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HISTORY AND BIOGRAPHY.

Memoir of John Bernard Basedow.

[We insert the following interesting article of biography, in answer to the inquiry of a Correspondent, from the *Supplement to the Encyclopædia Britannica*, Vol. II. Pt. I. pp. 147—149.

ED.]

JOHN BERNARD BASEDOW, a celebrated German writer, born at Hamburgh, September 11, 1723, was the son of a hair-dresser. Ill treatment made him abandon his father's house. A physician, in a neighbouring village, took him into his service, and shortly after persuaded him to return home to his father. Being placed in one of the lower classes of the college of St. John, the severity of his masters rendered him harsh and violent himself. Forced to submit to a slow and rigorous method of study, he contracted a dislike to patience and regularity, which exercised a marked influence over the whole course of his life. Poor, but intelligent, he often performed their tasks for his school-fellows, who could afford to pay for it; and they, in return, invited him to their parties of pleasure, which contributed to those habits of irregularity by which his health and reputation often suffered. In 1744, Basedow went to Leipsic to study theology. He gave himself up entirely to the instructions of the professor, Crusius, and the study of philosophy. This, at first, made him sceptical in theology; a more profound examination of the sacred writings, and of all that relates to them, brought him back to the Christian faith; but, in his retirement, he formed his belief after his own ideas, and it was far from orthodox. Having returned to Hamburgh, he lived there without any employment till 1749, when M. de Quaalen, privy-counsellor

of Holstein, appointed him preceptor to his son. Basedow now began to apply himself to the subject of education. At first, he would not teach his pupil Latin otherwise than by talking with him in Latin; and he wrote a dissertation on this subject, published at Kiel in 1751, *In usitata et optima honestioris Juventutis erudiendæ Methodus*. In 1753, he was chosen professor of moral philosophy and belles-lettres in the academy of Soroë, in Denmark. Here he published, in 1758, his *Practical Philosophy for all Conditions*, in two volumes (Copenhagen and Leipsic, second edition, in 1777), which contained many good observations on education in general, and on that of girls in particular; but he advanced in it opinions by no means consistent with Lutheran orthodoxy; so that the Count Danneskiold, superintendant of the academy, took his place from him, and removed him to the school of exercises at Altona. Basedow still continued to devote himself to theological studies. In 1764, he published his *Philalethes, or New Considerations on the Truths of Religion and Reason, within the Limits of Revelation*, two volumes in 8vo. The magistrates of Altona forbade the reading of this work. He was not allowed any longer permission to print his writings at Hamburgh or Lubeck; the communion was prohibited to him and all his family; and the common people were on the point of stoning him. Basedow, however, who was convinced of the truth of his opinions, displayed prodigious activity in defending them. He wrote his *Methodical Instruction in Religion, and the Morality of Reason*, Altona, 1764; his *Theoretical System of sound Reason*, 1765; his *Essay on Free Dogmatism*, Berlin, 1766; his *Extracts from the*

Old and New Testament, and his Essay in favour of the Truth of Christianity, in the same year. The last of these works he particularly valued himself upon, because he there founds the evidence of Christianity chiefly on its moral purity. In these, and other works, he, however, maintained several heterodox opinions; as the non-eternity of future punishments,—the inequality of the three Persons of the Trinity,—the insufficiency of the atonement for our sins by the death of Jesus Christ, &c. Constantly persecuted in his theological career, he would have fallen the victim of his incautious zeal, if the Count de Bernstoff, minister of state, and J. A. Cramer, another officer of the court of Copenhagen, had not taken him under their protection. He left off giving lessons, without losing his salary; and, towards the end of 1767, he abandoned theology to devote himself with the same ardour to education, of which he conceived the project of a general reform in Germany. He began by publishing *An Address to the Friends of Humanity, and to Persons in Power, on Schools, on Education, and its Influence on public Happiness, with the Plan of an Elementary Treatise on human Knowledge*, Hamburg, 1768. He proposed the reform of schools, of the common methods of instruction, the establishment of an institute for qualifying teachers; and solicited subscriptions for the printing of his *Elementary work*, where his principles were to be explained at length, and accompanied with plates. For this object, he required 5050 crowns. The subscriptions presently mounted up to 15,000 crowns: the Empress of Russia, Catherine II. sent a thousand crowns, the King of Denmark nine hundred. In 1770, appeared at Altona, the first volume of his *Method for Fathers and Mothers of Families, and for the Chiefs of the People*; and six months after, the three first parts of his *Elementary Treatise*, in 8vo. with 54 plates. This work, which was praised in all the journals, was translated into French by Huber, and into Latin by Mangelsdorf; but Schlozer, in the German translation of the *Essay on National Education*, by M. de la Chalotais, accused Basedow of having omitted in his plan

various branches of science, and of having had in view only a pecuniary speculation. Basedow, in despair, offered to return the price of his book to those who were not satisfied with it. Only one man, a Swiss, demanded his subscription. Encouraged by the success of the *Treatise*, our author continued to write other works on the same subject, and on the same principles; among others, his *Treatise on Arithmetic*, 1773, and *Elements of pure Mathematics*, 1772. His *Agathocrator, or the Education of Teachers to come*, 1771, procured him a medal from the Emperor Joseph II.; and the visits which he made to Brunswick, to Leipsic, Dessau, Berlin, and Halle, to inquire into the state of public instruction, having enabled him to enlarge and correct his ideas, and convinced him that his *Elementary work* contained many erroneous and hasty assertions, he published a new and improved edition of this work in 1774. The same year, he published his *Legacy for Consciences, or Manual of Natural and Revealed Religion*; a work which he composed in order to make known the real state of his religious opinions, and to clear himself from the imputation of wishing to found a new sect. In his travels, he had been well received by the Prince of Anhalt-Dessau, who promised him his protection. From that time, he had resolved to establish an institute for education at Dessau, and to apply his principles himself in forming disciples who might spread them over all Germany. Little calculated, by nature or habit, to succeed in an employment which requires the greatest regularity, patience and attention, he, however, engaged in this new project with all his accustomed ardour. The name of *Philanthropinon* appeared to him the most expressive of his views; and he published at Leipsic in 1774 a pamphlet, entitled, *The Philanthropinon founded at Dessau*, containing the details of his plan. He immediately set about carrying it into execution; but he had few scholars, and the success by no means answered his hopes. The institution, badly managed, became the theatre of the quarrels between Basedow and the masters who taught in it under his direction. The assistance of the celebrated Campe, a journal

which they both composed together under the title of *School Dialogues*, from 1777 to 1779, and a public examination which went off with eclat, gave a transient splendour to the *Philanthropinon*; but in a short time, Basedow, quarrelled with Campe, made complaints against his Prince, quitted, and returned to the care of the institution, and exemplifying in his conduct the effects of coarse manners and bad temper, was at length drawn into the most scandalous scenes in his disputes with Professor Wolke, his former coadjutor. This institution was finally shut up in 1793. Basedow for some time had given up all thoughts of education; he returned to his old theological inquiries, and residing sometimes at Magdeburgh, sometimes at Halle, sometimes at Leipsic, he took part in the famous controversy excited in Germany by the *Fragments of Wolfenbütel*, an anonymous posthumous work of Reimarus, published by Lessing. Doctor Semler having written a pretended refutation of the *Fragments*, Basedow, without difficulty, exposed the ill intentions of the author, who secretly attacked the cause he affected to defend; and, with his usual vehemence and frankness, called upon Semler to declare himself openly, offering to indemnify him with his fortune, if this public declaration should prove prejudicial to him. Semler made no reply, and Basedow wrote on. He published his work, entitled, *Jesus Christ, the Christian World, and the small Number of the Elect*, in 1784; and the year following, returning to the study, which had divided his time and his powers with theology, he gave the public his *New Method of Learning to Read*, which he employed with success in two schools of little girls at Magdeburgh; and in this occupation he passed four hours every day for some time previous to his death, which took place in this city, July 25, 1790. He died with Christian firmness and resignation, and desired that his body might be opened, wishing (to use his own words) to be still useful to his fellow-citizens after his death. In 1797, a monument of marble was erected on the spot where he was buried.

To manners unpolished and abrupt, he joined gross habits; he was fond

of wine, of which he drank to excess; in short, with a character in itself unamiable, he seemed, by his conduct, sometimes to take pains to render his services of no use, and his virtues of no account. Nothing can give a better idea of him than what he says of himself: "The sagacious reader will discover by my writings, that I have been especially called to serve the cause of truth and humanity, in following a path hitherto unknown. My opinions have succeeded one another, as has been seen. I have been at different times Lutheran, sceptic, infidel, a friend to natural religion, a convert to Christianity, a Christian with paradoxical sentiments, and more and more heterodox. In me has been seen a thinker tormented within by his own reflections, and a writer tormented from without, because he has been at one time hated, at another misunderstood. Bold and enterprising in my actions, I have always seen, with a faltering heart, the dangers which threatened me, and from which Providence has saved me in part. I have made little account of domestic happiness, of friendship, or society. I have suffered the penalty. Occupied in curing others, I have neglected the health of my own mind. Esteem is due to the sincerity of my opinions, rather than to my conduct. I desired ardently to make it perfect, but this would have required more perseverance and more attention than the meditation of abstract truths; accordingly, I have oftener been dissatisfied with myself than with others, with whom, however, for the same reason, I have been rarely satisfied. My heart has had little enjoyment of the consolations of religion, because every occasion led me into difficult researches, and thus weakened the force of sentiment. I regard myself as a man and a Christian, such as there are but few in the world, and such as it is not desirable that there should be many." This frankness, without affectation and without pride, induces us to honour the character of a man who has rendered some services to his country and his age. His work, *On the Education of Princes destined to the Throne*, has been translated into French by Bourjoing. A list of his writings may be seen in Meusel's *Lexicon of German*

Writers, from 1750 to 1800, and a farther account of his life in Schlichtegroll's *Necrology* for 1790. Goethe tells an anecdote of going a journey in company with him and Lavater, who fell into a violent dispute about the Trinity. Basedow consoled himself with the hope of getting some beer and a pipe of tobacco at an inn which he saw before them on the road. When they came to it, Goethe made the coachman drive on, to the great chagrin of Basedow, to whom he excused himself by saying, that the sign of the inn was *two triangles*, and as he had such an aversion to one triangle (the scholastic emblem of the Trinity), he was afraid the sight of two might overcome him. This conceit, according to Goethe, pacified our Anti-trinitarian divine.

Basedow, in his general writings, endeavoured to apply philosophy to practical purposes, and to give a more popular air to his reasonings than had been usual with his countrymen before his time. He held truth to be of little value without practice, and, indeed, he held its essence to depend chiefly on its utility. He considered external or speculative truth to be a very vague and doubtful thing; and that it is principally the consequences of things to the mind itself, that is, a *moral necessity*, which determines it to believe strongly and consistently on any point, so that that is true to each individual which makes the most lasting impression on his mind, and which he feels to be necessary to his happiness. Thus he regarded practical good as the test of speculative truth. He gave great weight to the principle of analogy, and founded the doctrine of a Providence on this principle. He considered common sense as one ingredient in philosophical reasoning, and rejected all systems which appeared to him to exclude it; such as idealism, the doctrine of monads, and a pre-established harmony. His favourite adage in his system of education, was *to follow Nature*. He wished

the mind to be led to knowledge, virtue and religion, by gentle means, instead of those of constraint and terror. Indeed, his principles on this subject are very nearly the same as those of Locke and Rousseau; and he seems to have done little else than to have given currency in Germany to the same reasonings which those philosophers had taught before him in England and France. He insisted on the disuse of the preposterous and unhealthy dresses used by children and their parents, such as stays, swaddling-clothes, tight bandages round the neck, the knees, &c. He recommended exercise and hardy sports as necessary to the health and activity of the body. He proposed to exercise the judgment by teaching a knowledge of things, and not merely to load the memory with words. He preferred the practical sciences to the speculative, the living to the dead languages, modern to ancient history, things which are more near to those which are more remote. In fine, most of his principles were in themselves sound and good, and have in fact exerted their influence on the actual progress of civilization: they were only erroneous from the excess to which he sometimes appears to have carried them; partly from the natural vehemence of his mind, partly from the natural tendency to paradox on the side of new opinions. Paradox, by exciting attention, and enlisting the passions, is perhaps necessary to contend against prejudice; common sense and reason are lost sight of by both parties during the combat; but in the end they prevail, if they have fair play allowed them. Thus, in the present instance, it is now generally admitted, that something besides the classics is necessary to a liberal education; nor is it thought requisite to arrive at this conclusion through the antithesis to the vulgar opinion of his day set up by Basedow, viz. that the classics are of no use at all in a rational system of education.

ORIGINAL LETTERS.

Letters by the Earl of Northampton and Bishop Compton.

[Communicated by Mr. Rutt.]

SIR, Clapton, Sept. 1, 1817.

THE enclosed papers are copies of two letters which appear to have been written by two public men, who flourished during very different periods of the English history. I have compared the copies with the M.S. in the British Museum. They are correct, and, so far as I know, have never been printed.

The *first*, which describes an affecting and humiliating close of a courtier's prosperous life, was "communicated to the Rev. Dr. Birch, in a letter from Mr. M. Lort. Trin. Coll. Camb. Dec. 2, 1764, being [copied from] one of 22 M.S. Letters, by Northampton, there." It is described as "written with a shaking hand, and endorsed *E. of Northampton to myself*; Ld. N.'s seal on it, and thus superscribed: To the R. honorable my special good Lord the Erle of Somerset of his Majesty's Privy Council." *Bibl. Birch.* 4312.

The writer of this letter was Henry Howard, created by King James, in 1608, Earl of Northampton, the youngest of the two sons of Henry, Earl of Surry, whose execution was an atrocity which the first *Defender of the Faith*, just survived to perpetrate. That Earl is described by Wood as "the learnedest among the nobility, and the most noble among the learned." His conviction, at Guildhall, on a most frivolous accusation, strikingly displays the too frequent example of a servile jury, beguiled by legal subtleties, or misled by the plausible directions of a courtly judge.

It was in 1546, only nine days before the King's death, that the Earl of Surry was thus judicially murdered, at about twenty-six years of age, when this son must have been an infant. Of Lord Howard's attainments in early life, Lloyd says, that he "was as serious a student in King's College and Trinity Hall in Cambridge, as a discerning observator in Rome and Florence and Italy;" and that "his *Defensative against the supposed Poyson of Prophecies*, dedicated to Sir Francis

Walsingham, bespeaks him a great and general scholar." (*State Worthies*, 1670, p. 780.)

I find the following quotation from that book, soon after its publication: "It is no marvel that when the familiars that speak in trunks, were repelled from their harbour, for fear of discovery, the blocks almighty lost their senses." *Scot's Discoverie of Witchcraft*, 1584, B. viii. C. vi. It is remarkable, that one who could thus expose the *pious frauds* of the Pagan priesthood, should have adhered, as he appears to have done, through life, though covertly, to the unreformed religion of his ancestors in which he had been educated. Lord Howard's *Defensative* is also mentioned by Spenser, on *Vulgar Prophecies*. Wood says of him, that "though he was not respected by Queen Elizabeth, yet he wrote a learned book, entitled, *An Apology for the Government of Women*, which is in M.S. in Bodley's library." A. O. *Fasti*, I. 730. Lord Orford attributes to him "a specyal prayer to God the Father, the fyrst persone in Trynetye, made and practised by the Lord Henrye Howard, Erle of Northampton."

When the crafty courtier *Cecil*, afterwards Earl of Salisbury, would ingratiate himself with *James*, by promoting his succession to the Crown of England, Lord Howard was engaged, in 1601, to manage the intrigue with the King of Scots, and his agents, the Earl of Mar and Mr. Bruce. The correspondence was published in 1766, by Sir David Dalrymple. Lord Orford complains of Lord Howard's intricate style, which, probably, might have been designedly obscure. His flattery of James is quite intelligible.

On that King's accession, in 1603, he had his reward. The anonymous author of *Truth brought to Light, or the History of the first fourteen Years of King James I.* says, he, "by the persuasion of the King, changeth his opinion of religion, in outward appearance; and to the intent to reap unto himself more honours, became a Protestant, for which cause he was created Earl of Northampton, and had the King's favour bountifully bestowed

upon him—First, the office of *Privy-Seal*, then his *Wardenship* of the *Cinque-Ports*, and lastly, the refusal of being *Treasurer*." The author adds, "This man was of subtile and fine wit, of a good proportion, excellent in outward courtship, famous for secret insinuation and fortuning flatteries, and by reason of those qualities, became a fit man for the condition of these times." 12mo. p. 6.

Lord Howard was, in 1606, one of the Commissioners for the trial of the gunpowder conspirators, and distinguished himself by a speech on the arraignment of Sir Everard Digby. Here, if the well-reputed historian whom I have just quoted may be credited, ended all the transactions which can recommend his memory, even to unscrupulous courtiers. In 1611, the disgusting fondness of King James was lavished on *Robert Carr*, "a man of mean parentage, inhabiting in a village near Edinburgh, and one of his Majesty's Pages in Scotland." He was now introduced to the King at a *tilting*, and attracted him by "a bold disposition, comely visage and proportionable personage, mixed with a courtly presence." The Earl of Northampton appears to have attached himself to the rising fortunes of this favourite, who was, at length, created Earl of Somerset, and to have been deeply involved with him and his own niece, the Countess of Essex, in their criminal intrigues. (*Truth, &c.* Ch. viii. x. xix. xxv. and Bacon's Speech on Somerset's Arraignment.)

It must be surprising to a reader of the following letter, that he could address himself, to the favourite, in his last hours, without adverting to their participation in those enormities, which ended in Overbury's murder, but which were not brought to light till two years after the death of Northampton. That event appears to have been hastened by the discovery of some treasonable communication with Papists, and is thus described by the *Historian*. Having mentioned a speech made in the *Star-chamber*, by my Lord of *Canterbury* [Abbot,] he says—

"He pulls out a letter, written by my Lord to *Cardinal Bellarmine*, to this effect, 'That howsoever the condition of the times compelled him to turn Protestant, yet nevertheless, his heart stood with the Papists, and that

he would be ready to farther them in any attempt.' This and much more being said, about the latter end of *Easter-term*, in the year 1614, my Lord being hereat much discouraged, after the court brake up, took his barge and went to Greenwich, there made his will, wherein he published himself to *die in the same faith wherein he was baptized*—retired back to his house at London, and before Midsummer following was dead. Many were the rumours that were raised of this man after his death, that he was a traitor to the state, and that he was not dead, but carried beyond sea to blind the world, and the reason was, because he would be buried at Dover, and not at London." *Truth, &c.* pp. 76, 77.

It is remarkable, that if the date be given correctly, the Earl had just discovered his filial piety, by removing his father's remains from the chapel of the Tower to Framlingham, in Suffolk, where the Countess of Surry had been buried, and placing over their tomb a Latin epitaph, with this conclusion: *Henricus Howardus Comes Northamptoniæ filius secundo genitus, hoc supremum pietatis in parentes monumentum posuit.* A. D. 1614. Cibber's Lives, I. p. 52.

The circumstances of this Earl's death, which happened June 15, 1614, appear to have been as ill ascertained as the religious profession of his life. Sir Henry Wotton thus writes to his nephew, Sir Edmund Bacon, the day succeeding the event. "London, June 16, 1614. The Earl of Northampton having, after a lingering fever, spent more spirits than a younger body could well have borne, by the incision of a wennish tumour grown on his thigh, yesternight, between eleven and twelve of the clock, departed out of this world: where, as he had proved much variety and vicissitude of fortune, in the course of his life, so peradventure he hath prevented another change thereof, by the opportunity of his end;" referring to the Earl's supposed connexion with Sir Charles Cornwallis, respecting a high dispute between James and the Parliament. He adds, "Yet did he clear my Lord of Northampton from any manner of understanding with him therein, upon his salvation, which yet is not enough (as I perceive among the peo-

ple) to sweep the dust from his grave." Sir Henry then refers to the *pious uses* of his will, and the struggles for his honours and offices, adding, "a few days will determine these ambitions." *Reliq. Wotton*, 1685, 4th Ed. pp. 434—436.

According to Lord Orford, the Earl "died at the palace he had built at Charing Cross, now Northumberland House, supposed to be raised with Spanish gold." He had founded "three hospitals," and was described by Lady Bacon, mother of the Chancellor, as "a dangerous intelligencing man, and, no doubt, a subtle Papist inwardly, a very instrument of the Spanish Papists." *R. and N. Authors*.

Such was the various fortune and the undecided character of Henry Howard, Earl of Northampton, concerning whom I have been tempted to exceed the reasonable bounds of an introductory letter, from perceiving that his life had been omitted in most, if not all of the General Biographies.

The second letter has the signature of Henry Compton, Bishop of London, the youngest son of Spencer, Earl of Northampton, on whose father, the title, extinct by the death of Lord Howard, had been bestowed by King James. This Prelate is sufficiently described in biographies and accounts of the *Revolution*. He is here employed, with no great propriety, as a Peer, interfering with a Peeress, respecting an election for the House of Commons. The letter is endorsed, "To the Right Hon. Her Grace the Dutchess of Albemarle, at New Hall, in Essex." *Bibl. Sloan*. 4052.

This Lady was the widow of the second Duke of Albemarle, whose rank and riches, his father, General Monk had earned by his successful political profligacy. This marriage of the son, the Biographer of *Monk*, Dr. Skinner, describes as "the last of" the father's "human cares," dying four days after, careless, probably of what uncourtly history might say of him, since he had "united the glories of the ancient houses of *Newcastle* and *Dorchester*, *Cavendish* and *Pierpoint*, with his own ducal coronet." Of the Duchess and her eccentricities, Mr. Granger has given an entertaining account, in his *Biographical History*, 2d Ed. IV. pp. 157, 158. Of New Hall, there are

some notices in your second Vol. p. 535.

The letter, which is undated, was most probably written in 1695, when, as appears by a Parliamentary Register, Viscount Cheyne was chosen one of the members for Newport, Cornwall, which borough he had *waved* at the election in 1690, and sat for Harwich.

J. T. RUTT.

The Earl of Northampton to the Earl of Somerset.

[June, 1614.]

HON. AND WORTHY LORD,

IF the plain dealing both of my physicians and surgeon did not assure me of the few days I have to live, I should yet have deferred the putting of these poor suits into your hands, since I might be thought still rather to value your greatness, than your goodness.

But, noble Lord, let me be beholding at my last for ever, for such poor toys as do rather ease my mind than pinch any man.

I humbly beseech your Lordship to stay, with all the power you can, the conferring the office of the Cinque-Ports, either upon Pembroke or Lisle, for as they hated me, so will they plague my people and those whom I loved.

Sir Robert Brette, at his coming to the place of Lieutenant, was content to depart with a platt of ground for enlargement of my garden, which could have been bought of him, setting aside his love for me, for no money. My very conscience is pressed in this point, and therefore cannot satisfy myself, till I have put my earnest suit into the hands of my dearest Lord, to take care that his Majesty admit no warden before he have given his word to him, not to remove this poor distressed gentleman out of his Lientenancy.

If I die before Midsummer, the farms of the Irish Customs are not to pay me, though it be but one day before, which were a great wound to my fortune. No man can help this inconvenience better than your Lordship, by obtaining a privy seal, that my executors may be paid, if it come to that hard straight of a day or two.

Assurance from your Lordship that you will effect these final requests,

shall send my spirit out of this transitory tabernacle, with as much comfort and content as the bird flies to the mountain.

Dear Lord, my spirits spend and my strength decays. All that remains is with my dying hand to witness what my living heart did vow when it gave itself to your Lordship, as to the choice friend whom I did love for his virtues, and not court for his fortune.

Farewell, Noble Lord, and the last farewell in the last letter that ever I look to write to any man.

I presume confidently of your favour in these poor suits, and will be both living and dying,

Your affectionate friend and servant,
H. NORTHAMPTON.

Tuesday at 2.

The Bishop of London to the Dutchess of Albemarle.

MADAM, Sept. 25, [1695.]

I am an humble petitioner to you, that when the election of Harwich is decided, you would give my Lord Cheyne leave to take the Burrow, in Cornwall, for his option, and that you would give me leave to recommend another person to your favour.

Were it upon my own account, I should be ashamed to ask this: but it is for the government and church's sake that I beg it. For the person I would have in, will be of very great and important use to serve both, and therefore I am sure you will pardon the importunity.

Madam, your Grace's most obedient and obliged servant,
H. LONDON.

MISCELLANEOUS COMMUNICATIONS.

Mr. Howe on the Opinions on the Trinity.

SIR, *Bridport, August 8, 1817.*

IT is often asserted by the advocates for the Trinity, that this doctrine has been professed in the Christian church, from its first formation to the present time. In proof of this position, an appeal is confidently made to the writings of the primitive Fathers. If indeed their decisions be deemed sacred to establish articles of faith, and the religious sentiments they maintained be taken as the standard of Christian truth, the advocates for the deity of Christ must be allowed to have the advantage over the Unitarian. To their authority, however, the latter will not submit. He makes his appeal to the New Testament, especially to the first planting of a Christian church recorded in the Acts of the Apostles, and challenges his opponents to produce in them such language as "the ever-blessed Trinity, the Trinity in Unity, Three Persons in One God, the God-man Christ Jesus, the same in substance with his Father, equal in power and glory." These, Sir, are the inventions of after ages, for the support of metaphysical systems of human device. Though the Unitarian admits that the generality of the ancient fathers did not entertain

those opinions respecting the person of Christ, which he conceives to be contained in the sacred Scriptures, yet he can bring strong presumptive proofs of the truth of his sentiments, even from the writings of the former. Christianity, indeed, was corrupted as early as the time of the apostles. Some of its professors called Gnostics entertained the fanciful notion respecting the person of Jesus Christ, that he was a man in *appearance* only, not in *reality*, and was incapable of *suffering* and *dying*. This sentiment, originating in a phantastic species of oriental philosophy, is often referred to, and censured by the apostles in their epistolary writings. Errors of somewhat a different kind from the reveries of these Phantomists respecting the person of Christ, gained some ground among Christians in the second century. Most of the celebrated fathers had been philosophers, who, when converted to Christianity, corrupted the pure religion of the gospel, by intermixing with it some of their own philosophical or metaphysical notions. Among these, Justin usually called Martyr (because he nobly yielded up his life in the Christian cause, rather than renounce it), a native of Samaria, a learned man and a pious philosopher, makes a distinguished figure.

He embraced Christianity about a hundred years after the death of our Lord. It appears probable that he very much contributed to establish the subsequent doctrine of the *Trinity* among Christians, by applying the Platonic notion of the Logos to Jesus Christ. Plato maintained, that "there is only One Supreme, Spiritual and Invisible God, whom he calls the Being, the very Being, the Father and Cause of all beings. He placed under this Supreme God, an inferior Being whom he called Reason, (*Λογος*) the Director of things present and future, the Creator of the Universe. In fine, he acknowledged a third Being, whom he calls the Spirit or Soul of the world. He added, that the first was the Father of the second, and that the second had produced the third."—Le Clerc's *Lives of the Primitive Fathers*, p. 68. English Ed.

The application of the Logos of Plato to Jesus Christ, Justin deemed a wonderful discovery, which he thought himself inspired by heaven to make; and whenever a person feels an impression of his being taught any peculiar tenet by immediate Divine communication, (though in reality it be the offspring of his warm imagination) the voice of sober reason and the plainest declarations of Scripture are disregarded by the pious enthusiast. As one false step generally leads to another, so this error of Justin, from the pure doctrine of Christ and his apostles, not only by degrees spread in the Christian world, but also gained great additions to it, till at length it led the human mind into the labyrinth of incomprehensible mysteries, as they afterwards appeared in established creeds. The sentiment respecting the person of our Lord, advanced by Justin, does not seem to have extended very rapidly, or to have gained ground without opposition. "All the learned Christians of that time (says a late venerable divine, who made a noble sacrifice of his worldly interest to his integrity), were far from favouring Justin's new doctrine of Christ being a second God, spoken of in the Hebrew Scriptures. Many, whose names are recorded, with numberless others unknown, continued to hold him to be a human being, with extraordinary powers from God. And it has been

amply proved, that whilst Justin and the philosophic Christians after him, indulged themselves in their unscriptural speculations concerning the Logos, the Word, as the Son of God before all time, and his eternal generation, ordinary Christians of plain understanding kept close to the doctrine of the apostles concerning Christ, as being a man of the Jewish nation, and the Son of God in no other sense, than that of having received his being, and extraordinary favours and communications from God."—Lindsey's *Second Address to the Students of Oxford and Cambridge*. Note to p. 213.

Dr. Priestley has thrown much light on ecclesiastical history, by proving from the writings of the primitive fathers themselves of the second and third centuries, that their opinions respecting the person of Christ are no criterion of the sentiments of the *Christian church* within that period, if thereby be meant the *general body* of professing Christians. With reference to *these*, Tertullian, the first of the Latin fathers, who flourished about the beginning of the third century, sadly complains that "the simple, the ignorant and unlearned, who are always the greater part of the body of Christians," cannot enter into his sublime speculations respecting the *œconomy*. "They therefore will have it, that *we* are worshipers of *two*, and even of *three* Gods, but that *they* are the worshipers of *one* God only."—Priestley's *History of the Christian Church*. I. p. 285.

This evinces the difficulty which the speculative and philosophic teachers among professing Christians had, to induce the general body to renounce the plain intelligible doctrine taught by our Lord and his apostles, of the supremacy of the Father, and that Jesus Christ was a man possessed indeed of extraordinary divine communications, "the spirit being given him without measure," whereby he was qualified to reveal the will of God, and to be an all-sufficient Saviour. Greatly as they revered, and ardently as they loved their professed Master, their minds revolted at the representation of *his deity*, as interfering with the prerogative of the *only true* God. They were unable to enter into those metaphysical distinctions and subtle-

ties, by which it was attempted to evade this conclusion. For it is to be observed, that these philosophic teachers maintained both the supremacy of the Father and the deity of Christ, yet denied that there was *more than one God*. The strict *equality* of Christ with his God and Father, is not I believe to be found in any of the writings of the three first centuries. The *doctrine* of the *Athanasian Creed*, as it is called, was unknown to the *Saint* whose name it bears, an irrefragable proof of its being a forgery of a subsequent age. This appears by the writings of St. Athanasius, as quoted by Dr. Clarke, in his "*Scripture Doctrine of the Trinity*." P. 4. 2nd Ed. Let these quotations be compared with the Athanasian Creed, and instead of a *similarity*, a *contrast* and *contradiction* to it will be found.

Though a belief in the Trinity is often represented by its advocates as essential to salvation, various are the sentiments which the professors themselves of this doctrine, of both ancient and modern times, have entertained concerning it. If it be said of a person that he is a Trinitarian, you are still at a loss to determine (unless he himself explain his own views) what are his *precise ideas* respecting his tenet.

I am led to these reflections, Sir, by the recent perusal of a pamphlet, which I read in the early part of my ministry with much satisfaction, and a sincere wish to imbibe that spirit of candour towards my Christian brethren of every denomination, which it tends to generate. I refer to "*Candid Reflections on the Doctrine of the Trinity*," by the late Rev. Benjamin Fawcett, of Kidderminster.

In proof of the position above advanced, of the differences respecting the person of Christ, subsisting among reputed Trinitarians themselves, I take the liberty of extracting part of the account he gives of some of the modern writers on the doctrine, chiefly taken, as the pious and liberal author states, from Dr. Doddridge's Lectures.

"Dr. Waterland, Dr. A. Taylor, and many other modern Athanasians, carried their notion of the distinct personality and supreme divinity of the Father, Son and Spirit to a very great height, and seemed to have imagined that they sufficiently supported the Unity of the Godhead by asserting,

that the Father, Son and Spirit had each of them the same divine nature, as three or more men have each of them the same human nature. They allowed many things to be inexplicable in their scheme, which they charged to the weakness of our understandings, and not to the doctrine itself.

"Bishop Pearson, Bishop Bull and Dr. Owen agree in opinion, that though God the Father is the Fountain of Deity, the whole Divine nature is communicated from the Father to the Son, and from both to the Spirit, yet so as that the Father and the Son are not separate, nor separable, from the divinity, but do still exist in it, and are most intimately united to it.

"Mr. Howe seemed to suppose, that there are three distinct eternal Spirits, or distinct intelligent hypostases, each having his own distinct, singular, intelligent nature, united in such an inexplicable manner, as that (upon account of their perfect harmony, consent and affection, to which he adds their mutual self-consciousness) they may be called the One God, as properly as the different corporeal, sensitive and intelligent natures may be called one man.

"Dr. Clarke's scheme is, that there is one Supreme Being, who is the Father, and two derived, subordinate, and dependent Beings. But he waves calling Christ a *creature*, as Arius did, and principally on that foundation disclaims the charge of Arianism.

"Mr. Baxter seems to have thought the Three Divine Persons to be one and the same God, Understanding, Willing and Beloved by himself, or Wisdom, Power and Love, which he thinks illustrated by the three essential formalities (as he calls them) in the soul of man; viz. vital, active power, intellect and will; and in the sun, motion, light and heat.

"Archbishop Tillotson, Dr. Wallis, and many others thought, the distinction between the Three Persons was only *Modal*, coinciding with the leading sentiment of Sabellius.

"Dr. Thomas Burnet maintained one self-existent and independent, and two dependent Beings, but asserted, that the two latter are so united to and inhabited by the former, that by virtue of such union, divine perfections may be ascribed, and divine worship paid to them.

"Dr. Watts maintained one Supreme God dwelling in the human nature of Christ, which he supposes to have existed the first of all creatures. He speaks of the Logos or divine Word, as the Wisdom of God, and the Holy Spirit as the divine Power, or the influence and effect of it, which he says is a scriptural person, that is, spoken of *figuratively* in Scripture under *personal* characters." Fawcett's *Candid Reflections*, p. 10.

From the account here given of the last of these eminent men, it may be said of him, he was not far from being an *Unitarian* Christian; and that before he died, he was led by his inquiries to be *completely* one of that description, is rendered very probable, by recent publications respecting him, especially by the testimony of a man so cautious and of so respectable a character as Dr. Lardner.

The observation of the liberal author of the pamphlet from which I have made the above quotation, is so just and appropriate, that I cannot refrain from inserting it. "All the explications of this doctrine, under the ancient and modern names now mentioned, have in this one respect an *equality*, that they are *all* of them the sentiments of *mere fallible men*." P. 14.

To this I beg leave to add also, that the more I reflect on the difficulties attending every species of the doctrine of the Trinity, the more grateful I feel to the kind Disposer of my lot, by whose gracious dispensations I have been led to the knowledge and profession of the plain and intelligible, yet sublime and animating doctrine of Unitarianism. That all who embrace, may adorn and recommend it by their tempers and conduct, is the ardent wish, in which I am sure, Sir, you will heartily unite, of your occasional Correspondent,

T. HOWE.

SIR, *Hackney, Aug. 3, 1817.*
LONG since I intended to communicate to you a brief narration of the events which occurred at Exeter about a century ago, in connexion with the Trinitarian controversy there. So much delayed, my purpose would have been quite forgotten, but for a hint in one of your late Numbers (p. 386), which has awakened my atten-

tion, and again directed it to the subject.

Allow me first to correct an error in your Correspondent's statement. The chapel in which the exemplary and high-minded Mr. Peirce * taught the Supremacy of the Father, is not now in the possession of the Unitarians. The congregation had declined so much, that the building and ground attached to it were lately sold to the Wesleyan Methodists. The first edifice which was dedicated, in England, to the worship of the "One God, the Father," is no longer employed in His peculiar service. †

For some years before the Trinitarian controversy, Exeter had been the theatre of warm disputes between the Presbyterians and the Episcopalians, which were first kindled by the intemperance of a Mr. Agate, who, as a contemporary says, "with a fluent tongue, a fiery zeal and a forehead harder than his very name," took every opportunity of abusing the Dissenters from the pulpit, calling their ministers "a pack of villains," and adding, that "they took as much pains to *damn* men's souls, as Jesus Christ did to *save* them." He challenged the Dissenters to a public controversy, which was accepted by Mr. Hallett. They met, but after some conversation, the preliminaries to the discussion proposed and insisted on by Mr. Agate, were so illiberal and unfair, being apparently intended to force such answers from Mr. Hallett, as would make him amenable to the civil law, that nothing came of the conference; but the spirit of resent-

* This name is almost constantly misspelt, and throughout the Mon. Repos. as elsewhere, I find it generally Pierce.

† This chapel was opened on the 15th March, 1719, and Mr. Peirce preached in it from 1 Cor. i. 13, the first time after his expulsion. He asserts, (and indeed he is "an honest and true witness,") that he had ever exerted himself to subdue, and when this could not be, to temper the burnings of religious animosity. This sermon is written in the spirit of one who had learnt "not to return evil for evil, but contrary-wise."

On the death of Mr. Peirce in 1726, the congregation proposed to invite Mr. Emlyn, who hearing of their intentions, excused himself on account of his feebleness and advanced years.

ment was kept alive, and the Dissenting clergy were thus involved in disputes with those of the Establishment,* at the moment when other discussions arose, (to us peculiarly interesting,) which led to the erection of our primitive Unitarian church.

As Mr. Peirce was the prominent actor in the events about to be recorded, the "source of all the evil," the arch-heretic of his day in the west, (an honourable title which, indeed, his *unwearied* pen preserved for him to the end,) it may not be amiss to detail the progress of his religious opinions.

He tells us that he was bred up in a scheme which he could call only Sabellianism; but admitting the Scriptures as the only rule of faith, he was soon led to observe, in the course of his studies, that the Ante-Nicene writers never came up to his standard of orthodoxy, and that the fathers, since the fourth century, (and especially Basil,) seemed to teach the doctrine of a *common nature*, which he thought no less than Tritheism. These reflections both perplexed and alarmed him, so that he determined to banish the subject from his thoughts and his conversation; but when his friend and correspondent Mr. Whiston was accused of heretical propensities, Mr. P. wrote to him, advocating the common opinion. In reply, he was referred to Mr. W.'s Works in the press, the M.SS. of which he was requested to examine; and at the same time was recommended to study *Novatian de Trinitate*, which, in consequence, he again went through, but it served only to increase his perplexity and doubt. With the auxiliary, however, of Dr. Clarke's "Scripture Doctrine," (published at about this period) Mr. Whiston's Works completed the overthrow

* It is worthy of note in elucidation of the temper of the times, that the individuals who most distinguished themselves in this controversy, (Mr. Withers, the able advocate of non-conformity, Mr. Peirce, the shrewd historian of dissent, and Mr. Hallett,) were the very men who soon became the victims of the persecuting intolerance of *Dissenting Synods*. One might have hoped these exertions in favour of our common liberty, would have obtained for their conduct and their creed a generous construction, and have softened the asperity of *anathematizing non-conformists*.

of the orthodox scheme in Mr. P.'s mind, after severe struggles and fervent prayers for the light of truth and the guidance of heaven.

In 1713 he was chosen unanimously to be one of the ministers of the united congregations of Protestant Dissenters in Exeter.*

It was about 1716 when Mr. Hubert Stogdon (who had been a warm advocate of Trinitarianism), saw reason to change his opinions; and his conversation being one day overheard, and communicated to Mr. Lavington,† the latter chose to make it the subject of public crimination, and the ferment was increased to a storm in the following year, when Mr. Henry Atkins, in a most furious sermon, accused the *heretical* Dissenters of Exeter, with "denying the Lord that bought them." Impatient to be acquitted of so dreadful an accusation, and availing themselves of the reports which pointed at Mr. Peirce as one of the guilty, several of his congregation requested him to satisfy *the world and them* of his orthodoxy, and, in compliance with their wishes, he preached a sermon on the propitiation of Christ. In this (though he defends the common opinion to a considerable extent), he objects to all the conclusions which suppose sin to be an infinite evil, deserving infinite punishment, because committed against an Infinite Being, (a form of words, by the way, whose antithesis is more convincing than its argument).

When the spirit of inquiry is generally diffused, its progress is not only triumphant but irresistible; and it was soon most obvious, that a great

* An accusation often brought against him was, that he had been the first to introduce the "new notions" into that city, but he declares that it had always been one of his maxims to avoid controversial preaching, and besides, that before his arrival, Arianism had made considerable progress there.

† This gentleman seems to have been particularly active wherever mischief was to be done. The youngest of the four Presbyterian ministers at Exeter, the least informed and the "most assured," he was the individual who led on the array of bigotry and inquisitorial bitterness against his co-pastors and fellow-citizens. There was nothing like charity to temper his zeal—nothing like candour to soften his anathemas.

change had taken place in the religious views of many, (for discussion is the fire which purifies the ore of human opinions from the dross of error). Some of the strong holds of Trinitarianism were abandoned as untenable; many rejected the "famous text" of John i. v. 7, as spurious;* and the symptoms of "heretical pravity" were so confirmed, that Judge Price, in his charge to the grand jury at the Devon assizes, spent most of his time in haranguing them on the obnoxious errors which seemed taking so deep a root. J. B.

[*To be continued.*]

Sir E. Coke against Arius.

SIR,

Sept. 2nd, 1817.

I FIND an accusation against *Arius*, brought incidentally by Sir E. Coke, in his speech, as Attorney General, "at the Arraignment of Henry Garnet, Superior of the Jesuits," in 1606. Having charged that society with a disposition to equivocate, he thus proceeds:

"Now for the antiquity of equivocation, it is indeed very old, within little more than 300 years after Christ, used by Arius the heretic, who having in a general council been condemned, and then by the commandment of Constantine the Emperor sent into exile, was by the said Emperor upon instant intercession for him, and promise of his future conformity to the Nicene faith, recalled again: who returning home, and having before craftily set down in writing his heretical belief, and put it into his bosom, when he came into the presence of the Emperor, and had the Nicene faith propounded unto him, and was thereupon asked, whether he then did indeed, and so constantly would hold that faith, he (clapping his hand upon his bosom where his paper lay) answered and vowed, that he did, and so would constantly profess and hold that faith, (laying his hand on his bosom where the paper of his heresy lay) meaning fraudently (by the way of equivocation) that faith of his own, which he had written and carried in his bosom." *The Gunpowder Treason, &c.* Re-printed 1679. Pp. 103, 104.

* Mr. Peirce says, he contended for the genuineness of this text as long as he could, and had been quite displeased with Bishop Burnet for giving it up: but at last, "Dr. Clarke wrested it from him."

The authority for this accusation, as given in the margin, is *Socrat. Hist. Mosheim* (2nd Ed. I. 339), mentions the return of Arius, but gives no hint of his equivocation. Priestley (*Hist. ii. 63*), says, of his return, that "Arius presented a confession of his faith, and expressed his hope that as his simple faith was the doctrine of the church, and agreeable to the Scriptures, he might be readmitted into the communion, without entering into matters of doubtful disputation." This is said on the authority of *Socrat. Hist. L. I. Sect. 26. p. 61*. One of your readers may perhaps consult Socrates's History on this point. Should such a charge against Arius be found *there* I should be inclined to suspect the information which the Historian had received from orthodox partizans a century after the period in question. A French biographer says of him, "Quoiqu'il proteste qu'il s'est donné beaucoup de peine pour s'instruire exactement de tous les faits qu'il rapporte, il y en a néanmoins plusieurs auxquels on ne peut ajouter foi." *N. D. Hist. 1772. V. p. 420*.

But no one who has read of the past, or has looked about him, will expect an Attorney General to be scrupulous in arranging the materials of a State-Prosecution. It exactly suited the purpose of Sir E. Coke to bring forth the Jesuits in the company of heretics, so obnoxious, that, as a very few years discovered, the ignorant bigoted public were prepared, without rising in honest indignation, to see such men perish at a stake for no crime except a disbelief of the Trinity.

HISTORICUS.

SIR,

Sept. 12, 1817.

OF "Lord Nithsdale's escape," (p. 460,) the following account was given in 1717: "William Maxwell, Earl of Nithsdale, made his escape out of the Tower, February 23, 1715-16, dressed in a woman's cloak and hood, which since are called Nithsdales." See pp. 137, 138, of "The History of the late Rebellion, by the Rev. Mr. Robert Patten." 2d Ed. 1717. This divine had been chaplain to Mr. Forster, a zealous *Jacobite*, but made his peace with the government in possession, by becoming an evidence for the crown. It does not appear that he had got up a plot for the Attorney General of that day.

BREVIS.

SIR,

17th August, 1817.

IT is very desirable that the names of the writers in the Theological Repository, edited by Dr. Priestley, a work which contains so much invaluable matter, should be preserved. I was in expectation that a similar suggestion from one of your Correspondents, some time ago, would have been attended to, as I have no doubt that amongst the readers of your publication a complete list might easily be made out. For this purpose I have sent you an alphabetical list of the signatures, with the names of the different writers affixed, as far as I am able to discover them, which, with your permission, I beg may be inserted in the Monthly Repository. My authorities you will find annexed. Those

names marked with an asterisk, (*) I found written in a copy of the Theol. Repos. which I have had an opportunity of seeing; how far they may be correct, it is impossible for me to say, but I am of opinion, they will be found so, this copy having originally belonged to an Unitarian minister, now deceased. The signatures used by Dr. Priestley are given by him in Vol. III. p. 478, and VI. 491. Those which have no name affixed to them may be left out or preserved at your discretion, though I think it would be as well to preserve them, as the blanks may be filled up in course of time, and the list made useful for referring to. I need not say that I shall be glad to see any thing added towards rendering it more complete. T. R. S.

SIGNATURES.	VOLS.	
Adjutor,	6,	
Anglo-Scotus,	5, 6,	Rev. Thos Fyshe Palmer. Vide Mon. Repos. 1811, p. 136.
Auxiliator,	6,	
Barumensis,	2,	Rev. S. Badcock of Barnstaple. *
Bereanus,	3,	Dr. T. Wright. *
Beryllus,	4,	Dr. Priestley.
Biblicus,	4, 5,	Ditto.
Cantabrigiensis,	2,	
Cautus,	1,	
Charistes,	2, 3,	Rev. S. Merivale of Exeter. *
A Christian,	4, 5, 6,	
Christophilos,	4, 5,	Rev. J. Palmer of Macclesfield. A Memoir of him is given in the last vol. of the Theol. Repos.
Clemens,	1, 3,	Dr. Priestley.
Cornelius,	2,	
Davides,	6,	
Dion,	1, 2,	
Discipulus,	3, 4,	
Dubliniensis,	5,	
Ebionita,	4, 5,	Dr. Priestley.
Erasmus,	4,	Rev. J. Palmer.
Erustus,	3,	
Ereunetes,	5, 6,	Rev. R. E. Garnham of Trin. Coll. Camb. Vide Mon. Repos. 1815, p. 15.
Eubulus,	5, 6,	Rev. Ed. Evanson, M. A. Vide Mon. Repos. 1806.
Eucharisticus,	2,	
Eusebius,	1, 2, 3,	
Hermas,	4, 5, 6,	Dr. Priestley.
Idiota,	6,	Rev. R. E. Garnham. Vide Mon. Repos. 1815, p. 15.
Inquirendo,	4,	
Jodvadib,	6,	
John Buncle	1, 2,	Thomas Amory, Author of two singular works, entitled, "Lives of several Ladies of Great Britain," and "The Life of J. Buncle, Esq."
Josephus,	4, 6,	Dr. Priestley.
Liberius,	2, 3,	Ditto.
A Lover of Order,	6,	
Magnirroc,	4,	
Marinds,	6,	
Mathetes,	5,	

SIGNATURES.	VOLS.	
Moderatus,	4, 5,	
Mosaicus,	6,	
Nazaræus,	5,	
Nazarenus,	5,	
Nepiodidascalos,	4, 5, 6,	
Nicodemus,	5,	
An Occasional Contributor,	2,	
Oxonienſis,	1,	
Pacificus,	3,	
Pamphilus,	4, 5, 6,	Dr. Priestley.
Patrobas,	1, 2, 3,	Rev. Theo. Lindsey. *
Paulinus,	1, 2, 3,	Dr. Priestley.
Pelagius,	4,	Ditto.
Phædo,	1,	
Philalethes,	2, 4, 5, 6,	— Hazlitt of Maidstone. *
Philander,	2, 4, 6,	
Phileleutherus Vigornienſis,	1, 2,	Rev. P. Cardale of Evesham. *
Philologus Christianus,	5,	
Philosoter,	6,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
Photinus,	4,	Dr. Priestley.
Polyglottus,	5,	
Pyrrho,	1, 2,	
Rationalis,	3,	— Hazlitt of Maidstone. *
Scrutator,	5, 6,	Dr. Priestley.
Sincerus,	2,	— Mackay of Belfast *
Socrates Scholasticus,	3,	Rev. Theo. Lindsey. *
Subſidiarius,	6,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
Symmachus,	4, 5,	Rev. J. Palmer.
Theophilus,	1, 3,	— Mottershead. * Query Rev. Jos. Motters- head of Manchester.
Verus,	1, 2,	Brekell *
Vigilius,	1, 2, 3,	Rev. Willam Turner of Wakefield. Vide Memoirs of his Life, &c. by his Son, affixed to his Funeral Sermon, by the Rev. Wm. Wood, 1794.
Wideheath,	5,	J. Whitehead of Glodwick. Vide Mon. Repos. 1815, p. 188.
A. B.	5,	
A. B. C.	3,	Dr. Williams, Sydenham. *
A. N.	2, 3,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
A. O. C.	3,	Rev. George Waters of Bridport. Vide Mon. Repos. 1815, p. 674.
B.	2,	
C. R.	2,	
G.	5,	
G. H.	1, 2,	Rev. J. Palmer.
J. B.	2,	
J. F.	3,	
M. N.	4,	
N. F.	2,	
Q.	2,	
—r.	3,	
S. C.	2,	
V.	1,	Query Rev. S. Clark, of whom a Memoir is given in the Mon. Repos. for 1806. — Scott. * Query Rev. Thomas Scott of Ips- wich, the well known Translator of the Book of Job.
W. F.	2,	
W. W.	1, 2, 3,	— Willetts of Newcastle-under-Lime.
X. Y.	3,	
X. Y. Z.	6,	
Remarks on Dr. Lardner's } Treatise on the Logos. }	1,	— Gill. *

Book-Worm. No. XXV.

Reflections on Burnet's Travels.

SIR, Aug. 8th, 1817.

I AM disposed to send you some account of another book written against *Burnet*, of an earlier date, and from a very different quarter than the former. Instead of an orthodox malcontent of his own church, the following title-page will discover a Roman Catholic opponent, sheltered under the wing of the Pope, and even launching his critical thunders from the Vatican.

"*Reflexions on Dr. Gilbert Burnet's Travels into Switzerland, Italy, and certain parts of Germany and France, &c. Divided into five Letters. By Monsieur * * *. London, printed 1688. 12mo. Pp. 164.*"

A former possessor of the book has attributed it, on the title-page, to M. *Schelstrate, keeper of the Vatican Library*. Dr. Burnet appears to have seen him in 1685, for he speaks of "the famous Greek manuscript of great value which the Chanoine *Schelstrat*, who was library-keeper, asserted to be 1400 years old." He adds, "The passage [1 John v. 7], is not to be found in the Vatican M.S. no more than it is in the King's M.S. at St. James's." *Travels*, 1737. P. 45. Let. I. ad fin.

Emanuel de Schelstrate has no place in any English collection of lives or authors, which I have met with. A *Parisian* biography has described him as Canon and Chanter of Anvers, his native place, and afterwards keeper of the Vatican Library and Canon of St. Peter's at Rome, where he died in 1690. Aged 46. Many works have been attributed to him. Those named are, *Antiquitates Ecclesiæ illustratæ*, 2 v. fol. *Ecclesia Africana sub Primate Carthaginiensi*, 4to. The biographer charges both with *ultramontane* prejudices, referring, I apprehend, to the questions between the retainers of the Roman court, and those who contended for the *rights of the Gallican Church*. *Schelstrate* published also *Acta Constantiensis Concilii*, and is said to have discovered in all his writings more learning than critical discernment, taste or philosophy, *son savoir n'étoit pas éclairé par le flambeau de la critique, du goût, et de la Philosophie*. Nov. Dict. Hist. Paris, 1772. V. p. 324.

It appears by Mr. Thomas Burnet's *Life of his Father*, annexed to his *Own Times*, that, "in December 1684, by an extraordinary order from the Lord Keeper North to Sir Harbottle Grimston," Dr. Burnet "was forbid preaching any more in the Chapel at the Rolls. Thus, at the time of King Charles's death [Feb. 1685], he was happily disengaged from all those ties which might have rendered his stay in England any part of his duty." Accordingly he obtained "leave to go out of the kingdom" on the accession of James, "an excellent prince," according to the Librarian of the Vatican, who thus dilates on the favourite theme.

"*England* hath been blessed with very many renowned and good princes, all whose virtues seem to concentrate in him, than whom certainly none ever more promoted the safety of his people, and the glory and profit of his whole kingdom, with so much goodness, prudence, courage and constancy. His subjects own all this, and are sensible of the bounty and magnificence of their king, yet are incapable of taking so full a prospect as those who from foreign parts calmly view and consider all things: even as men in a great ship, making its way to the haven through raging waves and furious tempests, being each too intent upon his own affairs, cannot so well judge of the dexterity and prudence of the pilot, as they who carefully behold all at a due distance. So great is the reverence and renown of this prince amongst other nations, that what *Scipio* said of the people of *Rome* may be truly applicable to him; *There is no king upon earth they less desire should be their enemy, or whose friendship they covet more.*" Pref.

What nation humbly could enjoy his reign? If lost, with patience such a loss sustain? As Young, a Courtier, even On the Last Day, sang in 1713, of James's grandson, the deceased Duke of Gloucester, a child who promised somewhat, yet never lived to perform any thing, or perhaps to shew that he had been all promise, though under the tuition of Burnet, to whose story I return.

Dr. Burnet, on leaving England, passed through France into Switzerland and Italy, returning through Germany into Holland, where he soon became

a confidant of the Prince of Orange, and took a considerable part in those political intrigues against James's government, which, being successful, could not be punished as a *rebellion*, but triumphed in a *revolution*. The information collected, during his travels, he had communicated to his friend Mr. Robert Boyle, in five Letters. These were first printed at Rotterdam in 1686, and soon after in England, but immediately suppressed. On the contrary, this translation of the *Reflections*, was, as might have been expected, readily encouraged. On the second page is the following *Impri-matur*: "March 27, 1688. This may be printed. Ro. L'Estrange."

A learned foreigner, who had resided for several years, in an official capacity at Rome, was easily prepared to correct, on many occasions, the hasty remarks *en passant* of an English traveller, and a domestic of the Pope would have no desire to spare the author of "The History of the Reformation," but rather to *watch for his halting*. M. Schelstrate has, indeed, offered several observations which, however unfriendly in design, might be usefully attached to Burnet's *Travels*. I shall, however, confine any farther extracts to those passages which respect *the Heavenly Witnesses*. These do not appear to have found an advocate, even in the Librarian of the Vatican.

It is well known that this text was one of the "Two notable Corruptions of Scripture," of which Sir Isaac Newton wrote "An Historical Account," published in the 5th Volume of his Works, by Horsley, p. 494, and in the late Mr. Matthews's *Recorder*, II. 182. Under S. xix. Newton says of the text, "Dr. Gilbert Burnet has lately, in the first letter of his Travels, noted it wanting in five" MSS. "kept at Strasburg, Zurich and Basil; one of which MSS. he reckons above 1000 years old, and the other four, about 800." The account which Dr. Burnet gave to his truly illustrious Correspondent, on that subject, is largely quoted and considered in the following passages. In his general view of "the argument of the first letter," M. Schelstrate says:

"We must not forget a relation of our author concerning a passage,

1 Ep. John v. 7, *There are three that bear witness in Heaven, the Father, &c.* Upon which account our author perused manuscript bibles among the Switzers and in Italy. The sum is this: in the Greek copies, which he saw, that verse is not found, nor in many of the Latin, though 800 or 900 years old, in some, that it was written but in another hand. That it is found in the book of Geneva, and also in the Venetian Library of St. Mark, and in the Florentine of St. Laurence, and in one of four at Strasburg. That in all these the eighth verse is misplaced, and joined unto it by the word *sicut*. But he admires that it is omitted even in those, before which St. Jerome's Preface is read, which defends that passage against the Arians; and that Erasmus did not add that Preface to his edition of St. Jerome, when yet he saw it in a manuscript at Basil, and the same is found in many more. By the way he observes, that in the Vatican Library there are no copies of the Bible above 400 years old, except a Greek one, which is accounted, but only by conjecture, to be of 1400 years' standing." P. 10.

The *Reflector* afterwards enters into the subject more at large in the following quotations and comments.

"I have taken some pains in my Travels to examine all the ancient MSS. of the New Testament, concerning that doubted passage of St. John's Epistle: 'There are three that bear witness in heaven, the Father, the Word and the Spirit, and these Three are One.' Bullinger doubted much of it because he found it not in an ancient Latin MS. at Zurich, which seems to be about 800 years old: for it is written in that hand, that began to be used in Charles the Great's time. I turned the MS. and found the passage was not there, but this was certainly the error or omission of the copier. [P. 44. Ed. 1737.]

"The Doctor confidently affirms, that the copier, either out of error or negligence, had omitted that doubted passage; *there are Three, &c.* which he found not in the ancient MS. at Zurich, and he gives this reason for it, because before the general Epistles in that MS. the Preface of St. Jerome is to be found, in which he says, that he was the more exact in that translation, that so he might discover the

fraud of the Arians, who had struck out that passage concerning the Trinity. [Id.] But what's all this? Jerome says he was very exact, that he might discover the cheat of the Arians; not that he had effectually done it; and, indeed, that want of this place fully satisfies us of the contrary. And, certainly, this opinion is much more rational than that of the Doctor, who supposes it was omitted by the error of the copier. For it is very unlikely that he should be so stupid or negligent, to leave out those very things upon whose account the translation was chiefly undertaken, as the Preface would inform him: but there needs not much confutation, since our author obligingly himself has taken the pains to do it. For he says, that in many other places he hath seen ancient MS. Bibles which have wanted that passage; though the same Preface of St. Jerome hath been prefixed to them. And first he mentions those of Basil. Take his very words, 'There are two Greek MSS. of the Epistles at Basil that seem to be about 500 years old, in neither of which this passage is to be found: they have also an ancient Latin Bible, which is about 800 years old, in which, though St. Jerome's Prologue is inserted, yet this passage is wanting. Secondly, those at Strasburg: at Strasburg I saw four very ancient MSS. of the New Testament in Latin: three of these seem to be about the time of Charles the Great, but the fourth seemed to be much antienter, and may belong to the seventh century: in it neither the Prologue nor the place is extant, but it is added at the foot of the page with another hand. In two of the other the Prologue is extant, but the place is not: only in one of them it is added in the margin.* [Id. P. 45.]

"Were so many copiers therefore exact in every thing else, and did they, through negligence, fail in the translation of this only passage; or, did they commit an error by joint consent? Nevertheless I do not say thus

* Dr. B. adds, "In the fourth, the Prologue is extant, so is the place likewise; but it comes after the verse of the other three and is joined to it thus, *sicut tres sunt in celo.*" P. 45.

much to defend Arianism, which is not indeed my sentiment, but to shew the cunningness and malignity of our author, who (as many others have done) seems to oppose that sect with such weak arguments, on purpose to establish it the better." Pp. 45—48.

M. Schelstrate appears to have supposed, that Jerome failed to "discover the cheat of the Arians," because they had not been guilty of any fraud; and, upon the whole, he seems to have agreed with that learned priest of his communion, F. Simon, who gives up this text as unauthentic, in the 18th chapter of his *Critical History*, where he introduces Calvin explaining away the systematic importance of the passage, by declaring that the expression "*Three are One*, does not denote the Essence but the Consent." C. H. Pt. ii. p. 14.

Bishop Burnet, in 1694, when he wrote the *Exposition*, was still only doubtful as to the authenticity of the text, and not, as these Roman Catholic divines appear to have been, convinced of the forgery. He thus writes on the first Article:

"I do not insist on that contested passage of St. John's Epistle. There are great doubtings made about it. The main ground of doubting being the silence of the Fathers, who never made use of it in the disputes with the Arians and Macedonians. There are very considerable things urged on the other hand to support the authority of that passage; yet I think it is safer to build upon sure and indisputable ground: so I leave it to be maintained by others, who are more fully persuaded of its being authentic. There is no need of it. This matter is capable of a very full proof, whether that passage is believed to be a part of the Canon, or not."

Whatever may be thought of the Bishop's "sure and indisputable grounds," on which to raise such a structure as a *Trinity in Unity*, he doubtless imagined that he had found "sure proof" of that *dogma* in the Scriptures. How unjust then, in the author of these *Reflections*, to charge him with the "cunningness and malignity" of having served the cause of *Arianism*, by designedly opposing it with insufficient arguments!

VERMICULUS.

The Heavenly Witnesses and Becket's Shrine.

SIR,

Sept. 2nd, 1817.

I HAD occasion, lately, to look into "An Index to the Sermons published since the Restoration," 1751. This volume contains the texts and authors' names of the English sermons published, during about 90 years, by all denominations. It occurred to me, that I might profitably compare the attention paid to the forgery of *the Heavenly Witnesses*, with the use made of those universally received passages which clearly teach the apostolical doctrine of *the Father and of Christ*; at least in the opinion of that religious fraternity who, by leave of the sublime astronomical Christian Dr. Chalmers, are not yet come to nought, and with whom it would have brought no discredit on Sir Isaac Newton's memory to have more openly discovered his now well-known agreement.

The result of my examination was the following: *Three* sermons had been preached and published during that period, on 1 Cor. viii. 6; *Three* on Ephes. iv. 6; *Four* on 1 Tim. ii. 5; but on 1 John v. 7, no less than *Eleven*.

Nor indeed is it any subject of surprise that imposture should receive the homage due only to truth. Bishop Burnet in "The History of the Reformation," says of the Shrine of Becket, who "for 300 years was accounted one of the greatest saints in heaven," that "in one year there was offered at Christ's Altar, 3*l.* 2*s.* 6*d.*; but at St. Thomas's 832*l.* 12*s.* 6*d.*" I. p. 233.

VERBUM SAT.

Boerhaave's Religious Opinions.

SIR,

Clapton, Aug. 17, 1817.

THE "saying," which A. R. (p. 394), quotes, as uttered by "Mr. Bradbury, when he saw any one carried to execution," has been frequently attributed to the martyr John Bradford, probably on the authority of Fox. I suspect that your Correspondent has mistaken the name.

It is a sentiment, which, however variously expressed, must be common to those who justly apprehend their condition as creatures of an Almighty Creator, who is *all in all*. I find it, in nearly the terms quoted by A. R. at the close of a passage in the short account of *Boerhaave*, in Latin, written by himself in the third person, and

annexed by Dr. Burton, to his Life of that eminent physician and pious Christian. It is entitled, *Commentariolus de Familia, Studiis, Vitæ cursu, &c. propria Boerhaavii Manu conscriptus, et post obitum inter ejusdem MSS. repertus*. The eighteenth section to which I refer, may be thus rendered: He acknowledged the truths revealed in the Hebrew and Greek originals of the Sacred Scriptures, and on them alone relied for his salvation; taking every occasion to declare that the doctrines taught and exemplified by Jesus Christ, could alone afford tranquillity to the mind. He often expressed to his friends, that a diligent observance of the great precept of Moses, to love God and our neighbour, was the only security of mental peace, nor, exclusive of the sacred records, could he find any satisfaction. He devoutly worshiped the self-existent Deity, and desired to conceive of God, only as he had discovered himself. Thus content, he inquired no farther, lest he should wander into idolatry. He so acquiesced in the Divine will as to maintain, that it should be implicitly obeyed, and entirely and uniformly revered as a paramount authority. He was accustomed to compare others with himself, so that when he heard of criminals adjudged to capital punishment, he would often express these reflections: Who can say that they are not better than I? Or, if I am better, nothing, I freely confess, can be imputed to myself, but all must be attributed to the Divine goodness.*

"Doctrinam sacris literis Hebraice et Græce traditam, solam animæ salutarem et agnovit, et sensit. Omni opportunitate profitebatur disciplinam, quam Jesus Christus ore et vita expressit, unice tranquillitatem dare menti. Semperque dixit amicis, pacem animi haud reperiundam nisi in magno Mosis præcepto de sincero amore Dei et hominis, bene observato. Neque extra sacra monumenta uspiam inveniri, quod mentem serenet. Deum pius adoravit, qui est. Intelligere de Deo unice volebat id, quod Deus de se intelligit. Eo contentus ultra nihil requisivit, ne idolatria erraret. In voluntate Dei sic requiescebat, ut illius nullam omnino rationem iudagandam putaret. Hanc unice supremam omnium legem esse contendebat, deliberata constantia perfectissime colendam. De aliis et se ipso ita sentiebat: ut quoties criminis, reos ad poenas lethales

Such was the Christian self-abasement and the *unsystematic* theology of Boerhaave, who does not appear to have been so ready to "follow the great wheel of the church," as our learned physician, Sir Thomas Brown, in *Religio Medici*, perhaps, *ne idololatria erraret*. It is, however, remarkable that Boerhaave's summary of faith would have exactly suited a Lardner, a Lindsey or any Christian who worshiped *one God and Father of all*, according to apostolic authority, and believed in the *Man Christ Jesus*, who was sanctified and sent into the world, to declare, but in no sense whatever to purchase the Divine mercy to the penitent.

J. T. R.

Sep. 6, 1817.

P.S. I have been attracted, in your last Number, to the interesting account from Clifton, (p. 481,) respecting the new opinions in theology, entertained by a justly respected member of Boerhaave's profession. Every dissentient from those opinions, among your readers, ought to thank you for having preserved that letter. A well-informed Christian, under such circumstances, resorting or returning to Calvinism, is a case which has occurred, and may be expected to occur, so rarely, that, I have no doubt, the letter will be long quoted as describing a theological *phenomenon*. The late religious associates of the writer must regret the separation, but I am such an *optimist*, as to expect no small advantage from his secession. That gentleman must be well aware of the strange misrepresentations, and uncharitable censures which his new friends have been accustomed to indulge towards his former associates. Prejudices against them, so unjustly excited, he has too much knowledge, and too strict an integrity, not to counteract; and should his example encourage his new friends to peruse the writings which have lately failed to satisfy him, there can be no reasonable apprehension, among his former associates, for the *general* result.

The letter-writer's expectation "of

damnatos audiret, semper cogitaret, sæpe diceret: quis dixerit, an non me sint meliores? Utique si ipse melior id non mihi auctori tribuendum esse palam aio, confiteor; sed ita largienti Deo."—*Life*, 4pp. p. 210.

being ridiculed for such a change," is, I am persuaded, quite unfounded. With feelings, far estranged from the levity which would encourage ridicule, must his former associates, at least, contemplate the case of a Christian brother, losing sight of the *paternal* character of a God, who is *good to all*, as Christ and his followers have so fully declared him. And what indeed is offered in exchange for this filial reliance, unless it be the selfish hope to share in an exclusive *favouritism*, which may well consist with the character of an Almighty tyrant, for such, after all the palliations which can be offered, is the God of Calvinism!

On the System of Malthus.

No. II.

SIR, Temple, Sept. 8, 1817.

IN the former article, on this subject, [p. 471,] I confined myself, for the most part, to an objection to the calculation of Malthus, respecting the tendency of the species to multiply. I endeavoured to shew, that the subject itself cannot properly be estimated by the means which he has thought proper to adopt. But, here, I will suppose the heart and affections of man to be within the reach of his arithmetical reasonings, in order to shew, on his own principles, the fallacy of those deductions, which would deprive individuals of present joy and the world of future hope.

In his prodigious calculation of the possible increase of the species, Mr. Malthus supposes not only the removal of the most formidable obstacles to its progress, but the most favourable situation which we can imagine. In short, he depicts a state of society which, according to his own doctrines, could not possibly continue. He supposes, for his purpose, the nullity of his own conclusions. He estimates nothing but the natural power of the species to increase, unopposed by want of space or of food, unchecked by misery or vice, undestroyed by disease, accident or war. But when he comes to oppose to this astonishing progression, the possible increase of the means of subsistence for this stupendous population, he takes into account nothing but that which may easily happen. Time, space and circumstance, are immediately considered in making the estimate. In short, the

first is a calculation of abstract power, the second of power limited by actual circumstance. But for this fundamental sophism, a geometrical ratio might as easily be shewn of the increase of food as of persons to consume it. In themselves, considered apart from impediments, vegetables have as great a tendency to multiply, or rather much greater, than man. The animals which serve us for food are many of them, by nature, rendered more fruitful. It is true, a point must arrive, when subsistence can increase no further, and when the population of the world shall retain its tendency to multiply. But, in the mean time, the boasted ratios, the arithmetical progression of food, and the geometrical progression of consumers, are mere chimeras. They are built, in the first instance, on the assumption of an inherent power which can never be brought into action; and, in the second, on a comparison of this abstraction with a capability within the powers of human enterprise.

The object of Mr. Malthus is, I apprehend, to establish, that the principle of population is the main-spring of human evils, and that as this fruitful source of woe is inseparably connected with our nature, all hopes of the material improvement of the world are visionary and baseless. Now, what is the kind of evidence by which this proposition is supported? A mass of facts is brought forward tending to shew that in every known country, and every state of society, there are certain existing evils; vice, misery, war, crowded cities and unwholesome labours; which tend to repress the increase of human life, or to limit its duration. Now, the reader is led by a chain of rapid deduction to suppose that between these checks to population and the fatal tendency of man to increase, there is some mysterious connexion. The argument to be complete, requires that these evils should either immediately or remotely arise from the principle itself; from the superfluity of human life, or at least, its constant tendency to overflow its prescribed boundaries. But the fact is directly otherwise. So far from the miseries which have afflicted man, arising from the necessity of repressing population, that very necessity was never discovered till very recent pe-

riods. Mr. Malthus himself repeatedly demonstrates this. He complains that governments have been hitherto actuated by a mistaken policy, and that instead of directing their wisdom to the depression, they have framed all their measures to promote the increase of their people. There is, in short, no connexion between war, disease, pestilence and vice, and the supposed difference between the ratio on which the system of Mr. Malthus is founded. He has not shewn that the principle of population has, in any age or country, produced one great evil with which man has been visited. Instead of inferring from the evidence which he has adduced, that the tendency of man to unlimited increase has occasioned the miseries of the world, it would be much more logical to speak of it as a wise provision of heaven, without which the follies and crimes of luxury and ambition would have extinguished our race, and left the world a barren and voiceless solitude.

But the admirers of Mr. Malthus will still, perhaps, contend that, supposing the checks to population removed, in consequence of an amelioration of the human character, the principle will supply their place like the serpent of Aaron. They will maintain that if vice is diminished, if wars cease, if contentions are hushed for ever, the influx of human beings into the world will only change without lessening its miseries. Does not all experience, all history, all knowledge, contradict this blasting phantom? All the improvements which the world has made, every step from savage to social life, every gradation from barbarism to refinement, proves that it is utterly destitute of truth. The same objection might have been raised with equal force to the first enclosure, the first town, the first colony. It might then have been said, "you are extending the means of subsistence, indeed, but population will increase much faster; by augmenting the facilities of marriage, in holding out a prospect of food you are deluding the poor; by increased produce, you are preparing the way for starvation." Melancholy, indeed, would have been the condition of man had such doctrines then been attended with success! Their injury now would

be proportionably less, as man has realized more, but they rest on no better foundation. For while a nation remains unexplored, or even a track of land unimproved by culture, no greater obstacle can exist to filling it with a healthy and intelligent population, than did exist in the earliest ages of the world. As long as mere space remains, and man retains his original powers, there can be no other bar to his exertions in extending the boundaries of human habitation, and consequently increasing the family of man, than the first settlers of the earth had to contend with. Nay, more; the prospect of ameliorating the human condition, of bringing distant wastes into culture, of embellishing savage lands with the arts, the virtues and the charities of life, is much fairer *now* than at any former period. The wonders *now* accomplished by machinery and the division of labour would have been regarded in darker times as the effects of magic. And all the power derived from knowledge is, from its very nature, progressive. In the fine arts, indeed, in all that depends on high imagination, deep feeling and intuitive power, former times may well surpass us. But, in practical science, each improvement is a step to another; every new power brought into action, operates not only in facilitating the operations in which it is employed, but in furnishing new materials for thought and fresh means of inquiry. Thus the improvement of the world, as far as relates to inanimate matter, may proceed almost in a geometrical ratio. And if so much has already been done in peopling and adorning it with so far scantier means, how much more is to be expected with materials so improved and perpetually enlarging?

Indeed, a view of the present state of the globe might at once convince us that a far larger population is yet to be reared on it. Surely he who has made nothing in vain, has not destined mighty tracts of the most luxuriant part of the world to be forever deserted. He has not intended its spicy groves, delicious regions covered with eternal green, sweet spots lying calmly on the breast of crystal waters, harvests, that rise spontaneously and bask in unclouded sunshine, to delight the imagination

alone. Till the earth be "replenished and subdued," the command and the blessing "be fruitful and multiply," must continue. If universal peace, if purity of manners, if the growth of the humanities and the affections of life, should favour increasing population, there is yet room for them at nature's table. Not only the earth, but the sea, contains inconceivable stores of food, perpetuated without expense or toil. At present, indeed, the fisheries, from temporary causes, produce little; but it cannot be supposed that such stupendous resources were altogether bestowed on us in vain. Were it not for our artificial wants and enervating luxuries, the cup of our blessings would be, not only full to the brim, but running over.

But it may still be said, that a time must come, when all the resources of nature shall be inadequate to supply a population still increasing; when the stores of earth and sea will admit of no further enlargement or discovery, and when, consequently, without inevitable misery, the numbers of man can increase no longer. Supposing this to be the case, it can furnish no reason for remaining in our present condition, for not approaching as nearly as possible to the highest conceivable state of human bliss, for repressing the immense accessions of life, of virtue and of happiness, which must be produced in the ages which will precede this great consummation. Besides, the argument of the objector confutes itself. That glorious period can never arrive till wars shall be no more, till knowledge shall have become universal, and till man is raised in the scale of created being. The vices which prevent the increase of our species, and those which tend to destroy it, must have been nearly banished from the world. Earth must have become, as Eden once was, the garden of the Lord. In this state of things, is it too much to expect that passion will be subdued; that mind, if not omnipotent over matter, will have the chief rule; and that man will be able to adapt his desires to his condition? Indeed, the very virtues which have occasioned the increase of man to the highest beneficial extent, will repress it, when it is no longer needful.

After all, we must remember that this earthly scene is not destined for ever to endure. Surely, then, God may be trusted, in the case of a difficulty so remote, and which supposes this material world to have arrived at its highest degree of perfection. When it can no longer well exist, he will, no doubt, suffer it to exist no more. Then may we expect those great changes to commence, which we dare not even imagine, when all that is corruptible shall be destroyed, when the shadows of time shall pass away, and the realities of eternity shall begin. Then will man be introduced into a state where affection shall be purified from all that is low and sensual, where evil shall cease to harm us, and where love shall have "its perfect rest." T. N. T.

I shall conclude these articles in the next Number, with observations on the moral deductions made by Mr. Malthus from his system, and on the plan of Mr. Owen, as affected by it.

Inner Temple,

SIR, 10th September, 1817.

THE point having been recently started and argued in one of our Courts, it seems not unimportant to make some inquiry into the supposed common law offence of impugning the doctrine of the Trinity, and this not so much to labour to disprove the argument there used, (which, as it was then put, was certainly not very tenable,) as to take a general view of the subject of offences, by our laws, against God and Religion, and to see what are the leading distinctions in such offences, and the jurisdiction over them, which have been made by the courts and the writers on the subject; in order to clear it, if possible, of its difficulties.

I believe, on investigating the matter, we shall find that all the text writers have very properly divided the consideration of religious offences, into the three following heads, viz.

1. Heresy, or offences against the doctrines of the church.
2. Non-conformity, or offences against the worship and ordinances of the church.
3. Offences against God and religion, in general commonly called blasphemy or profaneness, which are

the only indictable offences at common law.

I shall now proceed to make some inquiry into each of these heads, and, I trust, it will appear, that impugning the doctrine of the Trinity, can never have been classed under any other head than that of *heresy*; a branch of the law which is happily now more a matter of antiquarian research than practical utility.

1. *Heresy*, as Blackstone observes, "consists not in a total denial of Christianity, but of some of its essential doctrines publicly and obstinately avowed;" or in the words of Hawkins, (Placit. cor. cap. 2,) "among Protestants is taken to be a false opinion, repugnant to some point of doctrine clearly revealed in Scripture, and either absolutely essential to the Christian faith, or, at least, of most high importance."

It is defined by Hale, to be "*sententia rerum divinarum humano sensu excogitata, palam docta et pertinaciter defensa.*"

There can be no doubt, from the definition of the offence, as well as from the punishment of Arians as heretics, that this is the class to which impugning the doctrine of the Trinity belongs, and it will, therefore, be proper to inquire in whom the cognizance of it has always resided, and what is the present state of the law on the subject.

The jurisdiction over heresy, a crime created, as it were, by the Spiritual Judge, who was the sole arbiter of what opinions were to be so denominated, belonged to the Ecclesiastical Courts from the earliest period. Exorbitant as were their claims of jurisdiction, it is not at all to be wondered that a thing of such "pure spiritualité," should have been confided to them without difficulty.

Before the time of William the Conqueror, it is well known that all matters, both spiritual and temporal, were determined in the Hundred Court, before the Aldermen and Bishop, *l'un per temporal, l'auter per divine droit*, but "*ceo fut alter per Roy William (et semble per Parlement car ceo fuit per assent del evesques abbots et tous les princes del realm) car il ordain que l'evesque ou archdeacon ne teneront plea de episcopal leges, et quæ ad*

animam pertinent en le hundred, mes solonque les episcopal leges et canons—tout ceo appiert per le charte de Roy William. Irrot. 2 R. 2, pro Decano et cap. Eccles. Lincolne. Jan. Aug. 76-77." (See Rolls. Ab. 2. 216.)

The statute of *circumspecte agatis* directs "*non puniend' eos si placitum tenuerint in curia Christianitatis de his quæ meré sunt spiritualia.*"

In his note upon this passage, Lord Coke says, (Inst. 2. 488,) "*Britton saith, que seint eglise eyt conusance de juger de pure spiritualité—heresie, schismes, holy orders and the like are mere spiritual thinges.*"

The spiritual courts had thus, it appears, early acquired the sole controul of the undefined crime of heresy; but they had no power of imprisoning or proceeding temporally against the offender for a long time.

The conviction seems to have been before the Archbishop in a provincial synod, and not in any petty ecclesiastical court, (Blackstone, IV. 46,) and the writ, *de hæretico comburendo*, was issued by the King in council, who had, however, a discretion on the subject, the writ not being of course, but issuing only by his special direction.

In 5 Richard II. an attempt was made by the clergy to obtain assistance from the temporal authorities, in punishing this crime, and an act still appears on our statute book, being stat. 2, c. 5, by which sheriffs are commanded to apprehend preachers of heresie and their abettors, and the enormities ensuing such preachings are declared. There are, however, great grounds for discrediting the authenticity of this statute, and Lord Coke, in particular, (Inst. 3, p. 40,) says, "*The Commons, in the next parliament, preferred a bill, reciting the said supposed act, and constantly affirmed that they never consented thereunto, and therefore desired that the said supposed act might be annulled and declared to be void; for they protested that it never was their intent to be justified, and to bind themselves and their successors to the prelates more than their ancestors had done.*" Notwithstanding this manly stand against the encroachment of the church, the clergy carried their point

so far as to continue the act on the statute book, although it had never the assent of the Commons, and does not appear ever to have been acted upon.

In the reign of Henry the Fourth, however, the clergy, irritated by the spread of Lollardy, and "taking advantage of the King's dubious title, to demand an increase of their power, obtained the act, 2 Hen. IV. c. 15, which sharpened the edge of persecution to its utmost keenness." (Blackstone, IV. 47.) By this statute, (according to the abridgment of it in the statute book,) "the orthodoxy of the Church of England was asserted," and thus some progress was made towards defining the crime of heresy; the jurisdiction of the church over it was also increased, because by it the diocesan was empowered, without the aid of a synod, to convict, and unless the offender abjured, the Sheriff was bound *ex officio*, if required by the Bishop, to commit him to the flames without waiting the consent of the crown.

Lord Coke (3 Inst. 39), shews at considerable length, that the Ecclesiastical Court alone had the jurisdiction over heresy before this statute, as appeared by the preamble to it, and that it was made only to give the diocesan assistance in enforcing the ecclesiastical censures. "From this act," says he, "and other acts and authorities quoted in the margin, these two conclusions are to be gathered: first, that the diocesan hath jurisdiction of heresy, and so it hath been put in use in all Queen Elizabeth's reign, and accordingly so resolved by the judges, Hil. 9 James I. in the case of Legate. Secondly, that without the aid of that act the diocesan could imprison no person accused of heresy, but was to proceed against him by the censures of the church."

The clergy seem to have made good use of this statute, though, as will soon be seen, their authority was still thought not sufficiently ample. The first case under it that is reported, seems to be that of Master Thorpe, (8 Hen. IV. A. D. 1407, reported in State Trials, Vol. I. p. 17,) who was tried (if we can with any propriety use the word) before the Archbishop of Canterbury, who was then Lord

Chancellor also. Thorpe was a disciple of Wickliffe, and the Archbishop appears to have seized him on the certificate of the bailiff of Shrewsbury "witnessing the errors and heresies that this losel had venomously sown there," (which are mentioned here, only to shew how undefined the crime of heresy was,) viz. "That the sacrament of the altar, after consecration, was material bread—that images should in no wise be worshiped—that men should not go on pilgrimages—that priests have no title to tythes—that it is not lawful for to swear in anywise."

The issue of the examination or trial was, that the Archbishop makes use of the power given by the late act, and "bade the constable to have him forth thence in haste, and he was brought unto a foul and dishonest prison."

It is wandering, perhaps, from our purpose, but I cannot refrain from quoting the two following passages, as exemplifying the styles and tempers of the persecutor and persecuted.—Archbishop. "Lo, Sirs! this is the manner and business of this losel and such other, to pick out sharp sentences of Holy Scripture, and of doctors, to maintain their sect and lore against the ordinances of holy church. And, therefore, losel, it is that thou covetest to have that Psalter that I made to be taken from thee at Canterbury, to record sharp verses against us; but thou shalt never have that Psalter nor none other book, till I know that thy heart and thy mouth accord fully to be governed by holy church." A dispute arising about what was this holy church, Thorpe, in answer to the Archbishop's question on the subject, says, "The holy church be every one in charity, yet it hath two parts; the first and principal part hath overcome perfectly all the wretchedness of this life, and reigneth joyfully in heaven with Christ, and the tother part is here yet in earth, busily and continually fighting, day and night, against temptations of the fiend, forsaking and hating the prosperity of this world, despising and withstanding their fleshly lusts; which only are the pilgrims of Christ, wandering toward heaven by stedfast faith and grounded hope and by perfect charity—for these heavenly pilgrims may not nor will not be letted

of their good purpose, by the reason of any doctors discording from holy Scripture, nor by the floods of any tribulation temporal, nor by the wind of any pride of boast, nor of menacing of any creature, for they are all fast grounded upon the sure stone Christ, hearing his word and loving it, exercising themselves faithfully and continually in all their wits to do thereafter."

The trial of Oldcastle, Lord Cobham, followed, in 1 Hen. V. A. D. 1413. (See State Trials, Vol. I.) This was also a proceeding for similar offences in the Ecclesiastical Court, and it appears at the end of the report, that this case gave occasion to the parliament passing the second heresy act, viz. 2 Hen. V. c. 7, by which Lollardy was made a *temporal*, as well as spiritual offence, indictable in the King's Courts, which, as Blackstone observes, "did not thereby gain an exclusive, but only a concurrent jurisdiction with the Bishop's consistory." Before this statute, however, it is perfectly clear that heresy was a mere spiritual offence, to which state it was brought back by the subsequent repeal of this act. There was no common law forfeiture of goods, &c., on conviction for heresy, till the stat. 2 Hen. V. "because the proceeding therein is merely spiritual, pro salute animæ, and in a court that is no court of record, and, therefore, the conviction of heresy worketh no forfeiture of any thing that is temporal." (Coke 3 Inst. 41.)

Lord Coke describes the kind of proceedings which took place by indictment, under this statute, against Lollardy, "which opinions," he adds, "were so far from heresy, as the makers of the statute of 1 Elizabeth had great cause to limit what heresy was." They then indicted offenders in general words, for writing "*falsas billas et scripturas seditiosas et nonnulla fidei et doctrinæ Christianæ contraria continentes*," &c. "which indictments also," he observes, "were utterly insufficient in law." The spiritual courts also proceeded against offenders, though the Court of King's Bench frequently interfered by habeas corpus to prevent the abuse of their authority. In particular, in Mic. 5 Edw. IV. 143, the case of John Keyser occurred, as mentioned by Lord Coke, (3 Inst.

41,) who was brought up and discharged by Sir John Markham, as having committed no heresy within the statute. The offence for which he was committed by the Archbishop, seems to have been neither more nor less than that of doubting the effect of excommunication on his wheat crop, upon which the archbishop appears to have thought it would operate as a blight. Having been excommunicated, "the said Keyser openly affirmed that the said sentence was not to be feared, neither did he fear it. 'And Albert, the Archbishop, or his commissary, hath excommunicated me, yet before God I am not excommunicated;' and he said he spake nothing but the truth, and so it appeared, for that the last harvest (standing so excommunicate), he had as great plenty of wheat and other grain as any of his neighbours, saying to them in scorn, (as was urged against him,) that a man excommunicate should not have such plenty of wheat!"

Heresy continued cognizable in this manner for a long period, and the next material feature in its history, is the necessity which the reformation created, of defining it a little more according to the existing standard of orthodoxy. The stat. of 25 Hen. VIII. c. 14, was then passed, which repealed the 2 Hen. IV. c. 15, and took all offences against the Church of Rome out of the list of heresies, and the ordinary was in other ways shackled in his jurisdiction, in order to give the temporal power a controul over his measures. And yet, as Blackstone observes, "the spirit of persecution was not abated, but only diverted into a lay channel," for 31 Hen. VIII. was passed an act, entitled, "An Act for Abolishing Diversity of Opinions in certain Articles of Religion," commonly styled the bloody law of the Six Articles, by which certain points of popery, the impugning of which had just been declared no heresy, "were determined and resolved by the most godly study and pain of his Majesty;" and impugners of some of these points were declared heretics, and to be burnt, and of others to be *felons* and suffer death. A motley jurisdiction was also established, combined of the spiritual and temporal powers, for the trial of such heresies. In the reign of Edward VI. a more liberal

spirit appeared for the moment, and an act was passed in the first year of his reign, c. 12, "the most admirable and excellent statute ever passed by the English legislature," which, amongst other things, repealed "all and every act of parliament concerning doctrine or matters of religion." This might, indeed, be styled an act of toleration, but its duration was short, for soon after was passed the Act of Uniformity, which falls more properly under our second head.

In the reign of Mary all the acts for suppression of heresy were fully revived, and enforced, it is needless to observe, in their full rigour; but in the reign of Elizabeth a great change took place both in the definition of the offence and the jurisdiction over it. The 1 Eliz. c. 1, was the first legislative measure of her reign, and by it all the laws for assisting the ecclesiastical jurisdiction, and creating the temporal jurisdiction over heresy, were abolished.

It was declared, that no tenets should be considered heretical by the High Commission Court, established by the act, but those which had been settled to be so; first, by the words of the Canonical Scriptures; or, second, by the first four general councils, or such others as have only used the words of Scripture; or, third, which should hereafter be declared such by parliament, with the assent of the clergy in convocation. This statute restored the old ecclesiastical jurisdiction over heresy, as it stood previous to the several statutes on that subject. "So that no statute (as Lord Coke observes), standeth now in force, and at this day no person can be indicted or impeached for heresy, before any temporal judge or other that hath temporal jurisdiction." This statute, however, also appointed a court of high commissioners, to whom a jurisdiction was given over heresies, errors, schisms, abuses, &c., under a restriction against declaring any thing to be heresy, but the points above-mentioned, which restriction has generally been considered as good direction to the common ecclesiastic courts, although applied by the statute only to the court of high commission, which was abolished by 16 Car. I. c. 11. (Burn's Eccles. Law, Tit. Heresy.)

The old jurisdiction was, however,

found (notwithstanding the vague limits which were placed by this statute), to be by no means a dead letter. In the 17 Elizabeth, two Anabaptists, and, in the 9 James I. two *impugners of the doctrine of the Trinity*, suffered under the writ de hæretico comburendo.

It may be proper to notice two cases which occurred at this period, and which appear to have been attempts to establish in effect a sort of temporal jurisdiction over heresy, by considering the maintenance of heretical opinions, under the light of a breach of the peace; they can hardly be considered, however, as establishing any principle, particularly under the circumstances of the cases and the time of their occurrence. The one was before the Star-chamber, and the other seems to have been much doubted, and to have had the opinion of the court and even the Attorney General against it, and in both, the courts took special care to decide upon the principle of the seditious and inflammatory tendency towards a breach of the peace, of which, of course, a jury would always be the judge.

The first is Atwood's case, 15 Jas. I. Cro. Jac. 421. It was error brought by him to reverse a judgment, upon an indictment before Justices of the Peace, for scandalous words: "That the religion now professed was a new religion, preaching was but prattling," &c. The error assigned was, that *the offence was not inquirable by indictment*, and before Justices of the Peace, but only before the High Commissioners. It was referred to the Attorney General to inquire if the offence was inquirable there, and he certified that it was not, and of that opinion, it is said, was the court, but they would inquire. From 2 Roll. 78, it appears, however, that, by some means, the opinion of the court altered, and considered the words as scandalous and indictable, not, however, for their religious tendency, but as a breach of the peace.

The other case was Traske's case, (Hob. 236,) in the Star-chamber, for maintaining Judaizing opinions, "being called ore tenus; he was sentenced to fine and imprisonment, *not for holding those opinions, (for those were examinable in the Ecclesiastical Courts, not here,) but for making of conven-*

icles and factions, by that means which may tend to sedition and commotion, and for scandalizing the King, the Bishops," &c.

The next important change in the law of heresy was made by the 29 Car. II. c. 9, by which the writ de hæretico comburendo, was abolished, and the offence was subjected only to ecclesiastical censures, pro salute animæ, and all harassing with temporal penalties was put an end to. Such censures, however, were not to be regarded as a trifling punishment upon the offender if put in full force, and toleration of diversity of opinion was still very incomplete.

The stat. of 1 William and Mary, c. 18, made for the purpose of giving "some ease to scrupulous consciences," effected very little difference in the condition of persons who wished to think for themselves in religious matters. Freedom of opinion and the right of private judgment, seem to have been as little understood, or rather as much deprecated by Dissenters as Churchmen; and, accordingly, the Toleration Act did little more than enable good Churchmen, in point of *doctrine*, to dissent from the *government* and ordinances of the church, and required a subscription to all the doctrinal articles of its faith, expressly providing, that persons who impugned the doctrine of the Trinity should not be considered as taking any relief under it. It, however, provided, that as far as it permitted diversity of faith and worship, the ecclesiastical courts should not interfere with any prosecutions.

The exception of impugners of the Trinity from the benefits of this toleration, and the censures of the ecclesiastical courts to which they were left exposed, were still not considered sufficient to repress this heresy, "very prevalent," as Blackstone says, "in modern times;" and the stat. of the 9 and 10 William III. c. 32, was passed, which once more revived the temporal jurisdiction over this species of heresy, and imposed very heavy penalties against all impugners of the doctrine of the Holy Trinity, who were made indictable under it, in the King's Courts; which seem, in this instance, as observed by Blackstone, in the case of 2 Hen. V. c. 7, to have gained not an exclusive but a concur-

rent jurisdiction over the offence with the ecclesiastical courts.

I have classed this statute under the legal head of heresy, because there can be no doubt that it is under that head that the offence against which it was directed, had always been punished, and accordingly, this method has been pursued by Hawkins, East, Blackstone, and, I believe, all our text writers on this subject. The latter observes, "the legislature hath thought it proper that the civil magistrate should again interpose with regard to one species of heresy," &c. It will be more proper to consider, under our third head, whether this act can be considered as declaratory of an offence of a different species, originally indictable at common law, and whether it has ever been treated as such; only observing here, that the word blasphemy, in the title of the act, does not seem at all to affect the nature of the offence, that being a term very ill, or rather not at all defined in our law, and applied, in most instances, as an epithet of reproach against speculative differences, from the established faith, as well as opinions hostile to religion in general.

The measure of intolerance, so far as regards opinion on *doctrinal points*, seems, therefore, to have been very full, notwithstanding the boasted act of toleration, as it is called, and continued so for a long period, till at length, by the 19 Geo. III. c. 44, the benefit of the toleration act, and, of consequence, the suspension of ecclesiastical prosecution, are extended to those who, instead of subscribing the articles, merely sign a declaration of their belief that the Scriptures contain the revealed will of God. Though impugnors of the doctrine of the Trinity were still excepted from the benefit of this act, the power of the Ecclesiastical Courts was materially abridged by it, and seems to be now almost, if not altogether, destroyed by the 53 Geo. III. which repeals the excepting clause, and thus appears to put an end to any prosecution for heresy, against persons who comply with the provisions of the toleration act, as enlarged and extended by the 19 Geo. III.

By the same statute of the 53 Geo. III. the temporal punishment imposed by the 9 and 10 William III. was

abolished, and thus ended all common law jurisdiction over heresy.

2. Non-conformity, and Offences against the Ordinances and Worship of the Established Church. It seems unnecessary to enter minutely into the history of this offence, as it had no farther existence than the authority of the statutes which created it, and died with them.

"My Lords," said Lord Mansfield, (in his memorable speech in the House of Lords, in the case of Evans, reported by Dr. Furneaux,) "there never was a single instance, from the Saxon times down to our own, in which a man was ever punished for erroneous opinions concerning rites or modes of worship, *but upon some positive law*. The common law of England, which is only common reason or usage, knows of no prosecution for mere opinions. For Atheism, blasphemy, and reviling the Christian religion, there have been instances of persons prosecuted and punished upon the common law; but bare non-conformity is no sin by the common law, and all positive laws inflicting any pains or penalties for non-conformity to the established rites and modes, are repealed by the act of toleration, and Dissenters are thereby exempted from all ecclesiastical censures."

This seems to be now the settled law on the subject, and, accordingly, the courts have acted upon it in many cases, as well as the above of Evans; the statute of superstitious uses is considered as virtually repealed by it, so far as relates to Dissenters, and the Court of Chancery now administers trusts for the support of their worship, which were, previous to the toleration act, bad. The enlargement of this act, by the 19 Geo. III. and the repeal of the clause excepting impugnors of the doctrine of the Trinity, by the 53 Geo. III. has placed Dissenters from the doctrine of the church, on an equal footing with those who only dissent from its worship; and its provisions have not only exempted "their way of worship," in the words of Lord Mansfield, "from punishment, but rendered it innocent and lawful; have put it not merely under the connivance, but, under the protection of the law, have *established* it. For nothing can be plainer, than that the law protects nothing in that very

respect, in which it is, at the same time, in the eye of the law, a crime."

An opinion contrary to this has, however, been sustained by considerable authority, and particularly by Blackstone, who says, "that the crime of non-conformity is by no means abrogated." Baron Perrott, in Evans's case, in opposition to all the other judges, contended, that the toleration act amounted to nothing more than an exemption from the penalties of certain laws then particularly mentioned; an opinion which has been most extraordinarily revived by the present Lord Chancellor, and expressed in the same words, only a few days ago, in the case of the Attorney General, on the relation of *Maunder v. Pearson*, reported in your July Number. But this opinion has never been adopted in practice, and, on the contrary, it has been repeatedly decided by the unanimous judgment of judges and parliament, "that the toleration act removed the crime, as well as the penalty of non-conformity."

The whole subject has been ably commented upon, and enforced by Dr. Furneaux, in his *Letters to Blackstone*.

Under this head, then, there can be no doubt that, as Dissenters, impugnors of the doctrine of the Trinity stand, in common with the rest of their brethren, clear, not only of penalty, but of crime in the eye of the law, and protected as amply in the exercise of their worship as others; and on this part of the subject it will, therefore, be manifest, not only that this class of Dissenters are unaffected by any common law, or statute offence as non-conformists, but that if they are protected and their worship established under the provisions and restrictions of express statutes, as they undoubtedly are, that circumstance will furnish strong additional ground to contend that the law, when it placed them in that situation and repealed all express enactment against them, could not mean to consider them as indictable at common law for the expression of opinions, in the free exercise of which they are sanctioned and protected.

There are some other offences which are also to be classed under this head, created by statutes still in force for

the protection of the worship of the Established Church, particularly the 1 Eliz. c. 2, which prohibits railing attacks on the Common Prayer Book; to which protection (when the point of an establishment of a particular religion and form of worship is conceded), there does not seem much objection, and it appears to me, therefore, that Blackstone has not at all merited the censure that has been lavished upon him for his defence of this statute.

3. We come to the head of Offences against God and Religion in general, which are the only offences indictable at common law, and under which head, therefore, as we have seen, must be included the impugning the doctrine of the Trinity, if it is to be considered as an offence at common law.

In the first place, it will be expedient to look at the description or definition of this offence, as given by our text writers, in order to ascertain as well as we can, some principle on which this branch of common law jurisdiction proceeds. We shall then investigate the different cases on the subject, to discover how far they establish it, and from thence our way will be clear to see whether the simple impugning of the doctrine of the Trinity comes within that principle, and the cases on which it is founded.

It may be proper first, however, to observe, that this branch of the common law, although depending on a very ancient principle of interference, viz. the breach of the peace, is of comparatively modern date in practice: and on the subject, our old law books are therefore perfectly silent—the cognizance of the offence having, in fact, till of late resided in the ecclesiastical courts only, to which, as far as regarded the expression of opinion on religious subjects, it undoubtedly exclusively belonged; and we shall accordingly find, that when the common law jurisdiction began to be enforced, the ground on which the temporal courts took up the offence, was much debated, and the boundary of their authority laid down with considerable precision. Hawkins (*Pleas of the Crown*, ch. 5), thus enumerates the offences of this kind. 1. "All blasphemies against God, as denying his being or providence, and all contumelious reproaches of Jesus Christ,"

for which he cites 1 Ven. p. 293. 3 Keb. pp. 607, 621. 2. "All profane scoffing at the Holy Scripture, or exposing any part thereof to contempt or ridicule." 3. "Impostures of religion," &c., for which he cites Naylor's case, &c. 4. "Certain immoralities." And he states the principle on which these offences are so considered to be as follows: "Offences of this nature, *because they tend to subvert all religion or morality, which are the foundation of government*, are punishable by the temporal judges with fine," &c. 5. "Seditious words in derogation of the established religion are indictable, as tending to a breach of the peace," for which he cites the case above noted, namely Atwood's case. Cro. Ja. 421, which seems to be the only case on the subject, and as we have seen is of rather doubtful authority, though it certainly is not at all material to our purpose to contend that attacks on the established religion, or any other part of our constitution, ought not to be restrained within the bounds of order and decency.

This description and enumeration of offences, is repeated with little variation by East and by Burn in his Ecclesiastical Law, Title, Profaneness.

Blackstone's definition is much to the same effect: "The fourth species of offences more immediately against God and religion, is that of blasphemy against the Almighty, by denying his being or providence; or by contumelious reproaches of our Saviour Christ. Whither also may be referred, all profane scoffing at the Holy Scriptures, or exposing them to contempt and ridicule. These are offences punishable at common law by fine, &c., for Christianity is part of the laws of England." Vol. iv. 59. And the same writer has, in a previous part of the same chapter, illustrated this subject by the following observations on apostacy: "The belief of a future state of rewards and punishment; the entertaining just ideas of the moral attributes of the Supreme Being; and a firm persuasion that he superintends, and will finally compensate, every action in human life (all which are clearly revealed in the doctrines, and forcibly inculcated by the precepts, of our Saviour Christ); these are the grand foundation of all judicial oaths, which call God to witness the truth of

those facts, which perhaps may be only known to him and the party attesting. All moral evidence, therefore, all confidence in human veracity, must be weakened by apostacy, and overthrown by total infidelity. Wherefore all affronts to Christianity, or endeavours to depreciate its efficacy, in those who have once professed it, are highly deserving of censure." To oppose "such principles as destroyed all moral obligation," he adds, "it was enacted by Stat. 9 and 10 Wm. III. c. 32," (the part of the statute relating to the doctrine of the Trinity being not here noticed by the Commentator, but inserted in its proper place, under the head of Heresy,) "That if any person educated, &c. in the Christian religion, shall by writing, &c. deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he shall, &c."

It is not our business to stop to expose the equivocation and glaring weakness of the above reasoning, so ably animadverted on by Dr. Furneaux. Granting the learned Commentator the whole extent of his argument, it aims at establishing no principle with which Unitarians, quasi Unitarians, can at all quarrel; all that he contends for, being, that Christianity in general is parcel of the laws of England, and that they will defend it from attacks which threaten the dissolution of its moral obligations. We can, as Unitarian Dissenters, have no objection to the principle for which he quotes the words of Cicero, "*Utiles esse opiniones has quis negat, cum intelligat, quam multa feriantur jurejurando; quantæ salutis sint fœderum religionis, quam multos divini supplicii metus a scelere revocaret, quamque sancta fit societas civium inter ipsos, Diis immortalibus interpositis tum iudicibus tum testibus?*"

I shall add to these quotations from our text writers, the words of Mr. Holt, in his Law of Libel, p. 64: "The first grand offence of speech and writing, is speaking blasphemously against God, or reproachfully concerning religion, *with an intent to subvert man's faith, or to impair his reverence of him.*"

Mr. Starkie, in his treatise on the Law of Libel, p. 486, says, "It is the close connexion between moral obligation and opinions on religious and

theological topics, which, as it were, invests the temporal courts with jurisdiction over the latter, which are apparently of mere spiritual concern. The importance of this relation is strongly illustrated in the instance of judicial oaths." "Upon the dangerous temporal consequences likely to proceed from the removal of religious and moral restraints, the punishment for blasphemous, profane and immoral publications is founded." "Blasphemy against the Almighty, by denying his being, or providence, contumelious reflections upon the life and character of Jesus Christ, and in general, flippant and indecorous remarks upon the Holy Scriptures, are offences at common law; for Christianity, it has been said, is a part of that law."

Enough has been said to shew the ground on which the temporal courts interfere, viz. the necessity of the maintenance of religion in general, as the bond of moral obligation, and the tendency of the opinion maintained to weaken that bond; and even to this extent, it appears now to be considered to be a necessary ingredient that the attack should be indecent and disorderly, in order to bring it within the proper scope of the temporal courts. "The law does not prohibit reasonable controversy, even upon fundamental subjects, so long as it is conducted with a tone of moderation, which shews that argument is the only purpose; the writer abstaining from terms which are abusive and passionate, and therein indecorous towards the establishment, and offensive to the consciences of individuals." "What is argumentative may very properly be left to be replied to by argument; what is passionate, &c. cannot be so safely passed over: such a suffrance would be the endurance of brawls. When the law is moved against such writers, it is not persecution, it is a defence of the public tranquillity and decency."—Holt.

The following passages also from Mr. Starkie's book, pp. 495, 496, express the same opinion: "Both the language of the indictments, therefore, and the guarded expression of the court, in the above case, (Woolston's,) shew that it was never a crime in the contemplation of the law, seriously and conscientiously to discuss theolo-

gical and religious topics, though in the course of such discussions doubts may have been both created and expressed on doctrinal points, and the force of a particular piece of scriptural evidence casually weakened." "Upon the whole, it may be not going too far to infer from these principles and decisions, that no author or preacher, who fairly and conscientiously promulgates the opinions, with whose truth he is impressed, for the benefit of others, is, for so doing, amenable as a criminal."

In Lord Erskine's speech in the case of the King v. Williams, he observed, that "Every man has a right to investigate with reason controversial points of the Christian religion; but no man, consistently with a law which only exists under its sanctions, has a right to deny its very existence, and to pour forth such shocking and insulting invectives as the lowest establishments in the gradations of civil authority ought not to be subjected to, and which would soon be borne down by violence and disobedience, if they were."

We will now proceed to the cases which have established and laid down the principle of temporal interference, and which are not very numerous. The first is Taylor's case, 1 Ventr. 293. Hil. Term, 27 and 28 Car. II. (the year before the writ de hæretico comburendo, was abolished), before Chief Justice Hale. It was "an information exhibited in the Crown Office, for uttering blasphemous expressions, such as that Jesus Christ was a bastard, religion was a cheat, &c. Hale said, that such kind of wicked blasphemous words, were not only an offence to God and religion, but a crime against the laws, state and government, and, therefore, punishable in this court. *For, to say religion is a cheat, is to dissolve all moral obligation, whereby civil societies are preserved, and that Christianity is parcel of the law, and therefore to reproach the Christian religion, is to speak in subversion of the law.*" The same case is reported, 3 Keb. 607—621, and Hale is there reported to have said, "these words, though of ecclesiastical cognizance, yet that religion is a cheat, tends to the dissolution of all government, and therefore punishable here." "For taking away religion, all

obligation to government, by oaths, &c. *ceaseth*, and *Christian religion* is part of the law itself, therefore injuries to God are as punishable as to the King or any common person." The next case which occurred was that of Curl, in which the power of the temporal courts was disputed, and the ground of their interference expressly declared. This case is reported in 2 Strange, 789, 1 Geo. II. before Raymond, Chief Justice. "It was an information against defendant, for printing and publishing a lewd and obscene book; the defendant moved in arrest of judgment, contending that, however he might be punished for this in the spiritual court, as an offence contra bonos mores, yet it would not be a libel for which he was punishable in the temporal courts. The Attorney General contended, that it was an offence at common law, as it tended to corrupt the morals of the King's subjects, and is against the peace of the King. Peace, he observed, includes good order and government, and may be broken several ways without actual force. 1. If it be an act against the constitution or civil government. 2. If it be against religion; and, 3d, if against morality. It is a libel if it reflects upon religion, that great basis of civil government, and may be both a spiritual and temporal offence. The cases we have noticed before, and particularly Taylor's case, are quoted in support of this principle, and also two cases (the particulars of which are not reported) of punishment, for buffooning or writing libels about the Trinity, in which this principle, it is observed, was not made a doubt of, and in which, as Lord Raymond in the next case, of the King against Woolston, observed, 'it had been settled, that to write against Christianity, *in general*, was an offence.'"

The Chief Justice is then reported to have said, in deciding the question, "If it reflects on religion, virtue, or morality, if it tends to disturb the civil order of society, I think it is a temporal offence." And Probyn, Just. "inclined this to be punishable at common law, as an offence against the peace, in tending to weaken the bonds of civil society, virtue and morality."

The next case is the famous one of Rex v. Woolston, likewise before

Raymond, 2 Strange 834. The defendant had been convicted on four informations for blasphemous discourses, denying the miracles of our Saviour; and the court there declared they would not suffer it to be debated, whether to write against Christianity *in general* was not an offence at common law punishable in the temporal courts, it having been so settled in the cases above-mentioned. "They desired, however, it might be taken notice of that they laid their stress on the word *general*, and did not intend to include disputes among learned men upon particular controverted points." The same case is reported in Fitzgibbons, 64, and there it appears the question was debated at considerable length, whether this was an offence in the temporal courts, and also, whether the prosecution ought not to have been under the statute 9 and 10 Wm. III. c. 32. Raymond is there reported to have said, "Christianity *in general* is parcel of the common law of England, and therefore to be protected by it. Now, whatever strikes at the very root of Christianity tends manifestly to a dissolution of the civil government, and so was the opinion of my Lord Hale in Taylor's case." "I would have it taken notice of, that *we do not meddle with any difference of opinion, and that we interpose only where the very root of Christianity itself is struck at, as it plainly is by this allegorical scheme, the New Testament and the whole relation of the life and miracles of Christ being denied.*" "As to 9 and 10 Wm. III., it is true, where a statute introduces a new offence and inflicts a new punishment, it must be followed; but where it only inflicts a new punishment for an offence at common law, it remains an offence as it was before. Forgery, notwithstanding 5 Eliz., remains punishable as it was before."

In the King v. Annett, Blackst. Rep. 395, the same doctrine was held in a prosecution "for writing 'The Free Inquirer,' in which it was contended, that Moses was an impostor," &c. And the last case I shall mention is, that of the King v. Williams, for publishing Paine's Age of Reason, in which Ashhurst, in giving the judgment of the court, said, "It was fit to shew our abhorrence of such wicked doctrines, which were not only an

offence against God, but against all law and government, *from the direct tendency to dissolve all the bonds and obligations of civil society. It was upon this ground that the Christian religion constituted part of the law of England.* But if the name of our Redeemer was suffered to be traduced and his holy religion treated with contempt, the solemnity of an oath, on which the due administration of justice depended, would be destroyed, *and the law be stripped of one of its principal sanctions—the dread of future punishment.*"

We have gone through the cases on this head of the common law, and I think it would be a waste of time to say, what must be quite clear, that the simple impugning of the doctrine of the Trinity does not in the least touch upon the principle upon which these cases have been decided, and upon which alone courts of justice can interfere, viz. that the Christian religion in general is to be protected by the State, as one of its main supports, without entering at all upon questions which do not affect its influence as a bond of moral obligation and civil society. The statute 19 Geo. III. would never have contented itself with requiring the simple declaration of belief that the Scriptures contain the revealed will of God, if that belief had not been thought to be as much as ought to be required for the purposes of civil government. It seems, however, that we are perfectly justified in observing with Mr. Holt, that the *manner* of the attack must be essential in determining what cases are properly within the cognizance of our courts; and indeed, the difficulty of saying that a sober argument upon the evidences of the Christian religion was punishable if it leaned against the belief in the truth of that dispensation, seems to have been felt, and to have given rise to the legislative enactment which it was thought expedient to make by the 9 and 10 Wm. III. c. 32, whereby penalties are inflicted on all persons who, *having been educated in, or made profession of Christianity*, for it extends to no other persons but apostates, shall deny the divine authority of the Scriptures, &c.; which enactment puts a total stop to *all* argument of that kind, in whatever manner conducted, in the

case of persons who had been professors of the Christian faith.

The manner seems, in many cases, indeed, to determine the question of offence altogether, for it is quite clear that lampoons, or indecent and scurrilous attacks upon the established religion, or upon points of its faith, in discussing which there is no question but every person is tolerated and protected, are punishable like all other libels, as an outrage upon society and a breach of the peace (as in the case of buffooning the Trinity above-noticed); and when it is considered to what lengths the courts have gone on the head of libel, as it affects political institutions and the character of individuals, in considering even truth itself, in many cases, as improper to be conveyed to the public, when scandalous to individuals and tending to a breach of the peace, it will appear that cases in which persons have been punished for indecent and scurrilous attacks upon the doctrines, ceremonies, or worship of the established church, or any other body of individuals, are no proof at all that the argument, if properly and decently managed, would have been in the least degree amenable to, or cognizable by the temporal courts. It would perhaps be better if they refrained from interfering at all on these subjects, and Dr. Furneaux has very well argued that point; but on the other hand, it trenches, very little, if at all, on free discussion, and it seems to follow as a natural consequence when once the legislature has thought proper to endow and establish one sect in preference to another, that its ordinances should be protected from insult, especially when that legislature has protected Dissenters from all interruption in the exercise of their own worship and ceremonies.

The only point remaining seems to be to consider whether the stat. of 9 and 10 Wm. III. can be considered as conclusive evidence, or as an existing declaration on the part of the legislature, that impugning the doctrine of the Trinity was, and is an offence at common law; and this, I suppose, will be maintained by contending that it is declared by the statute to be blasphemy.

Now, in the first place, the act does, only by implication, apply that

epithet, or any other epithet of offence cognizable at common law, to the impugning of the doctrine of the Trinity. It recites, that many persons had of late maintained many blasphemous and impious opinions, contrary to the doctrines and principles of the Christian religion, greatly tending to the dishonour of God, &c.; and for the more effectually suppressing such detestable crimes, the impugning the doctrine of the Trinity, the maintaining that there are more Gods than one, and the denying of the divine authority of the Scriptures by Christians, are prohibited under certain penalties. But in the second place, if it is clear that this offence is pronounced blasphemy by the act, it would only lead to an inquiry, what is blasphemy at common law, and whether all blasphemies are cognizable by it. Now it seems quite clear that heresy and blasphemy are nearly synonymous terms in the ecclesiastical courts, though it is admitted on all hands that heresies are not cognizable at common law. Without attempting to define the legal import of the word blasphemy, which is comparatively new in the common law courts, and does not appear to have in itself any very precise or determinate signification, it is sufficient to observe, that it is perfectly evident from all the authorities on the subject, that only such blasphemies come within the principle laid down for the jurisdiction of the temporal courts as affect the power and moral attributes of God, by denying his being and providence, or the revelation of his will to man, so as to impair our reverence of him, and weaken the bond of moral obligation.

If then the legislature has only done here as it has done before, in repeated instances, viz. inflicted a temporal punishment "for the more effectually suppressing" a heresy or blasphemy in the spiritual courts, such enactment would furnish no argument in favour of the prior jurisdiction of the temporal court over the offence; but the necessity of such an enactment would, on the contrary, be rather an argument the other way, as it would not have been required if the temporal courts could punish without it.

If again it should be contended that this statute must be considered as a

declaration of the legislature that these opinions are hostile to the Christian religion *in general*, and therefore, within the scope of temporal jurisdiction, it is to be observed, that to put this construction upon such an act after its repeal, would be contrary to the principles by which our law has viewed other penal laws on religious subjects, which, when prohibiting opinions which it was thought at the time expedient to suppress, have never been nice in applying epithets which no one has even thought declaratory of the law on the subject when the enactment is repealed, to which the denomination of the offence meant to be suppressed is merely ancillary. It surely can never be seriously contended that the old penal laws, which are to be found on our statute book, declaring all sorts of opinions in their turns impious, heretical, blasphemous, felonious, &c., are declarations of their criminality in those respects, after the penalties have been long ago swept away. It is quite clear (though in the case of many of these statutes the legislature has not gone so far, as it has in our case, to *repeal* but merely to suspend the penalty) yet that the acts of toleration are considered as making the worship, which had been prohibited by the old statutes, innocent and lawful.

Who that reads Lord Mansfield's and Mr. Justice Foster's speeches on Evans's case, or appeals to common sense, can for a moment conceive that when Unitarians are protected by the toleration acts in their worship, when the ecclesiastical courts are prohibited from prosecuting and the penal enactments against them is repealed, such enactment is to be considered as authorizing the temporal courts to prosecute us for what we are expressly protected in exercising, and in inflicting on us a punishment heavier than the express enactment imposed?

The Liverpool prosecution against Mr. Wright we see is abandoned; and when so much zeal was manifested in the first proceeding, it is not likely that after the parties had so committed themselves they would have desisted if they had not been advised that an indictment would not lie. It only remains to add a few words on the last, and indeed, the only case in which this question has been started

in a court of justice, and this we may certainly consider the unkindest act of all, inasmuch as it is raised against us by brother Dissenters.

One would have thought it was enough for the Orthodox Dissenters to reflect, that their body had once so far forfeited their claim to the title of advocates of religious liberty, as to be instrumental in excluding their Antitrinitarian brethren from the pale of toleration; and it cannot but be strange to see part of their body (after the legislature has opened the door to us) the first to contend that the indulgence is a dead letter, and to contest the grand principle on which their own liberties and privileges mainly rest, viz. that when the punishment imposed by the law has ceased, the crime ceased with it.

Of the ground on which Mr. Shadwell argued that Unitarianism was indictable at common law, every one can now fully judge. The reader will learn from Justice Ashhurst, *the ground on which the Christian religion forms part of the law of England*, and he will observe, that if by the Christianity which Hall and Raymond speak of protecting, we are to understand the Church of England, or any thing but the simple belief in the revelation through Christ, of the will of God to man, and the divine authority of the Scriptures, we are merely reviving the old law of heresy, and making it of temporal, not spiritual jurisdiction; all which has been most carefully guarded against by the great Judges from whose words was taken the garbled proposition upon which the argument was built. The Statute 19 Geo. III. is of itself decisive evidence, that the simple belief in the revelation of the will of God, and the divine authority of the Scriptures, is all that the law requires, or considers essential for temporal purposes.

With regard to the principal conductor of the cause to which I am now alluding, whose name we all justly venerate, and are, therefore, sorry to see so engaged, I can only hint here (though I think it due to him and ourselves to go so far), that he and the reporter of that case are, in some measure, at issue as to the argument used by him on that occasion; but I am happy to add, that it arises from the disavowal, on his

part, of all adoption or use on that occasion, of the notion, that impugning the doctrine of the Trinity is an offence at common law; and that it was with surprise and indignation he then, for the first time, heard of the prosecution which proceeded on that notion. The argument which he used, as counsel in that case, was rested, it is said, by him on the ground that (although the maintenance of these opinions be tolerated, and no longer punishable), yet there still remains enough offence to prevent the Court of Chancery from protecting their institutions by administering their trusts.

This argument, it will be observed, is one that would have prevented the Court of Chancery from administering any Dissenting trust, and applies to us only in common with all Dissenters. The common law offence being given up, the whole argument, as it affects Unitarians, distinct from the general body, is given up; and we shall not be afraid to contend that Lord Mansfield and the several Judges who have disallowed it, were justified in so doing, particularly as we should then have to maintain our proposition in common with our brethren, who have so kindly brought us into the dilemma.

E. T.

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

No. CCCXII.

Bishop Berkeley's Appeal to a Sceptic.

You are then a downright *Sceptic*. But, *Sceptic*, as you are, you own it probable there is a God, certain that the Christian religion is useful, possible it may be true, certain that if it be, the *Minute Philosophers* (by whom he means *Free-Thinkers*) are in a bad way. This being the case, how can it be questioned what course a wise man should take? Whether the principles of Christians or Infidels are truest may be made a question, but which are safest can be none. Certainly, if you doubt of all opinions you must doubt of your own; and then, for ought you know, the Christian may be true. The more doubt, the more room there is for faith, a *Sceptic* of all men having the least right to demand evidence. But, whatever uncertainty there may be in other

points, thus much is certain: either there is or there is not a God: there is or there is not a revelation: man either is or is not an agent: the soul is or is not immortal. If the negatives are not sure, the affirmatives are possible. If the negatives are improbable, the affirmatives are probable. In proportion as any of your ingenious men finds himself unable to prove any one of these negatives, he hath grounds to suspect he may be mistaken. A Minute Philosopher, therefore, that would act a consistent part, should have the diffidence, the modesty and the timidity, as well as the doubts of a Sceptic; not pretend to an ocean of light, and then lead us to an abyss of darkness. If I have any notion of ridicule, this is most ridiculous. But your ridiculing what, for ought you know, may be true, I can make no sense of. It is neither acting as a wise man with regard to your own interest, nor as a good man with regard to that of your country.

No. CCCXIII.

Moral Maxim of Confucius.

Reason (says Bishop Berkeley) is the same, and rightly applied will lead to the same conclusions, in all times and places. *Socrates*, two thousand years ago, seems to have reasoned himself into the same notion of a God which is entertained by the philosophers of our days. And the remark of *Confucius*, *That a man should guard in his youth against lust, in manhood against faction, and in old age against covetousness*, is as current morality in Europe as in China.

No. CCCXIV.

Recantation.

Hearne, the antiquarian, having edited a work of *Dodwell's*, which, in the judgment of the heads of houses of the university of Oxford, contained many heretical positions, they suppressed the book, and urged the editor to retract, which he absolutely refused. In relating the circumstances to a friend, he adds as follows: "Indeed if I had been prevailed with to have written any thing to signify my sorrow, it should have been only in some such form as this:—

"I, Thomas Hearne, A. M. of the University of Oxford, having ever since my matriculation, followed my

studies with as much application as I have been capable of, and having published several books for the honour and credit of learning, and for the reputation of the aforesaid university, am very sorry that by my declining to say any thing but what I knew to be true, and particularly in the last book I published, intituled, *Henrici Dodwelli de Parma Equestri Woodwardiana Dissertatio, &c.* I should incur the displeasure of the heads of houses; and as a token of my sorrow for their being offended at truth, I subscribe my name to this paper, and permit them to make what use of it they please.

THO. HEARNE."

Although the University did all in their power to suppress the book, it appears that a considerable part of the impression was circulated.

No. CCCXV.

A Diplomatic Difficulty.

In 1600, Queen Elizabeth's Commissioners met at Bayonne those of France, Spain, and the Archduke, to treat of a general Peace. "Having now shewed their credential letters, on both sides, the Spaniards excepted in those of the Queen's against the epithet of *most illustrious* in the Archduke's title, who being descended, as they said, of sacred Emperors, and being son-in-law and brother to two Kings of Spain, the husband and head of the most serene Infanta Isabella, eldest daughter of Spain, was honoured by all princes with the title of *most serene*. When the English shewed that an archduke was not to be equalled to a king in title, and that no other title than *most illustrious* was given in antient treaties to the Archduke Philip, father to Charles the Fifth; the Spaniards answered, that it was no marvel if the title of *most illustrious* were given in that age to the Archduke Philip, seeing no other was given in the same treaty to King Henry the Eighth." The English Commissioners were wise enough to concede the important point, "the title of *most serene* being duly inserted in the Queen's commission, as often as the Archduke's name was mentioned."

Camden's Hist. Q. Eliz. 3d Ed.
p. 587.

REVIEW.

ART. I.—*Harrington-School Hymns. Being a Collection of Hymns for the Social Worship of Children.* By John Yates. Liverpool, printed by F. B. Wright. Sold in London by Hunter. 1817. Pp. 293. Crown 12mo.

THE attempt to sow and water the seeds of Devotion in the minds of the young, is, doubtless, practicable. For what do we understand by *Devotion*? Is it not a deep and lively and efficacious sense of God on the heart? The habit of surveying him as our heavenly father, supreme governor, perpetual witness, our friend, our counsellor, our judge, of referring to him every object and person and event and interest? Now this habit may be formed with particular ease in the infant and the youthful breast, in consequence of the readiness with which children feel the force of corresponding earthly relations. What idea, for example, is so familiar to them, and so pleasing, as that of a *parent*? The name then and the thought of a human parent, may, without difficulty, be employed to impress on their souls a just sense of their "Father who is in heaven."

Devotion is no innate principle, no sudden impulse, or momentary feeling: it is a certain state of the understanding, the affections, the will, the temper, and the character, in respect of God; and, so far as men themselves are concerned, it depends, for its existence and growth, on the use of proper means, and the operation of well-known laws. The faculties of Man are calculated for the cultivation and exercise of it: as the young mind is capable of veneration, gratitude, love, attachment, confidence, hope, in regard to human beings, who will maintain that it must necessarily be a stranger to the spirit of Devotion?

These remarks are confirmed by facts. History and observation place before us illustrious examples of early piety. Our readers, we doubt not, have witnessed in many of the rising generation that enlightened and unostentatious, yet steady and influential, Devotion which is most pleasing to the Creator. The hearts of several young persons can attest that we have

not described a fictitious quality: for those hearts have been warmed with holy thankfulness, melted in contrition, risen to God in humble trust and profound submission, and triumphed in the hope of his everlasting favour.

If those to whom the care of Infancy and Childhood is entrusted employ every fit opportunity of bringing the young acquainted with their Maker, with his perfections, character, government and will, by means of the objects of creation, the events of life, and the records of history, Devotion, we may presume, will be an early attainment. In most tender minds there is a love of inquiry, a spirit of ingenuous curiosity. *They seek*, as it were, *the Lord, if, haply, they may feel after him, and find him.* It is true, some of their first impressions of this Infinite Being may be very rude and incorrect: not a few of the questions which they address to their parents and teachers concerning him, will more easily awaken perplexity, and a degree of astonishment, than receive an answer. But their desire of knowledge, on a subject of such mighty interest, ought not to be discouraged. On the contrary, let it be, as much as possible, countenanced and gratified. When Reason advances to maturity, those improper conceptions of the Divinity to which we have referred, will soon be rectified. If the feelings, however, of the infant and of the child have no tincture of Devotion, we may justly fear that there will be an almost total want of religious sensibility in the future man. Young persons, we think, are more prone to err respecting the natural attributes of God than respecting his moral character. It is with difficulty they can conceive of his eternal being, his universal presence, the spirituality of his nature, and his perpetual agency. They can sooner believe, and more readily acknowledge, that he is *good*, in every acceptation of the word. This distinction is important to be remembered; being not a little pleasing in itself, and capable of being applied to very useful purposes in Religious Education.

While children are led to the know-

ledge of their Creator not formally and systematically, but as incidents and opportunities arise, they should also be habituated to acts of prayer, private, domestic and social. If on the one hand, it is particularly arduous to withdraw their thoughts from present objects, in which instance, to speak the truth, all mankind partake of the character of children, on the other hand, let it be considered that it is more easy to impress and affect the feelings of the young than those of men of riper years. We are not recommending long addresses to the Deity, but those which are regular and fervent. Do we expect that our offspring will reverence, love and trust us, while there is no frequent and cordial intercourse between ourselves and them? That were as rational an expectation as to look for an abundant harvest where no ground has been prepared and no seed been sown. And can the issue be otherwise in regard to our Heavenly Father, Instructor and Sovereign? Is *he found of them who ask not for him?*

A sense of God may, further, be cherished in the young mind by the use of *devotional poetry*. Few persons habituated to the work of early instruction, can have failed to remark the benefit, and even necessity, of the exercise of language, as one instrument of storing and strengthening the learner's intellect. It is the same in religion. In this view, Sacred Poetry, by the boldness and attraction of its figures, and by the harmony of its numbers, is particularly fitted to engage the attention, to fix itself in the memory, and to stamp in lasting characters on the heart the truths of which it is the vehicle. We are stating the result of our experience as well as of our observation.

The compiler of the volume before us has, therefore, conferred a signal favour on the friends of the religious instruction of children, by offering this "Collection of Hymns" to the acceptance of parents and of teachers. We cordially unite with him in hoping that it "may win young minds to God, and Christ, and Heaven." It is calculated for great and extensive utility; most of the hymns being adapted to the capacities and the situation of children generally, instead of being limited to the circumstances of pupils

in Free and in Sunday schools. Hence we beg leave to suggest the expediency of the respectable Editor likewise presenting to the public, in a separate form, the majority of these poetical compositions, consisting of all those which are not designed exclusively for young persons educated by charity. Numerous indeed are the families and the seminaries into which such a manual of devotional poetry would find admittance: we are inclined to think that it would even be considered as *a standard-book* in this department of education.

To the origin of these benevolent labours of Mr. Yates we have already referred: it demands, however, a more distinct notice. This collection "was made for the use of the children who attend a free school at Harrington, a small town adjoining Liverpool, and in the township of Toxteth Park." Contributions to the support, and assistance in the management, of the school, which instructs more than three hundred children, of both sexes, and was established, in the year 1815, by the more wealthy inhabitants of the township, are invited from charitable persons of all religious denominations. To the children of "the poor of all religious denominations" its doors are open: and, with the same unanimity, the subscribers, highly to their honour, resolved, "that a particular attention should be paid to the religious and moral improvement of the children;" but "that no peculiar doctrines of any sect should be taught." The religious instruction of the children devolves on "the visitors," who administer it more immediately on the Lord's day, during a part of which the school is converted into a church for the pupils, who on the other part of that day are attended to such places of worship as their parents approve. "In discharging the duties of their office, the visitors found great want of a hymn book, sufficiently copious to embrace all the important subjects on which the children were addressed, and at the same time free from all sectarian opinions. To supply this want," was the special object of the compilation under our review.

The number of the Hymns is two hundred and ninety-three, with which the notation of the pages exactly corresponds; a commodious, we presume,

and, for this reason, a proper arrangement. There are seven classes of subjects: and each class is subdivided into sections, which sections are marked with a running number, amounting to twenty-three. From a good "Index of subjects," which comes after the Preface (the "Index of first lines" being placed at the end of the book), we copy the titles of the classes and of the sections.

"CLASS I. pp. 1—31. ADAPTED TO THE BEGINNING OF WORSHIP. Sec. I. Lord's day morning. Sec. II. For the beginning of worship on any morning. Sec. 3. For the beginning of worship at any time. Sec. 4. For children at free schools. CLASS II. 32—78. ADORATION, PRAISE AND THANKSGIVING. Sec. 5. Adoration of the divine perfections. Sec. 6. Praise for the works of creation and providence. Sec. 7. Thanksgiving for temporal and spiritual mercies. Sec. 8. Thanksgiving from children at free schools. CLASS III. 79—107. DIVINE REVELATION. Sec. 9. The life, ministry, death and resurrection of Christ. Sec. 10. The excellence of the Gospel. CLASS IV. 108—141. DUTIES AND SINS OF CHILDREN AND YOUTH. Sec. 11. Faith and repentance. Sec. 12. Duties to God. Sec. 13. The affections due to Christ our Saviour. Sec. 14. Social virtues. Sec. 15. Personal virtues. Sec. 16. Sins of children and youth. Sec. 17. Motives to early goodness. Sec. 18. Means of religious improvement. Sec. 19. Appropriate to children in free schools. CLASS V. 235—241. Sec. 20. Life, death and a future state. CLASS VI. 242—270. Sec. 21. Particular occasions. CLASS VII. 271—293. Sec. 22. For the conclusion of worship at any time. Sec. 23. For the conclusion of worship in the evening."

A large proportion of these hymns, possess distinguished excellence, and are the compositions of writers of acknowledged merit. The compiler thus pleads, and, in our opinion, very pertinently and judiciously, for the admission of several productions which children on the first perusal will not be able to comprehend, and which are characterized by highly poetical imagery.

"One of the most pleasing and useful employments of the visitors and teachers in schools is, by illustration

and interpretation, to co-operate with the sacred muse. And when hymns of beautiful simplicity are not to be obtained, it is far more desirable that the pupils should be assisted to rise, even by a slow and difficult process, to the perception of what is truly excellent, than that, by the use of vulgar compositions, they should become accustomed to associate groveling images and quaint or irreverent expressions with their religious sentiments and feelings, and thus be rendered for ever incapable of acquiring that pure devotional taste, which is in itself one of the highest mental attainments, and which, through the whole period of our existence, will be a source of the most exquisite delight."

For the "few hymns" in this collection "which have but slender claims to admiration," the Editor makes the following apology,

"—— they are the best which could be found upon those subjects concerning which they treat; and it was thought more eligible to take these than to omit the subjects altogether." ——

Of the original hymns in the volume many, we are here informed, "were composed by persons whose names would do great honour to any literary work. But some of these friends did not wish to be announced. On this account, and also because several hymns, even of celebrated authors, were necessarily altered, in order to bring them within the province of this work, it has been thought expedient to omit the names of the authors altogether."

In Liverpool and its neighbourhood persons may, doubtless, be found "whose names would do great honour to any literary work." From one of these, as we conjecture, the first hymn which we shall copy may have been received: at least, the subject reminds us of the translator of some fine strains* of the muse of *Lorenzo de Medici*.

"32. L. M.

The inquiring mind gratified.

1. Who gave the sun his noon-day light?
Who taught the moon to shine by night?
Whose hands the sheet of heav'n un-
roll'd,
All set with stars like drops of gold?

* Orazione.

2. Who gave the winds their course to know?
The ocean tides to ebb and flow?
And day and night preserve their bounds,
And changing seasons know their rounds?
3. Could man conceive the vast design?
Could he the grand machine combine?
Stretch his weak hands from pole to pole,
And bid them on their centre roll?
4. Could man, with all his skill, compose
The humblest blade of grass that grows?
Or at his will ordain to be
The meanest insect that we see?
5. 'Twas God who gave creation birth,
Who form'd this wondrous globe of earth,
And breath'd throughout the mighty whole,
The likeness of a living soul.
6. Bow then to God, O all that live!
To God eternal praises give!
Who fashion'd by his mighty hand,
Sun, moon and stars, and sea and land."

With the hymn that we shall next transcribe we first met in a recent collection made at Exeter, to which it was an original communication: it is highly pleasing and instructive—

" 89. L. M.

The love of Christ to men.

1. See how he lov'd, exclaim'd the Jews,*
When Jesus o'er his Lazarus wept:
My grateful heart the words shall use,
While on his life my eye is kept.
2. See how he lov'd, who travell'd on,
Teaching the doctrine from the skies;
Who bade disease and pain be gone,
And call'd the sleeping dead to rise.
3. See how he lov'd, who firm yet mild,
Patient endur'd the scoffing tongue;
Who, oft provok'd, yet ne'er revil'd,
Nor did his greatest foe a wrong.
4. See how he lov'd, who never shrank
From toil or danger, pain or death;
Who all the cup of sorrow drank,
And meekly yielded up his breath.
5. See how he lov'd, who died for man,
Who labour'd thus, and thus endur'd,
To finish the all-gracious plan,
Which life and heav'n to man secured.
6. And shall such love not meet return?
Not prompt the conduct, move the breast?
Shall not our grateful bosoms burn,
To prove our love by every test?

7. Yes, our great master will we love,
Who every gen'rous feeling knew;
His faithful followers ever prove,
And keep his pattern still in view."

It would gratify us to place before our readers a few others of those poetical compositions in this volume with which they are unacquainted, and which strongly claim their notice. Fearful however of disproportionately extending the present article of review, we confine ourselves to a single further extract:

" 159. P. M.

Gratitude to benefactors.

1. Dark is the sky when day retires,
And clouds obscure the glowing fires
That glitter through the night:
But darker is the youthful mind,
That never yet the sun could find
Of learning's purer light.
2. How then shall I my thanks express
To those whose cares have deign'd to bless
My inexperienced youth;
To guard me lest my steps should stray,
To point out wisdom's arduous way,
And clear the path to truth?
3. Had they not stoop'd my youth to save,
Who knows but in the dangerous wave,
Of vice I had been lost?
No helper near, no faithful friend,
In time a needful hand to lend,
Abandon'd, scorn'd and lost.
4. Then I'll intreat the God of love,
That he his blessings from above,
Would shower upon them all;
And more my gratitude to shew,
Whate'er they teach I'll strive to know,
And follow as they call."

We heartily wish, and confidently hope, that this little volume may obtain a wide circulation: and to the editor we shall owe yet greater obligations if he will publish the *selection* of which he speaks towards the conclusion of his preface.

ART. II.—*An Inquiry into the Nature of Benevolence, chiefly with a View to elucidate the Principles of the Poor Laws, and to shew their Immoral Tendency.* By J. E. Bicheno, F. L. S. 8vo. pp. 150. Hunter, 1817.

THIS is a sensible and well-written pamphlet, on a subject which becomes every day of more interest to Englishmen. The burden of the poor is next to the National Debt, the greatest hindrance to national pros-

* John xi. 36.

perity and the most alarming symptom in the body politic. Any writer who points out the means of mitigating the evil, (its removal is out of the question for half a century at least,) or who prepares the way for this being done by tracing it up to its beginnings and exposing its principles, is entitled to the thanks of the community. Such a writer is Mr. Bicheno. He examines the legislative enactments with regard to the poor, and shews that they are founded on these four principles:

“ I. Almsgiving is an absolute duty, without regard to the character of its objects. II. Every human being, unable to labour, has a right to suste-

nance. III. Every human being, able and willing to labour, has a right to receive employment, or the wages of labour. IV. The virtue of charity is capable of being enforced by legislative authority.”

All these principles he disputes, and concludes, that whilst the legislature continues to act upon them, “ the system will only proceed to a consummation of national ruin.”

The author is a disciple of Mr. Malthus, and we apprehend that the times have made and are making thinking men converts to the doctrine of that able but startling reasoner.

OBITUARY.

1817, Jan. 11, the Rev. TIMOTHY DWIGHT, D. D. President and Professor of Divinity of Yale College, in the United States of America. He was born at Northampton, in the state of Massachusetts, May 1752. He took the degree of bachelor of arts in 1769, at the age of seventeen. At the commencement of 1771, he was elected a tutor of the college, the duties of which station he discharged, for six years, with great fidelity and success. Soon after leaving college, he accepted an offer made him to enter the American army as chaplain; and served in this capacity, in the division commanded by General Putnam. The ease with which he conformed to the habits of a camp, and the facility with which he seized upon the manner best calculated to attract attention, and to secure the object of his official performances, is strongly exhibited in a discourse which he delivered in the American camp, on a day of public thanksgiving for the surrender of General Burgoyne. At the close of the revolutionary war, there were many questions deeply interesting to individuals and to the community, which came before the state legislatures; and especially in Massachusetts, where the revolution began. At this difficult time, Mr. Dwight was chosen to represent the town of Northampton, in the General Court at Boston. In the year 1785, he published an epic poem in eleven books, entitled, “ *The Conquest of Canaan*.” In the year 1794, he published *Greenfield Hill*—

a poem in seven parts. The subject of this poem seems to have been suggested by the situation of the writer. The village of Greenfield is situated on a pleasant and beautiful eminence, affording an extensive prospect of the surrounding country, and Long Island Sound. The landscape, therefore, is the principal subject of the first part of the poem. The happy condition of the inhabitants is the subject of the second, and was intended as a general description of the towns and villages of New England. It was the intention of the author to exhibit, the blessings which flow from an equal division of property, and a general competence. He has here portrayed a state of society and manners, to which, it is well known, he was ardently attached. The other subjects of the poem are:—the burning of Fairfield by the British in the revolutionary war;—the destruction of the Pequods, a warlike race of Indians;—the clergyman’s advice to the villagers;—the farmer’s advice to the villagers;—and the Vision, or prospect of the future happiness of America.

While Dr. Dwight resided at Greenfield, his reputation as a preacher, and as a man of literature and splendid talents, was constantly increasing and extending. As a preacher, at this time he was especially distinguished for the clearness of his thoughts, for the copiousness and elegance of his diction, and for the distinctness and fervour of his elocution. On the death of President Stiles, in May 1795, the

public attention was immediately turned towards Mr. Dwight as his successor. He was accordingly elected to the presidency of Yale College, at the first meeting of the corporation; and inducted into office the succeeding September. Dr. Dwight did not disappoint the expectations of his friends. Under his superintendence the College soon began to flourish beyond all former example; and perhaps its reputation was never more extensive than at the time of his death. As President, it was his duty to superintend all the general interests of the college; which, in so large an establishment, demanded no inconsiderable portion of his time and attention. He likewise took upon himself the whole instruction of the senior class in rhetoric, logic, metaphysics and ethics,—heard two disputations each week, and once, each during the same period, gave the class an informal lecture on the first principles of theology. As Professor of Divinity, it was his custom to deliver, in the forenoon of each sabbath, a discourse forming part of a general system of theological science,—which it usually took four years to complete; and, in the afternoon, a discourse on some miscellaneous subject, such as he judged the circumstances of his audience to require. In addition to this, he had under his care and instruction a class of graduates, pursuing the study of theology, with professional views.

July 12th, in the 71st year of his age, Mr. WILLIAM COTES, silk weaver, *Spitalfields*. The gout, that cruel and inexorable disease to which he fell a martyr, had for many years past assailed his bodily frame, so that his protracted sufferings were aggravated and severe: but he bore his affliction with the fortitude of a man and with the resignation of a Christian. Since the decease of the Rev. HUGH WORTHINGTON, he had attended the ministry of the Rev. JOHN EVANS, *Worship-street, Moorfields*, who had long known and esteemed him. His afflicted widow and family, who were most assiduously attentive to the alleviation of his sufferings, and who were best acquainted with his virtues, affectionately revere his memory. In the communication of the intelligence of his death, by his eldest

daughter, to the writer of this article in the country, it is feelingly observed: "He was perfectly sensible to the last hour, and though for the last week his sufferings in his stomach with the oppression on his breath were dreadfully severe, he went off very calmly; he had long anticipated what to him has been a happy release from suffering, and we can never forget the example nor cease to lament the loss of so excellent a parent." His remains were interred by the Rev. THOMAS MORGAN, in that vast and crowded receptacle of the dead, Bunhill Fields.

Islington, Aug. 18th, 1817. J.E.

Lieut. D. Young.

Aug. 26th, at *Poole*, in the 23rd year of his age, Lieut. DAVID YOUNG, of His Majesty's Royal Marines.

This young officer was at the burning of Washington, in the late American war. He came home an invalid, having had the misfortune to break a blood vessel, which is supposed to have laid the foundation of a pulmonary disease that finally terminated in his death. He was interred on the Sunday evening after his death in the burial ground belonging to the Unitarian Meeting, in *Poole*; and a sermon from Prov. xxvii. 1, was delivered on the occasion, by Mr. BENNETT, to a numerous congregation, supposed to consist of from ten to twelve hundred persons. The meeting-house, though large, was so full that numbers of people went away without being able to get in.

Sunday, Sept. 21st, after a short but severe disease, Mr. GEORGE MEAD, of *Billerica, Essex*, aged 56 years. He was deservedly beloved by his family, esteemed by his acquaintance, and respected by his neighbours. He was equally characterized by a solid judgment and an affectionate heart. His Christian walk was unostentatious, but he possessed and exemplified the principles and feelings of a faithful follower of Jesus Christ the Righteous.

Addition to the Obituary of Mr. Winder, (p. 490) being the conclusion of the Discourse on occasion of his death, by Mr. Luke Kirby. Mr. Winder died July 31st, 1817, aged 45 years.

The distinction of a funeral sermon from any other is mainly this, that it

says something in relation to the dead for the good of the living. It never was my habit to say much, nor shall I on the present occasion; but it is peculiarly pleasing to me, (and I doubt not to you too,) that what little we have known of the deceased, as a friend and a minister of the gospel, has left on our minds impressions that will only be lost when memory shall have lost its office. Mr. WINDER was no common man; he did credit to the discernment of his predecessor who recommended him to you, and to you who chose him to be your minister: his mind was of a superior cast, bold, penetrating and generous. He could not be held in fetters by whomsoever formed or imposed. This made him leave the Wesleyan connexion after having been a preacher among them some years; and following his sober convictions, he united with a congregation of General Baptists, in Norwich, where, for some time, as among the Methodists, he was popular; and there he became an Unitarian.

Considering he was nearly altogether self-taught, his penetration and diligence must have been wonderful. He could not satisfy himself by looking at the surface of things, nor yet at his own side of a question, though it were ever so particular: he was willing to give the opposite all its weight; he was not more eager to retain his own opinion than he was generous to allow others to differ from him. Some have thought he went too far to meet those who do not entertain the same views of revelation as the generality of Christians. If he erred here, those who knew him would rather ascribe it to his charitable and generous mind than to any wish to encourage scepticism and infidelity. It would, we think, at least, be uncandid for any one to say he violated his conscience in not dealing faithfully with all descriptions of his hearers.

His abilities as a public speaker it is not for me to eulogize before you: his voice was good and his manner of address powerful, even to astonishment, when his weak habit of body was looked at. It appears, as a medical gentleman who last attended him, observed, he had been several years labouring under the complaint of which he died, namely, an affection

of the liver. Perhaps few men ever suffered more and said less of their affliction; and it might be from this calm habit of mind that he said so little in his last illness of that, or of death itself. Mentioning the subject to him, he said, "there is always something for which we wish to live:" no doubt referring to his wife and family. I observed, that what we think our lives necessary for, may, by Providence, be ordered in a very different way, and I hoped this affliction would be for good: he replied with considerable emphasis, "I cannot in the least doubt it." He had said to others, he did not wish to live longer than he could be useful. I forbear enlargement, but let me recommend to you his example, not that he was perfect; he pretended to no such thing: but let me recommend to your imitation his humility, his meekness, his patience, his brotherly kindness, his charity and his zeal for truth and righteousness; and remember, you are accountable for all you have seen and heard of him, according to Christ Jesus, *to do*, as you would meet him at the last day, with joy and not with grief. And let me just say, one of the best marks of respect for the deceased will be to be kind to the widow and children, as it is well known they are cast upon the wide world unprovided for, at a time very unfavourable to poverty. But while I mention this I accuse myself of officiousness, conscious that your kindness will not be buried in the grave of the deceased.

*Addition to the Account (p. 429) of
Madame de Stael.*

[From the Morning Chronicle.]

As several groundless rumours have prevailed respecting the last events of MADAME DE STAEL's life and the nature of her unpublished writings, we are requested to lay before the public the following authentic particulars on these subjects:—

She manifested, to her last moments, the same sincere and zealous attachment to the Protestant faith from which her judgment had never deviated. The distribution of her fortune was made with a considerate regard to every equitable claim on her bounty. It is thoroughly approved by the Duchesse de Broglie and the Baron de Stael, who not only shew the most

profound respect for not only her testamentary dispositions, but have already displayed an anxiety to give effect to every wish and intention which they can reasonably believe to have been entertained by her.

Her unpublished work, which will form three volumes in octavo, is entitled, "Considerations on the Principal Events of the French Revolution." The principal part, amounting to two-thirds of the whole, extending from the first administration of M. Necker to the battle of Waterloo, is finished and corrected by her own hand. The style seems scarcely to need the last touches which she was accustomed to bestow on her writings as they were passing through the press.

Though she shunned the pretensions which would have been implied in the title of "A Parallel between the English and French Revolutions," yet the very nature of the subject frequently presented that comparison to her mind. The unhappy results of the attempts of France to become free, turned her eyes to the only great nation of Europe which still maintains her liberty. Towards the free Constitution of England she felt a reverence which indeed can hardly be too great, and for the national character an admiration deeper than is commonly preserved in familiar intercourse with nations or individuals; though in her mind perfectly reconcilable with a warm love of her native country, and a preference for the society of her countrymen, over that of those whom she might sometimes regard with more distant respect. Veneration for the seat of liberty, and sensibility to the honour and happiness of France, were, indeed, naturally corrected by the filial affection which was the ruling sentiment of her life.

To England her third volume is de-

dicated. The object of it is, to describe the society and the government of this country as they appeared to her during her last visit, with very favourable opportunities of observation, and at one of the most critical moments in the history of Europe. The whole of that volume has not received the last polish; a circumstance peculiarly unfortunate in the case of a writer, who, with all her ardour and boldness of expression, never presumed to offer any composition to the public till it had undergone frequent, patient, and singularly minute revisals.

She has left the care of her Manuscripts to the Duke de Broglie, the Baron de Stael, and the celebrated Mr. William Augustus Schlegel, who will certainly approve themselves worthy of her confidence in the performance of their somewhat delicate task, respecting the unfinished part of the work which they are about to publish.

This publication, agreeable to her desire, will be followed by a complete edition of her writings, which will contain some new matter, and much important correction of her early productions, intended to bring them more near to the standard of her mature and final opinions.

It will also contain an authentic account of her life, which, in her case, will at least soon terminate the circulation of those narratives, which are not likely to spare her memory, as they have attended the death of almost every considerable person in our time; seeking a dishonest profit by the gratification at best of vicious curiosity, and often a jealousy and malice, at the expense of inevitable falsehood, of cruel wounds inflicted on the most virtuous affections, and of a savage violation of the sanctuary of private life.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Ordination of Mr. Gaskell at Thorne.

AMONG the peculiarities which mark the different denominations of Christians, few have been more variously modified, than the ordination of ministers over Christian congrega-

tions. Whilst some, considering the service in an improper light, have acted as if they wished rather to establish their own authority and power over the consciences of men, than to give that instruction and important advice to their younger brethren which the occasion required; others,

disgusted with their extravagant conduct and absurd notions, have run into the opposite extreme, and neglected it altogether. Indeed, it seems to have been one part of the *rage of Unitarians*, if I may so express myself, to reject as ridiculous and irrational, almost every thing peculiar to those who have professed a creed diametrically opposite to their own. And need we be ashamed of acknowledging that we have erred in this respect? A return to the old method of performing the ceremony is not at all desirable. The much-improved plan of modern settlement-services seems to have taken the place of the authoritative system of ordination with imposition of hands, &c. There are some important advantages to be derived from that service, when conducted in so truly enlightened a manner as those at Bradford, Elland and Thorne. The particulars of the two former have already appeared before your readers;* and of the latter I shall now give you some account. The circumstances of the Thorne Society are too well known to the public to need any explanation in this place. They unanimously invited the Rev. John Gaskell, A. M. late of the college, Glasgow, to undertake the pastoral office amongst them, and, on occasion of his settlement, appointed a public religious service, June 12th.

The Rev. Richard Astley, of Halifax, introduced the solemn services of the day by prayer and reading appropriate parts of the Scriptures. Mr. Martin Simpson, then, in a brief address, stated, in behalf of the congregation, the reasons which induced them to request Mr. Gaskell to become their stated minister. This address was followed by a statement of Mr. G.'s views, in entering on the ministerial office, and more particularly in complying with the request of the people at Thorne. On the remainder of this service, the writer of this could expatiate with pleasure, but must content himself with observing, that the Rev. Charles Wellbeloved, theological tutor of the Manchester College, York, addressed a discourse to Mr. Gaskell, from 1 Tim iv. 16, the intrinsic excellence of which, joined with the

warm and affectionate manner in which it was delivered, will secure it a lasting place in the hearts of those who heard it. He also offered up the second prayer. The Rev. Nathaniel Philipps, D. D. of Sheffield, delivered a discourse to the people, from Phil. i. 27, 28, which was distinguished for the bold, manly and independent tone in which it recommended the people to strive for the faith of the gospel, and to defend its simple uncorrupted truths before men. The Rev. P. Wright, of Stannington, near Sheffield, delivered the concluding prayer. The company afterwards dined together, (Mr. Gaskell in the Chair,) and filled up the afternoon by the rational, cheerful and free interchange of ideas. From the prevailing sentiments which were given, might be inferred the cordial interest and sincere pleasure which the meeting felt in the prospects of the Thorne Society and of Unitarians in general.

Mr. Simpson mentioned an error which had obtained some publicity respecting himself, which it is but justice to mention in this place. It had been stated by Mr. R. Wright, in the account of the Thorne Society, published in the Appendix to Dr. Philipps' Sermon* on the opening of the chapel, that "an *avowed unbeliever* came to hear him preach." It appears that the spirit of opposition to every departure from the orthodox faith, was at that time so strong in the neighbourhood, that the gentleman in question was stigmatized by his adversaries, whilst pursuing his inquiries after truth, as an unbeliever; and hence appears to have originated the mistake. But Mr. Simpson appears never to have disbelieved Christianity.

To the honour of the Thorne Society be it named, they have had regular services on the Lord's day, ever since the opening of the chapel; for which they have been chiefly indebted to the disinterested zeal and steady conduct of Mr. C. J. F. Benson, a member of the society, who has led the devotions of his fellow-worshippers in a manner that deserves the imitation of others, whose abilities qualify them for so noble a service. Long may this infant society flourish under the fostering care of heaven, and be

* Vide Mon. Repos. VIII. pp. 687, 688, X. pp. 594—596.

* Vide p. 38.

the means of bringing up to maturity many heirs of immortal glory and happiness!

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 21st of the Fifth Month, to the 30th of the same, inclusive, 1817, to the Quarterly and Monthly Meetings of Friends, in Great Britain Ireland, and elsewhere.

DEAR FRIENDS,

THE love of our Heavenly Father has prevailed in this our annual assembly. It has united us in the fellowship of the Gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities, and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who hath blessed us and our forefathers with many tokens of his divine regard, is yet waiting to shew himself gracious; and by the Spirit of his Son is calling us to purity of heart, and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents, with which we have been intrusted; and the necessity of becoming a more spiritually-minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine, whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and

oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that he would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld.

Those of the class whom we have just been addressing, may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it *may* be, under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from wordly cares, have been blessed to many: they have proved, in seasons of deep trial and discouragement, times of refreshing from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our Great Creator. Be encouraged then, dear friends, not to neglect your meetings, however small; but to believe that by a diligent attendance of them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern, that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned in gratitude to God, who thus

liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray." (Ps. lv. 17.)

In our last year's epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In adverting to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerce, it will be very useful for friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to friends of discrimination and sound judgment, in kindness and love, to watch over their brethren for good. Great advantages would result from early, repeated, and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those, who after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this

meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand, that none when they have it in their power should rest satisfied, until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received epistles from all, except one, of the Yearly Meetings on the American continent. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young friends, our hearts are warmed with love to *you*. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine

counsel, come to know an establishment in that faith which giveth the victory. (1 John v. 4.)

And, dear friends, you who love the truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and under his sacred guidance, to become devoted to the support of his cause.

May our dear elder brethren and sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endued with capacity to trust in God. May they receive that Divine support which will enable them acceptably to endure the remaining trials of time; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting.—Farewell.

Signed in and on behalf of the Meeting, by
W. DILLWORTH CREWDSON,
Clerk to the Meeting this Year.

Academic Examination, Carmarthen.
[From *The Cambrian Newspaper*, printed at Swansea, July 19.]

THE Annual Assembly connected with the Presbyterian College in Carmarthen, was held at Lammas-street chapel, on Thursday the 3d inst. when upwards of forty ministers were present. A meeting was held the preceding evening at six o'clock, when Mr. Williams, of Builth, introduced the service, and Mr. Bulmer, of Haverfordwest, preached, in English, from Psalm lv. 22; and Mr. Powell, of Caebach, preached, in Welsh, from 1 Cor. ix. 24; Mr. Griffiths, of Glandwr, concluded by prayer. On Thursday morning, at ten o'clock, Dr. Lindsay, of London, preached, in English, from Eph. iv. 5; and Mr. Lewis, of Tredustan, preached, in Welsh, from 1 John iii. 18. At four o'clock in the afternoon, Mr. Rees, of London, preached, in English, from Acts iv. 18, 19, 20; and Mr. Jeremy, of Llandovery, preached, in Welsh, from Phil. iii. 1: Messrs. Jones, Thomas, Evans, Griffiths and Davies, conducted the devotional parts of the services, and the Hymns were given out by Mr. Peter. On Friday morning, at ten

o'clock, Dr. Rees, Dr. Lindsay and James Esdaile, Esq., who had been deputed by the Presbyterian Board to visit the College, attended at the school-room, for the examination of the students. Many other ministers and lay gentlemen were also present. The students were examined in Hebrew, Greek and Latin; Divinity, Ecclesiastical History, Jewish Antiquities, Logic, Natural and Experimental Philosophy, Universal Grammar and the Belles Lettres. Also, in Geometry, Trigonometry, Conic Sections, Mensuration, Land-surveying and Algebra. At the close of the examination, Dr. Rees and Dr. Lindsay, in elegant and appropriate speeches, thanked the tutors for their unwearied diligence in the discharge of their important duties; congratulated the students on their exemplary conduct and improvement in literature; and in the liveliest terms expressed their full approbation of what they had witnessed, and the satisfaction which the flourishing state of the College afforded them. Dr. R. and Dr. L. having sat down, Mr. Rees, of London, rose, and in a short, but elegant speech, noticed the liberal principles on which the College at Carmarthen was founded, the impartiality of the Board in the admission of students, the friendly and candid behaviour of the tutors to all the students, whatever their religious opinions might be, and the love and friendship which subsist between students of different sentiments, educated at the College. Dr. Lindsay concluded the whole with a solemn and appropriate prayer.

Manchester College, York.

THE thirty-first Annual Meeting of Trustees of Manchester College, York, was held at Cross-street Chapel Rooms, Manchester, on Friday, August 1st, Samuel Shore, Esq., of Meersbrook, in Derbyshire, in the Chair. The meeting was attended by the Rev. John Yates, of Liverpool, the Rev. Chas. Wellbeloved, of York, the Rev. William Shepherd, of Gateacre, the Rev. Benjamin Mardon, of Glasgow, the Rev. William Turner, Jun., of York, David Ainsworth, Esq., of Preston, John Lightbody, Jun. Esq., of Liverpool, and a numerous assemblage of Trustees residing in Manchester and the neighbourhood.

The proceedings of the Committee, since the last annual meeting, were read by one of the Secretaries, were approved of and confirmed; and the accounts of the Treasurer, which had been previously audited, were laid before the meeting and passed.

The thanks of the meeting were voted to the President, Vice-Presidents, Visiter, Treasurer and Deputy Treasurers, Secretaries, Auditors and Committee.

Joseph Strutt, Esq., of Derby, was elected President, to succeed Benjamin Gaskell, Esq., M. P. of Thornes House, Yorkshire.

James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, and Daniel Gaskell, Esq., of Lupsett, Yorkshire, were re-elected Vice-Presidents; and Abraham Crompton, Esq., of Lune Villa, near Lancaster, was chosen as the new Vice-President, to succeed Mr. Joseph Strutt.

George William Wood, Esq., was re-elected Treasurer; Mr. Thomas Henry Robinson and the Rev. John Gooch Robberds, were re-elected Secretaries; and the Committee of the preceding year were re-chosen, with the exception of Nathaniel Philips, Esq., Jonathan Brooks, Esq., and William Duckworth, Esq., of Manchester, who were ineligible from non-attendance, and who are succeeded by James M'Connel, Esq., of Manchester, the Rev. William Jevons, of Altringham, and Benjamin Heywood Bright, Esq., of Manchester.

The only change made in the Deputy Treasurers is occasioned by the resignation of Dr. Thomson, who is about to leave Halifax, and to settle at Leeds. He is succeeded by Rawdon Briggs, Jun., Esq., of Halifax.

The report made of the state of the funds was encouraging. The annual subscriptions discontinued during the past year amount to upwards of £40; but notwithstanding the distresses of the times, a still larger sum has been received in new annual subscriptions; and the total amount of the subscription list is now very nearly £700 per annum. The benefactions of the year amount to £156 3s. 0d. and the congregational collections to £128 5s. 11d.

The sum of £150 18s. was voted as an addition to the permanent fund,

and £200 was appropriated to the further discharge of the debt on the York Buildings.

There were thirteen divinity students in the college last session, twelve of whom were on the foundation, but one of these was obliged, by ill health, to return home soon after Christmas. The number of lay-students was seventeen. Mr. J. W. Morris, who left the College a year ago, has since settled as minister with the Presbyterian congregation at Dean Row, in Cheshire. Mr. Cannon, the only divinity student who has this year finished his course, is shortly to proceed to Edinburgh, to supply the Unitarian chapel in that city.

Mr. Richard Shawcross, of Manchester, was admitted on the foundation for the next session, as a divinity student.

As an additional stimulus to exertion in the divinity students, it was ordered that an extra exhibition of five guineas per annum should be granted during the fourth and fifth years of their course, to such of the divinity students as should hereafter be successful competitors for the first general prize. The exhibition to be expended in the purchase of theological books.

The Rev. William Shepherd, of Gateacre, has offered a second classical prize of the value of five guineas, to be awarded at the close of the next session, for the best critical essay on the second book of Virgil's *Æneid*.

After the business of the day had terminated, and Mr. Shore had left the chair, it was taken by the Rev. John Yates, of Liverpool, and the thanks of the meeting were voted to Mr. Shore for his services.

The trustees and supporters of the College afterwards dined together, as usual, at the Bridgewater Arms, when Mr. Shore took the chair. The presence of their much respected and venerable friend, who, in his eightieth year, had travelled on horseback the day preceding nearly fifty miles, to honour them by his attendance, added greatly to the interest of the meeting. The animation and gaiety with which he presided over the festivities of the day, and the playful wit with which he introduced many of the toasts, had the happiest effect on the company.

About ninety gentlemen sat down

to dinner, and in the course of the evening, Mr. Wellbeloved, of York, Mr. Yates, of Liverpool, Mr. William Turner, Jun., of York, Mr. Shepherd, of Gateacre, Mr. Mardon, of Glasgow, Mr. Bakewell, of Chester, Mr. John Ashworth, of New Church, in Rossendale, Mr. Johns and Mr. Robberds, of Manchester, Mr. Brooks, of Hyde, and Mr. George William Wood, of Manchester, and other gentlemen addressed the meeting. After Mr. Shore had retired, the chair was taken for a short time by Mr. Shepherd, and the meeting then broke up highly gratified by the whole proceedings of the day.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, 15th Aug. 1817.

Prize Students, Session 1816-17.

COLLEGE PRIZES.—*For diligence, proficiency and regularity of conduct, confined to Students of not more than three years' standing.*

1st Prize.—Mr. William Henry Fletcher, of Liverpool, first year, Lay Student.

2d Prize.—Mr. Francis Fletcher, of Liverpool, second year, Lay Student.

3d Prize.—Mr. John Wellbeloved, of York, second year, Divinity Student.

COLLEGE PRIZE.—*For the best delivered Sermon or Oration at the Annual Examination.*

Mr. Samuel Wood, of Liverpool, fourth year, Divinity Student.

MATHEMATICAL PRIZE.—*Given by Mr. Philips, of Park.*

Mr. Nich. W. Gibson, of Newcastle-on-Tyne, first year, Lay Student.

CLASSICAL PRIZE.—*Given by the Rev. William Shepherd, of Gateacre.*

Mr. John Wellbeloved, of York, second year, Divinity Student.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

York, July 1st, 1817.

New Unitarian Chapel at Stainforth, near Thorne.

SIR,

It has long been the wish of the friends and advocates of Unitarianism in Stainforth, that a small and commodious chapel should be erected, in which they could conduct their public

religious services. The room in which they now assemble is so inconvenient, in many respects, as to be one very powerful means of retarding the progress of those doctrines which, though stigmatized as "dangerous, unfeeling and pernicious," they know to be benevolent—unspeakably benevolent in their tendency, and honourable, unspeakably honourable, to the character and government of our great and merciful Creator.

Under these impressions, and with the anxious desire of contributing, by any means in their power, to the diffusion of the pure and unadulterated doctrines of the Christian religion, and of promoting the practice of piety and virtue, several of the friends and advocates of Unitarianism in Stainforth, at a meeting held July 6th, 1817, Mr. Martin Simpson in the chair, unanimously adopted the following resolutions:—

Resolved—First, That as the place of worship in which the Unitarians at Stainforth now assemble, is so small as scarcely to contain sixty individuals without considerable inconvenience, and so forbidding in its appearance as to deter several respectable families, who are now friendly to the cause, from joining the society, they are determined to adopt such measures as may enable them to erect a neat and commodious building in which they can conduct their public religious services.

Secondly, That Mr. Simpson and Mr. William Marsdin be requested to inquire whether a suitable plot of ground could be procured upon which a chapel might be erected, and to ascertain the probable amount of the expense that would be incurred in building the same.

Thirdly, That Messrs. Marsdin and Simpson be also requested to call a public meeting of the Unitarians at Stainforth and neighbourhood, as soon as they have inquired into the practicability of building a chapel, and procured an estimate of the probable amount of the expenses with which it would be attended: when such further resolutions shall be adopted as may be deemed necessary to the accomplishment of their object.

MARTIN SIMPSON, Chairman.

In consequence of the above resolutions, Messrs. Marsdin and Simpson

agreed to call a meeting of the friends and advocates of Unitarianism in Stainforth, on Thursday, July 24th, 1817, when the Rev. John Gaskell being called to the chair, it was stated—

First, That an eligible plot of ground in the field adjoining the building in which the Unitarians at Stainforth at present assemble for public worship, could be procured for any sum that Messrs. Marsdin and Simpson might think proper to offer.

Second, That the probable amount of the expenses that would be incurred in erecting a chapel, upon as economical a plan as possible, intended to contain about a hundred and twenty persons, would not exceed one hundred and thirty pounds, which, together with a piece of land large enough for a chapel and burial ground, &c &c. would be extended to about one hundred and eighty or ninety pounds.

It was then resolved—First, That a chapel capable of containing about one hundred and twenty persons be erected as soon as possible, in the village of Stainforth, for the purpose of conducting the public worship of God upon the principles of Unitarian Christianity.

Second, That a subscription be immediately entered into, for the purpose of defraying the expense that may be incurred in building the same.

Third, That in case the subscriptions collected at Stainforth and in the neighbourhood, should be found inadequate to defray the expense that will be necessarily attendant upon building the chapel, application be made to our distant friends for their benevolent assistance, through the medium of the Monthly Repository, or in any other way that may hereafter be deemed expedient.

Fourth, That Mr. Martin Simpson and Mr. Richard Lee, be requested to collect subscriptions in Stainforth and the neighbourhood, and that they transmit them to the Treasurer when required.

Fifth, That Mr. John Marsdin be requested to act as Treasurer, and Mr. Martin Simpson as Secretary.

Sixth, That Messrs. Marsdin, Simpson and Lee, unite their efforts in procuring materials and workmen for building the chapel, and in superintending and directing the same ac-

cording to the resolutions passed at this meeting,* and that these gentlemen shall have power to let the building of the chapel, in any way they may think proper, to such undertaker or undertakers, as may appear to them best qualified for the work and most moderate in charges.

Seventh, That the friends and advocates of Unitarianism in Stainforth and the neighbourhood, be respectfully solicited, by the Secretary, to lend their assistance in conveying to Stainforth the materials for building the chapel, in order to diminish, as far as possible, the expense with which it will be attended.

Eighth, That as soon as a chapel has been erected at Stainforth, for the purpose of conducting the public worship of God upon the principles of Unitarian Christianity, it shall be conveyed to the like uses and trusts as those to which the Unitarian chapel at Thorne is conveyed, with a like proviso, that in case Unitarian worship shall cease to be conducted in it for the space of two years, it shall be at the disposal of the Committee, for the time being, of the Unitarian Fund in London.

JOHN GASKELL, Chairman.

As soon as Mr. Gaskell had left the chair a subscription was immediately entered into, and thirty-one pounds four shillings and six pence were collected before the company dismissed. In addition to this sum, twenty-two pounds and sixteen shillings have since been collected in Stainforth, Thorne and the neighbourhood. From the statement, however, that has been given of the expense that will be incurred in erecting the chapel, &c., it will be perceived that a debt of about one hundred and thirty-six pounds will still remain to be discharged, which, though to some societies it might appear very small, would for many years remain a very grievous burden to the Unitarians at Stainforth, (who are as yet but few in number, and by far the majority of whom are of the labour-

* Between the first and second resolutions the plan of the chapel was introduced and agreed upon, but which, it was thought, could not be intruded upon the notice of your readers, without occupying too great a portion of your valuable Repository.

ing classes of the community) should they be unable to procure the benevolent assistance of their distant friends. Nothing in fact but the anticipation of such assistance could have encouraged them to commence the building of a chapel, the foundation stone of which was laid on Monday the 18th ult. by Mr. Francis Moat, who expressed with Christian fervour the following devout wish on the occasion:—“God grant his blessing that it may answer the purpose for which it is intended; may it tend to promote the glory of God and the good of our fellow-creatures.” The Unitarians at Stainforth are far from being ignorant of the numerous calls which have lately been made upon the kindness of the common supporters of the cause which they have espoused, but they are happy in being able to reflect that there are many among the believers in the faith “once delivered unto the saints,” who are neither wanting in the inclination nor in the ability to offer their benevolent assistance when they have reason to expect that it will not be abused but converted to the “glory of God and the good of our fellow-creatures.” To these individuals they therefore beg leave, Mr. Editor, to submit the consideration of their circumstances, through the medium of your Monthly Repository.

I have only to add the request, Sir, that you will be pleased to receive any subscriptions that may be presented towards defraying the expense that will be incurred in erecting a Unitarian Chapel at Stainforth, and to report the names of the individuals by whom they are presented, in your Monthly Repository. Subscriptions will also be received by Dr. Thomson, of Leeds; Rev. P. Wright, Sheffield; Rev. John Gaskell, Thorne; and Mr. John Marsdin, Levells, near Thorne.

MARTIN SIMPSON.

Stainforth, Sept. 10th, 1817.

P. S. It may not perhaps be improper to state, in addition to what has been already said, that Stainforth is a small village, about three miles from Thorne and seven from Doncaster. Though it does not contain more than about inhabitants, it is surrounded by other villages in which there are a few Unitarians, and many favourable to the cause.

There is no Meeting-house or Established Church in Stainforth. The Methodists and Calvinists, it is true, conduct public worship in their own dwelling-houses; but they have no chapel expressly set apart for that purpose.

Mr. John Gaskell, who has lately settled as the Pastor of the Unitarian Church at Thorne, preaches also at Stainforth every Sunday afternoon; and we confidently anticipate that his labours among us, assisted by several auspicious circumstances of a local nature, which now seem to favour us, will be attended with considerable success as soon as we shall have procured a neat and commodious place of worship.

We are desired to add the following notice:—

The new Unitarian Chapel at Stainforth will be opened on Thursday, October 9th, 1817, when the Rev. R. Wright, Unitarian Missionary, is expected to officiate. Service to commence at half-past eleven o'clock. There will also be service in the evening.

Subscriptions to the Unitarian Chapel, Glasgow.

I earnestly recommend this case to the consideration of the Unitarian public, as highly important, conceiving that on the prosperity of the Unitarian Church in Glasgow, the spread and success of Unitarianism in the West of Scotland in no small degree depends.

Richard Wright.

In London.

Mr. John Bowring	-	-	-	-	1	0	0
Rev. John Evans	-	-	-	-	1	1	0
Friends to the Cause	-	-	-	-	0	4	6
Messrs. Balls	-	-	-	-	1	1	0
Mr. Edward Bowring	-	-	-	-	1	0	0
Rev. Joseph Hutton	-	-	-	-	0	10	6

At Yeovil.

Rev. Samuel Fawcett	-	-	-	-	1	0	0
Mr. E. Batten	-	-	-	-	1	1	0

At Moreton.

Rev. Jacob Isaac	-	-	-	-	0	10	6
New Meeting Congregation	-	-	-	-	1	10	0

At Sidmouth.

Rev. E. Butcher	-	-	-	-	1	0	0
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At Exmouth.

Charles Baring, Esq.	-	-	-	-	2	0	0
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At Exeter.

Rev. James Manning	-	-	-	-	1	10	0
J. F. Barham, Esq.	-	-	-	-	1	0	0
John Mackintosh, Esq.	-	-	-	-	2	0	0

Mr. Mountjoy	-	-	-	-	1	0	0
Rev. W. Hincks	-	-	-	-	0	10	6
J. M. Wilcocks	-	-	-	-	0	10	6
Abraham Tozer, Esq.	-	-	-	-	1	0	0
Mr. Abraham Tozer, jun.	-	-	-	-	1	0	0
Mr. James Cross	-	-	-	-	0	10	6
Rev. Joseph Bretland	-	-	-	-	3	3	0
Rev. John Kenrick (of York)	-	-	-	-	0	10	6
Mr. B. P. Pope	-	-	-	-	1	0	0
Mr. W. Bowring	-	-	-	-	0	10	6
Small sums collected by a Young Friend	-	-	-	-	3	10	0

At Crewkerne.

Friend, by Rev. W. Blake	-	-	-	-	5	0	0
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At Birmingham.

Rev. J. Kentish	-	-	-	-	5	0	0
Mr. Corn	-	-	-	-	1	0	0
Mr. Ridout	-	-	-	-	1	0	0
Miss Mansells	-	-	-	-	1	1	0
Mr. James Belcher	-	-	-	-	0	10	6
Mark Sanden, Esq.	-	-	-	-	1	0	0
Messrs. Waterhouse and Ryland	-	-	-	-	1	0	0
Richard Peyton, Esq.	-	-	-	-	1	0	0

At West Bromwich.

Mr. Archibald Kenrick	-	-	-	-	1	0	0
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At Altringham.

Rev. William Jevons	-	-	-	-	0	10	6
John Worthington, Esq.	-	-	-	-	2	0	0
William Rigby, Esq.	-	-	-	-	5	0	0
Isaac Harrop, Esq.	-	-	-	-	2	0	0
Hugo Worthington, Esq.	-	-	-	-	2	0	0

At Manchester.

George W. Wood, Esq.	-	-	-	-	1	1	0
Rev. John Grundy	-	-	-	-	1	1	0
Robert Philips, Esq.	-	-	-	-	2	0	0
Rev. John Yates (of Liverpool)	-	-	-	-	3	3	0
S. Shore, Esq. (Meersbrook)	-	-	-	-	3	3	0
Richard Sanderson, Esq.	-	-	-	-	1	0	0
Mr. C. Armitage (of Dukinfield)	-	-	-	-	0	10	6
— Bentley, Esq.	-	-	-	-	1	0	0
Mr. John Hall	-	-	-	-	0	10	6
Mr. Thomas Wilkins	-	-	-	-	0	10	6
Mr. Samuel Kay	-	-	-	-	1	0	0
T. H. Robinson, Esq.	-	-	-	-	1	1	0
Mr. Robert Kay	-	-	-	-	1	0	0
Rev. W. Johns	-	-	-	-	0	10	6
Mr. W. Croft	-	-	-	-	1	0	0
James Touchett, jun. Esq.	-	-	-	-	1	0	0
Mr. Thomas Geary	-	-	-	-	0	10	6
Mr. Samuel Jackson	-	-	-	-	1	0	0
Mr. Joseph Pilkington	-	-	-	-	0	10	6
Rev. W. Turner (of York)	-	-	-	-	0	10	6
Rev. C. Wellbeloved (of ditto)	-	-	-	-	1	0	0
Mr. Benjamin Heywood	-	-	-	-	1	0	0
Mr. B. H. Bright	-	-	-	-	0	10	6
Mr. John Ashton	-	-	-	-	1	0	0
Mr. Thomas Phillips	-	-	-	-	1	0	0
T. M. C.	-	-	-	-	1	1	0
Rev. W. Hawkes	-	-	-	-	1	0	0
Mr. Coe	-	-	-	-	0	10	6
Mr. Pendleton	-	-	-	-	0	10	6
Mr. W. Reynolds	-	-	-	-	0	10	6
Mrs. G. Murray	-	-	-	-	1	1	0
Mr. John Barrow	-	-	-	-	0	10	6
Mr. Golland	-	-	-	-	0	10	6

Warrington.

W. Smith, Esq.	-	-	-	-	1	0	0
Mrs. Eaton	-	-	-	-	1	0	0

Liverpool.

Mr. Freme and Friends	-	-	-	-	6	0	0
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Glasgow.

Captain Henrison	-	-	-	-	1	0	0
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Unitarian Worship, Huddersfield.

On the 31st ult. a new and large room, in the populous town of *Huddersfield*, was opened for Unitarian worship, by the Rev. James Kaye, Rev. Jeremiah Donoghue, and the Rev. John Beattie. There were three sermons—all well attended. In the afternoon scores, nay, hundreds went away, not being able to get in. Several stood in the street to listen at the door and windows.

Removals, &c. amongst Unitarian Ministers.

The Rev. ROBERT LITTLE, late of Birmingham, has accepted the pastoral office in the Presbyterian Congregation, *Gainsborough*.

The Rev. N. HEINIKEN, of Gainsborough, has accepted an invitation from the congregation at *Bradford, Yorkshire*, late under the pastoral care of the Rev. H. Turner, now of Nottingham.

The Rev. Mr. CANNON, of the Manchester College, York, is going to supply for some months at *Edinburgh*.

The Rev. JOHN CORRIE has accepted the office of co-pastor, with the Rev. Mr. Kell, of the Presbyterian Congregation at the *Old Meeting, Birmingham*.

FELLOWSHIP FUNDS.

Exeter.

On Sunday, August 17th, a meeting was held in the lecture-room, at George's Meeting, Exeter, for the purpose of forming a Fellowship Fund Society in the congregation. The Rev. W. Hincks introduced the business by prayer, and an address on the objects and advantages of the society. After which, Mr. Hincks having been called to the chair, a series of resolutions were passed respecting the formation and government of the society, and appointing a committee and officers for the ensuing year. It was agreed to name the society, The Exeter Unitarian Fellowship Fund. Its objects were stated to be, to afford occasional

contributions to Unitarian Chapels about to be erected or repaired, to the Unitarian Fund Society, and to Unitarian Academies, and to promote generally the diffusion of Unitarian principles. Subscriptions are limited to one penny a week. About an hundred subscribers have already given their names, and additions are daily made to the list. The formation of this society has been some time in contemplation, but has been delayed by various accidental circumstances. It is hoped that similar ones will soon be established in several of the neighbouring congregations. W. H.

Exeter, Aug. 25th, 1817.

Lewes.

SIR,

EVERY person who is anxious for the diffusion of religious knowledge must have noticed with delight the accounts that have been given in the Repository of the formation of Fellowship Funds in different parts of the kingdom. The good that may result from these institutions is incalculable, for the objects which they embrace are various and extensive. Besides placing at the disposal of congregations, funds which would not otherwise have been collected, they will tend to unite in closer bonds the individual members of our societies, by exciting amongst them an interest for the promotion of Christian truth. One of the leading causes of the rapid increase of the Methodists may be found in the union that exists amongst the members of each congregation. They are interwoven with each other by societies of various descriptions; the attention of every individual is kept alive to the advancement of religious truth by active engagements; and every one feels himself of importance to the success of the cause which he has espoused. The followers of Calvin are pursuing the same means for the increase and preservation of their congregations. In almost every Meeting are to be found Sunday Schools and Congregational Book Societies, Tract Societies and Missionary Funds; whilst the young are encouraged and exhorted to form amongst themselves juvenile associations of various kinds. Hence, the members of the different societies are actively employed in the support of what they are taught to consider

important truth: the connexion that exists amongst them becomes stronger and more pleasing by perpetual intercourse; and a growing attachment to the institutions, in which they are individually engaged, binds them together with ties almost indissoluble. Fellowship Funds, in some measure, promise to have a like pleasing and beneficial influence upon Unitarian congregations. They will create, in every society where they are established, an object towards which the energies of individuals may be exerted; they will augment the pecuniary means of our congregations, and call forth generally a desire for the extension of Unitarian truth. By the Christian emulation to do good, which must necessarily be excited, they will tend to kindle amongst the members of our societies a glow of religious zeal. Sanguine as I am as to the advantages that will mediate and immediately arise from the general adoption of these societies, you will believe that it is with the highest satisfaction that I acquaint you, that a Fellowship Fund has just been established at Lewes. The two Congregations have joined their strength in this Institution, and the prospect of success is very encouraging. I take the liberty of transmitting you a copy of the resolutions which have been agreed to, and which are now acted upon: if you think it proper to insert them, their appearance in your Repository will oblige our friends. T. W. H.

Resolutions.

1. That a Society be formed called the Lewes Fellowship Fund, for the promotion of Unitarianism.

2. That the objects of this Fund shall be the distribution of religious tracts, affording occasional relief to Christian congregations, giving assistance to Unitarian Academies, and promoting generally the diffusion of religious truth.

3. That this Fund shall be supported by weekly contributions of *one penny* and upwards; to be collected every six weeks.

4. That a Committee of fifteen persons, including a Treasurer and Secretary (five of whom shall be empowered to act), shall be appointed for the direction and appropriation of the funds of this Society, agreeably to the objects before stated.

5. That the Committee shall be chosen equally from the Westgate and Southover congregations: and that at the close of a year, five of the number who shall have attended the meetings of the Committee the least number of times, shall not be re-elected for the ensuing year.

6. That the Committee shall meet every six weeks, at four o'clock on Sunday afternoon, at the Westgate and Southover Meetings, alternately, when every subscriber shall be at liberty to attend; but that the right of voting shall be confined to the Committee.

7. That an annual General Meeting shall be held on the first Sunday in September, every year, when the Committee shall be named for the ensuing year, the accounts audited, and the report of the Committee read.

8. That in cases of emergency, the Secretary shall be empowered to call a special meeting of the Committee.

Mr. T. FISHER, *Treasurer.*

Rev. T. W. HORSFIELD, *Sec.*

Newport, Isle of Wight.

A Meeting was held at the Unitarian Chapel, Newport, Isle of Wight, on Sunday, Sept. 7, 1817, immediately after the afternoon service, for the purpose of establishing a Fellowship Fund. Thomas Cooke, Sen. Esq. was called to the Chair. Several resolutions were passed declaratory of the nature and objects of the Society, and stating the rules by which it is to be governed. Thomas Cooke, Sen. Esq. was appointed President of the Society, and Mr. A. Clarke, Treasurer and Secretary. Every person present joined the Society, and many others have given their names as subscribers to the Fund since the meeting.

DOMESTIC.

MISCELLANEOUS.

Dissenting Meeting Houses.

Hayes v. the Poor Rates of Pailton.

Warwick, July 17.

THIS was an appeal brought in consequence of an assessment lately made of a Baptist Chapel, erected about four years ago, in the hamlet of Pailton, in the parish of Monks Kirby. In opposition to the inclinations of the inhabitants of the hamlet, this Chapel had been assessed to the last four rates, at of the annual value of 7l. Although

the amount was small, the principle was important; and, therefore, the person rated as the occupier considered that as the expenses necessary to religious worship equalled the receipts, there was no beneficial occupation, and that no rate upon him, in respect of the Chapel, could legally be made. He had therefore applied to "the Society for the Protection of the Religious Liberty of Dissenters," in London, and they had authorized him to appeal against the rate.

When the appeal was called, and Mr. Reader and Mr. Reynolds, who were counsel for the appellant, were proceeding in the appeal, Mr. Tench, on the part of the parish officers, stated that they were convinced the rate could not be sustained, and that he was instructed to consent that the rate should be quashed, and 15l. paid by them to the appellant for his costs; and which was accordingly ordered by the Court.

General Synod of Ulster.

At a meeting of this Presbyterian Assembly, held on Friday, June the 27th, the Rev. Mr. Carlyle moved for the reading of the report of a deputation to Lord Castlereagh respecting the education of the Protestant Presbyterian students for the Church. Lord Castlereagh had asked whether this was a matter of discipline, which it certainly was, as the education included not merely the classic languages or even theology, but moral education also. He observed, that at Cookstown, an individual, styling himself Lord Castlereagh, stated, by verbal messages, that "Government might regard their electing a professor to teach their students in theology as an act of hostility to them, and they were therefore required to desist." "Who, or what was this Lord Castlereagh, that he should send such a message to the Synod of Ulster? Was he an Elder? Had he his credentials with him? What right had he to obtrude himself officially on their deliberations?" The Rev. Mr. C. concluded by proposing a declaratory act, that they considered the education of students as a matter of ecclesiastical discipline, in which they are determined to admit of no interference whatever. Allusions in the debate are made to a letter of Mr. Peel's, and to some other inter-

ference with the academical institution at Belfast. After long discussion, in which many of the clergy spoke, the motion was carried by a great majority, and the Synod immediately after elected the Rev. Mr. Hey to the vacant Professorship of Divinity.

Concessions to the Catholics.

[From the Morning Chronicle, July 10.]

WE have no doubt but that the liberal part of the community will be surprised, as well as rejoiced, to learn that a bill has passed both Houses of Parliament, which completely does away and removes the most obnoxious incapacities that stood in the way of our Roman Catholic fellow-subjects. A bill, similar in substance and effect to that on the pretence of which the Administration of Lord Grenville and Lord Grey was put an end to, has passed through both Houses almost *sub silentio*: and what renders the circumstance more singular is, that it was first introduced into the House of Lords by one of the Regent's Ministers, and that it went through all its stages in the hearing of a full bench of Bishops! It is entitled—

“An Act to regulate the administration of oaths in certain cases to officers in his Majesty's land and sea forces—Whereas by certain Acts passed in the reign of his Majesty's royal predecessors, it was provided, that officers in his Majesty's Royal Navy and officers in his Majesty's Army shall take certain oaths, and make and subscribe certain declarations, before they shall enter upon the offices or places of trust to which they may be appointed: and whereas doubts have been entertained whether the provisions of the said Acts are still in force in that behalf, &c. Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the it shall and may be lawful to and for his Majesty's principal Secretaries of State, the Lord High Admiral of the United Kingdom of Great Britain and Ireland, or the Commissioners for executing the office of Lord High Admiral aforesaid, the Commander in Chief of his

Majesty's Land Forces, the Master General of the Ordnance, and the Secretary at War for the time being, respectively, or any other persons thereunto lawfully authorized, to deliver commissions or warrants to any officer or officers in his Majesty's Royal Navy, Land Forces, or Royal Marines, without previously requiring such officer or officers to take the said oaths, or make and subscribe the said declarations; any thing in any Act or Acts contained to the contrary thereof in any wise notwithstanding.

“Provided always, That nothing herein contained shall extend or be construed to extend to any oaths required by any Act or Acts now in force to be taken, or to any declarations thereby required to be made and subscribed, by such officer or officers as aforesaid, after he or they shall have accepted and received such commissions or warrants as aforesaid.”

By the provisions of this Bill, the great obstacle to the entry of Roman Catholics into the army and navy, and to their advancement to the highest rank in the service, is completely and wisely withdrawn. They are not to be called on to take the oaths before entering the army or navy; and we need not tell our constitutional readers, that after they have entered the service, all further obligation of taking the oaths or the sacrament, is done away by the annual Act of Indemnity which is passed at the beginning of each session. All religious distinction, therefore, is removed as to the military and naval service; and there can be in future no obstacle to a Roman Catholic rising to the command of an army—or to be the Lord High Admiral of England, if that office should cease to be in commission. We highly applaud the wisdom and liberality of this Act of grace; but we cannot help remarking as a curiosity, that the measure should originate with the very ministers who owe their places to the endeavour made by their predecessors to obtain the same boon for their fellow-subjects. That all the bishops should have countenanced the Bill is also truly creditable to their sense of justice, though, after the misrepresentation of the language of the truly liberal-minded Bishop of Norwich, we own we were not prepared to look for

it. The Bill will have the further good effect of doing away one topic of division among us—for after this, at no General Election, and in no County, can the present Ministers presume to revive the cry of *No Popery*.

July 11th.

The Courier, in animadverting on the paragraph in our Paper respecting the Bill which removes the great disability suffered by the Roman Catholics, says that we omitted a sentence in the Bill, by which the measure is misrepresented. We stated in a few words the substance of this sentence, viz. that there were doubts whether the provisions of the ancient Acts were still in force: the words being, "Whereas the practice of taking the said oaths, and making and subscribing the said declarations by officers, previous to their receiving commissions in his Majesty's army, had been long disused; and whereas it is expedient to remove such doubts, and to assimilate the practice of the two services.—Be it therefore enacted," &c.

Now we submit to the consideration of our readers, whether we did not state this curious concession of ministers fairly and candidly. In regard to the army, our Roman Catholic brethren lived upon sufferance. The existing law was dispensed with. In the navy it was rigorously enforced. In the first it hung over them *in terrorem*. In the other it was a positive exclusion. The liberal administration of Lord Grenville and Lord Grey exerted themselves to remove the obstacle to the fair and honourable ambition of gallant men; and a cry was set up, that his Majesty's coronation oath stood in the way. The whole bench of bishops, with one single exception, stood up against the dreadful attack on the conscience of the King. The whole phalanx of the present administration joined the cry—Lord Grenville and Lord Grey yielded their places to their principles. The cry of *No Popery* was sounded all over the united kingdom, and a new parliament was elected under the influence of that clamour—a parliament that added several hundred millions to the national debt, and to which we are so peculiarly indebted for the burthens under which we labour! The curiosity of the measure therefore is, that

it is identically the same as that introduced by Lord Grenville and Lord Grey, and this is acknowledged by *The Courier*. "It is very true," says the writer in *The Courier*, "that this bill is nearly the same in practical effect, as that brought in in 1806, by Lords Grenville and Grey, and the defeat of which was one of the grounds of their retirement from office, but the event only shews how crude and undigested their measure was, and how little they understood of the case, since it is clear that the army was at that time *in practice* open to the Catholics, and that it is doubtful whether, *in law*, both army and navy were not so." It is not easy to conceive a train of reasoning more audacious than this, and it betrays the pen from which it came. Mr. Croker brought this famous bill into the House of Commons, after it had passed through the House of Lords, and this is the strain in which he supports it in *The Courier*! The measure is in effect practically the same as that of the bill of 1806, and yet the former was crude and undigested. This bill is to settle doubts that existed on the interpretation of ancient laws—and so was the bill of 1806. This is to open both services equally to the Catholics, and to protect them against the intolerance of any man who might, by administering the oaths and requiring the declarations, prevent them from entering into the military or naval service, and so was the measure against which the whole pack of time-servers, lords of the back stairs, courtiers, bishops and expectants joined in full cry; and upon which the present Cabinet, in an evil hour, was formed. So far, therefore, from the measure being crude and undigested, the conduct of the present ministers serves only to prove its wisdom and liberality, since after ten years' more experience, after having doomed the Roman Catholic population to ten years more of doubtful incapacity as to the army, and of total exclusion as to the navy, they come forward, acknowledge the injustice of the intolerant system, and adopt the very measure for which their predecessors were excluded from office! In 1807 they gave a secret irresponsible advice to his Majesty, that such a concession would be at

variance with his coronation oath; and, in 1817, they give an official advice to the Prince Regent, or his confidential servants, to go down to parliament to give *his Royal assent to the bill!*

Warwickshire Unitarian Tract Society.

THE Annual Meeting of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, took place at Coseley, in Staffordshire, on Tuesday, June 17, 1817. The Rev. James Hews Bransby, of Dudley, read the Scriptures and conducted the devotional service. The Rev. James Yates, of Birmingham, delivered a very interesting discourse from 1 Kings xviii. 21. "And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord (Jehovah) be God, follow him; but if Baal, then follow him.'" Mr. Yates first applied the words of the prophet to the present state of opinions in this country: he then endeavoured to obviate the various excuses which men commonly urge for declining the examination of the most important religious controversies: he afterwards pointed out the dispositions with which such an examination ought to be conducted, and the proper employment of religious truth when discovered.

After the usual business had been transacted, upwards of forty gentlemen, members and friends of the society, dined together. In the course of the afternoon several subjects, connected with the progress of Christian truth and with the interests of religious liberty, engaged the attention of the meeting. The Rev. John Kentish having read a letter, addressed to him by the Chairman of the Committee, for conducting the defence of Mr. John Wright, of Liverpool, against whom a prosecution had been commenced, on the charge of blasphemy, it was resolved,

I. That the meeting cordially sympathize with Mr. Wright in his present circumstances.

II. That they will be most happy to contribute, individually, to the expenses which may be necessary for his defence, at the ensuing assizes, at Lancaster.

III. That the Rev. John Kentish be

desired to transmit these resolutions to the friends of Mr. Wright, in such a way as he may judge most proper.

The list of members received a considerable addition of names from Coseley, Wolverhampton and the neighbourhood. J. H. B.

Protest against the Marriage Ceremony.

SIR,

Your readers have doubtless heard with pleasure the intentions of Mr. Smith, of Norwich, that noble advocate of the rights of conscience, particularly as affecting Unitarians, to bring the marriage question under the consideration of the legislature. It is really a disgrace to our age and country, that men, whatever may be their sentiments and religious opinions, should be called upon to bow at the altar of *any* mode of faith, established or otherwise. Marriage, in fact, is and should be *a civil contract*; it is a private agreement between the parties which is to be publicly sanctioned indeed by law, and which *should* be so sanctioned by the *magistrate*, not the *priest*. The sole object of the legislature in passing the marriage act, that act by which every one who marries is now compelled to visit the established church, the sole object I say, Sir, then in view was *publicity*, and to *prevent illicit and unadvised unions*; this should be ever kept in view in all our endeavours to obtain redress; till we obtain it, however, we must submit; though something may still be done in the way of bearing our testimony against this grievous imposition on the conscience of all Dissenters, Unitarians in particular. As a proof of this I inclose you the copy of a protest which, in a parish church in the city of London, was publicly delivered by two parties at the time of their marriage last Sunday; every effort was, besides, made by them to resist the performance of the ceremony, particularly by their refusing to kneel while the idolatrous and unchristian rite was performing.

Your giving publicity to their protest just at this particular moment, may essentially serve the cause of freedom of conscience in this instance. Requesting, therefore, your speedy attention to it, I am, Sir,

W. L.

London, Sept. 26th, 1817.

"To Mr. —, commonly called the Rev. —. The undersigned being Protestant Dissenters, present to you the following protest against the marriage ceremony, to which, according to the law of the land they are compelled to subscribe. They disclaim all intention of acting disrespectfully to the legislature, or to its civil officer before whom they stand; they lament that they are placed in a situation so unnatural, as that even forbearance to what they consider as established error, would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds: against the marriage ceremony, then they can but most solemnly protest,

"Because it makes marriage a religious, instead of a civil act.

"Because, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences.

"Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person 'in holy orders, or pretended holy orders,' is painful and humiliating to our feelings.

"Because, as servants of Jesus, we worship the one living and true God, his God and our God, his Father and our Father, and disbelieve and abominate the doctrine of the Trinity, in whose name the marriage ceremony is performed.

(Signed) WM. LAWRENCE,
JANE CLARK,

"Members of the church of God, meeting at the Crescent, Jewin street, known by the name of 'Free Thinking Christians.'"

Sept. 21, 1817.

Reformation Fête.

The following article from Frankfort shews that the spirit of Luther lives in his countrymen: we fear that a proposal in Scotland to hold a feast in celebration of the memory of John Knox, would not be well received at the present moment:—

"Frankfort, Sept. 15.—All the Protestant Universities of Germany have been invited to send, by the end of October, deputations to the Chateau of Wartbourg, near Lisenach, in the Grand Duchy of Saxe Weimar, where

a grand fête is to be celebrated, in honour of the Reformation. It was in this chateau that Luther resided for several years, under the protection of the Dukes of Saxe, when ordered to be arrested by Charles V.

GERMANY —The Gazette of *Aix la Chapelle* announces that the celebrated MADAME DE KRUDENER, has embraced the Catholic religion.

The *Leipsic Gazette* publishes a notice from the Saxon Government, purporting that the bodies of individuals committing *Suicide* through despair, shall be delivered to the Amphitheatres of Anatomy.

NOTICES.

In the course of the present month will be published. Part I. of an edition of the Hebrew Bible without points, to be completed in four parts; it is uniform to the Hebrew Bible with points, that was published in May last; either of these Bibles may be had interpaged with English, Greek or Latin; and thus conjoined will not, when bound, exceed one inch in thickness, or, as a Hebrew Bible alone, half an inch.

Bibliography.—The Second Part of Lackington and Co's. Catalogue, containing the classes—curious and rare Books, Old Plays, Astrology, Poetry and the Arts, Philosophy, Natural History, Games and Sports, &c. is now published. The Third Part, containing Greek and Latin Classics and Books in all foreign languages, will be published in October; and the Fourth and last Part at Christmas, which will contain a very large collection of Divinity and an Appendix of Additions to all the classes.—Part the First of English and Foreign History, Voyages, Travels and Miscellanies is recently published.

In the Press and speedily will be published a Reply to the Rev. Mr. Mathias's (of Dublin) Enquiry into the Doctrines of the Reformation, or a right Convincing and Conclusive Confutation of Calvinism: to which is subjoined *Ienopaideia*, or the true method of instructing the Clergy of the Established Church, being a wholesome Theological Cathartic to Purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The New Testament, in an Improved Version. By the Unitarian Society. 4th Edition. Demy 8vo. 10s. 6d. Super Royal 8vo. 11. 5s.

The Complete Works of Nathaniel Lardner, D. D. in 5 volumes, 4to. Portrait. 10l. 10s. boards.

Sixteen Unitarian Missionary Discourses. By Richard Wright. 12mo. 7s.

Eight Familiar Lectures on Astronomy; intended as an Introduction to the Science, for the Use of Young Persons, and others not conversant with the Mathematics: accompanied by Plates, numerous Diagrams, and a copious Index. By William Phillips. 12mo. 6s. 6d.

A Continuation of the Emerald Isle. By C. Phillips, Esq. Barrister at Law. 4to. 5s.

Plurality of Worlds; or Letters, Notes and Memoranda, Philosophical and Critical, occasioned by Dr. Chalmers's Discourses. 5s.

The Rev. R. Hall's Speech, delivered at the Guildhall, Leicester, July 15, 1817, at the Seventh Anniversary of the Leicester Auxiliary Bible Society. 6d.

The Fulfilment of Prophecy further illustrated by the Signs of the Times: or, an Attempt to ascertain the probable Issues of the recent Restoration of the old Dynasties; of the revival of Popery; and of the present mental Ferment in Europe: as likewise, how far Great Britain is likely to share in the Calamities by which Divine Providence will accomplish the final overthrow of the Kingdoms of the Roman Monarchy. By J. Bicheno, M. A. 6s. 6d.

Dissertations on the Prophecies. By the late D. Levi. Containing all such Prophecies as are applicable to the coming of the Messiah, the Restoration of the Jews, and the Resurrection of the Dead, whether so applied by Jews or Christians: revised and amended by J. King. 2 vols. 11. 1s.

Sermons

On various Subjects. By the late William Bell, D. D. Prebendary of St. Peter's, Westminster. Published by Joseph Allen, M. A. Prebendary of Westminster. 2 vols. 8vo. 18s.

On Faith, Doctrines, and Public Duties.

By the Very Rev. William Vincent, D. D. late Dean of Westminster. With a Life of the Author, by the Rev. Robert Nares, Archdeacon of Stafford. 8vo. 10s. 6d.

Of the Rev. Sydney Smith, Rector of Foston, Yorkshire. 2 vols. 8vo. 18s.

A Charge delivered to the Clergy of the Diocese of Rochester, and published at their request. By John Law, D. D. Archdeacon of Rochester. 1s. 6d.

A Visitation Sermon, preached July 1, 1816, at Stamford, before the Bishop of Peterborough, and the Clergy of Rutland and part of Northampton. In which are considered some of the most important Qualifications for the Ministry, and in which is especially evinced the necessity of Learning to a Theologian, by an examination of the chief Requisites for forming a skilful Interpreter of the Sacred Writings. Illustrated with Notes. By S. T. Bloomfield, M. A. Vicar of Bisbrooke, in Rutland. 3s.

A Sermon, preached at Cowbridge at the Primary Visitation of the Right Rev. the Lord Bishop of Llandaff. By the Rev. Henry Scawen Plumptre, A. M.

Miscellaneous.

Public Education: consisting of Three Tracts, reprinted from the Edinburgh Review, the Classical Journal, and the Pamphleteer; together with the Defence of Public Schools. By the late Dean of Westminster. 5s.

Observations on the Diseased Manifestations of the Mind, or Insanity. By J. G. Spurzheim, M. D. Royal 8vo. 14s.

The Philological and Biographical Works of Charles Butler, Esq. of Lincoln's Inn. 5 vols. 8vo. 3l. 10s.

Observations on the West India Islands, Medical, Political and Miscellaneous. By John Williamson, M. D. 2 vols. 8vo. 11. 5s.

Speech of the Right Hon. Robert Peel, on Mr. Grattan's Motion on the Catholic Claims. 8vo. 2s.

Speech of John Leslie Foster, Esq. on the same. 2s.

Speech of Robert, Lord Bishop of Ossory, on the same. 1s. 6d.

CORRESPONDENCE.

We have received an elegant and interesting *Memoir* of the late truly excellent Dr. Estlin, which will appear in the following Number.

We hope to be able to give in the next Number an abstract of the last *Report of the Unitarian Fund*.

The article on *Public Affairs* is not come to hand this month, owing to the writer's absence from town.