—13.

(12.) — viii. 1. “Now of the things which we have spoken, this is the sum: we have such an *high priest*, who is set on the right hand of the throne of the Majesty in the heavens.”

(13.) — 4.—“if he were on earth, he should not be a *priest*.”

(14.) — ix. 11.—“Christ — an *high priest of good things to come*.”

(15.) — 12.—“by his own blood — entered in once INTO THE HOLY PLACE, having obtained eternal redemption for us.”

(16.) — x. 21, 22.—“having an *high priest* over the house of God, Let us draw near with a true heart, in full assurance of faith.”

II. The texts thus cited, may be distributed into four classes: (1) those which simply represent Jesus Christ as a *priest* or *high priest*, (2) those which describe his qualifications in that character, (3) those which speak of his *appointment* to the office, and (4) finally, those which direct our regard to the *characteristic excellence* of his priesthood.

To the first class we refer Nos. 2, 14, 16; to the second, Nos. 1, 4, 10; to the third, Nos. 5, 6, 11; and to the fourth, Nos. 3, 7, 8, 9, 12, 13, 15.

The allusion, in all the passages, being to priests under former dispensations of religion, it will be requisite to add a few texts from the Old Testament:

Gen. xiv. 18, 19.—“Melchisedec, king of Salem, brought forth bread and wine: and he was the *priest of the Most High God*. And he blessed him [Abram], &c.” Psalm ex. 4.

Lev. xvi. 2.—“the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at *all times* into the holy place within the veil;” See, likewise, ver. 15, &c.

Deut. x. 8.—“the Lord separated the tribe of *Levi*, to bear the ark of the covenant of the Lord, to stand before the Lord, to *minister* unto him, and to bless in his name.”

These passages will explain, in par-

ticular, the first, third and fourth classes of the texts quoted above: on the second of them light will be thrown by the commands respecting the priests in the books of Leviticus and Numbers; and all receive illustration from

1 Pet. ii. 5. "Ye [Christians] are an *holy priesthood*, to offer up spiritual sacrifice, acceptable to God by Jesus Christ."

—9. "Ye are a *royal priesthood*."

Rev. i. 6.—"hath made us [i. e. Christ hath made us] *kings and priests* unto God and his Father."

—xx. 6.—"they shall be *priests* \* of God and of Christ."

III. We are now, I trust, prepared, for discerning the Scriptural doctrine of the priesthood of Jesus Christ.

And, in the first place, this tenet is altogether unrelated to the popular tenet concerning his intercession. Not one of the passages transcribed, speaks of his *interposing* in behalf of mankind: not one of them implies that he so interposes. His *priesthood* is not of his own appointment, but of God's.

Secondly; The great point of resemblance between Jesus and the Jewish high priest, is *our Lord's having presented himself before God in the spiritual holy of holies*. Of the chief of the priests under the law it was the special duty, the characteristic privilege, to enter, once a year, the most holy place: he did not go into it more frequently; he did not remain there long. Christians have a high priest to whom far greater honour is appropriated. And the benefits derived by them from our Saviour's priesthood are precisely those which they derive from his death, resurrection and ascension.

In the third place; Jesus *makes reconciliation for the sins of the people*. How? Not by dying in their stead (for this was not required from the high priest, and formed no part of his office); but by duly appearing in the presence of God on their behalf. The high priest among the Israelites offered

their prayers to God.† Particularly, on one solemn day in the year, after assisting in the *sacrifices of the people*, he entered the holy of holies, and finished, by the act of his appearance in that spot, the great work of *making reconciliation* [ἱλασκεσθαι]: it was the reconciliation of the people, together with the altar, &c. to God, not of God to the people, and instead of implying the existence of wrath in the mind of the Supreme Being, it denoted his mercy and forbearance.

Fourthly; Nothing can be more evident than that our Lord is a priest allusively and figuratively. In John x. 11. he styles himself a *shepherd*, language which also is metaphorical. According to the Scriptural representation, his *priesthood* is not a distinct office, but a *connected view of his ministry, his death, and his resurrection to an immortal life*. Hence the Hebrew Christians are exhorted to perseverance: *they* are members of an undecaying dispensation.

Lastly; Christ never speaks of himself as a priest. Nor is he ever so spoken of by his apostles, in their discourses or epistles; unless indeed the letter to the Hebrews be the production of Paul, which, at least, is very doubtful.

Admitting however that it was dictated by this great teacher of Christianity, still it must be interpreted with reference to its occasion, design and readers. The author's object is to preserve the Jewish converts from apostacy: one method therefore which he employs for this purpose, is to shew that the Gospel has in all respects a vast superiority to the Law; and this argument he in part illustrates by a comparison of the Levitical high priest with the high priest of the "new and better covenant."

It will now be easily understood *why* and *how* Jesus Christ is "the apostle and high priest of our profession." And the foregoing observations are respectfully submitted to those persons who, like the writer, make the sacred volume its own expositor. N.

† "Munus sacerdotale eo maxime a prophetico atque etiam apostolico differret, quod prophetarum et apostolorum esset res Dei apud homines agere. Sacerdotam autem res hominum apud Deum." Outram de Sacrif: (1677) p. 220.\*

\* "Regni ejus sunt administri, uti olim sacerdotes Israelitarum." Eichhorn. Comment: in Apoc: 289.



## REVIEW.

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

ART. I.—*The Literary and Scientific Pursuits which are encouraged and enforced in the University of Cambridge, briefly described and vindicated.* By the Rev. Latham Wainewright, A.M. F.A.S. of Emanuel College in that University, and Rector of Great-Brickhill, Bucks.

NOTHING shows more decisively the influence which public opinion is constantly acquiring in this country, than the deference paid to it by those great chartered bodies, whose constitution seems designed to enable them to set it at defiance. It is chiefly this, which has enabled the friends of humanity to carry the light of investigation and reform into the worse than inquisitional cells of Bedlam; it is this which makes the Church of England circulate the Scriptures, and educate the poor, and even submit to hear the commutation of tythes made the subject of parliamentary discussion. The French Revolution, of which some persons seem to think that they can never speak in terms too strongly expressive of their abhorrence, has been one great cause of this remarkable characteristic of the present times. The evils which resulted from that tremendous collision between the spirit of reform, and the "morosa morum retentio,"\* have left a deep, though unavowed impression upon the minds of those who are interested in the support of existing institutions, and have moderated that high and disdainful tone, with which they were accustomed to plead antiquity against reason, and privilege against justice. They remember what was in France the consequence of despising those murmurs, which public opinion had long uttered against a corrupt hierarchy and a despotic government—it spoke once again, and heaven and earth were shaken with the voice. The horror of reform, which was the first result of the excesses of the Revolution, has in great measure subsided; impe-

tuosity of innovation has been diminished on the one hand, and tenacity of abuse on the other; and the whole effect has been a calm determination in the public mind towards investigation and improvement, which, notwithstanding the failure of some enthusiastic hopes, may still console the patriot and the philanthropist.

Among the other indications of a change of views, in those who are interested in the preservation of existing establishments, we may reckon those vindications which have appeared within the last few years, of the discipline and studies of our two Universities. Placed as these bodies appear to be, "above the fear of a rival and below the confession of a fault,"\* they have evidently begun to feel that the public requires from them some account of the manner in which they discharge the high trust reposed in them, and how they repay to their country the endowments, immunities and privileges which she has conferred upon them. Our readers probably remember the vindication of Oxford by Mr. Coplestone,† occasioned by the animadversions of the Edinburgh Reviewers, who came just too late with their censures. After wasting the time of its students for we know not how many generations, in an absurd and useless course of studies, the University of Oxford had at length condescended to adapt its pursuits to the altered condition of the world, and to ensure attention to them by a very strict and efficient system of examinations. Cambridge, as being of less ancient establishment, and far inferior in independent revenues, had always been less bigotted to ancient forms and obsolete doctrines, and had therefore less that required alteration. Yet whoever will compare the proposals for improvements of various kinds, made by Dr. John Jebb, and then

\* Lord Bacon.

\* Gibbon.

† Now we believe LL.D. and Provost of Oriel College.

most vehemently opposed, with the statements contained in the work before us, will perceive here too what a change a very few years have made in the disposition to reform. The work of Mr. Wainewright, which is dedicated to Lord Palmerston, one of the Representatives of the University, does not appear with quite so official a character as Mr. Coplestone's. He informs us, however, that it has been written chiefly in compliance with the suggestions of others, and that it has been "submitted to the inspection of two members of the University, of learning and station, upon whose judgment he could place implicit reliance." It may, therefore, be considered as *demi-official*. To those of our readers who know nothing of the studies which are cultivated at Cambridge, this work, diffuse, ill-written, and ill-reasoned as it is, may afford some interesting information; and we are very ready to assent to the panegyrics which he bestows on many parts of its literary pursuits. No man who is acquainted with the history of learning and science, of enlightened scriptural criticism and liberal political principles, will deny the share which Cambridge has borne in promoting them. May that day never arrive, when the prevalence of Calvinistic bigotry among one set of its members, and an affectation of orthodoxy among another, shall make the University desirous of blotting from its *fasti* the names of these illustrious friends of the human race! We frankly give notice to our readers, however, that our design in calling their attention to Mr. W.'s work, is not so much to enter into its general merits, as to animadvert upon some very unfounded and unwarrantable reflections which he has taken occasion to throw out, upon the system of academical education among the Dissenters, and especially those whom he calls the rational and Socinian Dissenters. Coming forward as he does in the cause, and almost in the name of the University, it is not fit that he should be allowed to circulate his assertions, without such a contradiction as this channel can convey.

Under a consciousness of the inferiority in some branches of learning, which from necessary causes must always characterize Dissenters, who are debarred by religious scruples, not only from universities but even from public

schools,\* we have been accustomed to console ourselves with the idea that theological studies, at least, were carried on amongst us in a manner consonant to that unfettered freedom of inquiry which we profess, and with as careful a research into the original sources of theological doctrines, as it is possible to institute. Our academical institutions have always made it their primary object to educate ministers, and their failure must indeed have been complete, if they have not attained even this. It will be seen, by the following passage from Mr. W.'s book, pp. 66, 67, how little cause he thinks we have for this self-congratulation:

"As so large a proportion of the students of the University are designed for the *sacerdotal order*, it will naturally be expected that an ample provision has been made for the acquirement of that species of learning, which this important profession peculiarly demands. Complaints, however, have been sometimes made, that this provision is in many respects defective, and that it is by no means commensurate with the wishes of those, to whom the ordination of the clergy is assigned by the church. Whatever cause for objection may formerly have existed on this point, it has for many years been almost entirely removed, and an opportunity is now afforded to every intended ecclesiastic, I do not say of completing the character of a profound theologian, which can never be effected during any academical course of studies, but of acquiring such a competent knowledge of the various branches of divinity, as will qualify him for passing a very respectable examination, previously to his admission into holy orders. In some colleges one term of every year and in others one day in the week, is appropriated in the lecture-room to the Greek Testament; and unless counteracted by particular circumstances, the critical remarks of the lecturer, and his judicious use of the labours of former scholars and commentators, must be the means of exciting a desire for biblical information, and of forming a taste for biblical pursuits. *And here we cannot but observe, the vast superiority of the mode of studying the Sacred Writings, recommended and enforced on these occasions, to the careless*

\* In a case which lately fell under our own knowledge, a lad, who, from his father's scruples on the subject of infant-baptism, had never undergone this rite, was informed by the master of one of our public schools that he must either be baptized or leave the place.

and superficial manner so common in dissenting institutions, where a notorious deficiency in classical and oriental literature, and a general ignorance of the laws of just criticism, must obviously give rise to a mistaken interpretation of the original text, and to the consequent formation of erroneous opinions.”\*

Ἐάν πρότερός τις εἰποι τα προσόνθ' ἑαυτῷ περὶ ἄλλου, καὶ δὴ ταῖς ἔτις ἔχει καὶ ἔκτι οἱ ἀκροντες σκέψονται, τίς ποτ' αὐτός ἔστιν ὁ ταῦτα λεγών; Such appears to have been the expectation of Mr. W. who has either asserted that of which he knew nothing, or that which he knew not to be. We very readily allow him the milder half of the alternative, believing that he has only spoken here in the plenitude of that dignified ignorance which Churchmen affect, in regard to the internal concerns of the Dissenters. We are far from complaining of this ignorance which it is their privilege to enjoy and our fate to suffer; but let them at least “neither bless us at all nor curse us at all,” or if they will stoop to censure us, let them also humble themselves to learn what it is they are censuring. They would hardly admit it as an excuse on our parts, for a misrepresentation of an university, that it was raised too high above us, for us to see it distinctly: yet the distance from which we look up to Mr. W. is exactly that from which he looks down upon us. He should both in justice and in prudence have informed himself a little better, before he ventured to commit the honour of his University, and even the credit of orthodoxy, to such a comparison as he has provoked. As a reply to the reflections contained in the paragraph which we have quoted, we shall beg leave to lay before our readers a statement of the course of *Biblical study* pursued in an academical institution, which till lately was the only one in which ministers among the Unitarian Dissenters received their education. We are persuaded that we shall the more readily obtain this indulgence from them, as it will afford us an opportunity of doing justice to

one, to whom justice will never be done but by some other hand than his own.

In the first year of his course, the theological student, who is required to have reached the age of sixteen at his admission, and to be able to read Homer and Horace, begins, upon his first entrance, the study of the Hebrew language, in which it will generally be found, that at the end of a session of nine months, he has made sufficient progress to have read, with tolerable ease, considerable portions of the historical books of the Old Testament. In the second year he reads the *Preflections* of Lowth, with the notes of Michaëlis, grammatically resolving the passages which are quoted in the text; and in addition to this, some of the devotional and prophetic books, comparing the Hebrew throughout with the Septuagint. In the third year, he continues to read other parts of the Hebrew Scriptures in the same critical and grammatical manner as before. Syriac and Chaldee do not make an invariable part of the course, but are taught to those, whose ability for learning languages promises that the knowledge of them will be useful. The reader will observe, that through the three first years, theological studies are subordinate to the cultivation of the languages, history, mathematics and philosophy, while in the two last, theology forms the chief, and almost the exclusive business. The course of the fourth year begins with the critical examination of the sources whence the text of the Old Testament is derived, including the various ancient versions, the history and authority of which and their relation to the Hebrew, are more or less minutely investigated, according to their importance to the commentator. When the way is thus prepared, the Scriptures of the Old Testament are separately examined, as the records of the Jewish Revelation; the laws of Moses are presented in a systematic view, that their wisdom and divine origin may appear more conspicuous, and all the light is thrown upon them which can be supplied by oriental manners and a comparison with other systems of ancient jurisprudence. A similar course is pursued with regard to the other historical, to the devotional, and the prophetic books. It is impossible to make use of the original text, where so large a space must be gone

\* That we may not escape under cover of these general reflections, the charge is brought home to us in the next page:—

“The very scanty portion of critical skill possessed by the disciples of Socinus, is common with every class of dissidents.” P. 68. Note.



over; but wherever any thing depends upon critical interpretation or various readings, the original is referred to, and is compared with the versions, and with what commentators have written for its illustration. In this way, seven or eight hours in every week are occupied in the lecture-room, besides what the private preparation of the student requires. The fifth year is chiefly devoted to the reading of the New Testament, with the same scrupulous attention to every thing which can elucidate its meaning, without imposing any doctrinal interpretation; but as it is of the highest importance in the institution of a Christian minister, that he be thoroughly acquainted with this part of the sacred volume, the whole, or nearly the whole, is read over in the original.

We have purposely confined ourselves to a statement of the means employed to give the students educated in the institution in question, *a critical knowledge of the Scriptures*, since it is to this that Mr. W.'s charge refers. And we now request the reader to turn back to the passage marked in italics in our quotation from him, and to say, if he ever saw a charge which more violently recoiled on the head of the accuser, than that which Mr. W. has so unadvisedly advanced. The fling at the Dissenters for their deficiency in *oriental* literature is the more strange, as we meet with the following passage at p. 76. "It is sometimes asked, what useful purpose is promoted by the professorships of Hebrew and Arabic established in both Universities, when no lectures are delivered upon the subject?" To this we reply, that though lectures are occasionally read on these topics, *as is the case with the present Arabic professor at Cambridge*, yet the design of these institutions is not regularly to teach the elements of the languages in question, which is best effected by private tuition, but to afford encouragement to the pursuit of an object which presents but few attractions, and to the critical examination of those oriental dialects, which would otherwise perhaps be speedily neglected, if not utterly lost." Besides the curious fact here stated, viz. that the present Arabic professor

is sometimes read as a lecture to the under-graduates, the reasoning of this passage is worthy the attention of our readers. The title of these oriental scholars to the emoluments of their offices, arises from the unpopularity of oriental studies; of course they would forfeit this title by doing any thing to render them more easy or more attractive. The paradise of placemen is surely an appointment which not only allows inactivity but makes it a condition. Silent, however, as the operation of these oriental professorships is, it is not the less powerful on that account; not the knowledge only of the oriental dialects, but *the dialects themselves*, Mr. W. assures us, would speedily be lost, did not a gentleman at Oxford and another at Cambridge receive salaries for doing nothing to diffuse them. Certainly nothing can equal the cogency of our author's reasoning, unless it be the accuracy of his style.

The deficiency in classical learning, which Mr. W. alleges as another source of the heresies of the Socinians, we are not inclined to deny; but we wonder that a Cambridge man should suppose it a necessary consequence, that if we had more learning we should have more orthodoxy. If the learning of Porson and his orthodoxy\* together could be transferred to us, we fear we should be still at a lamentable distance from Mr. W.'s standard. In Porson's days it had not become the fashion of the great scholars of Cambridge (for there is a fashion in keeping or laying down a conscience) to affect a political adherence to the church as by law established. On the other hand, there is a species of learning which we should be sorry to purchase by the renunciation of common sense, in applying it to the interpretation of the Scriptures. Of this sacrifice we might produce numberless examples, but while Bishop

\* "You may say that his religious creed resembled that of Dr. Samuel Clarke. You are at liberty to think so. Was Dr. Clarke not a Christian?"—Kidd's *Imperfect Outline of the Life of Richard Porson*, prefixed to his *Miscellaneous Tracts and Criticisms*, p. xxx. It may be interesting to our readers to be informed, on the authority of the same intimate friend, that Porson, though not the author of "Gregory Blunt's Letters," nor well pleased to have been suspected of it, thought the new doctrine of the Greek article, as applied to the support of the divinity of Christ, to be untenable.

\* "Though Hebrew is considered as a requisite qualification for a fellowship in some colleges, it does not constitute a regular and an essential part of collegiate literature." P. 74. Note.

Burgess lives and writes (may he long continue to do both!) he will be himself a host to prove, how little a man may be the better Scripture critic for his learning. Who could have believed that the editor of the *Pentalogia* and the *Miscellanea Critica*, would propose, on the authority of Suidas, to render ἐν μορφῇ Θεοῦ ὑπάρχων “pre-existing in the nature of God?” “*I poach in Suidas for unlicens’d Greek!*”

Let not our readers, however, imagine that we mean, without further explanation, to surrender the classical learning of the Dissenters to all the sarcasms which Mr. W. and others are pleased to bestow upon it. Perhaps, even among ourselves, it has not always been duly considered what place it is possible to allot to classical studies, in the education of a minister (for of that only are we now speaking), without encroaching upon other things. A young man, who has devoted himself to the ministry, goes to the academy to prepare himself for the discharge of a practical and a laborious profession; and all his *literary* studies have a direct reference to this object. If among these studies there be some, which appear to have but little connexion either with the duties of the preacher or those of the expounder of Scripture, they find a place, because experience has shown, that next to a fervent piety and active benevolence (qualities in which we shall be surprised if even Mr. W. claim a superiority for Churchmen over Dissenters), nothing is more essential to the due influence of a pastor’s character over the minds of his people, and his ability to take the lead among them in plans of general usefulness, than that he should possess a well-stored and well-cultivated understanding. Were this object lost sight of, in an age like the present, when the intellect of society is upon the rise, the consequences must be very prejudicial, not only to the respectability of the ministerial character, but to the prosperity of the Dissenting interest and to the influence of those principles of civil and religious liberty, which have been nurtured in the bosom of English nonconformity, and which still find among us their most steady advocates. But though these considerations to our minds satisfactorily prove the propriety of making a course of academical study, and especially of the study of the ancient languages, as ample and complete as pos-

sible, it must still be borne in mind, that these things are the *means* and not the *end*—means to the discharge of the active duties of a laborious profession. A clergyman, when he leaves college, may have a living in waiting for him, where, with a well-arranged cycle of other mens’ sermons, (many probably purloined from the works of those Dissenters on whom he looks down) and Nares and Magee to furnish out a visitation philippic against the Unitarians, year after year, may find him wholly devoted to his literary occupations, and not at all reproaching himself for being absorbed in them. A Dissenting minister who should thus sacrifice his professional duties to his taste, would be admonished by the failing numbers and languishing zeal of his congregation, of the folly of forsaking his proper character to assume another incompatible with it. The ultimate destination of those under their care, can never be lost sight of by those entrusted with the academical instruction of our youth, without neglecting their duty and exposing themselves to much severer reflections than the sarcasms of university-men. Whatever can be done, to render that portion of time which can be given to classical studies, either at school or afterwards, more efficacious, to encourage the diligence and emulation of the young, to secure the attainment of such a portion of knowledge in *all* their ministers, as may enable them to read and explain the Scriptures, and to provide for those who have more than ordinary talents for such pursuits, the means of qualifying themselves to be the teachers of the rising generation, the past and present conduct of the Dissenters give us reason to believe they will not neglect. With less than this they ought not to be contented—at more than this we should be sorry to see them aim. Indeed when we look at what Mr. W. states as the common course of classical reading at Cambridge, we do not see that it is above all hope of imitation, even by Dissenters. If a young man enters an academical institution, already able to read Homer and Horace, and continues five years there, pursuing his classical studies during the whole time, is it impossible for him, if he and his teachers are tolerably diligent, to read “the finest Plays of the Greek Tragedians, Plato’s Dialogues, the Histories of Herodotus and Thucydides, Cicero’s Philosophical Works,

and the two Treatises of Tacitus;" nay even to master the difficulties of Aristotle's Treatise of Poetry, and learn to call it by its proper name?\*

Whatever humiliation it behoves the Socinian dissidents to feel, when they compare their own armour, χαλκεία, ἐννεαβόρια, with the golden "panoply divine, in which have issued forth a Porson, a Parr, a Burney and a Wakefield," (p. 83, Note) it is clear that the attainments of Mr. W. himself are by no means of that colossal magnitude, beneath which the pigmy scholarship of the Dissenters must peep about to seek itself a dishonourable grave. A man who takes upon him to school others for their deficiencies in Latin and Greek, should be very sure that he himself can write English. But did it ever befall a literary body before, to be defended by an advocate, who could print such a sentence, nay many such sentences, as the following? "*Respecting* Dr. Hartley's celebrated *theory of solving* the phenomena of the human mind by the agency of vibration and association, the former of these doctrines is certainly subject to great difficulty of actual proof," &c. (P. 64, Note.) Had such a sentence occurred in the theme of a student in the first half of his first session at a dissenting academy, we hardly think he could have escaped a rebuke for prefixing a "*respecting*" to that which nothing *respected*; and he would certainly have been informed that a *theory of solving* was a combination of English words, which "*non Dî, non homines, non concessere columnæ.*"

The short duration of dissenting academies is another circumstance on which Mr. W. dwells, and he contrasts it with complacency with the antiquity of universities. "Let any one direct his view to the seminaries projected at various times for the education of those who call themselves Rational Dissenters, (to say nothing of similar foundations for the Independents and Methodists) in which the defects and corruptions of the English universities were professed to be avoided, and the acquirements† of learning to be ac-

complished with infinitely less toil and consumption of time; let him observe the success of these visionary attempts, and ask where are now the academies of Warrington, Daventry and Hackney, and what is the condition of the few which have escaped the wreck of their companions, and he will be less disposed to indulge in unreasonable declamations against those venerable and magnificent institutions which have endured the trial of so many ages, or to be led away by the chimerical dreams of the possibility of exemption from practical error."

We were aware that it had been, and still is, an object with the Dissenters, to provide the means of giving education to their youth, without sending them to the universities. Were the studies pursued at these places as well adapted to secure the great objects of education, and their discipline as favourable to morals, as Mr. W. alleges them to be, still no Dissenter could be admitted to partake of these privileges, at Oxford, without trampling on the faith of his forefathers, nor at Cambridge, without joining in a worship, the form and invocations of which he must deem unscriptural. But at the time when the Dissenters formed those institutions, in whose decline Mr. W. triumphs, Oxford was still covered with the thick darkness of the scholastic ages, and not one of those reforms had been made, which have since placed her at least upon a footing of equality with Cambridge, in intellectual and moral discipline. Was it then an unpardonable presumption in the Dissenters, to have perceived, half a century earlier, the unfitness of university plans to the true objects of education, and while they preserved their youth from the evils of relaxed discipline, and temptations to dishonest conformity, to attempt to provide for them a course of study, more likely to qualify them for the duties of real life? That it was their object to abridge that *needless infinity of toil* to which young men would be exposed at an university, we never heard, and we require better evidence of the fact than the assertions of one who writes so much at random as

\* "The Poetics of Aristotle," as Mr. W. has it. Did he learn at Cambridge to speak of his Rhetorics?

† The blows which Mr. W. aims at the Dissenters generally fall upon Priscian. The acquirement of learning is an act which

may be accomplished; the acquirements of learning are things which may be attained or purchased but not *accomplished*. Ναὶ τὸ διὰ τῶν βιβλίων οἱ καὶ διγμὰτα ταῦτα. See last note. Xen. Hist. Gr. IV. 4. 10.



Mr. W. Dissenters have, we think, rather been prone to the opposite fault from that with which he charges them, and have suffered from attempting to make their institutions too much like the universities; and they have been respectable and prosperous, in proportion as they have known, and adhered to their own proper character. In magnificence it will readily be conceded that they are as much inferior to Cambridge, as Cambridge is to Oxford, but they are adapted to the wants and the means of those to whom they belong, and are the fruits of their generous and voluntary zeal. "*Parva, sed apta mihi, sed nulli obnoxia.*"\*

The Dissenters are as ready to acknowledge the errors which have caused the decline of their academical institutions, as Mr. W. to lay them to their charge. Yet some of the vicissitudes to which he alludes had no connexion with this cause. The removal of the academy from Daventry (for it still exists) was owing to the conscientious scruples which made its able and exemplary (would that the time were more remote when we might say its venerable!) Theological Tutor resign his charge. Before we can allow Mr. W. to exult over the errors which caused the decline of Warrington and Hackney, we must request him to answer us this question: Would either of our universities have been at this moment in existence, if they must have fallen, as soon as the opinion of the public pronounced, that their professors made sinecures of their offices, that their discipline was imperfect and relaxed, and their plans of study antiquated and barbarous? We are very sure that this question cannot be honestly answered in the affirmative; and into what then does their boasted perpetuity resolve itself, but into a power of holding out against public disapprobation, of slowly admitting the light which has long pervaded every place besides, of being the last strong-hold of exploded prejudices? It is the natural tendency of the independent revenues and exclusive privileges possessed by universities, to make them all this; and if Oxford is superior to Salamanca, it is less owing to any difference in her own constitution, than to that free and manly national spirit, of which she has

been reluctantly compelled to inhale a portion—which has quickened her indolent circulation, and sweetened the acrid humours of her bigotry—a spirit which has been cherished chiefly by those who have never been either within her walls, or those of her sister University, and which she herself has done her utmost to extinguish.

To the imagination there is no doubt something imposing in an institution, whose identity is prolonged through so many reigns and centuries; and he who has walked up the High-street of Oxford, without feeling such emotions, may assure himself that he was not born to be an orator or a poet. The judgment, however, pronounces, that changes which destroy the chain of antiquarian associations, may be useful and even necessary. Founders bequeath their prejudiced and partial views along with their estates, and take upon them to legislate for future ages, of whose condition and wants they can have no conception: institutions which each successive age forms for itself will be adapted to the wants of each. In the mortality of the individual; Providence has taken a method to break the entail of error and prejudice; and frequent renovations seem necessary to produce a similar effect on public institutions. The boasted perpetuity of endowed and chartered bodies is generally only the immortality of a *Struldbrug*—a perpetuity of decrepitude, an eternity of dotage.

Academical establishments among the Dissenters have risen and fallen during the last fifty years, but the DISSENTING PRINCIPLE survives their vicissitudes, and re-appears with undiminished vigour. It is the same undying, though transmigrating spirit, that has successively animated them, which still lives in those, from which the present generation and the next must expect a supply of ministers, to carry on the work of recalling Christians to the undivided worship of the One True God; and if, as is reasonable to hope, some portion of original imperfection have been left behind, in every mortal vehicle which it has occupied, we have warrant for expecting that they will attain to a longer term than their predecessors. We are, however, far from saying to them, *estote perpetue*; the failure of some past applications of the pious wish might seem to have converted it into a phrase of evil omen, and

\* Ariosto's inscription over his own house.

we might be praying for what would be rather an injury than a blessing. We are rather disposed to take leave of this subject by congratulating them, that whatever be their duration they can never survive their usefulness, and that as soon as they become negligent of their work, it will be transferred to abler and more faithful hands.

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

[Continued from p. 346.]

IN the history of "Turner's Hall, Philpot Lane," we have an amazing account of *Joseph Jacob*, who was brought up a Quaker, but became an Independent minister. He displayed his zeal on behalf of civil liberty in the year 1688, by mounting a horse and going to meet the Prince of Orange in the West of England. He was however no blind admirer of William III.: he frequently took occasion to animadvert in public upon such of the measures of the government as he considered blameable. He did this in a Lecture which he preached at Mr. Gouge's Meeting-house, near the Three Cranes, Thames Street; the report of his disloyalty reached the House of Commons; and, says Mr. Wilson, "Mr. Shallet, one of Mr. Gouge's people, being then a member of parliament, took up the business at a Church-meeting, complained loudly of Mr. Jacob's behaviour, and insisted upon his being dismissed from his lecture at that place, which was complied with."—Mr. Jacob, like many other reformers, assumed no little church-authority: he obliged his congregation to stand during the singing, discarded periwigs, introduced, on the part of the men, whiskers on the upper lip, of which he set the example, and proceeded even to regulate the dress of the women. He forbade the members of his church to attend any other worship than his own, and made it an offence, to be visited with excommunication, for any of them to intermarry with persons not in church-connexion. These singularities were urged to an extreme: had Mr. Jacob been a little more temperate, his sect might have lasted (the spirit of the sect still lives in many different communions, that we could name) and his name might have been preserved amongst the heresiarchs. The inscrip-

tion on his tomb, in Bunhill Fields, is pleasing from its simplicity:

In hopes of a part in the First Resurrection.

To the Memory  
Of Mr. JOSEPH JACOB,  
An Apostolic Preacher,  
Who died the 26th of 4 mo. 1722.  
Aged 55.

We learn from the subsequent history of "Turner's Hall," that the practice of singing in public worship was, about this time, introduced amongst the Baptists: but it was an innovation, and in one particular case occasioned a schism, the seceders, who objected to the novelty, claiming to themselves the title of the *Old Church*. How uniform is human nature!

Mr. Wilson is to be considered in a higher rank than that of a compiler, and therefore his readers may justly complain that he has sometimes slavishly copied the language of sermons and pamphlets from which he drew his materials. Who can now endure such quaintnesses as the following, which occur pp. 145 and 147, in the account of two ordinations: "Mr. Wallin opened the work of the day, and was the mouth of the church upon the occasion:" "they were not in connexion with any board. Mr Bocket, one of the deacons, was deputed by the church to be their mouth." "Mr. Dewhurst then closed the work of the day."

Intolerance is always the same. Orthodoxy, creeds, and persecution are natural allies.

"In the year 1719, the Dissenting Churches in the West of England, were thrown into a flame, in consequence of some of their ministers having embraced Arianism. This produced a long controversy, which was carried on with great bitterness on both sides. At length the matter being referred to the London ministers, they met together in a synod at Salters' Hall, to consider of advices to be sent to their brethren in the West, with a view of composing the differences. But it so happened that they could not agree among themselves; and, as is generally the case with large bodies, they split into parties and still further widened the breach. It being proposed in this assembly, that, in order to support their orthodox brethren in the West, the ministers present should make a declaration of their own sentiments with regard to the Trinity, by subscribing the first article of the Church of England, and the answers to the fifth and sixth

questions in the Assembly's Catechism, the matter was violently opposed, as an infringement of Christian liberty, and they divided into two parties of subscribers and non-subscribers." I. 162, 163.

The decision of the synod was worthy of nonconformists. On dividing, it appeared that there were for subscribing articles of faith 53, against it 57! This ever-memorable majority stamped an honour upon the cause of Dissent, and have redeemed ecclesiastical assemblies from disgrace. Coldly as Mr. Wilson writes of the triumphant party in this part of his work, he uses, in another place, II. 6—8, the language of warm approbation which becomes the friend of liberty.

Amongst the voters at Salter's Hall were Thomas Reynolds, pastor of the Weigh-house, and James Read, his assistant: Reynolds was in favour of subscription, Read in opposition to it. The vote given by Read caused his orthodoxy to be suspected, and he was persecuted with artful questions, and not giving answers satisfactory to Reynolds and his orthodox party in the church, which was the majority, was at length dismissed. Two of the questions urged by the inquisitors on this occasion deserve to be recorded as a model for such as may in future be desirous of screwing and racking conscience: they were,

"1. Whether a person that pays religious worship to Christ, but at the same time disowns him to be truly and properly God, (that is, in the strictest and strongest sense of the word) be chargeable with downright idolatry? 2. Whether such a one has forfeited his claim to Christian communion?" I. 170.

In this connexion, our historian uses gravely, and without a note of admiration, the phrase "Arian heresy!" Protestant Dissenters ought surely to have learnt by this time the folly of language which implies on the part of the speaker or writer theological infallibility.

The occasional mention of "Mr. Jollie's church at Sheffield," leads Mr. Wilson (p. 177. Note) to name Archbishop Secker, who, in early life was a member of that church, and who afterwards studied for the Dissenting ministry under the learned Mr. Jones, of Tewkesbury. Secker delivered a probationary Sermon in the meeting-house at Bolsover, Derbyshire. And

yet the late Bishop Porteus, in his life of the Archbishop, his patron, asserted that "he never was in communion with the Dissenters!"—The Primate is convicted of having been a Presbyterian minister, in "A Collection of Letters and Essays in favour of Public Liberty," published in 1774, in 3 vols. duodecimo; but he appears to have purified and prepared himself for the church of England by a course of scepticism and medical study and practice (midwifery?) "The Archbishop had a dissenting education, was designed for the pulpit among that people; but had not so much freedom from doubts, as to allow him to engage in the service of a public instructor in the Christian religion; and therefore turned his thoughts to the study of physic. Bishop Talbot's arguments reconciled him to the faith of the civil church-establishment, in April, 1721, and he became more and more confirmed in that faith as he made his advances in the church, till he reached the See of Canterbury." Collection, &c. III. 34.

One of the most interesting biographical sketches in the History, is that of Samuel Wilton, D. D. pastor of the church, formerly Presbyterian, now Independent, at the Weigh-house. Dr. Wilton distinguished himself as an ardent friend and able advocate of religious liberty. He took an active part in the application of the Dissenting ministers to parliament for relief from subscription, and published in 1773 "An Apology for the Renewal of an Application," and in 1774, "A Review of some of the Articles of the Church of England, to which a Subscription is required of Protestant Dissenting Ministers." The latter publication is still read and admired and will never be out of date whilst the articles continue to be imposed as a test of orthodoxy in the parliamentary church. With other eminent faculties of mind, Dr. Wilton possessed a very strong and retentive memory; it was partly from his memory, as well as that of Dr. Furneaux, that Lord Mansfield's celebrated speech, establishing the right of Dissenters to exemption from office in corporations, was published. A good portrait of him ornaments this part of the History.

Dr. Wilton's public character is the more observable on account of the



different part in religious politics which has been taken by his successor, *John Clayton*, whose Sermon on the Birmingham Riots has been preserved from oblivion by the eloquent Answer to it by *Robert Hall*, M. A. the celebrated Baptist minister, then of Cambridge, now of Leicester. Mr. Clayton was educated under the patronage of the late Countess of Huntingdon, and was some time assistant to "*the Rev. Sir Harry Trelawney, who was pastor of an Independent congregation at West Loo, Cornwall.*" The reverend Baronet after various changes settled down into a parish priest in the national church. An account of his religious progress is given by Mr. Dyer, in his *Life of Robert Robinson*, p. 179, &c. It has been said that Sir Harry has not taken his rest in the Church of England.

An opposite course to Sir Harry Trelawney's is described by the historian in the Memoir (I. 205) of *Carolus Maria de Veil*, D. D. who was born at Metz, in Lorrain, of Jewish parents, and educated in that religion, but embraced Christianity and became first a Roman Catholic, and held distinguished stations in that church, next a Protestant, and obtained orders in the Church of England, and lastly a Dissenter of the Baptist denomination. He latterly practised physic for a maintenance, and being poor, received an annual stipend from his Baptist brethren. He published several learned works, exhibiting his opinions in the several stages of his belief. A brother of his, *Lewis De Compeigne De Veil*, also became a Christian, and was interpreter of the oriental languages to the king of France, but turning Protestant, came over to England.

Mr. Wilson is not likely to rise to fame, as a translator. He gives, for instance, the English of a Latin epitaph on the monument of Mr. Nathaniel Mather, in Bunhill Fields, and the phrase "*Laude dignissimus*" is thus done into English, "*meritorious of the highest praise!*" I. 233, 234.

The character of *Robert Bragge*, as a preacher, may be a useful admonition to some of Mr. Wilson's readers:—

"It was his custom, as we are informed, to make the most of his subject, by preaching several discourses upon the same text."

VOL. XI.

3 H

There is a story related of him, but for the truth of which we cannot be responsible, that, in one part of his life, he was employed no less than four months in developing the mysteries of Joseph's coat, from Genesis xxxvii. 8. *And he made him a coat of many colours.* In allusion to this circumstance, Mr. Bragge was thus characterized, in some lines descriptive of the Dissenting ministers, at that period:

"Eternal Bragge, in never-ending strains,  
Unfolds the wonders Joseph's coat contains;  
Of ev'ry hue describes a different cause,  
And from each patch a solemn myst'ry draws."  
I. 247.

The decline of Presbyterian congregations is commonly imputed to the Unitarian doctrine, though, in fact, no peculiar doctrine has been advanced in the greater part of them: but to what cause is the decline of the old Independent "Evangelical" churches to be attributed? That decline in London, at least, is unquestionable. *Ex uno disce omnes.*

"This church (Bury Street, St. Mary Axe) is remarkable for the number of ejected ministers who have presided over it. We have an account of no less than eight of those worthies, in this connexion. *There has been a considerable variation in the state of the Society for the last century and upwards.* Prior to Dr. Chauncey, it appears to have been in a flourishing condition; but in his time it declined. There was a great revival under Dr. Watts, who had a large and respectable audience. During the latter part of Dr. Savage's time the interest was in a very low state. Though a learned man and a judicious as well as Evangelical preacher, *his labours were not attended with that success* which frequently accompanies meaner abilities. At the settlement of the present pastor, it was expected that his popular talents would have a considerable influence in reviving the congregation; *but they have failed of that desired effect.*"  
I. 253.

There are particular circumstances which more than any general causes affect the condition of Dissenting congregations: one thing is plain, that the ready way to success is to consult the taste of the public, which is ever varying. There is now a love of novelty, variety, life and bustle in religion. Methodism did not create this taste, it was a happy concurrence with it: regular preaching and church order will

not now satisfy the bulk of Christian hearers and communicants. Hence Independent churches, that have not been cast anew in the methodistic mould, have in very few instances kept up their reputation and numbers.

Mr. Wilson takes a great liberty in coining a word, p. 262, viz. *Laudensian*, by which he means *belonging to* (Archbishop) *Laud*. The adjective warranted by usage is *Laudean*; although a circumlocution would be better than even this term.

In the memoir of *Dr. John Owen*, the historian writes *con amore*. Owen was a great man, and we are disposed to make but few abatements in Mr. Wilson's panegyric. It is indeed honourable to this patriarch of Independency, that he was one of the first advocates in England of liberty of conscience, on the right principle. Bishop Jeremy Taylor went before him in this noble course: Richard Baxter, with all his boldness, dared not follow these eminent leaders of the public mind. There was a remarkable consistency in Dr. Owen's nonconformity: he scrupled to give the popish title of *saint* to the apostles, and he shewed a praiseworthy indifference to the usual clerical titles.

"Upon a certain high-churchman refusing to style him *Reverend*, he wrote thus: 'For the title of *Reverend*, I do give him notice that I have very little valued it, ever since I have considered the saying of Luther, *Nunquam periclitatur Religio nisi inter Reverendissimos*. (Religion never was endangered except among the most Reverends.) So that he may, as to me, forbear it for the future, and call me, as the Quakers do, and it shall suffice. And, for that of *Doctor*, it was conferred on me by the University, in my absence, and against my consent, as they have expressed it under their public seal: nor doth any thing but gratitude and respect unto them, make me once own it; and freed from that obligation, I should never use it more: nor did I use it, until some were offended with me and blamed me for my neglect.' *Defence of Review of Schism, prefixed to Mr. Cotton's Defence against Cawdry*, pp. 97, 98."

I. 265. Note.

Dr. Watts's father is said (I. 292) to have been "*a Dissenter from principle*." The meaning of the phrase is

evident, but it has been so often turned into a joke that we doubt the propriety of repeating it; and there are so few temptations of a worldly kind to nonconformity, that it is for the most part needless to say that a Dissenter is not swayed in his religious choice by a love of ease or lucre or honour.

The historian does not conceal Dr. Watts's heresy on the subject of the Trinity, but he is careful to represent it as less alarming than has sometimes been imagined. Of the "solemn address" he says nothing.\* The Doctor is commended by this biographer for keeping reason out of the province of religion: but had he suffered his own excellent understanding to exercise itself on points of faith, could he have fallen into the strange notion that non-elect infants, dying in infancy, sink into *annihilation*? (I. 308.)

ART. III.—*Substance of a Speech delivered in the Court of Common Council, on a Motion to address his Royal Highness the Prince Regent to accede to the late Treaty concluded between the Emperors of Russia and of Austria and the King of Prussia.* By Mr. Favell. To which are added other Papers on the Subject of Peace. 8vo. pp. 54. Conder. 1816.

MR. FAVELL is well known in London as the zealous and consistent friend of civil and religious liberty and of peace. In the evening of life, and apparently meditating a retreat from public business, he publishes this speech as a testimony in behalf of the principles which, with various success, he has avowed and defended for forty years. He delivers a flattering opinion of his old associates "the Reformers of England—a class of high spirited and independent men, who have maintained the cause of freedom, and have dared be honest in the worst of times." We cordially wish the public attention may be drawn to Mr. Favell's sensible and manly plea for Peace and Reform.

\* The question of Dr. Watts's last religious opinions is largely discussed in our eighth volume.

## POETRY.

## EPITAPH,

*In a Church-yard in Wales, over the  
Grave of a faithful Servant.*

In memory of Mrs. Mary Carryl, deceased 22nd November, 1809. This monument was erected by Elenor Butler and Sarah Ponsonby, of Plasnewydd, in this parish.

Released from earth, and all its transient woes,

She, whose remains beneath this stone repose,

Stedfast in faith resign'd her parting breath,

Look'd up with Christian joy, and smil'd in death.

Patient, industrious, faithful, gen'rous, kind,

Her conduct left the proudest far behind;

Her virtues dignified her humble birth,

And rais'd her mind above this sordid earth.

Attachment, sacred bond of grateful breasts,

Extinguish'd but with life, this tomb attests,

Rear'd by two friends who will her loss bemoan,

Till, with her ashes, here, shall rest their own.

## CONCLUDING SONNET.

By Sir Philip Sidney.

*Splendidis longum valedico nugis.*

To splendid trifles, now, a long farewell.

Leave me, O Love! which reachest but to dust;

And thou, my mind, aspire to higher things:

Grow rich in that which never taketh rust;

Whatever fades, but fading pleasure brings.

Draw in thy beams, and humble all thy might

To that sweet yoke, where lasting freedoms be,

Which breaks the clouds, and opens forth the light,

That doth both shine, and give us sight to see.

O take fast hold! let that light be thy guide,

In this small course, which birth draws out to death;

And think how ill-becometh him to slide,

Who seeketh heav'n, and comes of heav'nly breath.

Then farewell, world, thy uttermost I see,

Eternal love, maintain thy love in me.

*From the Italian of Frugoni.*

And shall we turn a deaf and careless ear,  
To Thy dread voice, OMNIPOTENT,—  
nor bow

Our daring foreheads to the dust, when  
Thou

Hurlest Thy thunders round the trembling  
sphere?

What!—shall we grasp our fatal pleasures  
dear,

Till that dark, des'late hour of helpless  
woe,

When the pale spectre, death, shall  
strike the blow,

And we the victims?—Then appalling  
fear

Shall scatter dew drops on our brow;—a  
blast,

A chilling blast, shall freeze our veins,—  
and chase

The spirit of life that trembles on our  
tongue;

Now, now rebel, presumptuous ones,—  
now face

The frownings of THE TERRIBLE;—  
'tis past!

O fearful, frightful hour, forgot too  
long!

A.

## THE SOLDIER.

*[From the Cabinet, 1795.]*

Who hath beene a soldier, O,

Who hath soughten glorie?

Who hath thronged with archers bolde,

Till his lockes were hoarie?

I have beene a soldier, O,

Seekinge ever glorie,

Facing death, with my archers bolde,

Till my lockes be hoarie.

My bodie is well seam'd with starrs,

Though ne'er a limbe be wantinge;

But let me not the braggart seeme,

True valour is not vauntinge.

Good Lorde! and though thy haire be  
gray,

And thy bodie roughe and seamed,

Hath thy greene manhood dedes achieved,

To make thine age esteemed.

Tygres that doe thirste for blood,

Through forestes wilde are raginge;

Ah me! that man, like tygre gaunte

With man should warre be waginge.

Grieslie demons sprong from hell,

Fraught with accursed vengeance,

Lead on grimm discorde through the  
world,

And hurle their slaughtering engines.



Townes they sack, and realmes despoyle,  
Maidens are defloured,  
Babes doe bleed and age doth groane  
Contemned and orepowred.

Swaines that fed their sev'ral flocke,  
Nor thought of other harminge,  
Now foot to foot and hand to hand,  
In breache or scarpe are storminge.

What the angrie surrde did leave,  
Sharpe battel axe, or bowmen,  
Fire and wastinge must complete,  
For warre is ever foaming.

Where shall hie th' affrayed dame,  
With infante offspring clinginge?  
Not farre off is the fatal storme,  
Eohe gale its terroures bringinge.

Tell me now thou gallante soldier  
Now thy lockes with age be hoarie,  
Can'st thou praise thy wilde carriere,  
Can'st thou call thy madnesse glorie?

To upholde some lordlinge proud,  
Or king with curst ambition,  
What foule murders hast thou done!  
Sweet Christ, give thee contrition.

Amen, amen, thou reverent priest,  
Thy counsaile is most holie;  
Thy wordes do teache repentante age,  
To curse its manhood's follie.

But doubly curst be kinglie pride,  
Makinge erthe one charnel,  
Millions of masses dailie sayde  
Stay not hell's paynes eternal.

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

##### *Manchester College, York.*

On Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th June, the Trustees held their Annual Examination of the Students educated in this Seminary; (present, Messrs. Broadhurst, Crompton, Falla, Falla, jun. Fletcher, Jevons, Kershaw, Leo, Malkin, Martin, Needham, S. R. Philips, Sanderson, Shore, jun. Stanger, Stanger, jun. Thomson, M. D. and G. W. Wood, *Treasurer*, and the Rev. Messrs. Ashton, Astley, Beattie, Heineken, Hutton, Jevons, Johnstone, Jones, G. Kenrick, Kentish, Lamport, Robberds, *Secretary*, H. Turner, P. Wright, Wallace, and Turner, *Visitor*,) on Tuesday the junior Greek and Hebrew Classes, the senior Mathematics and Modern History Classes, and on Wednesday the senior Hebrew, junior Latin, and second Mathematical Classes; after which Mr. Samuel Wood read an Oration on the Origin of Evil, and Mr. James Taylor on the Causes which have led to the Differences between the English and Continental Constitutions. The Examination then proceeded of the second Greek and Latin, junior Mathematics, Ancient History, Evidences, and Natural Philosophy, and concluded for that day with a Discourse by Mr. Haslam, to shew that the Apostles were not Enthusiasts, and an Oration by Mr. John Tayler, on the reciprocal Influence of Taste and Morals. On Thursday, Messrs.

Mardon, Morris and Cannon, went through a long critical examination on the New Testament, with a particular view to shew the Use of the Septuagint Version of the Old Testament, and the Syriac of the New, in the illustration of the latter, and also to exemplify the application of Paley's argument for the genuineness of the books, by a comparison of the historical and epistolary writings. They were afterwards examined in Church History, and the various controversies which had arisen in the several ages, with the principal writers who had distinguished themselves on both sides down to the present time. The classes in Logic and Metaphysics, and in Ethics and Political Economy, were then examined, as was also the senior Latin Class; after which Mr. John Taylor read a Latin Oration on the Poetical Merits of Lucretius; Mr. John Wellbeloved on the Hope of a Future Life; and Mr. Fletcher on the Early Periods of the Greek and Roman History; Mr. Cannon an English Oration on the Influence of Mental Cultivation in producing good Morals in the Individual; and Mr. Morris a Sermon on John ix. 4. The remaining Classes examined were those in Hebrew Poetry, the Belles Lettres, and the higher Greek Classics and the Greek Metres; after which Mr. Stratton read a Discourse on the respective Influences of Civilized and Savage Life on Virtue and Happiness, and Mr. Mardon a Sermon on the Love of Truth, from 2 Thess. ii. 10.

It ought to be observed, that in these

examinations, the students are not previously apprized of any question that will be asked them, or of any passage which they will be called upon to explain, and that their orations and discourses are uncorrected, and indeed unseen by any of their tutors. Considering this, and the number of young students who were now for the first time to appear before so numerous and respectable an assembly, the result was highly satisfactory.

The examination was closed by an address from the Visitor, which, at the request of the Trustees present, is sent for insertion in the *Monthly Repository*. A part of it was also ordered to be separately printed, and a copy given to each student on his admission.

“Gentlemen,

“In commencing my annual address to you at the close of this gratifying exercise, I am naturally led to express the regret which I am sure we all feel at the absence of our late excellent and venerable president, so distinguished by his uniform attachment, through the course of a long life, to the promotion of virtue, truth, and science, and to the cause of religious and civil liberty; by his steady friendship and substantial countenance of some of its most eminent confessors; and by his munificent patronage of the places of public education devoted to it, particularly of this Institution; where we have seen his cheerful and encouraging manners add a grace to the dignity and excellence of his character, and a sanction to his judicious suggestions; and, while they have commanded the esteem and respect of those of maturest age, engage the love and admiration of the young. I am sure I shall express the general wish that this may be only an occasional absence; and that though he has ceased to hold the connexion with us which it was every where our pride to avow, he will still continue to adorn our annual meetings, so long as it shall please a kind Providence to continue to him the blessing of a healthy and vigorous old age, the consequence and reward of a well spent life.

“It has been usual, in taking leave of our young friends, at the close of each session, to address a few words to those, with whom our academical connexion is concluded. To both our friends who are going out to the exer-

cise of the Christian ministry we wish the best success,—the success of eminent usefulness in the promotion of truth and practical religion, the native union of which one of them has just so well described. I hope that neither of them needs to be reminded by me, that the eyes of the world will be upon them—of many with no favourable intentions; and that for whatever they do or say not only themselves, but the cause which they serve, will be made answerable. Great prudence and circumspection, therefore, will be requisite, to avoid every reasonable, and often even unreasonable cause of offence. One of our young friends will have the difficult task of maintaining high credit already obtained by a former associate in the studies of this place, in one of the most eminent seats of learning in the sister-kingdom. The charge is a weighty and important, and in some respects an awful one: for it will subject the man who holds it to the risk of dishonour as well as honour, of evil as well as of good report. It will, of course, be an object of his constant study, that the former be in no case deservedly incurred.—But into whatever situation either of our friends may be thrown, they will both of them, I hope, be careful to recollect, that great self-attention and caution will be necessary, in the common intercourses of life, as well as in their preparations for, and conduct in the pulpit, to insure their respectability and usefulness; and the utmost care to avoid giving any handle to those who will be ready enough to take it, of perverting ill-considered expressions to the disadvantage of the speaker and his cause; of taking offence at petulant or provoking words; and setting themselves in decided hostility to whatever may border on abuse or violence.—The sun will prevail to strip off the cloak of prejudice, much sooner than the north wind.

“I hope Mr. Stratton will believe he has our best wishes in the further progress of his studies, and in the course of his future life. He will excuse my reminding him, for I am persuaded he needs only to be reminded—the reflection must often have occurred to himself, while composing the excellent Essay which we have just heard of the obligation which lies upon those whom Providence has placed in easy

circumstances, to so much superior exertion; in order that they may discharge the various additional duties which enlarged opportunities of usefulness to the world impose upon every man in proportion to his rank in life:—of course I need not remind him of the necessity in this precious period of life, of a proportionally diligent preparation, for he knows that whatever we have is not our own, but lent; and we must pay an interest proportioned to the loan.

“To our younger friends who are to return to us, especially to the lay-students, I would also beg leave to address a few words.

“As your connexion with this Institution is comparatively recent, and I have never had the pleasure of meeting you here before, perhaps it may not be uninteresting to explain to you, gentlemen, in a few words, the nature and intention of my office of Visitor, which I have now had the honour to hold for the last nine years. Such an officer was appointed, at the suggestion of my venerable predecessor in it,\* first, as a coadjutor to the Tutors in the enforcement of discipline and the correction of abuses, and secondly, as an assessor to the President in this annual business of examination and advice. The former branch of my office as has been my frequent boast, on recommending this Institution to my friends, has, happily, been a sinecure: and that it may continue so, I would take advantage of my privilege in my latter capacity, to offer you a few words of advice.

“What I have said to Mr. Stratton, on the necessity of exertion in order to future respectability and usefulness, you may, each, with great propriety, apply to yourselves.

“But as you are, in general, so much younger, I would urge the same advice in a somewhat different way; by suggesting to you a few considerations more particularly applicable to your age and late situation.

“I have no doubt that you have been frequently urged to diligence in your respective studies at school, by the several judicious and learned persons who have conducted your school-education.

“But this is a different place from

school; where you are necessarily placed, in several respects, under a different discipline: and it is my duty, as well as that of your parents and tutors, to represent it to you in such a light as may induce you not to abuse it.

“At school, your attention was chiefly confined to words, to abstract numbers, and to other things, the ultimate advantage, or even intention of which you, often, did not perceive. You had therefore compulsory tasks assigned you; and you performed the tasks very much upon the principle of compulsion.

“But here you pursue a course of study, much of which, at least, yourselves may clearly perceive, not only to be a useful application of what you have already learned, but also to be applicable to the purposes of future life, by qualifying you for important offices in society. I trust, therefore, you will see the necessity of laying aside the principle of task-work; and that you will never set yourselves to the preparation of the exercises prescribed to you by your tutors, or to the perusal of the authors to whom they refer you, merely that you may get your work passably done, or qualify yourselves for answering questions at lecture, so as just to escape your tutor's censure; but that you will rather consider yourselves as entered on a voluntary course of studies which it is your determination to pursue with alacrity, and constantly keep in mind that though, in the prosecution of this purpose, you avail yourselves of the assistance and direction of your tutors, as to the proper sources of information, yet it must depend upon yourselves what advantage you make of them. And give me leave to assure you from pretty long experience and observation, that according as you improve or neglect present advantages, in the same proportion you will look back, in future life, on the period of education with satisfaction or regret.

“There is another difference between the scholastic and academical periods of life, concerning which it is necessary for me to drop a hint, and I hope I shall do it in such a way as to avoid giving offence, either to you, or to any of your parents or friends; but rather so as to deserve, and I hope obtain, your thanks.

“At school you were under the entire control and management of those

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\* The Rev. William Wood, of Leeds.



entrusted with your education: whereas here, instead of being treated as children, and having every thing managed for you, you make a step, as it were, into the world, and are, to a certain degree, entrusted with the management of yourselves: your friends in this way making the experiment, how far you are qualified for being afterwards left more entirely to your own direction. On the use which you make of this privilege will depend its continuance and further extension. If abused, it may be necessary for your parents or other friends to recal it; particularly with regard to the article of expense.

“To prevent the possibility of one particular source of abuse, in this respect, the trustees have determined to follow in future the salutary rule of both our Universities, viz. to prohibit all credit with the trades-people of the city, unless with the previous knowledge and consent of the tutors. They think it proper that both you and your friends should be explicitly informed of this; and they assure themselves that it will meet with their cordial approbation and concurrence.

“At the same time your tutors desire me expressly to state to this assembly, that, while these arrangements are adopted by the trustees as a necessary measure of precaution, there has been nothing morally wrong among you that they have observed or even suspect: on the contrary, they cheerfully bear testimony to your general good behaviour. And we trust that you will all, my young friends, in a succeeding session, join to the natural vivacity of youth, the thought and manliness of those who feel that they are approaching the period of active usefulness; and exemplify in all your future conduct the truth of the proposition so well supported by your fellow-student, “that mental cultivation has a powerful influence to promote good morals” in every individual among you.

“For myself, it is always much more agreeable to me to commend than to censure, to encourage than to caution or admonish. And I assure you, that when I consider the great number of you who have now for the first time been thus publicly examined, I have been extremely pleased with the result of this week's business. I

only wish we could have prevailed with some of you to speak more distinctly; and I am sorry to hear from your tutors a complaint of a too general inattention, through the whole of the session, to the article of elocution. The importance of a distinct and audible utterance to persons of every rank is so obvious, that I should have expected it would be an object of prime ambition, and that you would have endeavoured to avail yourselves of the judicious directions which I had the honour to convey to you last year from my friend Dr. Thomson; and in this case I should have had better encouragement to add to them a useful observation lately pointed out to me, by another friend, in Mr. Jones's *Life of Bishop Horne*. The observation is this; “Every speaker wishes to be understood as well as heard; but many are deficient in this respect for want of a distinct articulation, which might easily be acquired if they would attend to a simple rule, without the observance of which no man's delivery can be perfect. It is well known that a piece of writing may be understood if all the vowels be omitted; but if the vowels are set down, and the consonants are omitted, nothing can be made of it. It is the same in speaking as in writing; the vowels make a noise, but they discriminate nothing. Many speakers think that they are heard if they bellow them out; and so they are, but they are not understood; because the discrimination of words depends upon a distinct articulation of their consonants; for want of considering which many speakers spend their breath to little effect. The late Bishop of Peterborough, Dr. Hinchliffe, was one of the most pleasing preachers of his time. His melodious voice was the gift of nature, and he spoke with the accent of a man of sense; but it was remarkable, and to those who did not know the cause, mysterious, that there was not a corner of the church in which he could not be heard distinctly. By watching him attentively I perceived that it was an invariable rule with him to do full justice to every consonant, knowing that the vowels would be sure to speak for themselves. And thus he became the surest and clearest of speakers; his enunciation was perfect, and never disappointed the audience. And in

this respect most speakers have it in their power to follow him." (*Preface to Horne's Works*, p. 143.)

"The gentlemen who have most eminently distinguished themselves by their diligence, regularity, and proficiency, are Mr. John Tayler of Nottingham, and Mr. Samuel Wood of Liverpool: and I am particularly desired to state, that Mr. Tayler's name is mentioned first only as he is already in possession of the first place by his excellent conduct during the last session; in the present, the merits of these two gentlemen have been so nearly equal, that it is impossible to assign the absolute preference to either. The prize for elocution, also, is awarded to Mr. John Tayler.—In future years this prize will be given, as formerly, for improvement in elocution during the session.

"Before I conclude, I am directed to state, that the trustees, at their last annual meeting in Manchester, agreed to propose an annual prize of five guineas in books, to those students in divinity who shall have completed a course of education in this college during the three former years, for the best essay on some subject connected with theology, to be annually prescribed by the tutors. The intention of this proposal is to encourage the continuance of a habit of theological study among the young ministers who have here received their education. The subject proposed for the first prize was "the Origin and Design of Sacrifices, and the Influence of the Jewish Institutions relating to Sacrifices on the Language of the New Testament." The persons intrusted with the adjudication of this prize have awarded it to an essay, the note bearing a motto corresponding to which is found to be the production of Mr. Henry Turner, who will believe that I have peculiar pleasure in declaring his name on such an occasion."

The examination was then closed with a short devotional exercise, after which the company adjourned to dinner at Etridge's, where much interesting conversation took place on the business of the three days. Several other interesting topics prevented much being said on the subject of Union, proposed at the last annual meeting; but a sort of general report was made by the committee then appointed, who undertook to draw up a

set of queries with the view of ascertaining certain facts illustrative of the present state of their societies in the North of England, in the hope that in a "statistical account" of this sort can be accomplished for one district, it may easily be afterwards extended.

The next session opens on Thursday the nineteenth of September, on which day it is extremely desirable that all the students should be at York, in order that the rooms may be chosen, and all the arrangements made, previous to the commencement of actual business on the Monday following.

V. F.

#### *New Chapel at Thorne.*

The New Unitarian Chapel at Thorne, in Yorkshire, was opened on the 28th ult. The Sermon in the morning was preached by the Rev. Dr. Philipps, of Sheffield, from 1 Cor. xi. 19. "There must also be heresies among you, that they who are approved may be made manifest." That in the evening by the Rev. William Turner of Newcastle, from Psalm xxvi. 8. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." The ministers engaged, besides the preachers, were the Rev. Mr. Astley of Halifax, Rev. Mr. Hutton of Nottingham, Rev. Mr. Heineken of Gainsborough, Rev. Mr. Wright of Stannington, near Sheffield, Rev. Mr. Turner of Bradford, and the Rev. Mr. Kenrick of Hull: the congregations, particularly in the evening, were very large and attentive. We understand that Dr. Philipps's Sermon will be published, at the request of the hearers, and is now in the press.

At half past 2 o'clock about 50 gentlemen sat down to an economical dinner at the Royal Oak Inn. Dr. Thomson, the chairman, improved this friendly cheerful meeting into an occasion of giving the newly-formed church much excellent advice, on the necessity of church-order, on their conduct towards their fellow-members in their respective families, towards their fellow-townsmen of a different persuasion, and towards the world at large. Many interesting speeches were made by other persons, particularly by Francis Moat, "the patriarch of Thorne," who gave a circumstantial detail of the steps by which they had been led to the knowledge of the

truth. The chairman proposed that Mr. Turner should examine the accounts and report thereon, when the certificate, of which a copy follows, was drawn up and signed:—

We, whose names are underwritten, being ministers and others present at the opening of the New Unitarian Chapel at Thorne, having examined the account of monies contributed by the members of the society there, and hitherto subscribed by others, and also the sums expended by them in the building of their plain, but neat and convenient place of worship, beg leave to submit to the Unitarian public the following general statement, and respectfully to recommend the case of their friends at Thorne to public notice; not doubting that the debt at present upon the chapel will in no long time be liquidated.

	l.	s.	d.
Subscriptions in the Neighbourhood of Thorne, . . . . .	91	11	6
Other Subscriptions received or promised, . . . . .	86	1	0
	177	11	6
Costs of the Unitarian Chapel at Thorne, . . . . .	408	1	8
To be provided for	230	9	9

Nathaniel Philipps, *Sheffield*; W. Turner, *Newcastle*; N. T. Heineken, *Gainsbro'*; P. Wright, *Sheffield*; Richard Astley, *Halifax*; John Beattie, *Elland*; Henry Turner, *Bradford*; Joseph Hutton, *Nottingham*; George Kenrick, *Hull*; F. W. Everet, *Sheffield*; W. Jevons, *Altringham*; John Thomson, *Halifax*; Samuel Martin, *Hull*; John Fox, *Sheffield*.

*Subscriptions received at Thorne, June 28th, 1816.*

Rev. W. Turner, <i>Newcastle</i> , . . . . .	1	1	0
— George Harris, . . . . .	1	1	0
— Benjamin Marden, . . . . .	0	10	6
— John Kentish, . . . . .	1	1	0
— N. T. Heineken, . . . . .	1	1	0
Samuel Martin, Esq., . . . . .	1	1	0

*Association of the West Riding of Yorkshire.*

The Meeting of the Dissenting Ministers of the West Riding of Yorkshire, as they have been wont to term themselves, took place at Halifax on the 6th of this month. This is a very ancient association, and has undergone in the course of its progress, considerable fluctuations in point of number,

and great changes in the religious views of its members. It has never altered its name, and perhaps on some accounts it may be better that it should preserve its original appellation. That appellation, however, it must be confessed, but very imperfectly delineates the real complexion of the meeting, the members of which are nearly all professedly Unitarians, as the term has been explained by Dr. Priestley. The meeting appeared to afford peculiar satisfaction to every one present: the cause of truth and religion was the predominant impression upon the mind, and it was accompanied with every kind and good-tempered feeling of the heart. If there are times when it may be said that "righteousness and peace have kissed each other," the present would seem to have been an occasion when a salutation of a similar nature had taken place; for piety, friendliness, and cheerfulness, appeared to have met in very pleasing union.

The religious services of the day were conducted by the Rev. Jeremiah Donoughue, of Lidget, and the Rev. John Gooch Robberds, of Manchester, the former taking the devotional part, the latter the Sermon. The words of the discourse were from John xiv. 15. "If ye love me, keep my commandments." Nothing could be more interesting, impressive, and improving than this discourse: the style of its composition was simple, elegant, manly, and forcible; the manner of the preacher solemn and impressive. It has sometimes been complained, that piety seems not in very close union with Unitarianism: the Sermon of Mr. Robberds would sufficiently redeem the cause from this reproach: never did there appear a more happy and engaging alliance. To enlarge is to endanger an encroachment upon delicacy of feeling in that quarter where it is our last wish to give offence: where the eulogium is most due, it is sometimes the least desired, and that we are assured is the case in the present instance. A violation, however, would be done to our feelings not to advert to one idea upon which the preacher very beautifully enlarged—the decisive advantage which the Unitarian view of the character of Christ possessed over every other system for the fulfilment of that love which is considered by all as due to the blessed Saviour. Every other



system distracted in some degree the feeling of regard: Calvinism utterly confounded the whole thing, or if not that, it did worse, for whatever of love it conferred upon Christ, it necessarily stole from the Father. Two of the persons of the triune Godhead, the Father and Son, were ever placed in opposite scales, and as the one rose the other inevitably fell. It was in contemplating a being who in every respect was made like unto his brethren, who was tempted as those brethren are, yet without sin, who was familiar with the same emotions of the heart, felt a similar influence from the objects of life, was as alive to scenes of pleasure, and as sensible to those of suffering, yet, throughout the whole, was perfectly pure, resigned, and firm, that we could both understand and feel the principle of affection that was due to the Saviour of men: beholding him "a man of sorrows and acquainted with grief," yet "made perfect through suffering," we contemplate a definite and engaging object of regard—we understand the nature of the sacrifice, what it must have cost, and how to value it, and prompt do we find ourselves ready to confess with an apostle, greater love hath no man than this, that a man lay down his life for his friends.

There was another idea most happily adverted to by the preacher in connexion with his subject, not indeed as a matter of certain belief, but of pleasing probability, viz. that the blessed Jesus might be still present, though invisible, with his churches, and might be at that time a witness to their expressions of regard, and their earnest wish to shew their love agreeably to the test he had prescribed, by keeping his commandments. The very mention of the circumstance seemed at once to warm the heart, to spread a more than common sanctity over the place, to impart to the countenance of the speaker, and of many others, that animated irradiation which intimates an almost actual vision of the revered personage the mind was contemplating. These and similar thoughts were brought forward upon the subject, and rendered the whole discourse a most interesting service. We have to regret that we do not recollect the words of the preacher, and therefore can only very imperfectly convey those sentiments,

which, being beautifully clothed, and solemnly and earnestly delivered, very deeply affected the audience.

At the close of the service, the business of the *Tract Society* lately established in the West Riding of Yorkshire came to be considered, and the Rev. T. Jervis, of Leeds, being called to the chair, the Secretary to the Society (the Rev. H. Turner, of Bradford) proceeded to read the first Annual Report (and stated the following particulars) which gave a very encouraging account of the progress of this Society, during the short period that had elapsed since it was first instituted. It was stated that at the last annual meeting of the association, &c. held at Leeds, June 8th, 1815, it had been resolved to institute a Society for the Distribution of Religious Tracts, in the congregations of the West Riding, and that at a subsequent meeting at Elland in September, (See M. Repos. Sept. 1815) the Rules of the Society had been agreed upon, and ordered to be printed: since that time printed copies of the Rules and Catalogues had been widely circulated, and that local Tract Societies had been formed in the following places; York, Leeds, Wakefield, Bradford, Halifax, Elland, and Lidgate. The Secretaries appointed in those places had communicated with the Secretary to the Tract Society, under whose care the Depository of Tracts was placed, and had reported the number of subscribers, and the amount of donations, and the following is an abstract of the affairs of the Tract Society. The rate of subscription was fixed at a penny a week, or 4s. 4d. a year: the number of subscribers reported from the different local societies 330: the total amount of donations £26. 5s. 6d., the total number of the Tracts sold from the Depository 1243. Most encouraging accounts had been received from various quarters, of the acceptableness of the institution, and of the good which it had done, and was likely to do. It has been regarded as an acceptable opportunity of supplying a deficiency which had been long felt in our Societies, of the means of obtaining a more general and exact idea of the grounds and principles of rational theology. And from the variety of useful works of a strictly practical nature, which it affords the opportunity of procuring, it will doubtless be the means, under

the blessing of God, of a more general diffusion of the spirit and practice of the Christian life. But truth and virtue are natural, though not inseparable companions, and never thrive so much as when they are cultivated together. This is what it has been our endeavour to connect, in the formation of this Society, and it is hoped that it is one of those institutions, of which there are so many in the present day, highly tending to the moral and religious improvement of mankind.

The report was ordered to be printed, additions to the catalogue proposed, &c.

On this occasion, certain speeches were made, particularly one by Dr. Thomson, of Halifax, to which we are truly sorry it is not in our power to do justice. One particular point which the Doctor dwelt upon should certainly be noticed, viz. that the Tract Society had fully redeemed its pledge. Its catalogue of books, though in some respects not all that could be wished, arising from circumstances that could not be avoided, was yet of a nature to do ample justice to every promise it had made.

It possessed those Tracts it is true which gave a very clear view of Unitarian sentiments; and this, from the nature of the Societies which had joined together, might be expected to be the case; but it also possessed those which were separate from any doctrinal tenets, and which were purely of a practical nature, while it was open to any recommendation of Tracts, of other views, which its members might bring forward. In a word, every applicant might be accommodated agreeably to his wishes. The Doctor intermingled with the subject of discussion many interesting thoughts. Contemplating the progress of truth, as it had advanced in the North, he glanced his imagination back to the time of Wickliffe, that day-star of reformation, who, he believed, was born in the county of York. A Priestley, too, was born not far distant from the spot where his friends were then meeting. This reformist would become a yet brighter star. He was hourly gaining the ascendant with an increasing lustre. The mists of ignorance and error were gradually departing, and permitting the pure light of the gospel to be seen and felt. The Tract Society

was acting in the same cause. Here the speaker could not but contemplate with satisfaction the idea that he had been the first promoter of this Institution. No father could view the success of his child with more anxiety. He breathed the wish that if his name were destined to be hereafter repeated, it might be in connexion with the West Riding Tract Society. May it be that the latest posterity shall own the parent and the offspring! The name of Thomson is worthy of the purest cause of benevolence and truth that can be associated with it. The Doctor also took up in a peculiarly interesting manner the idea which the preacher had advanced of the possible presence, though invisible to mortal eye, of the blessed Jesus, and under that impression begged to call to mind the nearly last injunction of their master to his disciples, "Feed my sheep. Feed my lambs," and again "Feed my sheep," a command so reiterated yet discriminating, that it would seem to indicate that provision should be made in the Christian church, both for the mature and the young. In this point of view, the Tract Society very strikingly met the injunction, and the blessed Jesus might be now supposed to be casting his smile upon it.

After the business of the Tract Society was over, an adjournment took place to the Talbot Inn, where a dinner was provided for the occasion, to which 68 gentlemen sat down—24 ministers and 44 lay brethren. After dinner, many toasts congenial with the objects of the day were given by the Chairman, the Rev. R. Astley, which produced very animated speeches. Accounts were imparted of the progress of Unitarianism in various places, particularly in Scotland, by the Secretary to the General Association of the North, in Rossendale, Thorne, Selby and Huddersfield, by the different ministers, whose labours in these places had been pleasingly blessed. If, in the ardour of feeling, a more sanguine colouring might be occasionally imparted, than the stubborn and slow progress of change may at present justify, still that much is doing is beyond a question. After every deduction, the most suspicious and sober-minded calculation can exact, there is sufficient cause for congratulation, and for rejoicing in the assurance, that the great doctrine of the Divine Unity is

gradually advancing, till at length it shall be the one Universal Faith. This at least is the polar star of our creed, that to which we believe the great lawgiver of the Jews pointed, and to which the founder of the Christian faith as clearly pointed. And we have no doubt that although, like the polar star of the natural firmament, it may at present be but dimly seen by some Christians, yet that ere long it shall be as clearly viewed as a star of the first magnitude in the brightest night, and prove, in connexion with those pleasing hopes of the gospel to which it is attached, a safe guide to all who are sailing the ocean of life, to the blissful shores of eternity.

*Wakefield.*

T. J.

*Kent and Sussex Unitarian Association.*

The fifth Anniversary of the Kent and Sussex Unitarian Association, was held at Maidstone, on Wednesday the 10th instant, when it is but justice to Mr. Aspland to observe that his truly excellent discourse excited a very lively interest in the minds of his auditory, and that it is sincerely hoped that he will yield to the warm expression of their wishes in favour of its publication, and thus enable them to derive the full benefit from his generous labours, by its extensive distribution. The service commenced with an appropriate prayer by Mr. Harris; while the principal part of the devotions, by Mr. Holden, presented a beautiful delineation of the universal beneficence and tender mercies of our heavenly Father, with a most fervent expression of gratitude and obedience. The annual report of the proceedings of the Committee, which has been appointed to superintend the distribution of Tracts, and to direct their attention to whatever relates to the general interests of our associated body, was read at the close of the service, and was followed by the reports and communications from the several congregations, some of which have chosen committees from their respective subscribers, denominated District Committees, which maintain a correspondence with the general Committee, through their Secretaries. Nearly 2000 small Tracts have been distributed during the last year; upwards of 1000 of which consist of practical publications, by the Christian Tract Society in Lon-

don, and the remainder are immediately directed to the promotion of rational views concerning scripture doctrine, with exhortations to consistency of conduct in all who are convinced of the strict Unity, the unrivalled supremacy, and the spontaneous and universal benignity of God.

The melancholy case of Mr. C. Herbert, who has lately been warned out of his school, on which he depends for the subsistence of a family of eight children, for his integrity in maintaining the divine Unity with the plain and inestimable truths connected with it, was laid before the Society, and as he possesses considerable merit as a teacher, and is particularly desirous of inculcating just and generous views of religion and virtue upon the minds of children, it is hoped that should any opening of this kind be afforded, or indeed should *any* source by which an upright man skilled in the arts of writing, arithmetic, &c. may provide, or be assisted in providing for a numerous, and still increasing family, reach the knowledge of any of our Unitarian friends, or of the friends of liberality and humanity in general, who may be acquainted with his case, they will not fail to communicate the particulars either immediately to Mr. Herbert himself, or through the medium of some friend. There is evidently no object of our unanimity so pressing as the endeavour to remove or alleviate those sufferings or inconveniences to which a friend may occasionally be subjected, from a conscientious adherence to his principles.

From the communications of several of our friends from different parts of the counties, it appeared that the spirit of inquiry has been making considerable progress. Our Battle Secretary observes that "it is become almost universal: men begin to think concerning religion, and are no longer content to rest in an implicit faith. This, therefore," he observes, "is the time to exhibit Christianity to their view in its native purity and simplicity, that they may see its excellence and be convinced of its truth, and that its effects may appear in their character and deportment in life." A scarcely less pleasing account was presented in the narrative of a friend from Dover, whose exertions have been a principal means of establishing a con-



ference in the General Baptist Meeting-house of that place, by which no small degree of attention has been excited to the great question at issue between Unitarians and their opponents. Our Secretary for the Maidstone district observes that "we have every evidence of the number of Unitarians being much greater than it appears to be; the extreme difficulties, the force of fashion, and a false shame, deter many from expressing their belief of the sublime and despised truths of Unitarianism." He acquainted the Society with a plan which has been adopted at Maidstone for conveying religious instruction to children in a language and manner adapted to their tender capacities. The boys on one part of each Sunday, and the girls on the other, are taken apart from the congregation to be familiarized with the leading principles of religion, and the plainest practical admonitions.

The Society adopted some resolutions with a view to the more prompt dispatch of its business, and to the keeping up of a more perfect intercourse between its branches, as it is hoped that every step which tends to engage us in the mutual pursuit of the common objects, will contribute in every point of view to increase the advantages of our Association.

With an expression of the deepest regret at the horrid persecution of which our Protestant brethren in the department of the Gard, have so long been the unoffending and unprotected victims, a vote of thanks was unanimously passed to the Committee of the Dissenting Ministers of the Three Denominations, for their unwearied exertions in their behalf; to Mr. C. Perrot for his Christian intrepidity in encountering every hazard and every difficulty to arrive at the first sources of information, and for the luminous report by which he has established the dreadful detail of ferocious cruelties and merciless oppression; and to Sir Samuel Romilly for the able, manly, and Christian-like conduct, which he has shewn in pleading that cause in the British House of Commons.

The company afterwards adjourned to the Star Inn, where 134 persons sat down to a plain dinner, a larger number than had assembled at any previous meeting of the Society. Several appropriate sentiments were given

by the chairman (Mr. Aspland) which he prefaced with some interesting remarks, and which drew forth observations from several persons present. The company being composed of both ladies and gentlemen, the inconsistency of the marriage ceremony with the general principles of Dissenters, and especially of Unitarians, became the subject of some animated discussion, and perseverance in applications to Parliament for release from this ceremony, as the only legal bond of union, was strenuously recommended. The utmost harmony prevailed, the company in general appearing impressed with the obligation, as well of imitating their master in his entire devotion to the will of his Father and his God, as in his brotherly-love and charity. May these social meetings in which we sit down to one table, as the worshippers of one common and only God and Father, in obedience to one Lord, be attended with the happy effect of diminishing our attachment to all sublunary distinctions, remembering that, as the disciples of Christ, we must strive to be distinguished by those qualities of the heart and life which it was his sole object to inculcate upon mankind of every rank and condition, and by our proficiency in which, alone we can attain to distinction in his heavenly kingdom!

THOMAS PINE,

*Maidstone,*  
July 16, 1816.

Secretary.

*Eastern Unitarian Society.*

The Yearly Meeting of this Society was held at Ipswich, on Wednesday and Thursday, the 26th and 27th of June. On Wednesday evening Mr. George Harris of Greenock introduced the service by prayer, and reading the Scriptures, and Mr. Fullagar of Palgrave preached from 2 Peter i. 10. "Wherefore, the rather, brethren, give diligence to make your calling and election sure." On Thursday morning Mr. Scargill, of Bury, introduced the service, and read the Scriptures; Mr. Toms, of Framlingham, prayed; and Mr. Thomas Rees, of London, preached from Isaiah xl. 25. "To whom then will ye liken me, or shall I be equal? saith the Holy One." It is much to be regretted that Mr. Rees declined complying with the wish of the Society to print a sermon so admirably adapted to expose the pernicious

tendency of the doctrine of the Trinity. By the report of the Committee it appeared that the funds of the Society were in a flourishing state. The following resolutions were passed unanimously:—That Is. L. Marsh, Esq. and Mr. Edward Taylor be continued in the offices of Treasurer, and Secretary for the year ensuing. That a number of Tracts, at the discretion of the Committee, be placed at the disposal of the different ministers in the association. That the next yearly meeting be held at Framlingham, on the last Wednesday and Thursday in June, 1817, and that Mr Scargill be requested to preach. Thirty-seven members and friends to the Society afterwards dined together at the Bear and Crown, Mr. J. D. Harmer in the chair. The toasts and sentiments which were given, called forth observations from several gentlemen present, particularly Mr. Rees, Mr. Toms, Mr. Harris, Mr. Scargill, Mr. Fullagar, and Mr. Taylor. On “the memory of our departed friend, Mr. Joyce,” being given, Mr. Rees took occasion to pay a just and affecting tribute of respect to the character of that excellent man, and steady friend to the cause of civil and religious liberty. Several subjects connected with the spread of Unitarian principles in this district were discussed, and some measures adopted for the attainment of so important and highly desirable an event. The greatest cordiality and harmony pervaded the meeting, and the company separated with feelings of Christian affection and sincere pleasure.

#### *North-Eastern Unitarian Association.*

This Association comprehends the Unitarian Churches in *Wisbeach, Luton, Boston, and Lincoln*. They held their annual meeting at *Wisbeach*, on Wednesday, June the 26th, and Thursday the 27th. Mr. Platts, of Boston, preached on the Wednesday evening, “On Salvation by Jesus Christ, on Unitarian Principles.” On Thursday morning Mr. Wright, the Missionary, preached the Association Sermon, “On the Import and Practical Tendency of the Doctrine of the Unity of God:” after which the Annual Business of the North-Eastern Unitarian Book Society was transacted. At two o’clock more than 100 friends

dined together; after the dinner a number of sentiments were given, which called up different speakers, and the afternoon was spent in an animated and truly Christian manner, much to the edification of the whole company. At seven o’clock the congregation re-assembled, and Mr. Hawkes, of Lincoln, preached “On the Nature of Heresy.” The public services were numerous attended. The Unitarian cause in this district is still advancing. The Association will be held next year at *Boston*.  
R. W.

#### *Nottinghamshire, Derbyshire, &c. Association.*

At Nottingham, on Friday, 21st of June, 1816, was holden the Annual Meeting of the Unitarian Ministers of Nottinghamshire, Derbyshire, and the Southern part of Yorkshire. The devotional service was conducted by the Rev. J. P. Wright, of Stannington, near Sheffield: and the Sermon was preached by the Rev. John Williams, of Mansfield, from Matt. xiii. 52.

In this Sermon, which produced a strong impression on the audience, the preacher pointed out the necessity of a well-educated ministry; and shewed what qualifications are essential to constitute a well-educated minister. Much general knowledge, and especially a thorough acquaintance with the Scriptures in the original tongues, he deemed indispensable to a scribe thoroughly instructed unto the kingdom of heaven. He concluded with a display of the advantages resulting from such a ministry: adding, that from an ill-educated ministry, much positive evil results to religion and society.

The number of ministers present was small; yet, by the respectable attendance of lay friends, a company of about thirty lay-men and ministers dined together. The place of meeting announced for next year is Sheffield.

#### *Devon and Cornwall Annual Meeting of Unitarian Christians.*

July 5.—The Annual Meeting of “the Association of Unitarian Christians in Devon and Cornwall, established for the purpose of promoting the cause of Christian Truth and Practice, by the Distribution of Books, and effecting a more intimate Union among the Professors of the Unitarian

Doctrine in those Counties," was held at Moretonhampstead, on the 3d instant, when the Rev. T. Cooper opened the service of the day, by reading a psalm, which was sung in an excellent stile by the choir, after which the devotional service was conducted by the Rev. Dr. Carpenter in his usually impressive and serious manner. The annual Sermon was delivered by the Rev. I. Worsley, founded on the 40th chapter of Isaiah and the 18th verse, "To whom then will ye liken God?" The discourse was somewhat original and highly impressive, and pointed out some of the various erroneous notions entertained by reputed orthodoxy concerning the Divine Being, and his messenger of love to the human race, the holy Jesus. After the conclusion of the service, the members of the Association went through the business of the day with zeal and unanimity, which was highly edifying, and admitted several new members. After a very plain dinner, at which nearly 60 members sat with apparent satisfaction, the memory of the late venerable Dr. Priestley was solemnly drank, standing; nor were the names of Lindsey, Kenrick, and Toulmin, and some others still living for the benefit of the cause of religious truth, forgotten; and with a feeling which was affecting and impressive, the members were reminded of their obligations to "the friends of Unitarianism both *in and out of the establishment*," who, though they have not yet avowed themselves as such, have by rational instruction and virtuous examples, been for years rooting out the weed, and preparing the ground, in which the enlightened Unitarian is now encouraged to sow with diligence the good seed, which, by producing an abundant crop, will ere long cause the nations of the earth to rejoice;—and, by one respected member of the Society, the effects of the improving liberality of some of the most distinguished advocates of reputed orthodoxy on the cause of Unitarianism, and of the exertions of the friends of the latter on the former, were with Christian benevolence pointed out as tending to spread religious enquiry and the cause of divine truth, as well as to diminish and prevent asperity, on both sides of the question. In short, the zeal and liberality displayed by

every speaker, seemed to give delight and animation to all, and to prove the happiness which brethren, who in some respects differ in opinion, may enjoy, when they meet together to promote the cause of divine truth and religion.  
J. I.

*South Wales Unitarian Book Society.*

The Annual Meeting of the South Wales Unitarian Book Society was held at Swansea, on Wednesday the 26th, and at Gellyonen, on Thursday the 27th of June. The Rev. J. Rowe, of Bristol, preached, on Wednesday morning, from John xx. 31, a very manly and seasonable Discourse, which he was afterwards requested to print, but declined. The Rev. D. Davis, of Neath, followed him, in Welsh, from 1 Tim. ii. 5.: and in the evening the Rev. J. Evans, of Carmarthen, delivered, in English, a very ingenious Discourse, from John i. 1. Between thirty and forty gentlemen dined together at the Bush Inn, and sixteen new subscribers were added to the Book Society.

On Thursday morning, at Gellyonen, the Rev. Thomas Evans, of Aberdare, preached from Colossians iii. 4.; and the Rev. J. Evans, of Carmarthen, the Sermon before the Society, from 1 Cor. viii. 6. The Rev. Mr. Thomas, a pupil of Mr. Evans, of Islington, and the Rev. B. Philips, of St. Clear's, conducted the devotional part of the Service. The whole of the Services of this day were in Welsh; and Mr. J. Evans's Sermon, at the request of the Society, is to be printed.

When the business of the Book Society was closed, the attendants, who were very numerous and respectable, and among whom were eighteen ministers, formed themselves into "A Meeting of Unitarian Christians from different parts of South Wales," at which

GEORGE THOMAS, Esq.

*Being in the Chair,*

IT WAS UNANIMOUSLY RESOLVED,

"1. That the thanks of this meeting be given to the Rev. Thomas Belsham, for his seasonable and very useful publication, entitled, "A Letter to the Unitarian Christians in South Wales."

"2. That it is not known to this meeting that any injury whatever, but on the contrary very eminent service, has been done to the "Cause of Uni-



tarianism in Wales" by Mr. Belsham's writings.

"3. That the Chairman be requested to transmit the above Resolutions to Mr. Belsham.

"4. That the thanks of this meeting be given to the Rev. Richard Awbrey, for his several excellent publications in defence of Unitarianism.

"5. That the Chairman be requested to transmit the last Resolution to Mr. Awbrey.

"(Signed) GEO. THOMAS,  
"Chairman."

#### MISCELLANEOUS.

#### *Debate in the House of Commons on the French Protestants.*

[Concluded from p. 365.]

LORD CASTLEREAGH continued:—The Protestants had risen to power since the revolution, and had secured to themselves the majority of public offices. [A laugh.] This power they enjoyed under Bonaparte, while the return of the Bourbons gave the Catholics hopes of supplanting them, which from their numbers, loyalty, and patriotism, they considered themselves justly entitled to do. The Noble Lord then proceeded to read many more passages, among which the most striking were, "that previously to the return of Bonaparte several songs had been sung, insulting to the feelings of the Protestants, and exciting rancour and animosity. The Duke of Angoulême, who was then in the country, hastened to meet Bonaparte at Lyons, but he was stopped by the treachery of General Mallet; his followers then dispersed, and fell victims to the fury of the Protestants or the adherents of Bonaparte." [Mark the synonyme, said Sir SAMUEL ROMILLY, the Protestants, or the adherents of Bonaparte.] "During the four following months the Protestants committed great excesses on the royalists; at this period commenced the reaction, and the excesses were retaliated after the news of the battle of Waterloo: the disturbances at Nismes were carried to a perilous extent, but those who committed them were of the lowest class of Catholics; the richer Protestants suffered in their property and houses. However, the crimes were greatly exaggerated, and many accounts in the English newspapers were entirely forged. The number of lives lost in the department were under 1,000, and at Nismes under 200." The House

must see that the King had no authority, no army, here. There were details in the management of government, of which no man sitting here tranquilly in parliament could form a judgment. "A considerable number of houses were plundered and burnt; and though there was little doubt that encouragement was given to these crimes, yet many of the magistrates were disposed to resist: but they were provided with no military force. Matters stood thus, when on the arrival of Prince Stahremberg in August, measures were taken, by which a general distrust was excited among the Protestants; they were 120,000 in number, and it was in vain to expect tranquillity at once. The officer best qualified to restore peace was General Lagarde." This did not argue illiberality in the government to choose a Protestant for the command of the province, and, therefore, it did look a little as if the Honourable and Learned Gentleman was seeking for a case, when he attributed to a general want of toleration measures taken for one troubled district. "General Lagarde's assassination was considered a public calamity; the Protestants had lost a friend who alone could give a free opinion to the Duke of Angoulême. The neighbouring departments, and the Protestants in them, with the exception of Cevennes, were in a state of tranquillity; and, after every inquiry, it appeared that the disturbances at Nismes were a local and partial feud." This then was the error of the societies in this country; they took the matter up as a general disturbance, and sent out their papers to places in perfect tranquillity; they further sent a respectable clergyman to the disturbed district, he published a pamphlet, which the Honourable and Learned Gentleman repeated, and this was the way in which it was attempted to harrow up the feelings of the House. "In the neighbouring districts there was no disturbance; in Montpellier there was no interruption of the communication between the two persuasions; intermarriages were celebrated between them, and the Protestant public functionaries continued in office. In Lyons there was no interruption of peace, and there was one minister of the reformed church so admired, that many Catholics attended to hear him." Did this savour of general intolerance, or did it warrant the interference of the city of London? "It could not be

wondered at, that in the department of the Gard the King should not choose to place authority in those hands which had so lately been raised against him. There was not a conscientious Protestant who expected more liberality than had been exercised towards them: his Majesty was surely justifiable in refusing to place power in the hands of the Protestants at the present crisis, but it would be proper for him to adopt mild and conciliatory measures." If this was the case, our interference was more likely to produce evil than good. "The disturbances were quite local, and had been greatly exaggerated." The Learned Gentleman would not recommend prosecuting one side, without also attacking the other [Loud cries from the Opposition]; he had admitted that no outrages had occurred since December, and he now wished to revive the disputes; but by making ourselves a party, we should only increase the evil. "There was no hope of tranquillity without a change of ministry." But with this parliament could not interfere. "A late communication from Nismes complained of severity towards the Protestants, and assigned as a reason the letters received from the Protestant Society in London." [Hear, hear!] "They caused a strong feeling of dissatisfaction and uneasiness among the Protestants themselves." It was impossible that foreign interference could produce any effect but the contrary of what was wished: the present had been productive of injury, by exciting false hopes on the one side, and jealousy on the other; and the best informed Protestants, though they respected the motive, dreaded the consequences of such interference. The House would see that there was no ground to charge the French with systematic persecution and intolerance; that the disturbances were completely local, and the departments on the very borders of it were tranquil and unaffected: he had reason to hope, therefore, that this serious mischief would soon find an end. He did not deny that the mischief was serious; but it was not by blowing a trumpet, and telling a tale, to make people believe that we were returned to the bigotry of the 9th century—it was not by highly colouring the violences of one party, that we could put an end to these religious struggles. It was on these grounds—on a persuasion that the French government had but one feeling

and one interest (for who would be benefitted, or what rational object could be gained, by fomenting these disturbances?)—that he thought any proposal impolitic which would lead parliament to interfere, on the notion that we stood in a relation with respect to France, which justified our demanding some concessions. He denied that we stood in any such relation; we were obliged to keep a military force there, because we were persuaded that the government of Louis XVIII. was the most likely to ensure peace. We were pledged to support him against any revolutionary spirit that remained, but we had not given a pledge that we should interfere or administer the internal jurisprudence of France: we were the protectors of our own rights, not of the government of France. He hoped, and was indeed satisfied that the Honourable Gentleman could have no design to cast obloquy on the members of that government; but he knew that there were others who promoted such designs: there were spirits abroad who were anxious to overturn the power of Louis XVIII. and the peace which had placed their prospects at an immediate distance. He warned the country against the proposals that had been made: there was no prospect of happiness but in peace, and no peace but in the present government of France. He acquitted the Honourable and Learned Gentleman of any bad intentions, but his speech would certainly be attended with bad consequences, containing, as it did, such exaggerated statements, dressed up with all the eloquence of which the subject was capable. His Lordship would not give his consent to a motion so injurious. [Hear, hear!]

Mr. BROUGHAM complained that the tone and manner of the Noble Lord was not at all justified by any thing that had fallen from his Honourable and Learned Friend (Sir S. Romilly.) He begged leave to put in a distinct disclaimer to the objects and principles imputed by the Noble Lord—first, as to the hostility of the supporters of the motion to the family of Bourbon; next, as to their wish to disturb the peace of Europe by destroying the tranquillity of France; and thirdly, as to their intention of enforcing a direct and offensive interference with the internal regulations of the French government—an interference alien to the plainest principles of policy, and upon

a subject that could be touched only with a most cautious and delicate hand. For the information of the Noble Lord, who appeared to be most singularly ignorant upon this subject, he begged to state, that it was possible to moot a question of this kind, to ask for accounts of the state of our persecuted Protestant brethren, and what steps had been taken for their relief and protection, without danger of exposing the country to the calamity of a new war. The whole scope of the proposition was to obtain information, that, if deemed necessary by parliament, steps might be taken: and although the Noble Lord might refuse his assent, a very important object had been accomplished, for in the course of his speech the Noble Lord had given most ample and valuable information, which more than confirmed the statement made of the horrible atrocities of which the deluded Catholics had been guilty in the department of La Gard. While the Noble Lord, with such exultation among his friends, was reading the statement, which he had produced to the House, every man, not blinded by admiration of the stupendous abilities of his Lordship, must have seen that it completely proved the case in favour of the motion: the Noble Lord was partially aware of the fact, and had interlarded his document with such observations as he thought calculated to remove the unfavourable impression. So far from showing that the assertions of the Honourable Mover had been exaggerated, it proved directly the contrary. The House had heard with astonishment, that no less than 1,000 murders had been committed,—a number far exceeding the calculation of other men. The Noble Lord had next endeavoured to alarm the House, by referring to a period not long past, when religious controversy had produced unhappy consequences in the county of Armagh; but did he mean to say, that even during the rebellion of 1798 and 1799, the outrages had equalled those of La Gard? [Lord Castlereagh said across the table that he did not refer to the date mentioned.] If the Noble Lord did not allude to the rebellion, his argument was the weaker; for if not during the period of rebellion, where could be found any thing like a parallel to the horrors of La Gard? Within the space of three months a thousand murders had been committed: where could similar atro-

cities be found in the history almost of any country? What had fallen from the Noble Lord regarding the ten thousand men who had oppressed a part of France by their adherence to Bonaparte did not at all apply, because at that period hostilities had not ceased. The motion did not require that this country should draw the sword in favour of the Protestants; other means of redress were in our hands, which might be used without any breach of amity. It was the duty of England to use them peacefully, and delicately, in proportion to the importance and delicacy of the subject. It was the duty of government to make such representations to the authorities in France, as became the situation of that country, and the attitude we were entitled to assume. A renewal of hostilities would not necessarily be the consequence: on the contrary, in former times, when we had felt called upon to interpose in favour of those who were unjustly suffering, our sympathy had been frequently rewarded by the accomplishment of the desired object. The Noble Lord had frequently reverted to a favourite topic—the injury done to the cause of the Protestants by the humane interference of their brethren in this country; and the example of those benevolent persons was held up as a warning to the House. “Though your ancestors have frequently interposed with effect, you must not think of endeavouring to rescue these unhappy people from destruction,” said the Noble Lord; and what was the reason assigned? “I admit (added his Lordship) that their persecutors inflict upon them inhuman cruelties; that they are tortured—that they are murdered; that in three months 1,000 murders for conscience-sake have been perpetrated, and not one offender executed or even brought to trial: but you must not interfere, because the generous sympathy of the people of England will only draw down upon the Protestants of France new calamities.” [Hear, hear!] Such was the argument of the Noble Lord: and he (Mr. Brougham) had heard it with more regret, because it was not the last time it would be employed. The subject of the Slave Trade was shortly to be brought before the House: another attempt would be made to ameliorate the condition of those with whom we had, in common, neither manners, language, religion, nor complexion;



but, what would be the answer of the Noble Lord to such a proposition? He had given a foretaste of it to-night. "Do not interfere (he would say)—do not endeavour to promote the happiness of the slaves; it is true they are now whipped with scourges, but if you interpose they will be flogged with scorpions." Such an argument would not impose upon the understanding of Parliament. The Noble Lord had stated, that he was no friend to peace who diminished the stability of the present government of France: it was true that conflicting opinions had been entertained as to the propriety of our interference in the establishment of the Bourbons, but both parties might now join sincerely in the prayer that that family might not be disturbed. That it should continue on the throne of France, presenting a firm front to its enemies, and a benevolent countenance to its friends, must be the nearest and dearest wish of every man who rejoiced in the happiness of France, and in the tranquillity of Europe; but he was at a loss to imagine how this government was prevented from remonstrating on the subject of the Protestants at a time when we had an army in France, and a general with powers little less than sovereign. He trusted that the present discussion would operate as a spur to those who had authority in our neighbour kingdom; at least it would show, that there were a few persons in Great Britain who felt the ancient sympathy of their forefathers, and who felt equal pity for the persecuted, and indignation at the authors of their calamities.

Lord Binning maintained that Protestants and Bonapartists were in truth synonymous; and that interference was most of all to be avoided at a time when we had an imposing force in France, because then it would be most likely to give umbrage.

Mr. W. Smith supported the motion.

Sir Samuel Romilly, in reply, said, that it was not his intention to divide the House upon the question. He had never known more flagrant injustice done to an individual, than he had experienced in the course of this debate. Never having himself intentionally given offence, he was at a loss to account for the marked and designed injustice done him by the Noble Lord. [Order, order, from Lord Castlereagh.] He had no wish to give personal offence

to the Noble Lord, but he thought he had not been fairly treated. Principles and motives had been attributed to him which he had never entertained, both with regard to the government of France, and to the dangerous interference which he was supposed to require. The kind of interference which he recommended was one merely of amicable suggestion and good offices; and it was admitted on the other side, that ministers had already interfered to a certain extent. The Noble Lord had accused him of exaggeration; but he was extremely happy that the report to which the Noble Lord had alluded as authority, bore ample testimony to the truth of all his statements. The Noble Lord must know that he abstained from mentioning many circumstances of horror, which, if it had been his wish to inflame the feelings or imagination of the House, he might have derived from the same source of information. He was not conscious of any intention to heighten the colour of those descriptions, because the mention of them was abhorrent to his nature, or because he could not express himself with the same coolness as others, in touching upon such subjects. [Hear, hear!] In consequence, however, of what had fallen from the other side, he must remind the Noble Lord, that whilst the town of Nismes was in the possession of the Bonapartists, not a single murder had been committed. The latter party never directed their hostility against religion as a distinctive characteristic of political inclination. The persecution carried on by the emissaries, partisans of the present government of France, had been aimed against the Protestants as such. He certainly thought the proclamation of the government, describing these outrages as excusable acts of vengeance, entirely without justification. He was quite sure that the present discussion would be attended with happy effects, and that it would serve to exhibit to the world, that there was at least one place in which the enormities of such monsters as he had described, however they might be countenanced or rewarded elsewhere, were sure to be stamped with the infamy which belonged to them. Was it because it was only in the department of the Gard, containing a population of 160,000 persons, where these disorders prevailed, that they were to be regarded

as unworthy of notice? As the Noble Lord had thought proper to refer to the period of 1780, he would also remind him that although a religious mob then domineered, they did not commit a single murder; but that, on the other hand, government acted with an extraordinary severity. Much blood was shed both in the streets and on the scaffold, and it was not the fault of government that Lord George Gordon was not brought to a public execution. He had certainly as good a right to comment on the proclamation of Louis as on a proclamation of his own king. He felt great respect for the personal

character of Louis; but he considered that he, as well as our own Prince Regent, had the misfortune to be dependent on others. After hearing the whole case made out by the Noble Lord, he had no doubt that, under all its circumstances, the letter of the Duke of Wellington was wholly unjustifiable on the facts. He would not divide the House, but he felt satisfied that the result of this discussion would be beneficial.

After a few words of explanation from Lord Binning and Lord Castlereagh, the question was put and negatived.

#### Bible Society.

The following Statement represents the Receipts and Expenditure, together with the number of Bibles and Testaments issued within the year, as mentioned in their Report.

*The Issue of Copies of the Scriptures, from March 31, 1815, to March 31, 1816, had been*

138,168 Bibles, | 110,063 Test.

Making the total issued, from the

commencement of the Institution, to the last mentioned period,

654,427 Bibles, | 828,546 Test.

In all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositories abroad, making a grand total of one million, five hundred and fifty-seven thousand, nine hundred and seventy-three copies, already circulated by the British and Foreign Bible Society.

The Receipts of the Year have been

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Annual Subscriptions, .....	3058	8	0
Donations and Life ditto, .....	1248	18	3
Congregational Collections, .....	811	7	3
	<hr/>		
Legacies, .....	5118	13	6
Dividends on Stocks (less Prop. Tax); .....	378	18	8
Property Tax returned on ditto, to January 5, 1816, .....	476	8	10
Interest on Exchequer Bills, &c. ....	78	7	4
Contributions from Auxiliary Societies, .....	1480	8	8
	55450	3	9
	<hr/>		
	62932	10	4
For Bibles and Testaments, the greater part of which were purchased by Bible Associations, .....	29927	12	5
	<hr/>		
Total, .....	92860	2	9
	<hr/>		
The Expenditure of the Year, .....	103680	13	8
Obligations of the Society, including Orders given for Bibles and Testaments, about .....	36000	0	0
	<hr/>		

The Chancellor of the Exchequer, in the course of an excellent speech, at the Annual Meeting, expressed himself to the following effect:—

"You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction, which has distinguished the past year; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not sur-

prising that at first it should have excited some degree of jealousy and suspicion—I mean the Secret Treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding, which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being ac-

acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of a union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the divine authority of the gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that, though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this Treaty, yet this Government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburg, that it received the fullest elucidation. When we learn, from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions, in its own language, he fixed the real and most appropriate ratification to the Christian Treaty."

The impression made by the late Anniversary of this Society, is well expressed in the following passage, from the conclusion of the Report:—

"It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

"In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the

attempts of Infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love which, in its dispensation of mercy, offered the gospel of salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common Father; and exhibiting, by this union, a practical exemplification of the apostolic precept, 'To keep the unity of the spirit in the bond of peace.'

"It is a charity no less ennobled by its object, than sanctified in its means, which enriches those who bestow, as well as those who receive; and the Christian, who knows the word of God to be the saviour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability, as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather with him, the fruit of immortality from the tree of life."

*Secession from the Church.*—A few weeks since we announced the baptism, by immersion, of two respectable clergymen, the Rev. Mr. Snow and the Rev. Mr. Bevan, who, from conscientious motives, have lately resigned their connection with the Established Church. [See M. Repos. XI. 143.] We have now to notice that, on the 14th ult. two of their colleagues, who have also resigned valuable preferments, the Rev. George Baring and the Rev. Mr. Evans, with — Grange, Esq. were baptized by the Rev. Mr. Bevan, at the Octagon Chapel in this town, which has been purchased for their accommodation."

*Taunton Courier.*



## NOTICES.

Mr. Wright, of Liverpool, whose attachment to the principles of liberty are well known and deservedly respected, announces a new weekly publication, to be entitled *The Liverpool Freeman*, with this excellent motto, from Mr. Fox:

“If to inform the people of England of their actual situation is to inflame them, the fault is in those who have brought them into that situation, and not in those who only tell them the truth.”

It will partake of the character of a Magazine; Political Intelligence and Discussion will be the primary objects: but, by compressing the events and reserving the space occupied with advertisements, a large portion of the paper will be appropriated to a greater variety of subjects, and to communications of merit. It will be printed on a sheet of demy, in octavo pages.

As an addition to the slender means left in the hands of the people for resisting the flood of political corruption, we heartily wish Mr. Wright the success which his good intentions merit.

In the press, *Historical Relations of the Persecutions of the Protestants of Languedoc*, by the Rev. Clement Perrot: prepared at the request of the Committee of the Three Denominations.

Mr. Boothroyd, who has just completed his Hebrew Bible, has circulated a quarto pamphlet, entitled *Reflections on the Authorised Version of the Holy Scriptures*, with a Specimen of an Attempt to improve it, with a view to collect Subscribers for an improved Version, with Notes, intended to be comprised in 2 or 3 vols. royal quarto.

## OBITUARY.

**THE LATE MR. JOYCE.**—By the friends of civil and religious liberty, and the advocates for freedom of enquiry, the death of the Rev. JEREMIAH JOYCE cannot be contemplated without deep interest and unfeigned regret. He was possessed of no ordinary share of merit as a man, a scholar, and a member of society. Ardent in temper, and unsophisticated in principle, he was always solicitous to promote the spread of truth, the love of liberty, and the interests of humanity. In every virtuous cause that came within the scope of his exertions, he was prompt and persevering. And it is not his least praise, that his heart, warm, generous, and open, was highly susceptible of the friendly and sympathetic affections; that he was active, zealous and unwearied in offices of kindness, and the great duties of benevolence. His faculties were all awake, and his mind constantly on the alert, full of energy, and fruitful of resource. His talents, highly respectable, were versatile and various. Distinguished by his attainments in philosophy and general literature, he possessed the peculiarly happy art of turning his talents to account, by applying them to the purposes of general utility. With these qualifications, aided by great industry, indefatigable assiduity, and unremitting attention, he rendered eminent services to the rising generation, by the publication of several useful works for their benefit and instruction. Amongst these, his “*Scientific*

*Dialogues*” held a distinguished place; a work happily calculated to communicate knowledge to the youthful mind, and to illustrate and exemplify the principles of natural science in an easy and familiar manner. He had a kind of original aptitude to the business of education; and was accordingly most usefully and honourably engaged in this arduous and important occupation; having been entrusted with the education of several young persons of high rank and condition.

In all his engagements, it is due to the memory of Mr. Joyce to observe, that he was upright and strictly conscientious, actuated by a nice regard to the purest principles of probity and honour. Though he had lived among the great, he was no respecter of persons; he never forgot what was due to his own character; he never dissembled his sentiments, nor compromised his principles, nor forfeited the independence of his own mind; much less did he ever descend to the baseness of personal adulation and servility. He was remarkable for a native frankness, simplicity, and manliness of mind, devoid of art, and incapable of duplicity and disguise.

Thus gifted, thus endowed, the name of Mr. Joyce will live long in the recollection of his friends—endeared, honoured, and lamented. He will ever be remembered by them with grateful respect and affection. And by the disinterested, the impartial, and the unprejudiced public, his merits will

be justly appreciated and highly esteemed, as long as uncorrupted virtue, inflexible integrity, and undeviating consistency of character, shall continue to be held in moral estimation.

Mr. Joyce was a very active and useful member of "The Unitarian Society," and had for a great number of years acted as its Secretary; which office he had resigned but a very short time before his decease. This worthy and excellent man died at his house at Highgate, on Friday the 21st. of June.—Having dined from home on that day with some friends, amongst whom he conversed with his usual frankness and cheerfulness of temper; on his return to his family in the evening between nine and ten o'clock, he complained of pain in the stomach; and, after he had lain on a sofa for a little time, in a dosing posture, Mrs. Joyce, on going near him, soon made the awful discovery of the affecting change which had already taken place. He had breathed his last.

Leeds.

T. J.

June 29, in the 78th year of his age, after a protracted suffering of near five years under a severe paralytic affection, DAVID WILLIAMS, Esq. Founder of the Literary Fund. The writings of this gentleman were, as to several of them, on subjects so important, that we hope to be able to take further notice of the Author.

July 4. At his seat, *Calgarth Park, Westmoreland*, at a very advanced age, Dr. RICHARD WATSON, Bishop of Llandaff, Regius Professor of Divinity in the University of Cambridge, and Archdeacon of Ely. Of the life and writings of this eminent man we hope to give some account in a future Number.

July 7. RICHARD BRINSLEY SHERIDAN, Esq. early and justly celebrated for his literary accomplishments, and especially his dramatic genius, and for more than 30 years a member of the British Senate.

He was born in 1751, at Quilca, near Dublin, of a family long connected with the literary history of Ireland. At 6 years of age he was brought to England and placed at Harrow School, under the tuition of Dr. Sumner. He entered at the Middle Temple, but declined being called to the Bar, having attached himself very early to classical and dramatic literature. When only 18 he engaged with a friend in translating from the Greek the Epistles of Aristæus. In 1775 he produced his first play, *The Rivals*, and the next year commenced his long connection with Drury-Lane Theatre, as one of the Proprietors.

In 1780, Mr. Sheridan came into Parliament, where, it is but justice to recollect, that he was generally found sup-

porting the great interests of civil and religious liberty. Soon as he had taken his seat he distinguished himself by animadverting on the unconstitutional employment of the military during the riots. *The Regency* and the *Trial of Hastings* afterwards called forth his shining talents. His speeches on the latter occasion, especially that in Westminster Hall, have been applauded by all political parties. During the short periods in which Mr. Fox was Minister, Mr. Sheridan shared in the administration, first as his private Secretary, and afterwards as Treasurer of the Navy.

Such was the public life of this possessor of many talents. We will not reverse the medal and describe a life which has been too justly represented as "rather a warning than an example;"

"Nor draw his frailties from their dread abode."

Those who have been blessed with a more favoured, though less brilliant lot, and who possess

"The single talent well employed," let such be content and grateful.

At *Manchester*, aged 82, THOMAS HENRY, Esq. President of the Literary and Philosophical Society of Manchester, Fellow of the Royal Society of London, and Member of several other learned Societies both in this country and abroad. As a practical and philosophical Chemist, he obtained a high and merited reputation. His contributions to that science, besides a small volume of Essays, and his Translations of the early Writings of Lavoisier, which he first introduced to the notice of the English public, consist of Memoirs, dispersed through the Transactions of the various Societies to which he belonged, and relative to those parts of Chemistry that are purely scientific, and to those which have reference to the useful arts. On a subject intimately connected with the success of the Cotton Manufacture (the employment of Mordants or Bases in Dyeing), Mr Henry was the first who thought and wrote philosophically. In the Introduction of the new mode of Bleaching, which has worked an entire revolution in that art, and occasioned an incomparably quicker circulation of capital, he was one of the earliest and most successful agents. In addition to the attainments connected with his profession, he had cultivated, to no inconsiderable degree, a taste for the Fine Arts; he had acquired a knowledge of historical events remarkable for its extent and accuracy; and he had derived, from reading and reflection, opinions, to which he was steadily attached, on topics of political, moral, and religious enquiry. Several years ago, he retired from the practice of Medicine, in

which he had been extensively engaged, with credit and success, for more than half a century; and, from delicate health, he had long ceased to take an active share in the practical cultivation of science. But possessing, almost unimpaired, his faculties of memory and judgment, he continued to feel a lively interest in the advancement of literature and philosophy. Retaining, also, in their full vigour, those kind affections of the heart that gave birth to the most estimable moral conduct, and secured him the faithful attachment of his friends, he passed through a long and serene old age, experiencing little but its comforts and its ho-

nours, and habitually thankful for the blessings with which Providence indulged him.

July 18. At *Aberdeen*, in the 34th year of his Episcopate, the Rt. Rev. JOHN SKINNER, Primate of the Episcopal Church in Scotland.

Lately, aged 75, Mr. H. D. SYMONDS, many years an active and considerable bookseller in Paternoster-Row; having a few years since retired in favour of Messrs. Sherwood, Neely, and Jones. In the commencement of the crusade against the French Revolution, he suffered four years imprisonment in Newgate, and paid a heavy fine for vending some political pamphlets.

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Dissertations on Various Interesting Subjects, with a View to illustrate the Amiable and Moral Spirit of Christ's Religion. By the Rev. T. Watson. 8vo. 6s.

Philosophic Etymology, or Rational Grammar. By James Gilchrist. 8vo. 5s.

An Open and Fearless Avowal of the Unitarian Doctrine Recommended and Enforced: a Sermon preached before the Friends and Supporters of the Unitarian Fund, on Wednesday, June 5th, 1816. By William Broadbent, Minister of the Unitarian Chapel at Warrington. 12mo. 1s.

Farewell Sermons of some of the most Eminent of the Nonconformist Ministers in 1662, with an Historical and Biographical Preface. 8vo. 11s.

Essays in Rhyme, on Morals and Manners. By Jane Taylor. Foolscap 8vo. 6s.

Commentaries and Annotations on the Holy Scriptures. By the Rev. John Hewlett, B. D. 5 vols. 8vo. 9l.

The Connection between the Sacred Writings and the Literature of the Jewish and Heathen Authors. By Robert Gray, D. D. Prebendary of Durham and of Chester. 8vo. 12s.

Liberty, Civil and Religious. By the Rev. T. Bowdler, A. M. 8vo. 3s.

Substance of a Speech delivered in the Court of Common Council, on a Motion to address his Royal Highness the Prince Regent to accede to the late Treaty con-

cluded between the Emperors of Russia and of Austria and the King of Prussia. By Mr. Favell. To which are added other Papers on the Subject of Peace. 8vo. 2s.

The Panegyric of the Late Samuel Whitbread, Esq. M. P. by the Rev. J. Whitehouse, formerly of St John's College, Cambridge, and Rector of Orlingbury, Northamptonshire. 8vo. 2s. 6d.

John Bull's Bible; or Memoirs of the Stewardship and Stewards of John Bull's Manor of Great Albion, from the earliest Times to the present. By Demodocus Poplicola. 8vo. 9s.

### Baptism.

Considerations on the Doctrine of Baptism and on Conversion, as connected with the subject of Baptismal Regeneration, and with the Legitimate Discharge of the Pastoral Function. (Reprinted from the *Eclectic Review*, May and June, 1816.) 2s.

A Brief Statement of the Nature of Baptism. By Robert Hardy, A. M. 6d.

Dr. Mant's Sermon on Regeneration Vindicated from the Remarks of the Rev. T. T. Biddulph. 1s. 6d.

The Doctrine of the Church of England upon the Efficacy of Baptism, Vindicated from Misrepresentation. By Richard Laurence, LL. D. 8vo. 5s.

## CORRESPONDENCE.

The Report of the Unitarian Fund is postponed till next month—the *Intelligencer* for the present month being unusually extended.

The letter from our respectable Correspondent at Norwich respecting Dr. John Taylor, and the Accounts of *Dulley Double Lecture* and of the Meeting of the *Warwickshire Unitarian Tract Society*, came too late for insertion this month. These shall all appear in the next Number, with articles of Review and other communications very lately received.