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**BIOGRAPHY.**

*Memoir of the Life of the Rev. Caleb Fleming, D. D.*

SIR,

**I**F you judge the following account of the life of Dr. Caleb Fleming proper for insertion in your valuable Work, it is quite at your service. With some necessary corrections and additions it is a copy of what I had sent me some years since by a nephew of the Doctor's, the late Mr. J. Slipper, an amiable and excellent character, who for many years filled a place of trust in the Bank. About the same time Mr. Slipper sent me a number of the Doctor's MS. Sermons, which, with many excellent practical instructions, contain the substance of his theological opinions.

L. HOLDEN.

The Rev. **CALEB FLEMING** was born at Nottingham, November 4, 1698. His father was a hosier in that town: his mother an excellent woman of the Buxton family, of Chelmerston, near Buxton Wells, in the Peak of Derbyshire. Her father was lord of the manor; the writings of the family estate bearing date from William the Conqueror. When about sixteen years old, he became a favourite of the Rev. Mr. John Hardy, who kept an academy at Nottingham; who taught him theology, logic, ethics, natural philosophy, astronomy, geometry and trigonometry. Arithmetic and algebra he had become acquainted with by his own attention. His early education had been upon the Calvinistic scheme: but Mr. Hardy opened his mind, pointing out to him the propriety of forming a judgment of Christianity from the New-Testament writings, before which his education principles soon fell to the ground. Having, in the year 1727, left Nottingham, and fixed his residence in London, he became acquainted with the Rev. John Holt, one of the professors of Warrington College, who put him upon reading Terence and the Greek Testament; and in 1734

he had the assistance of a learned Jew in acquiring a knowledge of the Hebrew.

About this time the benevolent and worthy Dr. W. Harris told him, that he was authorized to promise that he should be provided for, if he would write for the state minister, upon some particular subject, and defend the measures of administration; when he assured him that he could not, but would sooner cut off his right hand. This gave great offence, and he was left struggling with a load of distress. He had quitted business; had a wife and four or five children unprovided for, and no resources. Under these circumstances he sat down to consider whether he could subscribe or not, in order to accept of Lazenby, a living in Cumberland, offered him by the Rev. Dr. John Thomas, late bishop of Winchester, but could not. Finding the difficulty of subscribing rise upon him with greater strength, he wrote back his resignation, or that he must decline the offer. With this the bishop was by no means pleased, but gave him a polite and friendly letter upon it. Upon this some of his nonconforming friends, becoming acquainted with the bishop's kind intention, urged him to make trial of pulpit services among them. The Rev. Mr. Catcot, of Oakingham, in Berks, invited him to his pulpit for the first trial; he complied, and was approved of, Mr. Catcot thanking him for his services in the midst of the people. After this he preached several times at Guildford, also at Sydenham, Uxbridge and Dorking, and for the Rev. Mr. Mole, at Rotherhithe. Upon the death of Mr. Munckley, he was requested to preach at Bartholomew Close, and was quickly chosen to succeed him. The ministers concerned in his ordination were Dr. Jeremiah Hunt, Mr. Samuel (after-

wards Dr.) Chandler, Mr. Thomas Mole, Mr. George (after this Dr.) Benson, Mr. Joseph Simmonds and Mr. Sandercock. Dr. Hunt preached, Mr. Chandler gave the charge. He made no other confession than this, "*That he believed the New-Testament writings to contain a revelation, worthy of God to give and of man to receive, and that it should be his endeavour to recommend them to the people in the sense in which he should, from time to time, understand them. He did not submit to the imposition of hands, which he considered as an unwarrantable mimicry of the apostles, and liable to misconstruction.*"

He married the daughter of Mr. John Harris, of Harstaff, in Derbyshire, by whom he had ten children, one only surviving him.

The Doctor was, in the strict sense of the term, a Unitarian; and on account of the many things in which his judgment differed from the more current interpretation of scripture doctrines, and from the malevolent reproaches of bigotry, his appointments at Bartholemew Close had been so narrowed, as to render him not capable of providing the needful succours for his family. In this situation, as he sat one Tuesday in Hamlin's Coffee-house, he was engaged by his friend, the late Rev. Mr. Wetherly, to supply Dr. James Foster's place at Pinner's Hall. This was in the year 1753. After the service, Timothy Hollis, Esq., who knew nothing at all of him, went into the vestry and inquired who he was. He came after this to hear him at Bartholemew Close, proposed him to the gentlemen of the vestry as a proper person to be assistant preacher to Dr. Foster, and was the principal instrument in the hand of Providence, in giving him the seasonable succour he then stood so much in need of.

Some time after this, one Lord's-day morning, an old gentleman out of Suffolk, — Reynolds, Esq. happening to sleep on the Saturday night in town, at an inn in Bishopsgate-street, he came to Pinner's Hall. After service he desired the clerk to wait on him at his inn next morning. He accordingly went. Mr. Reynolds inquired, whether the person he had heard succeeded Dr. Foster, and whether he always preached with

that freedom? He told him, yes. About four or five months after, this gentleman died, and left his estate to Dr. Scott, a physician, and a legacy of a hundred pounds to him, under the description of the gentleman who succeeded Dr. Foster at Pinner's Hall, and *who speaks deliberately.* This legacy Dr. Scott very generously paid him on the first opportunity. Dr. Fleming observed to his friends, that he could not but look upon it as a very remarkable providence; that he did not pretend to determine what were the motives which operated on the mind of the testator, but could easily imagine some divine impression every way consistent with the freedom of his own volitions, and analogous to the plan of one wise and good universal system. *He added, that he would not on any consideration be denied the pleasure of so directing the sense he had of his own dependence on, and his obligations to, the Supreme Governor.*

His style was remarkable and pointed, and his manner of delivery such as to fix the attention. His sermons, although generally on doctrinal points, were also most earnestly practical, and his appeals to the minds of his hearers, on the profligacy of the times, invariably awakening and impressive. The amiable Dr. Jeremiah Hunt took him under his friendly patronage, and expressed great readiness to advise and encourage him in the pursuit of his studies, and this at a time when numbers of professed patrons had cooled in their affections towards him, on account of his not preaching at all by church system. After the Doctor's removal from these earthly scenes, Dr. Nathaniel Lardner, who before this had not taken any notice of him, though they both lived in the same Square, (Hoxton,) immediately sent to him, cultivated his friendship, and possessed his confidence, till the time of his death. He observed, that he had reason to say with the excellent Jacob Ball, *that he had often been in sight of real want, but he thanked a good God it never quite reached him.*

From a child, the Lord's day was preferable to all others in his esteem; a desire of knowledge had been habitual; he early made himself master of short hand, in order to take down sermons, and at seventeen sat down at the Lord's table.

He never sought to please men by an accommodation of his address to their humours or prejudices, nor consulted temporal advantage in any of his public labours. Truth was his great object, and the instruction and edification of his hearers his sole end. He was often heard to say, that one predominant motive to his taking upon him the functions of a public instructor, and which reconciled him to the employment was this, that he felt great indignation at the manifestly artificial address of many public teachers, who were feeding the prejudices of the people, and laying hold only of their passions, constantly filling their minds with the jargon of mystery; adding, that the labours of the study and the pulpit were his highest enjoyment.

He considered his answer to Warburton's Alliance, one of the best tracts he ever wrote. He had also reason to think that the tracts he wrote in the controversy with Chubb, had made a considerable impression on the mind of that writer, and that his prejudices gave way. This he grounded on a letter he received from the Rev. Mr. Edwards, of Tisbury, who saw the written recantation, under Chubb's own hand, to this effect: "*That he had taken too great freedoms with the New-Testament writings.*" He wrote a letter in a weekly paper, called the Old Whig, on Suicide, then under the direction of his friend, Dr. Avery; which was the happy means of preventing a gentleman, a friend of his, from destroying himself.

He was the Editor of Mace's Sermons; the Rev. — Edmunds's Illustration of the Wisdom and Equity of Providence; the Rev. Jacob Ball's Letters on a Future State; also of the first volume of the Life of John Bunce, Esq.; and Dr. Richie's Criticism upon Modern Notions of Sacrifices. He had under his review, Dr. Priestley's MS. on the Doctrine of Atonement; Cardale's Gospel Sanctuary; a volume of the Rev. L. Holden's Sermons, of Maldon, in Essex; and Cardale's excellent piece, The true Doctrine of the New Testament concerning Jesus Christ, considered. He was also Editor to the Comment he wrote on Christ's Prayer before his Sufferings, 1772; and in 1774, to his Treatise on the Epithets given to Jesus Christ.

He was heard to observe that he had lost some friends, merely on account of his aversion to Popery; adding, that perhaps nothing but the merciless grasp of its talons, will convince them and others, who are the advocates of its free and full toleration: yet, that he would not exercise any other power over Papists, than to restrain or hinder their cutting our throats, and spreading their infectious and subversive principles among the people. Could the Doctor have had before him the more full, the repeated and able discussions, which have lately taken place on this subject, he might possibly have changed his opinion.

Among his papers was found the following memorandum: "By a letter I received from my dear friend, the Rev. Dr. Wm. Dalrymple, of Ayr, in North Britain, dated March 22, 1769, I was surprised with the account of the University of St. Andrew having conferred on me the academical degree of Doctor in Divinity. This gave me great concern, not only from a consciousness of my defect of merit, but from having always looked upon such diplomas with a real dislike. I would have rejected the compliment, had not one of the best friends I then had in the world, (Thomas Hollis, Esq., who instantly put it into the public papers,) on whose judgment I could most rely in matters of decorum and delicacy, absolutely insisted on my acceptance of it."

Upon receiving the diploma, which bears date 14th of March, 1769, and came to his hands the 3rd of April, he wrote as follows:

*"Hoxton Square, April 6, 1769.*

"GENTLEMEN,

"Though I am ignorant of the motive you had to honour me with the unmerited degree of D. in D., yet I am able to assure you, that those abilities which God has given me, have been ever devoted to the service of truth and liberty; never once resigning the right of private judgment to any human authority, nor consenting to sacrifice conscience upon the altar of human emolument. I take this occasion to congratulate you upon the advances liberty is making in the kingdom of Scotland, and on the many excellent publications from your countrymen. I wish prosperity to the

University of St. Andrews, and should rejoice to render it any service.

"I am, with the greatest respect,

"Gentlemen,

"Your most obliged, obedient servant,

"CALEB FLEMING.

"*To the University of St. Andrews.*"

When he preached at Bartholomew Close, he gave up the doctrine of the Pre-existence, and took for his text the first 14 verses of St. John's Gospel. He thought some of his hearers would have left him on that account, but they did not. In the year 1766, he published another defence of the Unity. A widow of a friend offered to make him her executor, and leave him her fortune; but knowing that she had poor relations, he refused her offer, detesting the thought of devouring widows' houses. Yet from legacies, &c., he was very comfortably provided for in his old age.

Upon reading his discourse on Demonism, Dr. Lardner sent him the following note:

"February 3, 1758.

"REV. AND DEAR SIR,

"Your short discourse on Demonism puts me and my performance out of countenance. You have said as much or more in ten pages, than I have said in ten times ten.

"Your affectionate friend and humble servant,

"N. LARDNER."

Dr. F. preached his last sermon at Pinner's Hall, the first Lord's day in December, 1777, and died July 21, 1779, in the 81st year of his age. It was, I conclude, in this last discourse that he observed, "I close these my public labours, in the pleasing hope of receiving from Christ's ministrations divine advantage when flesh and heart shall fail me, and that he will approve my labours as having been faithful in a few things. I would ascribe to him all the honour due to an exalted Prince, the Christian's one Lord and Saviour of the world—supreme worship alone being paid to the one God."

The Rev. John Palmer preached his funeral sermon, August 1, 1779, at his meeting, in New Broad-street, from 2 Cor. i. 12. It was published by Mr. Johnson, St. Paul's Church-yard, and Mr. Dilly, in the Poultry, with

the Oration delivered at the interment by the Rev. Dr. Jos. Towers.

He published more than fifty-eight pieces. Several of these were upon infant baptism, of which he was a most strenuous defender. The whole of his works are in the library in Red-Cross-street, bound up in ten or twelve volumes, with the Funeral Sermon and Oration.

The following epitaph was found among his papers:

*An Epitaph for the Grave-stone, if one is put over my dead Corpse.*

"Here lies the natural body of Caleb Fleming, Dissenting teacher:

"That dust which has returned to the earth as it was, but whose spirit is gone to God who gave it; not naked or unclothed, but clothed upon with a spiritual body; an house from heaven, i. e. if mortality is with him swallowed up of life."

Dr. Towers, however, wrote another, as follows, which is on the grave-stone in Bunhill-fields.

"Under this stone are interred the remains of

The Rev. Caleb Fleming, D. D.

many years pastor of a congregation of Protestant Dissenters in this metropolis.

"He was distinguished for his piety and integrity, and his indefatigable attention to the study of the sacred writings. He was a steadfast assertor of the right of private judgment, and considered the interposition of human power and authority in matters of religion, as the great source of the corruptions of Christianity. Always animated by a warm zeal for the interests of religious liberty, he was equally influenced by a firm attachment to the rights of his country and of human nature."

The following character of the Doctor was put into two of the Morning papers, by Dr. Towers, July 21, 1779.

"On Wednesday last died, in the 81st year of his age, the Rev. Dr. Caleb Fleming, of Hoxton-square, an eminent and learned Dissenting minister. He was a gentleman of incorruptible integrity, laboriously studious, a zealous defender of Christianity on the most rational principles, and a warm friend to civil and religious liberty. His abilities as a preacher were well known to many in this metropolis, and his numerous publications are a sufficient evidence of his skill in theology. The uprightness of his conduct, and the many excellences of his head and heart, rendered him generally esteemed, and will make

him long remembered by those who had the pleasure of being acquainted with him."

I have here an apology to make to the public for having so long delayed to send to your valuable work this brief memoir of a most eventful life, and of one whom I both revered and loved. This apology must consist in a full expectation, from year to year, that it would be undertaken by Dr. Towers's son, who, I understand, possesses Dr. Fleming's memoirs of his own life. Mr. Towers must, of consequence, have been better qualified and furnished for this undertaking.

I had the pleasure and the benefit of the Doctor's acquaintance and patronage during the six years I spent at the New College, Hoxton, and on my removal into the country, had the honour of a regular correspondence to the time of his death. A recollection of him is embalmed in my memory, and will never be effaced while memory lasts. L. HOLDEN.

*Tenterden, June 3, 1818.*

*Life of John Biddle, by Anthony Wood, in Athenæ Oxonienses, 1692.*

[Concluded from p. 394.]

IN February, 1651, was published by the Parliament, a general Act of Oblivion,\* that restored, among others, our author Biddle to his full liberty, which he improved among those friends he had gained in London, † in meeting together every Sunday for the expounding of the Scripture, and discoursing thereupon, for the clearing of matters therein contained; by which means the doctrine of one God, and Christ his only Son, and his Holy Spirit, was so propagated, that the Presbyterian ministers in London were exceedingly offended at it, but could not hinder it by secular power, which then favoured liberty of religion and conscience. ‡

\* This Act of Oblivion, if it ever passed, appears not to have been general, though it probably secured all who were not regarded as state criminals. See *Parl. Hist.* XX. 84; and Macaulay's *Hist.* 8vo. V. 412.

† Among these was Mr. Thomas Firmin, then at the age of 19. See his *Life*, 1698, p. 10.

‡ The following articles are in Cromwell's First Act of Government:

About that time, part of the second impression of his *Twelve Arguments, the Confession of Faith, Testimonies, &c.*, which, as I have told you, were published in octavo, laying dead on his, or the bookseller's hands, there was this title put to them, "The Apostolical and true Opinion concerning the Holy Trinity, revived and asserted, &c." London, October, 1653, 8vo.; but no alterations or augmentation made in them, as it is expressed in the said title set before them, which were put and sold together in one volume, the Long Parliament being then dissolved.

Afterwards was written and published by the said Biddle, *A Twofold Catechism*; the one simply called, *A Scripture Catechism*; the other, *A brief Scripture Catechism for Children*, London, 1654.\* The last of which

"XXXV. That the Christian religion, contained in the Scriptures, be held forth and recommended as the public profession of these nations.

"XXXVI. That to the public profession held forth, none shall be compelled by penalties, or otherwise, but that endeavours be used to win them by sound doctrine, and the example of a good conversation.

"XXXVII. That such as profess faith in God by Jesus Christ, (though differing in judgment from the doctrine, worship, or discipline publicly held forth,) shall not be restrained from, but shall be protected in the profession of the faith, and exercise of their religion; so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts; provided this liberty be not extended to popery or prelacy, nor to such as, under the profession of Christ, hold forth and practise licentiousness." *The Government of the Commonwealth, as it was publicly declared at Westminster, the 16th of December, 1653.—Published by his Highness the Lord Protector's special commandment, 1653.*

\* "The title of the first is, 'A Scripture Catechism; wherein the chiefest Points of the Christian Religion being question-wise proposed, resolve themselves by pertinent Answers, taken, Word for Word, out of the Scripture, without either Consequences or Comments. Composed for their sakes that would fain be mere Christians, and not of this or that Sect, inasmuch as all Sects of Christians, by what Name soever distinguished, have either more or less departed from the Simplicity and Truth of the Scripture.' The title of the other is, 'A brief Scripture Catechism for Chil-

two was printed again by itself, in three sheets, in a little octavo, the same year. Soon after, the *Twofold Catechism* coming into the hands of certain persons elected to sit in the Little Parliament, (called by Oliver,) which began at Westminster, September 3, 1654, was a public complaint by some made of it in the house, being instigated thereunto by frequent and open preachments against it. Whereupon Biddle being sent for, he gave answer to their interrogatories, and did not deny before them, but that he was the author; so that the matter being referred to a committee, he was examined by them, and in conclusion adhered to the answer that he had before given to the house. Reports, therefore, being made by the said Committee, of such things that had passed, the House voted on the 12th of December, 1654, that "the whole drift and scope of the said *Twofold Catechism*, is to teach

dren; wherein, notwithstanding the brevity thereof, all things necessary unto Life and Godliness are contained. By John Biddle, Master of Arts, of the University of Oxford." *Brit. Biog.* VI. 86.

"In the same year, (1654,) Dr. Gunning, (whom I named before,) afterward Regius Professor of Divinity at Cambridge, and no less famous for subtilty of disputing than learning, thinking, it seems, he should do great service to the common doctrine, if he put a baffle upon the great oppugner of it, before even those who began to hearken to him; he came one Lord's day to Mr. Biddle's meeting, well accompanied with learned witnesses, and commences a fair scholastic dispute, asserting the Deity of the Holy Ghost; and the next Lord's day, in the same auditory, concerning the supreme Deity of Christ, the Son of the Most High. They disputed syllogistically, and took their turns of responding and opposing, wherein John Biddle acquitted himself with so much learning, judgment and knowledge in the sense of holy Scriptures, that instead of losing, he gained much credit both to himself and his cause, as even the gentlemen of Dr. Gunning's party, some of them had the ingenuity to acknowledge. After this, Dr. Gunning comes again at unawares, and hears J. Biddle arguing against the satisfaction of punitive justice by the Death of Christ, which the Doctor with great vigour defends; but found the opponent no less skilful and dexterous in this conflict than in the former, which the Doctor himself had the generosity afterward to confess." *Short Account*, pp. 6, 7.

and hold forth many blasphemous and heretical opinions, and that in the preface of the said Catechism, the author thereof doth maintain and assert many blasphemous and heretical opinions, and doth therein cast a reproach upon all the Catechisms now extant." They then voted also, that "all the printed books, entitled *The Twofold Catechism*, be burnt by the hand of the common hangman: that the Sheriffs of London and Middlesex be authorized and required to see the same done accordingly in the New Palace-Yard, at Westminster, and at the Old Exchange: that the Master, Wardens and Assistants of the company of Stationers, in London, be required immediately to make search for all the printed books, as aforesaid, and seize all the said books, and deliver them to the Sheriffs." \*

The next day, Biddle was brought to the bar of the house, and there, after it was read unto him, what had been done, he owned his books, and was thereupon the same day committed prisoner to the Gatehouse, in Westminster,† and his books burnt by the hangman in the before-mentioned places, on the 14th of the same month. But this was not all, for the members of parliament, perceiving full well what mischief the said *Twofold Catechism* did do, and was likely more to do, and that many people were more greedy to buy or obtain it than before, the matter was agitated again in January following, by the committee; who resolved, on the 16th of the same month, that "the whole drift and scope," &c., and "that it be burnt," &c. The particulars in the said Catechism, which moved them thereunto, were partly these: "1. The infinite God is confined to a certain place. 2. God hath a bodily shape, hath a right and a left hand in a proper sense. 3. God hath passions in him. 4. God is not omnipotent and immutable. 5. The three Persons are not to be believed with our whole heart. 6. Jesus Christ hath not the nature of God dwelling

\* *Parl. Hist.* Ed. 2, XX. 400; *White-locke Mem.* p. 591.

† "To be there kept without pen, ink, or paper, in order to a further proceeding against him." *Biog. Brit.* VI. 400, 401. *The Short Account* adds, "or the access of any visitant," p. 7.

in him, and that he hath only a divine Lordship, without a divine nature. 7. There is no Godhead of the Holy Ghost. 8. Christ was not a priest whilst he was upon earth, nor did he reconcile God unto us," &c.\* At the same time were other particulars gathered from his several books, going under the general title of "The Apostolical and true Opinion concerning the Holy Trinity," &c.; the first of which runs thus: "That God the Father only, separated from the Son and Holy Ghost, is the first cause of all things that pertain to salvation," &c. The rest I shall omit for brevity sake.

These things being reported to the Parliament, they ordered the committee to bring in a bill for punishing the said Biddle; which being accordingly done, they ordered, as before, that the *Twofold Catechism* be burnt, and the Master, Wardens, &c. to seize upon all copies, and to deliver them to the Sheriffs, in order to their burning, &c. In the mean time, they consulted what to do with Biddle, but came to no result, though pressed eagerly on by the Presbyterian ministers to take away his life. On the 10th of February following, he, the printer and bookseller of the said Catechism, with another in the custody of a messenger, as also *Theauraw John Tany*,† (who burnt the Bible, and

\* Having never seen Biddle's Catechisms, I know not on what pretences such very exceptionable opinions as some of the above, were ascribed to him. Dr. Toulmin only says, "Considering the very limited state of free-inquiry at that time, it is rather surprising that a ninth proposition, or ground of charge, against Mr. Biddle had not been added; viz. the future annihilation of the wicked; for he produced many texts to exhibit this view of future punishment." *Review*, p. 83. It appears, however, that the Parliament did advert to that opinion. See *Parl. Hist.* XX. 401, 402.

† "Thomas Tany, Goldsmith, who, by the Lord's voice that he heard, changed his name from *Thomas*, to *Theauraw John Tany*, on the 23rd of November, 1649, living then at the Three Golden Keys, without Temple-Bar, London. He was then, and before, a blasphemous Jew." (*W.*)

According to White Locke, this visionary was not a Jew, but a reputed Quaker.

"1654. Dec. 30th. A Quaker came to the door of the Parliament, and drawing his

struck at several persons with his naked sword, at the Parliament door, while the members were sitting,) were, upon their petitions to the *Upper Bench*, all permitted to have liberty, upon sufficient bail (which they then put in) to appear in that court on the first day of the next term following, where then they were to be tried. On the 2nd of May, 1655, they accordingly appeared, but were put off till the next term, 28th of May following; which day appearing, he and they were, with much ado, set at liberty.\*

Afterwards Biddle falling into the company of one John Griffin, said to be an Anabaptist teacher, discourses *pro* and *con* were so high between them, that there was a public dispute appointed to be held to decide the matter. The place wherein they were to dispute, was the Stone Chapel,† in

sword, fell to slashing those near him, and knocked at the door aloud. He was laid hold on, and committed to prison.

"1654, 5. Jan. 2. The Quaker being examined by a committee why he drew his sword, and hurt divers at the Parliament door, answered, that he was inspired by the Holy Spirit to kill every man that sat in the house." *Mem.* 1682, p. 592.

The compilers of the Parliamentary History remark, that "according to the account given of this man, his principles seem not to quadrate altogether with those of the present Quakers." They add from the Journals, the following particulars:

"Being asked by the Speaker, why he came to the Parliament door, he said, he had fired his tent; and the people were ready to stone him, because he burnt the Bible; which he acknowledged he did, saying, '*It is letters, not life.*' And he drew his sword, because a man jostled him at the door; and burnt the Bible, because the people say it is the word of God; and it is not: it deceived him. And farther, that he burnt the sword and pistols and Bible, because they are the gods of England; and that he did it not of himself, but God bid him do it." *Parl. Hist.* XX. 402.

\* "Neither was he any whit discouraged by these dangers and sufferings, but betook himself to his former exercises for propagating truth, and the honour of Almighty God concerned therein." *Short Account*, p. 7.

† "Part of the choir, with the rest of the building eastward, was in 1649, by a partition-wall, converted into a conventicle." *Grove's Life of Wesley*, III. 256, Note. This was probably Griffin's chapel.

St. Paul's Cathedral, and the question, *Whether Jesus Christ be the Most High or Almighty God.* The time being come, they appeared, but Griffin being put to it for want of the true way of argumentizing, the disputation was deferred to another day. Whereupon Griffin, being conscious to himself that he was not able to grapple with Biddle, he and his party\* brought it so to pass, that upon report of more blasphemies uttered by Biddle, he was, by command from Oliver the Protector, seized, on the 3rd of July, (being the day before they were to make an end of the disputation,) 1655, and forthwith committed prisoner to the Poultry Compter.

Soon after, being translated to Newgate prison, he suffered more misery, was brought to a public trial for his life, at the *Sessions-house*, in the *Old Bailey*, upon the obsolete and abrogated ordinance, called the *Draconic Ordinance*, against blasphemy and heresy, of May the 2nd, 1648.† To the indictment hereupon, he prays counsel might be allowed to him, to plead the illegality of it; which being denied him by the judges, and the sentence of a mute threatened, he at length gave into court his exceptions, engrossed in parchment, and with much struggling, had counsel allowed him. But Oliver the Protector, well knowing it was not for the interest of his government either to have him condemned or absolved, took him out of the hands of the law, caused him to be detained in prison, with intentions to bestow him elsewhere.

At length, several prime persons of the Anabaptistical party remaining in London, (some of whom, as it is said, had entertained his opinions,) drawing up a petition in his behalf, in the month of September, 1655, presented it to Oliver, to obtain his mercy towards him under pretence of liberty of conscience.‡ On the 28th of the

same month, they were to receive an answer to it; but before the said Oliver gave one, the petition was read in the hearing of divers of them, under whose hands it had been presented; which being done, many of them did disown it, as being altered both in the matter and title of, since they signed it, and so looked upon it as a forged thing. They then desired that the original, which they had signed, might be produced, but Jeremiah Ives and some other of the contrivers and presenters of it, were not able to do, nor had any thing to say in excuse of so foul a miscarriage. However, his Highness, Oliver, did then open before them "the great evil of such a practice," and also, "how inconsistent it was for them, who professed to be members of the church of Christ, and to worship him with the worship due to God, to give any countenance to one who reproached themselves, and all the Christian churches in the world, as being guilty of idolatry;" shewing also, "that if it be true which Biddle holds, viz. that Jesus Christ is but a creature, then all those that worship him, with the worship due to God, are idolaters, and that the maintainers of that opinion of Biddle, are guilty of great blasphemy against Christ, who is God equal with the Father," &c.

Afterwards the petitioners being dismissed, and Biddle understanding his doom, he wrote a letter to Oliver, that he would be pleased to admit him into his presence, for the hearing of his case. But being denied, and Oliver continually baited by Presbyterian and Independent ministers, to have him banished, he, the said Biddle, as a reviver of the blasphemous opinion owned by Arius, was removed from Newgate to Plymouth, October the 10th, 1655, in order to his transportation to the isle of Scilly, beyond the Land's End in Cornwall, there to remain in St. Mary's Castle, in close custody during life; where for the present we will leave him, and, in the mean time, tell you, that his *Twofold Ca-*

\* Among "J. Biddle's inveterate and fiery adversaries," there were "especially some booksellers." *Short Account*, p. 7.

† See p. 348, and Note †.

‡ "On the one hand, the Presbyterians, and all enemies to liberty of religion, (of which there appeared a great number at his trial,) would be offended at his release; and all that were for liberty, (among whom many congregations of Anabaptists espe-

cially,) had petitioned the Protector for his discharge, from prosecution upon that ordinance, by which all their liberties were threatened and condemned, and the capital article of the Protector's government infringed." *Short Account*; p. 8. See p. 413, Note (†).



*techism* was answered by Dr. John Owen, then Dean of Christ Church, and animadverted upon by *Maresius*, before-mentioned, (p. 349,) in his preface to the reader, before his second tome of *Hydra Socinianismi*,\* and by Nich. Arnoldus, † Professor of Divinity in Franeker, in West-Frisen, in the latter end of his preface to the reader, before his book, entituled, *Religio Sociniana, seu Catechesis Racoviana major, &c.* ‡ As for *Maresius*, he is very large against him, and deploras the sad condition of England, that after all the contests that it hath had against the hierarchy, Arminianism, Popery, and I know not what, should at length be overwhelmed with Socinianism, all sort of sectaries, Atheism, &c.; which character, as falling from the pen of a person well known to be no friend to episcopacy, seems to be a considerable argument to prove, (even in his persuasion,) that the pretended strictness and severity of the then established church government, was not so an effectual remedy against all libertism in opinions and practice, as was the episcoparian government then lately thrown out of doors.

After Biddle had continued prisoner, not without improvement as to, and in, his opinion, to the beginning of the year 1658, he, by the intercession of many friends, was conveyed from St. Mary's Castle, by *habeas corpus*, to the Upper Bench, at Westminster, where appearing without any thing laid to his charge, was set at liberty by the Lord Chief Justice Jo. Glynn. §

\* Edit. Groning. 1654, 4to. (W.)

† A native of Lesna, who died in 1680, aged 62.

‡ Edit. Amstel. 1654, 4to. (W.) See *The Racovian Catechism*, by Dr. Thomas Rees, *Hist. Introd.* lxxxv.

§ "In this exile he continued about three years, notwithstanding all endeavours of his friends for his liberty, and his own letters, both to the Protector and to Mr. Calamy (an eminent Presbyterian minister), to reason them into compassion. At length, through the importunity of friends, and other occurrences, the Protector suffered a writ of *habeas corpus* to be granted out of the Upper Bench Court, (as it was then called,) and to be obeyed by the Governor of Scilly, whereby the prisoner was brought thence, and by that court set at liberty, as finding no legal cause of detaining him." *Short Account*, p. 8.

While he was in prison, (where the Protector allowed him a hundred crowns per annum for his subsistence,) he solely gave himself up to the studying of several intricate matters, and of the various opinions concerning the beast in the Apocalypse, Antichrist, and the personal reign of Christ on earth; \* which being digested according to his mind, he explained them after his return, in conventicles, held every Sunday in the afternoon, before his disciples. Which being done, he published them with this, or the like title, "Learned Notes on some of the Chapters of the Apocalypse;" or thus: "An Essay to the explaining of the Revelation." When, or where printed, or in what volume, I know not, for I have not yet seen them or it.

After Oliver's death, and Richard set in the throne, a Parliament was called, mostly consisting of Presbyterians, whom, of all men, he most dreaded. Whereupon, by the advice of a noble friend then in authority, he caused Biddle (for whom he had a respect) to be conveyed away privately into the country; where remaining till that Parliament was dis-

\* "Now although this banishment drew with it many inconveniences, yet, through the goodness of God, it was tempered with mercies. Here the prisoner enjoyed much divine comfort, from the heavenly contemplations which his retirement gave him opportunity for: here he had sweet communion with the Father, and his Son Jesus Christ, and attained a clearer understanding of the Divine oracles in many particulars. Here, whilst he was more abundantly confirmed in the doctrines of his confession of faith, &c. yet he seems, notwithstanding, to have become more doubtful about some other points, which he had formerly held, as appears from his 'Essay to the explaining of the Revelation,' which he wrote after his return thence; which shews that he still maintained a free and unprejudiced mind. And here we must not forget to do the Protector this right, as to tell the world, that after some time he was pleased to allow his prisoner a hundred crowns per annum for his subsistence, to wit, lest being removed far from his friends and employments, he should want necessaries. This banishment seems also to have been beneficial to him on this account, that it was a means to prevent another of the Protector's Parliaments from decreeing any thing more rigid against him, being now absent and out of their way." *Short Account*, p. 8.

solved, (which was soon after,) he returned to the city, and carried on his conventicles and disputes for some time without contradiction. At length, his Majesty Charles II. being restored to his dominions, and with him the Church of England, he took other measures, held his meetings more private, and but seldom.\* However, his waters being narrowly watched, he was taken in the house of a certain citizen, while he was conventicling, in the beginning of July, [June,] 1662; whereupon being carried before Sir Richard Brown, then lately Lord Mayor, was by him imprisoned, and used, as his party saith, with great cruelty, especially in this respect, that he hindered all sureties or bail to be given for him.† So that by the filth of a prison in hot weather, contracting a disease, he died thereof in the month of September, (one tells me the 2nd, and another the 22nd day,) about five of the clock in the morning, ‡ to the

\* *Short Account*, p. 8.

† "On the first of June, 1662, he was haled out of his lodgings, where he was convened with some few of his friends, for divine worship, and carried before Sir Richard Brown, who forthwith committed them all to the public prison; J. Biddle to the dungeon, where he lay for five hours, and was denied the benefit of the law, which admits offenders of that sort to bail for their appearance. There they lay till the Recorder, moved with more reverence of the laws, took security for their answering to their charge next sessions; which they performed accordingly. But when the court could not find any statute whereon to form any criminal indictment against them, they were referred to the sessions following; and then were proceeded against, by pretext of an offence against common law, (the rules of which lie mostly in the judges' breasts,) and thereupon fined, every one of the bearers in the penalty of twenty pounds, and J. Biddle in one hundred; to lie in prison till paid. Now, though the Sheriff would generously have been satisfied with ten pounds for him, and he would have paid it, yet the enmity of Sir Richard Brown was such, as he could not be induced to consent thereto upon any terms; but threatened him with a seven years' imprisonment, though he should pay the whole hundred pounds. This was the cause of his continuing in prison." *Ibid.* p. 9.

‡ "He had not been there full five weeks, till by reason of the noisomeness of the place and pent air, to him, whose only recreation and exercise had been, for many

great grief of his disciples, in 1662: whereupon his body being conveyed to the burial place, joining to *Old Bethlehem*, in *Moorfields*, near London,\* was there deposited by the brethren, who soon after took care that an altar monument of stone should be erected over his grave, with an inscription thereon, shewing that he was Master of Arts of the University

years, to walk daily into the free air, he contracted a disease, which in a few days, alas, put a period to his life. In this extremity, Sir R. Brown could not be moved to grant the sick prisoner the present comfort of a removal, in order to a recovery; but Sheriff Meynel, to the praise of his great humanity, did grant it; but, alas, the second day after his removal, between five and six o'clock in the morning, the 22nd of September, 1662, he quietly gave up his spirit to God. He was then in the strength of his age, the 47th year of his life. Now it did appear, (as he had said formerly,) that by frequent meditations of the resurrection and future happiness, he had made death contemptible to himself. For as soon, as by the disease more strongly annoying his brain, he perceived a great alteration, he signified it to his friends, and would not be induced to any discourse, but composed himself as it were to sleep, during that eight hours' time, which after that he lived, being very sparing of words, or indeed of groans, that might argue any impatience; notwithstanding, when a certain pious matron, who ministered to him, broke forth into this (as it were) farewell-saying, 'God grant we may see one another in the kingdom of heaven:' he, now his speech failing, lifted up his quivering hand, shewing thereby (it seems) how pleasing that wish was to him. And that he was not surprised with dying at this time, may be collected from his often saying before, that if he should be once more cast into prison, he should never be restored to liberty; and moreover, *that the work was done*, meaning, that that truth which God had raised him up to profess, was sufficiently brought to light; there wanted only ingenuity in men, for the embracing and acknowledging it." *Short Account*, p. 9. Sandius thus inaccurately charges on Cromwell the death of Biddle: "Obiit in carcere in quem Cromwellio rerum potente ob religionem conjectus fuit." *Bib. Ant.* p. 159.

\* "The new church-yard in *Pettit France*, which was given by the city, [for the burial of strangers,] and consecrated June 4, 1617." *New View of London*, 1708, I. 169. *Pettit France*, inhabited chiefly by the French, was on the site of New Broad Street.

of Oxon, and that he had given to the world great specimens of his learning and piety, &c.

He had in him a sharp and quick judgment, and a prodigious memory; and being very industrious withal, was in a capacity of devouring all he read. He was wonderfully well versed in the Scriptures, and could not only repeat all St. Paul's Epistles in English, but also in the Greek tongue, which made him a ready disputant.\* He was accounted by those of his persuasion, a sober man in his discourse, and to have nothing of impiety, folly, or scurrility to proceed from him;† also, so devout, that he seldom or never prayed, without being prostrate or flat on the ground, as his Life,‡ which I have, attests.

Soon after his death, his *Twofold Catechism* was turned into Latin, and

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\* "His learning in matters of religion was gained by a diligent study of the holy Scriptures, especially of the New Testament, wherein he was so conversant, that he retained it all in his memory, *verbatim*, not only in English, but in Greek, as far as the fourth chapter of the Revelation of St. John." *Short Account*, p. 10.

† "That which in my judgment does more commend our John Biddle, than all his labours and sufferings for the propagation of great and important truths, is his great zeal for promoting holiness of life and manners, for this was always his end and design in what he taught. He valued not his doctrines for speculation but practice; insomuch that he would not discourse of those points wherein he differed from others, with those that appeared not religious according to their knowledge. Neither could he bear those that dissembled in profession for worldly interests. He was a strict observer himself, and a severe exacter in others, of reverence in speaking of God, and Christ, and holy things; so that he would by no means hear their names, or any sentence of holy Scripture used vainly or lightly, much less any foolish talking, or scurrility." *Ibid.*

‡ *Joannis Biddelli (Angli) Acad. Oxoniensis quondam Artium Magistri celeberrimi Vita*. London, 1682; in three sheets and a half, 8vo. The author of which was, as I have been informed, (for there is no name set to it,) one John Farrington, J.C.T. of the Inner Temple. (*W.*) "In his closet-devotions, he was wont often to prostrate himself upon the ground, after the manner of our Saviour in his agony, and would commend that posture of worship also to his most intimate friends." *Ibid.* p. 11.

printed in 8vo. 1665. The first, called *A Scripture Catechism*, was done by Anon. The other, called, *A brief Scripture Catechism for Children*, was done by a youth called Nathaniel Stuckey, and at the end of it was printed, 1. *Oratiuncula de passione et morte Christi*, made by the said Stuckey, 2. *Exemplum literarum Jeremiae Felbingeri\* ad Joh. Biddellum*, dated at Dantzick, August 24, *Styl. vet.* 1654. This Nathaniel Stuckey, who had been partly bred up in grammar and logic, by Biddle, or at least by his care, died the 27th of September, 1665, aged 16 years, and was buried close to the grave of Biddle, as it appears by an inscription engraven for him on one side (at the bottom) of Biddle's monument.

A certain † author tells us, that the said Biddle translated into English the *Alcoran*, and the book called *The Three Grand Impostors*, damned for shame. But upon what ground he reports these things, he tells us not. Sure I am, that there is no such thing mentioned in his Life; and whether there be such a book, *in rerum natura*, as, *The Three Grand Impostors*, meaning, Moses, Mahomet and Christ, is by many knowing men doubted.

After the coming to the crown of England of William, Prince of Orange, when then more liberty was allowed to the press than before, were several of John Biddle's things, before-mentioned, reprinted in the beginning of the year 1691, viz. 1. his "Twelve Questions, with an Exposition of Five principal Passages," &c. 2. "A Confession of Faith," &c. 3. "The Testimonies of Irenæus," &c. ‡ And before them was set a short account of his life, taken from that written in Latin by J. F., as I have here in the margin told you.

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\* Felbingerus was a native of Silesia, born in 1616. I apprehend, he opposed Biddle's notion respecting the Holy Spirit; as the third of his *Demonstrationes Christianæ*, 1653, is entitled, "Quod spiritus Dei sit virtus Deitatis." He also, in his "Epistola ad Christianos," 1672, appears to differ with Socinus and his disciples, to whom he imputes "errores graviores." See *Sandius*, pp. 157, 159.

† James Heath, in his "Brief Chronicle of the late Intestine War," &c. in the latter end of the year 1654. (*W.*)

‡ See *Unitarian Tracts*, 1691, Vol. I.

## ORIGINAL LETTERS.

From Rev. Theophilus Lindsey to Mr.  
(afterwards Dr.) W. Harris.

[See Three Letters from the Same to the  
Same, pp. 157—159.]

Catterick, near Bedal,

DEAR SIR, March 5, 1765.

I HOPE my last was received in its due time from its date, though far from being so from the date of yours, which it came to acknowledge. Since the writing of that, many things, well noticed by you and by every friend to liberty, have happened. Mr. Churchill's death, which was a public loss; the *Letter of Inquiry into Libels*, &c., and the attempt upon the printer; Mrs. Macaulay's noble and valuable history, and particularly her finished history-piece of the tyrant triumvirate Charles and his priest or Mufti or Pope and his prime-minister. Mr. Blackburne, by the bye, in reading this last book, desired I would *bid you observe* the high character of Archbishop Abbot; and, indeed, though he might be over peevish against Grotius, and in some other cases where Arminianism was concerned, yet he will be cleared much of blame, if it be considered, how connected Popery and Arminianism and civil tyranny were, in our own country, at that time; and particularly, how Grotius himself, with his reconciling high-church principles, did afterwards more than meet the Papists half way.

But there is a loss, which I declare myself to have felt for, and so I am sure did you, more than any other lately, and that was, of your valuable friend, and that truly honest and able Englishman, and most edifying and entertaining friend and companion, Mr. Munckley. You will miss him sorely in his annual visits, at his return from and to London; and ill, likewise, could the public spare such a man in these days. Our common great friend in Pall-Mall will regret him, for I have heard him mention him in terms of very high esteem. I cannot mention this latter friend, without telling you of an instance of his wonted generosity and public spirit, in presenting Mr. Archd. B. and your humble servant lately each of us with copies of Wallis's Grammar, and the noble Let-

ters on Toleration. I hope he was well, if you heard from him lately.

I do not know whether you are acquainted with the learned and valuable Mr. Brekell, a Dissenting clergyman at Liverpool. I had a letter from him lately, requesting a subscription to a volume of sermons he has put to the press,—the first time he ever published that way, but which he is obliged to, by the losses which he has sustained by most of his publications. The price,—five or six shillings: no money to be paid but on the delivery of his book. If you think proper to testify your regards to such a worthy man, you might, perhaps, procure some other friends' concurrence, and signify your names to him, which he desires. Excuse a liberty which, I trust, you would without scruple take with me.

You will have seen advertised, "An Historical View of the intermediate State between Death and the Resurrection:"—from the same motives as the above, I wish you would buy it; and I do not doubt but, when you have read it, you will recommend it to your friends at Exeter and Honiton. This breathes in it a spirit of liberty and free inquiry, supported by so much real learning and good sense, as cannot fail of winning the unprejudiced reader to the doctrine represented therein and supported, and which I believe, from the word of God, the only source of satisfaction on the point, to be the true doctrine. It is not to be told, how frantic and railing our high-church, and particularly the Papists are about it. Indeed, it throws Dagon down, and dashes him to pieces without mercy. I hope you are free from any severe returns of the gout, and Mrs. Harris also, and your niece and friends from any great afflictions of that or any other sort. Mrs. Lindsey and I have occasion to be thankful for our lot in this respect; myself in particular, who have been confined a little, indeed, by one or two colds, but never once laid up, or confined to a bed, as I used to be once or twice a year. I hope, with many others, that your Biographical History is in forwardness, to appear in public early.

the next sessions of parliament. I am often asked by my friends after it. My wife joins with me in all good wishes for Mrs. Harris and yourself and niece, and due compliments to them, and to Miss Hawker, when you see her.

With all affection and esteem, I remain, dear Sir, most sincerely,

Yours,

THEOPHILUS LINDSEY.

I hope your valuable neighbour\* at Symondsburſy is well.

Rev. Dr. Harris.

From the Same to the Same.

Catterick,

DEAR SIR, May 27, 1766.

MANY things, joined to a lazy disposition in letter-writing, concur to make me a bad correspondent; but none can make me forget or drop the most affectionate regards I have for you, and the high esteem I must ever bear to the *author* of "The Life of Charles II." for his bold and honest testimony to the truth, in the most dangerous times. For a present of this noble work, I was highly obliged to you some time ago, and should have thanked the donor sooner, had not the book been, as it were, seized from me by the importunity of a friend or two, before I could look it calmly through myself. Some of these think it preferable to any other of your works: I own, I am partial to Oliver Cromwell's History, which seems to me more finished, and to have a greater variety in it; but your Cromwell is not so instructive nor so bold. One wonders how you could have picked up so much excellent and noble reasoning and sense from authors that one has never heard of. I hope Bishop Burnet's History will now have more credit with many, for the good support you have lent it. One public attestation of the value and truth of your History, has appeared in the barking against it of those great scoundrels, the *Critical Reviewers*: a good word from them would have made one look at it again, to see if there was not something very inauspicious to freedom in it. Give me leave now to express my hope that your health is better established. I will hope so, because a common friend, who much

\* Dr. Syndercombe, a clergyman.

lamented your want of health, has, in a letter lately received, said nothing to the contrary. What a man is he; and what might not ten such men in this nation effect! But no more: he loves not to be talked of: he loves and endeavours to help each man to act his part, as he does his own.

I congratulate you, and us all, on the repeal of the Stamp and Cyder Act, and condemnation of general warrants. May I congratulate you ten years hence on a continuation of such public-spirited useful measures! But that is said not to be likely to come to pass; for, that the man behind the curtain still continues his sway, and may, probably, dismiss the present Ministry, if they do not answer his beck and direction. It is said, that a great inmate of his, the Lord Chancellor, has, by his roughness and blunt freedoms in speaking, won much upon the King, so as to have become a great favourite; otherwise he must have gone out, and Charles Yorke have come in in his place, who is all in all with the Duke of Newcastle, and is said never to have offended the Court in any of the late struggles of his party for freedom against the last Ministry. Some men will always, in all changes, light on their feet; but the dirt sticks to them the more for it, and will ever stick.

The Archdeacon, our friend, and my wife's father-in-law, is often speaking of you, and always desiring to be remembered to you. Our *great friend* presented him with a copy of your work, which he read with great pleasure and satisfaction, and has given it a place amongst his worthies and benefactors of mankind. It is in vain to wish to see you, but we are often wishing it. Perhaps this may find you by the sea-side at Lyme, in your summer retreat at that place, where we once passed an evening. Wherever you go, you are careful, I know, to spread the principles of truth and integrity, and I wish you success, particularly amongst us of the Church of England, with many of whom the *spirit of Popery* is increasing, and which lends a fatal and dangerous support to *actual Popery*, that has gained so many converts from us for some years past. We think we sometimes see the signature of our friend's hand, of Honiton, in the public prints, against the common adversary, as he

not seldom sees the Archd.'s. But of such things, one is cautious how one speaks. A blow from an invisible hand strikes deeper, and hath more effect, than when you see whence it comes. Never was a parliamentary inquiry into the progress of Popery, and the means to stop it, more needful; and it is to be hoped the common danger may awake our governors in state: the church, for a nameless good reason, will not stir. You will have observed, that your own good chief-pastor is gone with his Grace of Canterbury his rounds, to learn the art of Confirmation. How improved must he return to you! Is it not time to have done with such trinkets? What concern, then, to find them rise in

their value with many; and worst of all, some of your Dissenting friends aping them; for such I look upon our neighbour Lothian, of Newcastle, putting forward a subscription for an organ in their place of worship, and introducing a stated form of prayer. The ease and emoluments of an opulent, dignified and dignifying great National Church, are too powerful temptations for the integrity of many. Farewell! my wife joins in all good wishes and respects to yourself, Mrs. Harris, your niece and Miss Hawker, and I am always, dear Sir,

Your most truly obliged,

Humble servant,

THEO. LINDSEY.

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THE CORRESPONDENCE BETWEEN LOCKE AND  
LIMBORCH, TRANSLATED,  
WITH HISTORICAL NOTES.

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*The Correspondence between Locke and  
Limborch, 1685—1704.*

(Continued from p. 357.)

No. 21.

*John Locke to Philip à Limborch.*

*Oates, November 28, 1692.*

MY MOST WORTHY FRIEND,

AS soon as I knew of the arrival of your book,\* I hastened to London, that I might personally attend to your desires respecting it. I immediately waited on the Archbishop, [Tillotson,] who expressed himself greatly obliged to you. The work so pleased him that, although much occupied at this time, he could not abstain from reading it, but had run over a great part of it with peculiar pleasure. But with what disposition he received, perused and praised it, you will best understand from his letter, which he designs to write at his first leisure.

The Bishop of Salisbury [Burnet] expressed himself to me in the same terms, and is so occupied, and indeed

immersed in the argument of your book, (in which you have elucidated the history of the Inquisition with an accuracy scarcely to be expected,) that he cannot write to you till he has gone through the whole. In the mean time he offers you his best acknowledgments. The Earl of Pembroke, speaking to me most respectfully of you and of what you sent him, desired me to return you his thanks till he can with his own hand acknowledge the kind present.

I inquired for the Bishop of Bath and Wells\* in the House of Lords, but he was not there. And though his residence is not more than an hour or two's walk from the city, I have

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\* *Historia Inquisitionis*. Fol. Amst. 1692. This work, in 1731, was "translated into English by Samuel Chandler, in 2 vols. 4to." with "a large Introduction concerning the rise and progress of Persecution, and the real and pretended causes of it."

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\* Dr. Richard Kidder, who had been appointed to that See on the deprivation of Bishop Ken, for refusing the oaths, in Aug. 1691. Dr. K. was ejected in 1662, from a living in Huntingdonshire, but afterwards conformed, and became Dean of Peterborough. The Continuator of *Godwyn*, attributes his nonconformity to his education in Emanuel College, Cambridge, in *eo Puritanorum Domicilio*—of which he was Fellow, 1743, *De Præsulibus Angliæ*, p. 893. Bishop Kidder was "killed in his bed, with his lady, by the fall of a stack of chimneys, occasioned by the great storm in the night of the 26th of November, 1703."

not been able to reach that short distance. But I am sure your book was delivered to him as well as to the rest. And I took care that our common friend, Mr. Clarke, should wait upon him, \* and excuse your sending him the book unbound, an excuse I designed for all the rest, though it was in some instances neglected.

You may well be surprised that I, who owe you thanks not less in my own name than in the names of these persons, should be so tardy where expedition were most becoming, that, neglecting the most convenient place, I should retire into the country before I wrote to you. But the fact is, I go to the city in health, but am so affected by the shortest stay there that I can scarcely breathe. The malady continually increases upon me, till I am quickly driven away; being obliged to fly from London, though to the inconvenience of neglecting all my affairs there.

I have brought down your book with me, that by your kindness Lady Cudworth [Masham] and I may this winter enjoy Attic evenings, which could only be enhanced by the presence of the author, and the Attic salt which he always brings with him. I returned hither on Saturday. To-day we began to read your work, with what pleasing expectation you may easily judge, but be assured, that our gratitude to you was not less than our own delight.

By your letter, dated 10th October, I first understood how many copies you had sent hither, and for whom. I contrived with my host and book-

seller, Smith, that all these should be delivered before a single copy could be sold here. This has been punctually performed; nor in that part has any attention been neglected, of which such an excellent and seasonable work is worthy. But what at last is to be done with the MS. copy in your hand-writing, which I recommended to be deposited in some place of safety among our archives, that it might for ever . . . . . impudent adversaries. \* But I shall readily inquire what place will be the most secure.

I rejoice that the Life of Episcopius is to be stamped with immortality by your pen; but in what language? As it is, I apprehend, to be prefixed to his Sermons, in Dutch, now publishing, I fear lest his Life should also appear in a tongue with which I am little acquainted. Yet I congratulate the learned world on this intended memorial of a man so excellent and learned, all whose works are well worthy of preservation.

There has been lately published here, John Malela, † of Antioch, whose work my friend Toinard ‡ has long and anxiously desired to see. Pray request Wetstein, as soon as he receives any copies of that book, (which I know will be sooner than I could send one to Amsterdam,) to convey a copy immediately to Toinard, and to charge me with the expense, which I will readily repay. Malela is an author of no great name or credit. But on some dubious point of chronology, Toinard hoped to receive light from him, and I wish very much to assist his design. Therefore attend,

\* "I expect every day several books concerning the Inquisition, writ by Mr. Limborch. Amongst the rest there is one for the Bishop of Bath and Wells, with a letter to him. I have ordered Mr. Pawling to put what is for that worthy bishop into your hands, to be delivered him by you in my stead, and with my service. Pray excuse my not having waited upon him, as I have a long time desired, and hope ere long I shall have the opportunity to do, though it be one of the inconveniencies I suffer from my ill lungs, that they usually drive me out of town when most of my friends and those whom I wish to be near are in it." Mr. Locke in a letter to Mr. Clarke, 11th Nov. 1692. MS. Brit. Mus. See p. 356.

\* This sentence is thus defective in the original: "Sed quid tandem statuendum est de MS. codice autographo, quod ego in tutissimo aliquo loco inter archiva reponendum suaderem, ut in perpetuum . . . . . effrontes adversarios faciat fidem." Works, Fol. 1740. III. 625.

† "A writer near the end of the sixth century, and of little credit." Lardner, VII. 321.

‡ A learned Frenchman, who died at Paris, in 1706, aged 77. He was distinguished as a Medallist, but his principal work was a Harmony of the Four Evangelists, in Greek and Latin, with learned Notes on Chronology and History. See Nouv. Dict. Hist. Art. Nicolas Thoynard.

I request, to this affair, as something about which I am anxious.

For the recantation, (*Palinodia*,) in your last, of 7th November, I thank you much. It every where proceeds in the same tenor. I find, indeed, from the Frenchmen among us, something like it which may excel it, all things considered. But more of these things at another time, if you desire it, for my letter is already too long.

I wrote to our friend Le Clerc fifteen days, and to Guennelon ten days since. I hope that by this time every difference is amicably settled in that family, to whom I wish all happiness. To those and the rest of my friends, especially to your excellent wife and your children, pray present my most respectful compliments, and still regard me as

Yours, most affectionately,  
J. LOCKE.

In July, 1692, commenced the correspondence between Mr. Locke and Mr. Molyneux, of Dublin, which extended through the six following years, and forms the English part of the *Familiar Letters*.

Mr. Locke had now published, anonymously, his "Third Letter concerning Toleration." The following extract from a MS. letter to Mr. Clarke, dated 28th November, 1692, will shew the friends to whom he presented it.

"I must beg you to send again for Mr. Churchill, [the bookseller,] and let him write down from you these names, Halley, Newton, Sommers, Popple, Le Clerc, Furly, Wright, Freke and Firmin, but to none of them as from me." There had been added, but afterwards cancelled, *Treby* and *Ken*.

In this same year, 1692, Dec. 9, Mr. Locke wrote to Mr. Clarke a letter, the following passages of which discover sentiments and rules of conduct worthy of a place among these memorials of the writer.

"I must beg you the first time you see my Lord Bellamont, with my humble service to assure his Lordship, that his commands will, in all cases, have that weight and authority with me, as to dispose of all the power I have for his service. That, therefore, to enable me to serve him on the

present occasion, I desire his Lordship to send me Mr. Stanley's name and qualifications, and the place he is now in in the Court, and whatever he thinks may recommend him to my Lord P. For this is an inviolable rule which I always do, and always shall observe, in recommending any person that I say what I know myself of them, and whatever is beyond my own knowledge I always tell upon what report and credit it is that I say it so, that I shall be sure to vouch my Lord Bellamont's testimony, which cannot but be better than mine for a person whom I am so little acquainted with, as I have the honour to be with Mr. Stanley.

"People generally think that if one has an interest any where, one may use it as one pleases, whereas, I think one has it and preserves it only by a fair and cautious use of it. If my Lord B. would reflect upon what I have said, and my way of proceeding, which I never do or shall vary from, he would see it would be of no great advantage to the business to send his recommendation of the case to my Lord P. round about by my hand, and therefore, if you can put him off from sending me on so silly an errand, you may remind him that I used the same method in recommending Mr. La-Treille to Sir James Rushout, and that you know I will not, nor can an honest man vary from it."

No. 22.

*John Locke to Philip à Limborch.*

London, Jan. 10, 1693.

MY WORTHY FRIEND,

AS soon as I arrived in town, three days ago, the very Reverend Archbishop [Tillotson] invited me to call upon him. When I saw him he dwelt, with great commendation, on yourself and your work; complaining that many engagements had till now prevented his writing to you. After sealing a letter, which he had ready, he gave it to me that I might scrawl the address, which he dictated, and transmit the letter to you; an office which I readily undertook. He also gave me a volume of sermons, which he has lately published, to send to you. This I will take care to do by the first safe conveyance. So much for the Archbishop's commissions.



For myself, I owe you my best acknowledgments for the pleasure I have received in reading your History. I think you have exhausted the subject. You have certainly exposed to the world that mystery of iniquity, and dragged it out of darkness into light. I have been hindered by many pressing engagements from yet reading the whole work. After a short stay in town, I am returning to the country, when I shall endeavour further to indulge the desire you have excited. I cannot now answer your last letters, which I found, as usual, very agreeable. In the hurry of coming to town I left them behind: when I return to the leisure and quiet of the country, I shall be fitter to hold converse with you: here I can scarcely breathe. In the mean time I must acknowledge your accustomed courtesy and friendship.

I would be remembered most affectionately to all yours, especially your amiable wife and children, to our friends the Veens and Guennelons. I wish for you all prosperity and happiness. Farewell, and still regard me as

Yours, most affectionately,  
J. LOCKE.

No. 23.

*John Locke to Philip à Limborch.*

*London, Nov. 10, 1693.*

MY WORTHY FRIEND,

I FREELY confess that you may justly accuse my silence, nor ought I to complain if it were visited by you severely. It, indeed, puts me to shame to require a second admonition to the performance of my duty. Yet I am glad to be on such terms with you, that, though you find me dilatory on a first application, you determine to make another attempt. The excuse of health which you have made for me will not avail. I thank God, since I last wrote to you, that has been too good to account for my delay. Yet I have not been without excuses for my silence.

I have now read the greatest part of your book with exquisite pleasure. I had a great desire to proceed till I had perused it throughout, that I might contemplate it as a whole, from the beginning to the end, and then give you my best thanks and commendations. I am not far from the conclu-

sion, and am continually hoping to finish the remaining chapters in a few days. But I have been so occupied by new and unexpected visits and engagements following each other, in a perpetual round, that I have been hindered from day to day, and shall still be hindered, unless your last very kind expostulations should remind me of the lapse of time, and arouse my sluggishness to pursue my first intentions.

You now have my confession: I own myself dilatory. But my delay as to its cause and intention, you can scarcely blame; or if there was any blame, it must be laid to the account of expectations continually deceiving me, certainly not to a defect in a friendship, which was ever the same towards you, nor ever more deeply felt by me, than even while by my silence I delayed to offer you the expressions of it.

Your *History of the Inquisition*, I may venture to say, from what I have read, pleases me much. In its order, method, perspicuity and authorities, it appears to me as a finished work, nor can I see any thing farther to be desired. It is highly approved by all with whom I have conversed respecting it.\*

I am sorry that our friend Le Clerc (as you write) has received no letters from me for several weeks. I wrote to him more than two months since, and enclosed in my letter one to the Earl of Pembroke. I fear these letters have not been received, as M. Le Clerc in his last, of 11th September, does not mention them. I remember that I informed him of Spencer's †

\* The following character of this *History* was written more than a century later:

“ Parmi les écrivains qui se sont élevés avec le plus de courage contre l'Inquisition, et dont les ouvrages m'ont été le plus utiles, je citerai entr'autres—l'ouvrage de Philippe de Limborch, professeur de théologie parmi les Remonstrans, extrêmement curieux par les détails, et estimé par sa véracité, n'ayant été composé que d'après des écrivains Catholiques, par conséquent impartiaux en pareille matière.”

*Hist. des Inquis. Relig. d'Italie, d'Espagne et de Portugal*, “ Depuis leur origine jusqu'à la conquête de l'Espagne; ” par Joseph Lavallée. 2 vol. 8vo. Paris, 1809. Préf. 12, 13.

† Dr. John Spencer, Dean of Ely and

death, and it was probably in that letter, for in your last you seem not to have known it.

I am very glad that an edition of Castalio's Bible, such as you describe, is proposed for publication among you. I doubt not its ready acceptance by the learned among us. After so long a rustication, my late return to town has brought me as yet to the society of only a few of the literati:

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Master of Corpus Christi College, Cambridge, who died May 27, 1693, in the 63d year of his age. See his Article in the Biographies and Masters's History of C. C. College, 163—170. Dr. S. is now chiefly known by his *Discourses concerning Prodigies and Vulgar Prophecies*, published in 1663 and 1665, and his great work, *De Legibus Hebræorum, &c.* published in 1685. This work excited a controversy concerning the Jewish ritual, which is not yet decided. The works of Dr. S. were printed at Cambridge, 1727, in 2 vols. folio; and a French Roman Catholic biographer discovers in them, *beaucoup d'erudition, et plusieurs observations singulieres.* Nouv. Dict. Hist. Art. Spencer.

As occasion offers I shall introduce the subject; nor can I doubt that so elegant an edition of such an elegant Version, enriched with the notes and other writings of such a learned man, must be generally acceptable. †

I hope your beloved daughter, who, when you wrote, was severely afflicted with a fever, is now restored to your society in perfect health. I rejoice that the rest of your family and our friends are well. To all of them remember me most kindly. May uninterrupted health and prosperity abound among them. May the Almighty and most merciful God preserve you especially. Farewell, and continue to regard me as

Yours, affectionately,  
J. LOCKE.

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† Castalio published a Latin and French translation of the Scriptures. His Latin Version was reprinted at London, in 1726, in 4 vols. 12mo, without notes, but with the original Dedication to Edward the Sixth. See an account of this Dedication and its arguments against Protestant persecution, Vol. VIII. pp. 111—113,

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## MISCELLANEOUS COMMUNICATIONS.

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*Dr. Williams's Exhibitions for Academical Students.*

June 4, 1818.

**I**N many important respects Dr. Williams's Foundation may be considered as the most valuable institution amongst the Dissenters. The Library is a noble collection of books, continually increasing. It cannot be made too public that the trustees are ready to receive and to acknowledge with thanks any presents of books or manuscripts. Dissenting authors should not forget to lodge in the library one copy of each of their publications. Many valuable works are presented every year, and there are occasional presentations of the portraits of eminent nonconformists, of which, indeed, the number in the library is very considerable. Gifts of money have been also made for the enlargement of the Library.

The Institution is under the management of the Presbyterians, and some of Dr. Williams's charities are appropriated to this denomination;

but the use of the library is willingly extended by the Trustees, on application, to any of their brethren; the large room, in Red-Cross Street, is lent to the general body for their public meetings, and the Deputies are accommodated with the use of the house for their important registry of births. On these grounds, the institution deserves the attention of the Three Denominations.

To the English Presbyterians, one of the most important of Dr. Williams's charitable provisions is his exhibition for students at Glasgow. The estates appropriated to this object now admit eight students upon the foundation, who receive forty pounds per annum for three years, in which period the course of education may be completed, and the students entitled to graduate as Masters of Arts. The students must be natives of South Britain, and can be received only on their declaration of their purpose of exercising the ministry amongst the Protestant Dissenters in England or

Wales, which declaration must be annually renewed. No student is eligible under sixteen years of age. Testimonials are required from the candidates, with regard to their grammar learning and moral character, and their "appearing likely to be useful and faithful." In filling up vacancies, the trustees are directed by the Will, to prefer the sons of poor Presbyterian ministers, equally qualified, before others. This privilege is of great consequence, and should not be overlooked by the English Presbyterian ministers. The trustees meet quarterly, and the vacancies at Glasgow are filled up at the Lady-day meeting. Any trustee may propose a candidate, on producing the requisite testimonials. It should be added, that these testimonials are expected to be signed by Presbyterian ministers, possessing a personal knowledge of the applicant. The trustees are twenty-three in number, of whom thirteen are ministers, and the remainder laymen, the whole consisting of persons resident in London and the neighbourhood.

SIR,

June 2, 1818.

**T**HERE are few subjects of greater importance to us, as accountable creatures, than the *use* or *abuse* of that proportion of this world's goods, with which it has pleased a good and wise Providence to endow us; and I wish to draw the attention of your readers to it, as Christians, and more especially would I address a large part of them as Unitarians, who are at this time, by the rapid increase of congregations, chiefly consisting of the labouring classes, imperiously called upon to assist *liberally* in forwarding the spread of their pure and scriptural faith. Ought not such to esteem it a high and precious privilege, to have an opportunity offered them for contributing according to their ability, towards the furtherance of so glorious a cause? Who that wishes well to his brethren of mankind; who that has a spark of celestial fire in his composition, can reconcile it to his heart and conscience to stand an idle looker on, while this great work is performed by the zealous co-operation of many who are possessed of means far inferior to his own? How can a rational creature, a professing Christian, expend in trifling amusements, or

in feeding a foolish and hurtful vanity, those sums which might aid in building temples to the living God; in supporting the revivers of gospel truth; and in training up many to righteousness? If Unitarians, like other children of this world, are anxious for its riches and honours, lovers of its luxuries and pleasures, they may doubtless join in the worthless, mean pursuit, and have a share in the enjoyments and the vexations which they bring to those who seek after or possess them: but if these are our chief objects in life, we may as well give up the Unitarian, and, I had almost said, the *Christian* name; empty, lukewarm professors can feel no interest in gospel truth, no aspirations after Christian perfection in the faith or practice of themselves or others.

Large possessions are blessings only to those who have the steady piety, which alone can enable them to resist the allurements of a flattering and deceitful world, and in their use firmly pursue the path marked out by duty. Sad in reality, however gay or splendid in appearance, is the condition of those who abound in wealth, yet shut up their bowels of compassion from those who need! If religion does not open the heart to all kind feelings, and make the hand liberal, it has done little of its genuine work. The man who gains a living by ingenuity and industry, or by a learned profession provides for himself and his family, is called upon to be careful and sparing in his own expenses, and if possible so to order those of his household, as to have a regular overplus of income at the end of the year, which, if he has children or other connexions to assist or provide for, should certainly be laid up for that laudable purpose: yet a certain part of it, a tenth perhaps, might be spared for religious and benevolent purposes; it will bring down a blessing upon the rest, and, by fostering the best feelings in the heart of the bestower, give him a double enjoyment of all that remains. There is something sordid in continual labour for the sole purpose of gaining money for ourselves and our families; it is an object so entirely selfish as to be in danger of shutting out all generous and kind feelings towards our fellow-creatures; but if we allot a proportion of our

gains to the purpose of instructing and relieving our ignorant and indigent brethren, it at once ennobles our pursuits and enlarges our hearts; we are not only providing as far as we are able, for the future well-being of our own families, but at the same time are labouring for the untaught, "the fatherless, and him who has none to help him;" and what a glow of delight must warm the bosom of one so occupied, on the recollection of his Saviour's animating declaration, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me"!

There is a cold selfishness which *they are not themselves aware of*, in the bosoms of some men who are in other respects amiable and estimable, which causes them to *give sparingly* in proportion to their means; to hoard up without weighty and *justifying* reasons, a part of that overplus of income, which the moderation of their own wants and wishes render unnecessary for their current use. When I see such persons, I lament that they should deprive themselves of the rich source of happiness which a bountiful Providence has put into their hands, and forfeit the bright reward which is promised to those who diligently send their *Lord's money* "to the exchangers," that at his return he may receive his own *with interest*.

"Rich men," says the excellent Dr. Barrow, (and all who have more than their own reasonable wants require, may be justly so denominated,) "are indeed but the treasurers, the stewards, the caterers of God for the rest of men, having a strict charge to 'dispense unto every one his meat in due season,' and no just privilege to withhold it from any: the honour of distribution is conferred on them, as a reward for their fidelity and care; the right of enjoyment is reserved for the poor, as a provision for their necessities." "Why," says Basil, "art thou rich and he poor? Surely for this, that thou mayest attain the reward of benignity and faithful dispensation; and that he may be honoured with the great prize of patience."

Thus does the infinitely good Father of all, shew that he is indeed "no respecter of persons," but willeth that we his rational offspring should indeed be brethren, helpers and blessings to

each other, have continual opportunities of exercising and improving the benign propensities which he has graciously implanted within us, and by that means become more and more assimilated to his own divine nature, of which he hath assured us we may in a degree become partakers.

Should you judge these remarks worthy of a place in your interesting Miscellany, I shall probably send you something more upon the same subject.

M. H.

SIR,

June 4, 1818.

YOU may, perhaps, consider it a matter of curiosity, that so lately as the year 1636, it was not *customary* to bury the parochial poor in coffins. The following is an extract from a book, containing the account of feoffees of charity lands in the parish of Ware, Herts.

"A. D. 1636,

Nov. Item, for a coffin }  
to bury John Clarke's wife in, } 60 05 0  
that died in her child-birth, }  
and was not fit to be buried }  
without a coffin.

J. D. B. C.

SIR,

Chester, April 8, 1818.

THE following letter is from Mrs. Savage, of Wrenbury-Wood, oldest daughter of Philip Henry, to the curate of the parish. I am told that the letter was published in an Irish magazine many years ago, but I believe it is not known to the readers of the Repository. The piety, the candour, the independence and strength of mind which it displays, entitle it to a place in the Monthly Repository.

\* \*

January 14, 1717.

DEAR SIR,

I have long desired an opportunity of conversing with you, and know not how to excuse for my doing thus, since you are so obliging and easy of access, but only for privacy, since it becomes such as I am silently to learn; yet we are also commanded to be ready to give a reason for the hope that is in us with meekness and fear, therefore you will pardon my boldness who thus express my thoughts. Women's tongues and pens sometimes claim a freedom which men who are more wise and reserved will not use. It is, or may be thought, our unhap-

pineness to differ from the Established Church in some lesser things, but while we agree in fundamentals, why should there be among us strife and envyings? The high charge we had yesterday from you of devilish pride, arrogance, &c. I cannot account light, especially from one who should stand in the place of God, to guide and instruct us in the way to heaven, therefore I think it invidious to judge men's hearts, which none but God can do. It cannot be in itself sinful to dissent from a church, else why did we cast off the yoke of Rome? For my own part, I do freely profess that I have seen so much sincere piety, fervent charity and humility practised in those I have joined with, and found that solid peace and tranquillity in the way I have walked in, that I trust I shall never be either allured or frightened from it. The name of schism, that ecclesiastical scarecrow, is industriously, though falsely, thrown upon us, as I have seen proved. But if it is so, who is in the fault? the imposers of things, they own unnecessary, on us, who dare not comply with them, yet desirous to give up every thing for the sake of peace, but truth. I must say, as every impartial person will, that if the nonconformists are mistaken, they are the most unhappy to exclude themselves from every thing that is desirable in the world, and expose themselves to poverty, scorn and hatred; yet I must do them that justice to tell you, I never remember to have heard any public reflection from any of them on the Established Church. I need not here enter on the merits of their cause, which hath so many abler advocates, only I must take the freedom to express my resentment, that we have heard from the pulpit such keen reflections, as we cannot well bear, and I am sure do no good to any. The great things of the gospel, faith in Christ, repentance unto life and new obedience, these are enough to spend our zeal about. As a worthy person writes, "Our lives are short, our work great, our souls precious, heaven and hell real things, and all that must be done for eternity must be done quickly, or it will be too late." Therefore I am always glad to hear ministers insist on these great things.

I was much affected many years ago with a sermon I wrote from you, on

these words, "Purifying unto himself a peculiar people zealous of good works." I wish you would preach and pray as you did then. Yet, good Sir, excuse my freedom in giving vent to my own thoughts; I think there is no family but ours, in the parish, that are accounted Dissenters, yet you know we are as true friends to you and the Church as any of the parish, perhaps more than many that profess to be entire members of the Church of England. As many of our family attend you, as from most of any of the like number; and it is to me sad, that we should be more censured and worse thought of, than numbers who absent themselves through ignorance and carelessness. It is well we are not to be each others' judges. Said my honoured father when dying, "Follow peace and holiness, and let them say what they will," which has been my sincere endeavour. And I solemnly protest I have not at all endeavoured to draw my children into the same way, otherwise than what my example might do, though some of them have taken pains to study these points, and are not Presbyter by chance, but choice; for I desire them not to pin their faith on my sleeve, but to choose for themselves, and if they take this despised way, it is not because they know no other, but because they know no better. I have heard many complain that you speak so low that they can scarce hear you, but I observed yesterday you could raise your voice; but if I had foreseen our treatment I think my seat would have been empty. I know not how they will answer it who beat their fellow-servants, and cast stones instead of bread. I know not what the Church would have; they have all the profits and advantages they can desire, yet because the government takes off their power to persecute, it avails nothing. But I am quite tedious, and beg your pardon a thousand times for my freedom with you. I truly respect your person and ministry; am satisfied you well know the great worth of all souls, and the great danger of most, which thought will quicken you to cry aloud, and shew your hearers their sins and duty before it be too late. What a blessed place is heaven, where will be no divisions or disturbances for ever! To

which glory may he bring us who hath most dearly bought us with his own blood! Amen.

The following is part of a letter written by a lady from Manchester to a friend in Chester, dated July 1, 1761. It is interesting on many accounts.

— What do you hear of our good Mr. Seddon? for I think it very probable the rumour of his present subjects has reached you, as I find they afford great matter of speculation here, and last Sabbath-day we had several strangers at chapel, drawn by curiosity; but whatever they think of his particular sentiments, sure I am, whoever has a love for sincere piety and virtue, for the noblest zeal for what he believes truth, for the honour of God and the Redeemer, for the good of mankind in striving to give the gospel its full force upon the heart and life; whoever prizes the very spirit and temper of the glorious founder of Christianity, must feel their hearts warm towards one who shews so much of it; and I confess I never attend him with more affection than when I most differ in opinion. Sorry I was at first that he had taken up the subject, but Sabbath-day was se'nnight, he addressed us in so striking a manner, gave such weighty reasons, as not only justified him to me, but highly raised him in my esteem. "I have (says he) many years been fully convinced of the truths I now deliver, and I have found the greatest satisfaction in them. I have always intended to bear my public testimony to the truth, and the growing precariousness of my life makes me not dare to delay any longer, lest I should not have time allowed me to discharge it, and should not be able to give a just account of my ministry at that awful (or impartial) bar, to which I expect shortly to be called; it is become to me an indispensable duty." These, or near it, were his words; rejoicing in the generous freedom of the congregation that could bear to hear so long-received opinions so freely canvassed, as being so open to truth, speaking his suspicion of the censures he might fall under, but with a generous disregard of every thing short of approving himself to his great Master. Indeed, my friend, you must have loved the good man, the upright,

the brave Christian, however you had dissented in faith. I heartily hope him mistaken as to his own life, and rejoice he is in an age in no danger of being treated like good Mr. Emlyn; for such disinterested goodness appears to me the very essence of Christianity, however it may differ in particular opinions. He has given us five discourses, and I expect his farewell yet behind, nor will I lose one of them if I can help it. Willing to hear all that can be said, and picking up many pleasing flowers by the way, at the same time finding my long-learnt sentiments oft confirmed by the very things opposed to them, and happy I can hear them with, I hope, some degree of the same Christian spirit, with which I am persuaded they are preached. The first was a kind of apology for the subject, and speaking of the vast importance of it, and a little touch at the Trinity. The second more fully the Trinity, and expounding some texts which speak of the pre-existence of Christ. The third more fully to explode the belief of the pre-existence, and shew the ill effects of the opinion. The fourth to prove the real humanity of Christ; and the last Sabbath-day, the running through a variety of instances in the gospels, that proved him anointed of God and invested with a fulness of divine power, above every other created being, and made Lord of all things, all from one text, St. Peter's words in Acts ii. 22: "A man approved of God by miracles and wonders," &c.

[The sermons here mentioned were published 1793, with a Memoir of the Author, who died in 1769, aged 53.]

*Edinburgh,*

*June 5, 1818.*

SIR,  
IT is common for a certain description of persons, who lay claim to greater liberality than their neighbours, to ask, Why will you not allow every one to go to heaven in his own way? And what is the use of disturbing the world with the disputes and cavils, the divisions and misunderstandings which the doctrines of controversial divinity have given rise to? That such should be the language of infidels, or even of conscientious Deists, is not surprising; but that persons who profess to believe in the divine mission of Jesus Christ, and who have felt the

inspiring influence which a rational belief in the doctrines and precepts which it was the object of his life to teach, and of his death to seal, should speak in this manner, is not only surprising, it is lamentable and disgusting, and can only be accounted for by the difficulty which is always felt in rousing the attention of people to any thing which does not immediately affect themselves. If it is of no consequence whether we believe with the Unitarian in one God, with the Trinitarian in one God, consisting of three persons, or with the Hindu\* in three hundred and thirty millions of Gods: if it is of no importance whether the Ruler of the universe be merciful and benevolent in his dispositions, not willing that any of his creatures should perish, but that all should turn unto him and live; or whether he be full of wrath and thirsting for revenge on the heads of his guilty creatures, for not doing what by nature he has not given them the power of performing: if it is a matter of little moment, whether, according to the code of laws which the Author of nature has laid down, every man shall be rewarded or punished according to the deeds done in the body, or whether the son shall bear the iniquity of the father; whether the soul that sinneth shall die; or whether the only soul that never knew sin, who, by his precepts, told us what we should do, and by his example shewed us how to do it, should bear the punishment due to all the sons of Adam, and all this "to the praise of *God's glorious justice*:" if these things, I say, be of no importance, then let the Peruvian worship the sun, and the Hindu his favourite river; let the Roman Catholic trust to the efficacy of his wafer, and the Calvinist to the vicarious sufferings of Christ; so long as their opinions do not disturb the peace or outrage the feelings of society, let them indulge their delusion. But if they are of importance, and if such absurdities are prevalent, and one-half the world lend their shoulders to prop them up, shall we, who profess a more rational belief, rest upon our oars, and not by every fair means in our power endeavour to break the chains which have so long

fettered the human mind, and allow it to have the same scope in religious matters as in every thing else? Shall we, while our opponents turn heaven and earth to gain proselytes to their sentiments, sit tamely by, without making a single effort to rescue the character of the Deity from such unhallowed misrepresentations? While the monster Superstition, which was only crippled, not exterminated, at the Reformation, still rears his head, shall we gaze and stare, and wonder at the success of his ravages, while we use not an effort to deprive him of his power? No, Sir! If we are satisfied of the truth of our opinions, let us, with the animation which the subject is calculated to inspire, embrace every opportunity of making them known, and extending their influence over the minds of mankind.

I have been led to these reflections by the prevalence of this sort of indifference to religious truth, among the better-informed class of the inhabitants in this metropolis, who, moreover, reckon themselves very liberal in their sentiments. If you think them worthy of insertion in your valuable Miscellany, it will afford pleasure to your constant reader,

T.

Christchurch,  
May 3, 1818.

SIR,  
ON reading your Repository, [pp. 281—284,] to-day, I was very much struck with the similarity of my own Christian belief and that of the society at Rochdale, having been the work of conviction from within. Some months past, I turned my attention to the question of the *divinity of Christ*, in the belief of which I was born and bred up; and I found at every turn and view of the subject, my conviction that the Unitarian doctrines were the only true ones, became more and more strengthened. From without I received no light: a natural aversion to religious controversy, hitherto made me turn away from every inquiry into the points of dispute, which the desire of proselytism may have obtruded upon me. In practice, I am a Latitudinarian; and what I grant to others, I require for myself; but do you not know, Sir, that this cannot be always obtained from one's friends, who stiffly

\* See last Number of the Edinburgh Review, p. 383.

maintain their own obtrusive Trinitarianism, as the *sine qua non* of their friendship or good opinion, and stigmatize every other as Antichristian? This is my case; not only am I interdicted from attending the place of worship which is most congenial to my present mode of thinking, but I am required to bestow additional veneration upon the doctrine I am convinced is unfounded, and asked to change opinions I have entertained for years, without knowing I did so! And all this as the price of friendship, or with the threat of family dissonance.

You may perceive, that it has seldom fallen to my lot to compare opinions, or to maintain religious disputes, down to this moment; nor shall I now begin: but having to write down some family regulations lately, I was requested to "touch upon religion, as a good mode of keeping the household in fear of sin." This was to me a new task; but being naturally of an easy, complying disposition, as the hint came from a superior, I essayed, and failed to please; for I was not "sufficiently evangelical," I was told, and farther on, that I was "*no Christian*." Such was the harsh epithet bestowed by a man as little given to inquiry on the subject as myself. I defended my mode of thinking, which I first discovered was not such as it had been formerly, and differed materially from the church. This arose out of want of self-examination, I should take it; but then my ——— had no more submitted himself to this needful duty than myself. However, stubborn people having once set up a standard, generally stick to it, right or wrong; and I am now assailed at due intervals with all the old commonplace arguments which have (I am told) been exploded by the Unitarian writers; for I never conversed with but one person a few minutes on this subject, nor ever read a word on the subject, but what is contained in the latter four Numbers of your Repository.

This is my case, Sir, so nearly corresponding with that of the Rochdale people, that I could not resist giving you a line or two, to fill up half an hour's seclusion, to which I am this day devoted, in consequence of what is above set down. Only in this does my case differ from that people's, in-

asmuch as they were inquirers, *seekers* after Christ, while I was going on in the way my ancestors have done, so far as I ever heard, from remote times, neither asking for fresh light, nor seeking to reform.

So nearly do my professions and practices agree, that I have taken into my service persons of every denomination of Christians that have presented themselves; so that I have extended toleration to the Roman Catholic, or Papist, the Methodist, Anabaptist, Church of England, Moravian and Swedenborgian sects; once to an Atheist, (as I apprehend,) but never to a Quaker, nor to an Unitarian (so it turned out). From these employed persons I have exacted but one stipulation, and that is, to "frequent some one place of worship or other, but let that place be specified;" if any deceived me, he deceived himself, as I have acknowledged it happened in one instance, to my mortification.

Notwithstanding all this I am not lukewarm either; the course of trade rendered the employment of people of one persuasion indispensable; and no man of proper feelings could make exceptions on matters of toleration of religion. I hope they will all reach the seat of bliss, and I believe it.

From what I have said you will draw the conclusion, if you have not already done so, that the Unity of the Godhead is strictly impressed upon every mind imperceptibly from the beginning; it enters with the first ideas and perceptions which we imbibe from the great volume of nature, from our earliest instructions, and, finally, from a perusal of the Scriptures. "That there is a God all nature cries aloud;" our first inquiries go to that point, and, after exhausting the sources of information, on the existence of God, as manifested in the works of creation, our instructors bid us pray (invariably) to *Him* for protection. This our young minds comprehend, and we obey: from him of whom so many benefits are come, we ask an abstract boon, and we have reason to expect it will be granted. But when our youth and inexperience are directed to two other sources of goodness and mercy, we are distracted at the incongruity; we are told to believe what can neither be explained



or comprehended, and we wander about in the wilds of mere faith, trusting to others, until we are permitted to examine the Scriptures *without assistance of notes* or the help of *fathers*. There we discover no such worship is enjoined, no co-existence is even intimated, and we end where we began, in the belief of one God, to which we now add that of his *Son*, the Mediator, who died for our sins.

I therefore infer, that every one would be found, upon examination, coolly and dispassionately entered into, like me,

#### AN UNITARIAN AT HEART.

#### On Mr. Belsham's Censure of Robinson.

(Continued from p. 389.)

SIR,

July 2, 1818.

MR. B. "But in vain did I search the pages of Mr. Robinson for a *single* fact or argument to *elucidate* the much-controverted question concerning Infant Baptism."

Mr. B. had just before informed us, that he had been reading Mr. R.'s History with *great avidity*, and afterwards, that having *searched in vain*, he closed the book with *disappointment and regret*. This appeal to our pity should be allowed its claim. Who would refuse pitying the poor man that should dig for diamonds in a coal mine, or for pearls in a clay-pit; and who the anxious inquirer, that, in a History of baptizing men and women by immersion, should expect to find ready-fabricated facts and fine-spun arguments, for what Mr. B. calls *Infant Baptism*? This is the proper business of those who write the history of Infant Baptism or Treatises concerning it; and this has been done by those writers who are of any account in that controversy. They have, as it became them, elucidated their own view of the subject under several heads.

In a Plea, however, for Infant Baptism, lately published, I do not find the writer has elucidated his subject in a single instance: for, to rest the authority solely on *tradition*, is not to elucidate it, but to leave it in obscurity. Tertullian, Irenæus, Origen and Justin Martyr, to whom he refers, would not be of much authority, if admitted to be of any, unless it should be allowed to extend to the other su-

perstitious ceremonies also mentioned by them, as appendages to baptism and to the doctrine of the Trinity, &c. But I am afraid it will be found, that Tertullian and Justin Martyr he has misconceived and misapplied, and that the passages from Irenæus and Origen are interpolations or corruptions. As to any elucidation from the New Testament, he indirectly gives that up, admitting that "direct evidence is wanting." Perhaps he thought that on this ground the contest could not be at least successfully maintained, or he, perhaps, deemed it prudent to sound a retreat to a place where he could not be so easily followed; or, perhaps, that it became a superior genius to strike out of the beaten way: so that he has not only seized hold of the main argument, by which Popery defends its wildest, boldest fancies, but has so managed it, that it may leave, perhaps, a doubt in some minds respecting his orthodoxy on the genuineness of the Scriptures, "The uniform, the universal, the undisputed testimony of the Christian church." In like manner, "Infant Baptism is of apostolical authority, as being attested by the unanimous voice of Christian antiquity," (very eloquent language and of great authority, no doubt,) though there is not one word about it (Infant Baptism) in the *apostolical writings*, (a very trifling consideration, indeed, according to this writer,) nor one word, which even by inference or allusion, can be applied to it in the *apostolical fathers*. Positive testimonies in the apostolical writings there are none, by his own confession; and the inferences all go in the contrary direction. In the apostolical fathers, as they are called, there is not a single allusion to any thing like Mr. B.'s Infant Baptism, the sprinkling of babes: to what has been called Believer's Baptism and Adult Baptism, there are the clearest allusions. Baptism was considered of importance; and, judging by the consequence afterwards attached to Infant Baptism, must have been of some then; and yet, though resting solely on apostolical authority, it is never once mentioned or alluded to in the above writings.

But be these matters for the present as they may, when the gentleman has not thought proper to put his own

shoulder to the wheel, it must be deemed unreasonable to call upon Jupiter.

Mr. R. has not only done his own part in this business, but that of Mr. B. too. As counsel for Adult Baptism, he was engaged for his client, but he never loses sight of the opposite party; and we ought rather to say, that Mr. R. overflows with facts and arguments relative to it, than that he is defective. His facts and arguments may, indeed, in the judgment of some, make against Infant Baptism: still, whichever way they tell, they are facts and arguments, and they elucidate Baptism, infant as well as adult, by disengaging it from all foreign mixtures.

In treating of the character and mission of John the Baptist, and of the baptism administered by him, he observes, (p. 5,) "the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; and, therefore, from their first embracing of Christianity to this day, they have always baptized, and do yet baptize by immersion:" and he shews, in numerous instances, by undoubted testimonies from the earliest fathers of the Greek Church, as they are called, "that it was so administered by the earliest Christians" (and see further p. 583, a *Review at large of the apostolical churches*). This is another fact; he then proceeds to consider the places where, and the persons whom, particularly Jesus, John baptized; and he thereby *elucidates* the subject with more learning and ingenuity than, perhaps, it required, to p. 29.

He traces the critical sense of the words *bapto*, *baptismos*, &c. p. 7. This has been done more at large by Dr. Gale, allowed to be an excellent classical scholar, and well-acquainted with matters of antiquity; though whether the sense adopted by him, is to be universally received, or that more qualified one, which, according to Mr. Walker and Mr. Wall, besides dipping, will admit of "a *partial immersion* into water," I shall not stop to inquire. Still Robinson does not overlook, but frequently illustrates *Pædobaptism*. In chap. xxxvii. under the head of *Reformed Baptism*, he

considers the subject much at large, exhibiting it as it is practised in all the Reformed Churches; and in p. 537, he gives a minute account of a baptism of this kind, in the person of an administrator of Infant Baptism; and to my apprehension, I own, he throws considerable light on it.

He, however, shews by repeated appeals to the New Testament, that baptism, in his judgment, was always performed by immersion; and with respect to the subjects of it, that it was men and women, or persons capable of repenting, believing and acting for themselves. These are facts, and they become arguments, to shew that there was no sprinkling of babes in these times, and they are mentioned by him not only once or twice, but are repeatedly enforced.

In p. 430, he points out the true origin of the first law for infant-sprinkling among *Christians*, and appeals, in accounting for it, to an undeniable historical fact. He observes, p. 132, that baptism was universally (following Basnage, *Thesaur. Monument Eccles. &c.*) performed by immersion, single or trine, till the fourteenth century; that from thence till after the Reformation, it was generally performed by trine immersion; that pouring or sprinkling began to be allowed for baptism only in the eighth century, in cases of *necessity*; and that in this country sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so.

And here, by the bye, let it be observed, that the sprinkling of newborn babes is a thing very different, according to him, either from adult baptism or infant baptism. The word *infant*, together with many other words synonymous with it, he shews to be a vague word, and that there is no forcing any thing determinately from its use. It may mean a newborn babe or not. In the early and middle ages, nay up to our own time, it was used for a minor. In the Eastern and Western empires infancy was the period from the birth to twenty-five years of age, p. 140: after their dismemberment, eighteen, twenty or twenty-five years limited the term of infancy, according to the different laws of the Vandals, Lombards, Saxons, &c.

Circumstances and facts, therefore, must direct its true meaning, and to such facts Mr. Robinson alludes very liberally. He elucidates this subject in the clearest manner and with much learning, chap. xix. from genuine histories, monumental inscriptions, authentic records and ancient laws: and he shews also, that were all that is asserted concerning Infant Baptism admitted, much of which, however, he denies, still that it would not apply to the sprinkling of new-born babes.

But the great *moral* argument which Mr. Robinson grounds on the several facts produced, and which runs through his book, arises, strictly speaking, not from much or little water, but from making that, (religion,) which ought to be a personal concern, to depend wholly on the will of others: p. 47. It has accordingly, and he states the particulars much at large, been made a great instrument of despotism, rather than of conversion, of worldly policy more than of religious zeal, of paltry trafficking and gross avarice more than of moral and religious principle, making Christianity depend not on argument, but on authority. It enabled conquerors and despots more effectually to subject and enslave whole nations; popes and ecclesiastics to extend the empire of the Catholic Church; monks, of the most groveling character, to obtain immense revenues for religious houses. In short, the baptizing of babes became a species of state and church generalship, a sort of kidnapping and *trafficking with souls*, as portentous and ruinous as the slave trade ever was. This subject is elucidated by facts enough in the History of Baptism. See the dreadful instance of the Emperor Charlemagne and the Saxons, p. 282; of the efforts of Augustine to bring in the baptism of babes, p. 202, &c.; of Monachism connected with baptism, p. 370.

Mr. Robinson found and left "baptism one of the most curious and complicate subjects of ecclesiastical history." Some frolicsome wits of former times called the exorcism, previous to baptism, or the expelling of the Devil by sprinkling Holy Water, the Devil's Baptism; but it was in reference to its immoral effects, that some old Baptists called that administered and received in the Popish

Church, not God's, but the Devil's Baptism. See History of Baptism, p. 394.

In what Mr. R. says of Infant Baptism, more *generally* of the origin of the baptism of babes in Africa, in the time of Cyprian, chap. xxii. and in the subsequent chapters, of the first law for the baptism of babes in Africa, A. 416—of the reduction of baptism in the East from men to minors, and from minors to babes—of the first ecclesiastical caupon in Europe for the baptism of babes—of the first law in Europe for baptizing babes, A. 789, and the effects of it—of the transition from children in a catechumen state to that of babes; in all this there is much that is highly probable, much that is certain, and all displays vast ingenuity and great research; at all events, it abounds with historical facts.

In short, it should seem as though Mr. R., in his way of elucidating, had some presentimental sympathies (if I may so speak) with such readers as had bad eyes or weak memories, and with such as are more affected with what is agreeable in literature, or plausible in the eyes of the world, and commendatory to the bulk of professing Christians, than important in baptism. Hence, perhaps, much that he says on Pagan lustration, chap. xxxiii. and in the following chapters, of Christian lustration, of Christian lustration applied to baptism, of infant sprinkling, as a sort of Christian lustration, and of the other miscellaneous articles, which he finds "nearly or remotely connected with baptism." In all this range of reading which is gone through, it might, perhaps, with some truth be said, that the author displays more of a fondness for literature, and finds greater exercise for genius, than the subject absolutely required; but will any one say there is neither fact nor argument? In sober truth, Mr. R. not only elucidates adult baptism, infant baptism and babe-sprinkling, in the most copious manner, but the twenty-two ceremonies and superstitions connected with them, *consecration* of the water, *exorcism*, *chrism*, &c. This is done with considerable ingenuity, and so as to found on some of them an argument in favour of adult baptism. History of Baptism, chap. xxxvi. Even *apostolical tradition* is not passed over with-

out some elucidation. I was almost tempted to copy the whole passage, but two or three of the first lines shall suffice: "They went, (those who obtained the first law for Infant Baptism,) therefore, on the forlorn hope, and a plain tale puts them down; they did not pretend to ground Infant Baptism on Scriptures, but on tradition; and as they could not possibly cite a law, human or divine, they ventured to place it on universal custom. Had custom been for it, and reason against it, reason should have taken place of custom. But with what possible decency could they venture to assert this?" This question Mr. R. elucidates, by asking a few more plain questions and stating a few facts. One great crime, however, he has certainly committed. He will not admit, that the sprinkling of a new-born babe is Infant Baptism: and he proves, that while the Greeks always administered (as before observed) baptism by immersion, that the Latins introduced aspersion in favour of the northern Christians: p. 428.

Surely then, it must appear from the above statement, that your writer's regret for want of facts and arguments, was as unfortunate as it was unnecessary; that it was altogether without reason, and a little premature.

Mr. B. "In vain did I seek for any proof, that either Christ or his apostles had ordained the application of baptism to the descendants of baptized persons, but had limited the rite to those only who are of adult age."

Here again your writer's anxiety, however much to be pitied, appears to be quite needless: for Mr. R. has even been generous.

He produces distinct proofs, in chap. vii. of the institution of baptism by Jesus Christ, where he connects being baptized with being taught, agreeably to the baptismal form. "The order," he says, runs, "teach all nations, baptizing them. The thing speaks for itself, the style is popular, the sense plain." In the principles of the kingdom of Christ there is neither fraud nor force, nor is it suitable to the dignity of the Lord Jesus to take one man by conviction, and *his ten children by surprise*; and, "the practice of the apostles, who understood the words, no doubt, is the best ex-

position of the language," p. 44. He elsewhere endeavours to shew, incidentally, that such passages of the New Testament as are usually introduced in this controversy, are not in point.

In chap. viii. of *apostolical baptism*, he shrewdly observes, "the book (*the Acts of the Apostles*) is full of information; and in regard to baptism it informs as well by what it does not say, as by what it does. There are frequent narrations of the baptism of believers, but not one infant appears in the whole history; yet, no doubt, *some Christians had married, and had young families within the thirty years* between the ascension of Jesus and the settlement of Paul at Rome." He throws much light, in my judgment, on the passage, (and the advocates for Infant Baptism lay great stress on that passage,) which relates to *Stephanus's household*; and I think it will be found there is not a single text in the New Testament, which is brought into this controversy on Infant Baptism, which is not incidentally and, more often, critically examined.

Now, though this History brings no proof from tradition, yet as it does from *apostolical authority*, certain persons surely ought to allow it to stand for something.

Further, the question on the baptism of the descendants of baptized persons depends, as every one acquainted with this controversy knows, on another concerning Jewish Proselyte Baptism. Into the latter, the History of Baptism enters at sufficient lengths. The author admits, that the Jews had washings, common, traditional, ritual and extraordinary, but denies that there was a Jewish Proselyte Baptism, and says, "that it could not be pretended seriously, that it was instituted by God; that it was introduced by the Jewish rabbins, since the introduction of Christianity. A fact it is," he says, "beyond all contradiction, that this same proselyte baptism is no baptism, but, as Dr. Benson truly says, a very different thing, in which infants could have no share." The arguments he employs on this subject, and the inferences that he makes are the same as those introduced by Dr. Benson, Dr. Gale and Dr. Gill, men at least of some authority in matters of *Jewish antiquities*.

Now, whether gentlemen may choose to side with Dr. Lightfoot or Drs. Gale, Gill and Benson, on this disputed point of proselyte baptism, all men unquestionably very conversant in Jewish antiquities, with this I have no concern: but surely it is too much to insinuate, that Mr. R. has not gone into the proofs and arguments on this subject, when he has produced them in chap. v. at large, and frequently touched upon them incidentally elsewhere.

Again, other distinct proofs, on this subject, he considers under the head of "Baptism connected with Judaism," where he observes, p. 387, "the union between baptism and the covenant of God with Abraham and his family, of which *circumcision* was a sign, is to be placed among these arbitrary Jewish associations; for the New Testament doth not mention any such union, neither is there any such contract between God and Christians, nor is baptism a seal, nor is there any likeness between baptism and circumcision, nor are the treatises on this subject any thing more than heterogeneous combinations of allegory and fancy; having no foundation in the reason and fitness of things, and having nothing to support them but detached passages of Scripture." He takes the same view of the subject elsewhere, and in p. 537, he lets a Pædobaptist state his view of the subject under the New Testament, viz. according to the Confession of Faith of the Assembly of Divines at Westminster, "that the Covenant with Abraham under the Old Testament, and the Covenant of Grace under the New, do not differ in substance, but are one and the same under various dispensations;" and he occasionally, in different parts of his work, opposes the doctrine founded upon these ideas, in regard to the children of believers.

Now here again, without stopping to inquire what Mr. Robinson's arguments on the above particulars amount to, it is pretty clear that the insinuation which our writer intended to make *by no proof*, was of the same sweeping character, as his *not a single fact or argument*, so they must all go together. His disappointment should not have been so serious.

Mr. B. "In vain did I look for any opposition in the earliest ages to the

early and prevailing practice of Infant Baptism."

Some, perhaps, would think it enough to reply, what was not practised could not be *opposed in the earliest ages*, (chap. i.—v. and xl.): and that it was not practised in the times of the apostles, or of the apostolical fathers, is pretty clear from what has been already said.

A greater part of the Caians (a sect of heretics so called), did certainly, in the time of Tertullian, oppose and entirely reject *water baptism*; and, of course, they must, *à fortiori*, have opposed Infant Baptism. Tertullian speaks of them as *repelling, opposing, destroying water baptism*. They formed, it is clear, societies or churches, according to Tertullian's account of them, and, indeed, under as good authority as Tertullian himself and his Catholic Church, for they were all alike, at the time, unprotected by the civil magistrate. It signifies nothing to say these Caians were heretics. Tertullian himself afterwards joined a church of this sect, (Montanists, who branched out from the Caians,) so that, however heretical he had thought them, he found out, at length, that they had something good among them.

Now Robinson distinctly notices this people, and more than once. This example, it should seem, ought to be reckoned *early* enough. He speaks of them as a branch of the Gnostics, spoken against, as he says, by Paul, (2 Cor.) and by John (1st general Epistle). History of Baptism, p. 247. Mr. Robinson says of Montanus, "He was one of the members of this church, and that his church multiplied and spread itself all over Asia, Africa, and a part of Europe," p. 270. He further supposes, that Infant Baptism itself originated with one branch of this people, and his arguments are at once ingenious and probable.

Even *the single example* of these Caians ought to have kept your Correspondent from sinking under his anxieties. But they were heretics. Well then, what shall we say of Tertullian himself and his Catholic Church at Carthage? Robinson says, "This book (*De Baptismo*, on which Mr. B., I perceive, lays his great stress), does not prove that *infants were baptized*

at Carthage, and the pre-requisites, which, Tertullian says, the Carthaginian Church demanded, were impossible to infants." He describes baptism "as it was practised at Carthage; but it is the baptism of *adults* by *trine immersion*," p. 177. This is strictly true: though, therefore, Tertullian does not address the Church at Carthage, yet he speaks in its name and under its authority. He was a lawyer by profession, but he was an elder of the church; and he repeatedly speaks as delivering the opinion and practice of the aggregate body of the Orthodox, Catholic Trinitarian Church at Carthage. "He (Tertullian) adds, that the baptism of children was not only unsupported by Scripture, but it was contrary to the reasonable customs of the church and the world." These are Mr. Robinson's words. And again, "This (Tertullian) is the first writer who mentions the baptism of children, and *he dissuades from it*; but the question is, whether he means natural children or infants in law." I think it certain, that he means the latter; and that Tertullian himself, and *his Church* at Carthage, opposed Infant Baptism as a regular practice, and in the ordinary acceptation of the word. So that *opposition to Infant Baptism*, according to Mr. R., commenced with the very introduction of *Infant Baptism*, and continued in its *earliest age*, long before the practice of *sprinkling new-born babes* was even heard of.

To proceed; it is well known that, in a period a little later, many Christians rebaptized those whom they received to their communion. Of this number was Donatus, and his followers were numerous; and many of those who rebaptized adults, opposed Infant Baptism. Whether Mr. Robinson means that the Donatists generally opposed Infant Baptism, I will not say; but these are his words, p. 215: "With this view they admitted none to baptism without a personal profession of faith and holiness, and them they baptized, or, if they had belonged to the great party, they rebaptized." These were of the same *doctrinal* faith with the Catholic party, Trinitarians; but it is certain, that when speaking of the Eunomians, who were Unitarians, and who also rebaptized those who came to them from other (Trinitarian) churches, Mr.

Robinson says, "they rejected Infant Baptism." He calls them, therefore, "Unitarian Anabaptists," he adds, "literally so, for there was no sprinkling then."

He speaks of the Manichæans again and again as opposing and rejecting Infant Baptism. They abounded all over the East. These were the followers of Manes, a Persian physician. "What is certain of Manes," said Robinson, "is, that he professed and taught the Christian religion, and *had a great multitude of followers* in the third and succeeding centuries, called after him Manichæans." In a subsequent period, "the Manichæans spread themselves, and formed churches in Italy, Armenia and Bulgaria." Amidst other particulars of this virtuous and numerous people, (for such they appear to have been,) he observes, "that one of the most learned antiquaries hath produced manuscripts, which prove they denied the baptism of infants;" and others who had been intimate with them, describe their manner of baptizing adults as that of the Bogomilans and others is described in the Greek Church. "Manichæans in England," he adds, "would be called Unitarian Baptists; for Dr. Mosheim hath proved they did baptize adults, and that they did not baptize any but such as desired it." Elsewhere he refers to Mosheim again, and produces his words at large. History of Baptism, p. 496. A branch of this sect, (which appeared very early in Africa,) as well as the Donatists, as, indeed, every one who differed from him, were visited by Augustine with severe persecution, confiscation, deprivation, banishment and death. He stimulated the emperor to make violent laws against them; remonstrated against them, if they were not put in execution; nor would he allow the followers and bishops of these people, who suffered death for their principles, the consolation of considering them as martyrs. Much notice, therefore, is taken of them in the writings of Augustine, and their *opposition* found him ample employment.

Mr. R., speaking of Augustine's bitterness against those who rejected Infant Baptism, asks, "Had he, who pretended he had been a Manichæan, never heard that they did not baptize

infants? Had other heretics escaped his notice? Had he forgot himself, when he had taxed the Pelagians with denying Infant Baptism; and when he complained, in another book, of people who opposed it? If it were an established, universal custom, for whose use was the law made to compel it? A thousand more such questions might be put, all tending to contradict the falsehood. Jerome knew better, and expressly mentions it in a curious letter to a *Christian Lady*, for the purpose of decoying her daughter Paula into a convent, it should seem to be instructed by her mother, and baptized." P. 218.

In his *Ecclesiastical Researches*, (p. 55,) under the Greek Church, he observes, "During the three first centuries Christian congregations, all over the East, subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another: all this time they were baptized churches, and though all the fathers of the four first ages down to Jerome were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child, till the year 370, when Galates, the dying son of the Emperor Valens, was baptized, by order of a monarch, who swore he would not be contradicted." Theod. Lib. iv. Cap. 17. "The age of the prince," continues Mr. Robinson, "is uncertain, and the assigning of his illness as the cause of his baptism, indicates clearly enough that Infant Baptism was not in practice."

The introduction of Infant Baptism, then, into the Greek Church, appears to have been gradual, till it was established by the law. But when their religious rites were afterwards regulated by rituals, approved by human authority, he observes, on the authority of writings and antiquaries, of the most unexceptionable character, that even then the *Illuminations* illustrate his doctrine; one exhibits what in the rituals is called *Association* or *Fellowship*; and he adds, "that a Baptist would suppose it was a representation of John, in the act of forming a Christian Church." P. 500. He remarks, that the most ancient rituals of the Greek Church were ori-

ginally prepared for adults, and that services were afterwards accommodated to the use of children. His observations on this point are ingenious, and, at the same time, probable, resting indeed on very ample testimonies.

Of the innumerable Christians of the East, who are not in communion with either the Greek or Roman Churches, (484,) some of which formed similar hierarchies, independent of them, and others were of no hierarchies, but always retained their original freedom: among these people, more than among the former, we may expect, for obvious reasons, to find examples of the primitive practice; but of them all, whether of the Establishment or Dissidents, he says, "yet they all administer baptism by immersion, and there is no instance of the contrary."

The patriarch of the Nestorians (Dissenters from the Greek Church) hath under his jurisdiction more than four hundred and thirty Metropolitan and Episcopal Churches. Their rituals are adapted to the catechumen state; in the case of children, the church supposes the parents have *educated* them. Their rituals were composed for adult baptism, and he thinks the baptism of little children was first introduced there by the patriarch Jesu Jabus, in the seventh century; and though the point may admit of some doubt, (as to the exact time,) yet his opinion, by admitted facts, is rendered highly probable.

To relieve, then, your Correspondent's anxieties on this topic, he should be told, that in the History of Baptism, the very early and universally-prevailing practice of Infant Baptism is denied, and to my humble apprehension disproved; that when it first appeared it was opposed, and continued to be opposed, as long as men could oppose it, and that it was opposed, in the practice of men of the opposite party in almost every part of the world. That even after despots and civil magistrates and popes had enforced Infant Baptism as a national practice, the most learned antiquaries of the Catholic Church, following the evidence, which irresistibly struck them on ancient monuments, so far as the mode goes, "would laugh at such as affect to render the word baptism

sprinkling, or to give a high antiquity to the practice." P. 433. Four of the most distinguished, in the course of their elaborate disquisitions, have written to prove the contrary, and for vouchers they appeal to "ancient monuments and inscriptions." It is sufficient to mention the names of Paciaudi, Dr. Joseph de Vicecomes, of Milan, Father Mabillon and Muratori. *The Opinions of Four Learned Catholics on Baptismal Aspersion*, p. 433.

Of the Asian Jacobites, who seceded from the Greek Church in the fifth century, he remarks, "that they inhabit Syria and Mesopotamia, and in the last century, were said to consist of 40 or 50,000 families. Their baptism is that of nominal catechumens by trine immersion, and the duration of adults by immersion may be gathered from a canon of the patriarch Michael,\* which says, there was no farther need of deaconesses, because now the church baptizes children of a tender age, and not women as formerly." Of another large class (African Jacobites) he says, "All these Christians administer baptism to children by trine immersion, and immediately after they give them the Lord's Supper. For their offices of baptism were evidently composed for adults, as all the other Eastern rituals were," pp. 489, 490. Of the Armenians, another large Eastern hierarchy, he observes, "They baptize children by trine immersion, but their rituals are composed for adults, and one of their church officers is denominated an exorcist, the same as a catechist, who is directed at his ordination to prepare catechumens for baptism, by teaching them to renounce Satan, that is, Demonology."

Of the Georgians, Mingrelians and others, who inhabit India, Tartary, Muscovia, Persia, Turkey and Armenia, he observes, "They do not baptize new-born babes, and they call baptism, *Nathlizema*, Illumination. In general they are not very eager to baptize, and Avitabolis mentions one who was not baptized till after he had been ordained a bishop. They

\* *Olim viri et mulieres baptizabantur, nunc vero Filii Nestorianorum baptizantur.* Timoth. II. Patriarchæ de Baptismo, Cap. iii. as quoted by Robinson, p. 486.

rebaptize such as are reconverted to the faith, and sometimes baptize children of two, some say of five years of age, by washing," p. 494.

Of the disciples of St. John, who reside in Turkey, Persia, Arabia, India, and other parts of the East, he remarks, that they inhabit only towns watered by rivers, and in the June of every year, according to some travellers, they hold a festival of baptism, and are all annually rebaptized in a river. Mr. Robinson supposes, rather, that they administer baptism once a-year, and that then they baptize only such as had not been baptized before, p. 495.

In p. 496, he considers again the case of the Manichæans, and he quotes at large what he had only alluded to before, the testimony of Mosheim, (*De Rebus Christianorum ante Constantin. Mag.*) who had so well studied the subject of the Manichæans and baptism, in proof that the ancient Manichæans opposed Infant Baptism; and, in real truth, many of the sects, described above, were but, as Mr. Robinson maintains, different branches and descendants of the old Manichæans.

He observes, also, further, of the Nestorians, "that they uniformly deny Original Sin; they have an office for unbaptized children, with provision for such as are full grown; they are constantly censured for delaying to baptize their children till they are three, four, six, eight, ten, or eighteen years of age, and they have continued the office of deaconess till this day," p. 487. According to this account of Mr. R. then, it does not appear that the sprinkling of new-born babes was ever practised by the Nestorians. He says, "As it is well known that the Oriental rituals, coming into the West through the hands of Roman Catholic missionaries, have been unconscionably garbled, so it may be very well doubted, whether the baptism of natural infants be practised by any Nestorians, except a few whom the missionaries have Latinized." \*

\* J. Aymon *Monumens Authentiques de la Religion des Grecs; et de la fausseté de plusieurs Confessions de Foi des Chrétiens Orientaux produites par les Prélats de France.* "Nous employerons tout cela dans cet ouvrage, pour y démontrer juridiquement la fausseté de plus de cinq cens attestations," &c. *Renaudot. Liturg. Orientalis.*



Of the Chinese Christians he remarks, they are reputed principally Nestorians. He says, "they are described as humane and benevolent; but as not baptizing:" he adds, "the Catholics always affirm of such Christians, that they disused baptism, but it is an error, as may be seen in the foregoing account of the Manichæans." What he relates of the Catholic missionaries, when they went among this people, is comical enough, that in their catechistical lectures relating to baptism, the whole history of John and Jesus, so far as it relates to baptism, is suppressed, except his constituting Peter, and his vicar, the pope, to baptize to the end of the world, "Go ye, therefore, and baptize," &c. This was, no doubt, Catholic policy to keep out of sight the old heresy, of baptizing adults by immersion, a doctrine not very favourable to their ideas of Infant Baptism.

Now, Sir, I own it exceeds my powers to reconcile what your Correspondent insinuates with these facts on this head, and with his fruitless inquiries, relating to *single denominations, single districts or churches*, in relation to Adult Baptism, when, by prevailing custom, he evidently means universally prevailing custom, as he speaks elsewhere. That gentleman's powers, however, may exceed mine.

But if I can believe my own eyes, he even adds, "In vain did I seek for a *single individual*, who being the child of baptized parents, had his baptism deferred till he was of maturer age." "Behold a troop cometh!"

I am sorry, Sir, to be under the necessity of craving the indulgence of your readers once more; but there still remain a few words which ought to be offered to meet your Correspondent's painful, and hitherto ineffectual, inquiries. Tertullian, too, ought not to be forgotten.

D.

P. S. It is many years since I perused St. Augustine's book on the Trinity, and his Meditations; and, but for the circumstances which gave occasion to these observations, I perhaps might not have perused them again. In saying that Augustine *tells us himself* that he wrote his book on the Trinity when an old man, I spake, I perceive, from imperfect recollections. On reverting to it, I see he

began it when a young man, and that it being left incomplete, he finished it and published it when an old man. It is not necessary to go into particulars, but it is proper that the distinction should be noticed.

June 2, 1818.

THE London Society for promoting Christianity amongst the Jews have lately put out a translation of the New Testament into Hebrew, for the use of the Jews. A copy was sent to Mr. Moses Ferstandig, a foreigner resident in London, who thereupon addressed the following critique upon the work, in the form of a letter, to the Chairman of the Society.

"To the Chairman of the Meeting of the London Society for promoting Christianity amongst the Jews, Freemasons' Tavern.

"139, Oxford Street,

"SIR, May 8, 1818.

"I beg leave, through your medium, to return my best thanks to the sub-committee of your society, for the honour they have done me in making me a present of a copy of the New Testament in the Hebrew language. I deem it my duty, in consequence of the flattering notice with which I have been honoured, to give my opinion upon this translation, for the benefit and guidance of this society; and this I shall do in the best and most candid manner I am able, without the least intention of casting reflection upon any one, but from the firmest conviction in my mind, of the truth of what I am about to assert:—

"First, The translation of the Four Gospels will only be intelligible to a very good Hebraist, to any other it will not be clearly understood, and even to a good Hebraist there will be some difficulty.

"Secondly, The remaining part (the Epistles) will be unintelligible to any Hebraist; for, though it be printed in a Hebrew type, I cannot call it the Hebrew language.

"Thirdly, Having seen the translation of the Epistle to the Romans of the Rev. R. Caddick, M. A., of Jesus College, Oxford, it is, in my opinion, far superior to the present attempt.

"Fourthly, Thus having given my opinion as to the demerits of this translation, I must here remark, that the managers of the society were (be-

fore they commenced the translation of the Epistles) informed, that the Gospels were so badly translated that they were subjects of ridicule to any Jewish reader; and if you have any converted Jew who thoroughly understands Hebrew, or any Hebraist whatever, who shall think the assertions in this letter not warranted, I am willing to meet him or them, either in public or private, to discuss the matter before any competent judge or judges, who may be appointed for that purpose. I beg to suggest the propriety of your reading this letter publicly to the society at this meeting.

"I have the honour to be,

Sir,

Your very humble servant,  
"MOSES FERSTANDIG."

SIR,

July 6, 1818.

IN answer to the inquiry of your Correspondent *Brevis*, [p. 381,] I have the pleasure to inform him, that the author of *The Restitution of all Things*, published in 1785, is my much respected friend, James Brown, D. D. of Barnwell, near Oundle. He was, about forty years since, appointed by the Archbishop of Canterbury, who had under his jurisdiction, as president of the society for propagating the gospel in foreign parts, many of the parishes in the American colonies, to the parish of St. George's, Georgia; but when he arrived there, that part of the country was entirely in the hands of the Americans, then fighting for their independence, so that he never reached the place; but he was appointed chaplain to the garrison of Savannah, and afterwards chaplain in the British army; the latter of which he holds on half pay to the present day. Soon after the conclusion of the war, he returned with the army to England, when he published the pamphlet before-mentioned, in the title of which he announced himself "late missionary in Georgia;" as that was his original appointment.

It was only within these three years that the author of *The Restitution of all Things*, lent me the pamphlet, requesting me, at the same time, "to be careful to return it, as he knew not of another copy in existence, the whole work having been long out of print." I perused it several times over, and it so well deserves the cha-

racter given it by the Editor of the *New Annual Register*, "An ingenious, liberal essay, worthy of attentive perusal," (although there are interspersed one or two singular opinions, of the correctness of which I have my doubts,) that last year, when I was on a visit to my friend, I recommended to him to publish a new edition; observing, that it was likely to obtain attention, coming from such a quarter, from many persons who would not attend to the subject when handled by *heretical Dissenters*. It surprised me, on conversing with the author, to find that he had read very few of the treatises which had been published on the subject, and had never heard, till I informed him, of the celebrated tract of *Jeremy White's*; so that his reasonings were almost entirely the workings of his own mind: several of his observations were, to me, equally original and ingenious.

It may, probably, further gratify your Correspondent *Brevis*, to be informed, that Dr. Brown is the author of several other works, two of which have been recently published. The first, *An Attempt towards a New Historical and Political Explanation of the Book of Revelation; or an Analytical Interpretation of the Allegorical Phenomena of the Revelation of St. John, founded in facts, and the Course of Society and Empire, from the commencement of History to the Present Time*, in one volume, 8vo. This is indeed an extraordinary performance. I told my friend, soon after he favoured me with a copy, that as to several of his interpretations, I was on the present, as on former occasions with other commentators on this mysterious, but I firmly believed, inspired book, out of my depth; but that I had never before read a comment upon it, with which I was so much entertained and edified. This work displays considerable talents, and many passages are written with great energy and eloquence; it abounds with excellent reflections on the corruptions of political and ecclesiastical governments, the horrors of that disgrace of the world in general, and of the Christian world (as it is called) in particular, war, and on the nature and importance of civil and religious liberty. The Appendix, No. I. *A Concise Historical Induction of the Proposition, that Ag-*

*gressive Wars and Conquests have always in their consequences proved not less Miserable and Destructive to the Conquerors than to the Conquered, &c.* containing about sixty pages, well deserves to be printed separately; and I hope will be so printed by some of the societies for promoting peace! and which, by the way, should take some more effectual methods of publishing their proceedings, and of enlarging their circle, which is yet very confined.

The other work, published within these two years, is entitled, *John Bull's Bible, or Memoirs of the Stewardship and Stewards of John Bull's Manor of Great Albion, from the Earliest Times to the Present*, in two volumes, 8vo. This work, written much in the style of Dean Swift, is an amusing history of England, in which the author considers the various alterations which have taken place from time to time in the British constitution, and exposes the corruptions of government, in church and state, more especially those which have taken place within the past half century, with uncommon freedom and energy. I have not yet seen the work noticed by any of our periodical critics.

The venerable author is now in his 75th year, residing at a rural and very pleasant village, within three miles of Oundle, where he *does duty* twice every Sunday; I was surprised, when on my visit to him, at the animation which accompanied the delivery of two excellent sermons, and the reading of those to me, and I believe to most who attend them, tedious services of the Established Church. He, however, was so little fatigued, after going through the duties of morning and afternoon, that he was afterwards as lively in the social circle as he had been in the pulpit.

B. FLOWER.

SIR, *Royston, March 18, 1818.*

FOR a reply to your remarks in the Monthly Repository, [p. 149,] respecting the appointed time of Easter in the present year, I refer you to the note below, which appeared in the County Chronicle of this week; it was written by a very near relative of mine, Mr. Henry Andrews, of Royston, and for your information I add, that he is the existing author of

Moore's Almanack, and was engaged as a computer of the *Nautical Almanack* during a period of forty years. I shall feel obliged by your inserting the note in the forthcoming Monthly Repository.

WM. HENRY ANDREWS.

*Royston, March, 1818.*

"Easter-day being fixed on Sunday, March 22, 1818, is perfectly right, notwithstanding the ignorance of some people to the contrary, it being the ecclesiastical full moon, and not the true full moon, that governs Easter-Sunday. Almanack-makers cannot fix that day as they please, they are obliged to comply with legal authority, and the usage of all Europe."

SIR,

*June 4, 1818.*

I BEG leave to request room in your Repository for an extract from the Newspapers, of part of the proceedings in the Commission Court, Dublin, October the 31st, 1817, in the cause, O'Connor against Waring. The merits of the cause are unconnected with my object in sending you the extract, which is to bring into discussion the question of the admissibility of the evidence of unbelievers in our courts of justice. I sometimes guess that I trace the pens of gentlemen of the legal profession in your pages, and to their attention (if I be correct in my surmise) I recommend the subject. It is of some importance to Unitarians, for it is discretionary with judges to pronounce what is, and what is not unbelief. The examining counsel in the present cause seems to have reckoned a belief in the *atonement* synonymous with a belief in Christianity.

CANTABRIGIENSIS.

"The next witness was Roger O'Connor, Esq. He underwent a cross-examination of nearly three hours' duration.

Mr. Goold—What religion are you of?—A. It would puzzle me to answer that question.

Q. Is that the answer you would wish to have recorded?—A. It would puzzle me to answer that question in the manner you have put it. If you mean what sect I am of, I answer you, I am of no sect, but I believe in the existence of a Supreme Being.

Q. Do you believe in the doctrine

of the atonement by our Saviour?—

A. I believe there was such a person.

Q. Do you believe then in his divine mission?—A. I do not.

Here it was observed, that it was a necessary inference from the answer, that the witness believed our Saviour was an impostor.

Mr. O'Connor denied the justice of the inference; he said he believed Christ acted up to the doctrines he professed—that he did not believe he was an impostor, but that he was rather the dupe of his own imagination.

Mr. Goold then suggested that the witness should be sworn on the Old Testament.

Judge Daly—It does not necessarily follow, that, because the witness disbelieves the New Testament, he must believe in the Old. His Lordship asked the witness, whether he did believe in the Old Testament?

Mr. O'Connor—No—not in the whole of it.

Judge Daly—Do you believe the account which it gives of the divine dispensation to the Jewish nation?

Mr. O'Connor—I do not.

Several other questions, of a similar tendency, were put to Mr. O'Connor by the Learned Counsel.

Judge Daly delivered a most minute and luminous charge to the jury. His Lordship occupied upwards of an hour and a half in recapitulating the evidence on both sides; and referring to that of Mr. O'Connor, felt constrained to observe, that from the tendency of the doctrines which he, O'Connor, held, his disbelief in Divine revelation, and in the mission of our Saviour, his evidence was, his Lordship would say, not altogether disentitled to credit with the jury, but he would say, it should be received by the jury with diminished credit."

SIR, Maidstone, June 6, 1818.

ALTHOUGH a statement of the case of Mr. Charles Herbert has already appeared in the Repository, [XII. 124,] and has given rise to the liberal contributions of the friends, not only of Unitarianism, but of philanthropy and humanity in general, yet it has been judged, that some additional particulars in his own language, and that of an intimate friend, (rendered such by being made ac-

quainted with his character and treatment,) will be found interesting. They will exhibit a mind of no ordinary worth and energy, struggling with a spirit of persecution, which affords convincing evidence, that an age and country of boasted light and liberty is not without a specimen of intolerance in her genuine features; and since the venom of her bite is still most severely felt by her guileless victim, notwithstanding every effort to overcome difficulties almost insuperable, in endeavouring to establish a school adequate to the support of his very numerous family, it is hoped, that his case will still excite a sympathizing interest; and particularly that as his excellencies as a man and as a teacher of youth, have received the most satisfactory recommendations from those who are fully competent to judge of them, that it will be the means of engaging an attention to the *Advertisement* which will appear with this Number.

"When," says Mr. Herbert, "I was elected to the school in 1806, not one of the trustees mentioned that there was a will of the donor which required my belief of the Athanasian Creed and of the doctrine of Original Sin, which, if I had been made acquainted with, I have no hesitation in declaring, in the most solemn manner, that I should have wholly declined the office." He had, indeed, given up the appointment after his election, and it was only in consequence of the express desire and recommendation of one of the trustees, that he at last accepted it. Mr. H.'s *Original Sin* consisted in a manly independence of mind; in a disposition to think for himself, a disposition which, in whatever manner it appeared, was abhorrent from the spirit of the officiating curate. He declined teaching his own children the Church Catechism by rote; he was guilty of some innovations in his method of tuition, and in the simplicity of his heart he observed, in conversation with a neighbour, that "all wickedness is acquired," crimes for which no reasons that he could allege, no advantages, however satisfactorily proved, attending his new method, and no adherence to the requisitions of the donor, which he strictly observed in the education of the charity children, could in any de-

gree alone. Though after a strict examination of his school by a committee, at which "the Reverend gentleman presided," an "unwilling testimony was given to his success in teaching;" yet an opposite prejudice was still carefully cherished, "the clerk running from one end of the parish to the other, declaring, that the boys could not learn from such a method," and soon after a school was set up against him at *Lyminge*, adjoining to *Elham*, with the avowed design of having the children better taught. "The next kindness (says Mr. H.) attempted to be conferred on me, was to displace me, because I took boarders, which was deemed a nuisance, as if I taught the boarders and neglected the charity children. This attempt failing, I was left in quiet possession of my school till ——— made his appearance among us.

"The boys were soon called to repeat the Church Catechism before ———, who observed, that it was of the highest importance, and on hearing them, he was pleased to say that they really went through it with a great deal of propriety. Soon after calling upon me, he found me engaged in reading Mr. Lindsey on the Divine Government, which he appeared to notice, and came no more to my house, till he entered the school with his brother, for no other apparent business except turning the books about, no doubt hoping to find some Unitarian tracts in the hands of the boys; but this was not the case, I had always most scrupulously observed the covenants of the will, because I would not violate the covenants of the dead. A few minutes after he had left me, he sent his clerk for me to attend a meeting of the trustees; I went, and after some pause the Reverend gentleman said, 'Mr. Herbert, I observed last Sunday you did not rise when I read the Creeds.' I own I was angry at this abrupt attack, and immediately answered, that 'I would not allow ——— to dictate to me about Creeds,' when he as hastily answered, 'If you are not of the Church of England, I will immediately seek one who is.' Conscious that I had not violated the will, I, the next day, addressed a letter to ——— on the threat I had received from him, and supported my faith in the Unitarian

doctrine, of which I declared my firm conviction, but I defy him to point out an abusive word in it. When I afterwards asked ——— for a sight of it, he pretended that it was burnt, though it appeared from the declaration of another gentleman in his presence, that it was sent to London, and was made the excuse for all the cruel persecution with which I have since been pursued. I wrote ——— a second letter, stating, that if he would point out any errors in my opinions, I was open to conviction; the only reply he made was, that I was bound to believe the Athanasian Creed, the miraculous conception and the deity of Christ, for their *antiquity*, owning, however, that he could not explain them; my reply was, 'who then is to blame, you who continually preach a doctrine you cannot explain, or I who, from the want of an explication of the difficulty, cannot believe it?' Notwithstanding his acknowledged inability to solve my difficulties, he proceeded to attack me in the most opprobrious terms from the pulpit, charging me with holding doctrines the most dangerous to our happiness both here and hereafter, and calling on his congregation to beware of such a man; at which they turned round to gape on me, with apparent abhorrence. The next day he sent me a notice to quit my situation. The Sunday following the Rev. ———, from the same pulpit, insisted that I was not a Christian, but a Jew; *thus* these Reverend gentlemen endeavoured to convince me of my 'false reasonings;' not a word of cool argument, neither from them nor from the rector, who appeared on this occasion after a five or six years' absence; no, nor from his Grace of Canterbury nor Lord Eldon, to whom I related my case, and only begged that I might either be convinced of my error, or allowed to keep my situation until I could find another for my family to move to.

"On ———'s return, who, after his pulpit attack upon me, had left *Elham* about three weeks, I waited on him, to endeavour to effect a reconciliation, but to no purpose. I was then called before the whole of the trustees, and ———, Esq., after reading my first letter to ———, containing a statement and defence of

my sentiments, burst into a violent passion, said he never before had heard of such opinions, that he *had* been a friend to me, but never would any more. To the questions of the Rev. ———, of Denton, I replied, that I did not believe in the deity of Christ, but regarded him as one of the greatest of the prophets, that he rose from the dead, and that he was the son of Joseph and Mary; but observed, that I had not violated the Will in teaching, though I was not made acquainted with it when I was elected; and therefore hoped they would consider my family, and allow me to remain until I could find a situation; 'No,' said Sir ———, 'that may not be until the day of eternity, you have done harm enough.' Mr. ——— the next day read to me the fifty-third chapter of Isaiah, and asked what I learnt from it, I answered 'that Jesus Christ was a suffering man like ourselves;' 'Then,' says he, 'nothing can be done.' At the ensuing Christmas, the charity boys were taken from the school, and all the others except five or six. An attorney was now employed to eject me, and at the expiration of the term, the sheriff's officers were sent into my house, who threatened to turn Mrs. Herbert, children, goods and all into the street. I was absent, striving for a situation in London, when I received this information. I had scarcely time allowed to load the waggons, and was obliged to quit the house in the middle of the night, the rain pouring down in torrents on a wife and nine children, which continued the whole time they were on the road to Dover, and I was not certain that I had a place to put them in when they arrived; thus was I driven from the means of providing for them, having left about forty scholars, and having had six boarders, and at one time three clergymen's sons."

In the midst of their difficulties Mr. Herbert relates, that ——— told Mrs. Herbert, "if her husband put a pistol to his head and blew out his brains, or died in a jail, it would be of no consequence;" and Sir ——— said to her, that "if he met Mr. Herbert on the road in want of a piece of bread, he would not give it him."

Mr. Benjamin Marten, minister of the General Baptist Society at Dover,

who is the intimate and truly sympathizing friend above alluded to, bears his testimony to "the exemplary manner in which Mr. Herbert has discharged his duty in the various relations of life; indeed, his character, both as a man and a teacher, challenges the scrutiny of his enemies, and he has friends remaining in the Established Church, who have stepped forward to declare his merits."

He adds, "I wish Mr. Herbert had been more circumstantial as to his own personal and family sufferings. I have conversed with him occasionally on this head, but his feelings have been overcome, and I have found it necessary to drop the subject. The eldest daughter, an interesting girl of about fourteen years of age, who began to be most useful to the mother, from her anxiety in consequence of their trouble, was seized with a disorder, which produced a consumption, of which she died a few months ago."

For the particulars of Mr. Herbert's present situation and system of instruction, we refer to the Advertisement. By a list now before us it appears, that about five months ago his pupils amounted to forty, of which two only (the sons of Mr. Marten, who lives several miles distant from Dover), are boarders. As the annual rental and taxes of his house, intended for the accommodation of boarders, amounts to £50, it appears on a computation that the nett income from his school, at that time, could hardly reach £20 per annum! Under these circumstances it was impossible he could avoid contracting debts, the amount of which are stated to be £37 2s. 6½d. Since that time his day-scholars have been increasing, as he has given universal satisfaction to the parents. Indeed, his success in tuition has excited admiration, the progress of his pupils in general being extraordinary, and in some instances such as, were it not attested by those who have experienced it, would appear almost incredible. Mr. Herbert is one who takes particular delight in the instruction of children, which has led him to adopt various improvements in the method of teaching, some of which are peculiar to himself, and have been found to be attended with great advantages. He acts as a kind of first monitor in his school; leading

the understandings of his pupils by easy gradations through the fundamental rules of arithmetic, conducting them by continual practice, yet with little appearance of drudgery, through the elements of spelling and reading to propriety of pronunciation, and by the like particular attention to, and continual exercise in writing, facilitating in a degree certainly uncommon, their progress in this art. His disposition estranged from severity, and characterized by mildness and feeling, appears in all his conduct towards them, and while they experience nothing like severity of treatment, they are constantly accustomed in the hours of business to a regular and silent series of application.

It ought to be mentioned as reflecting credit on our Unitarian and Baptist friends at Dover, that no exertion has been wanting on their part to support him in his undertaking, and to assist him in maintaining his numerous family; in which they have received the concurrence, by occasional contributions, of friends at Maidstone and Battle in the course of the present year. But while no man can feel a deeper sense of gratitude to "those worthies," as he expresses it, "whose benevolence has saved him and his family from the jaws of destruction," yet none can be more desirous of at once rendering himself independent, and in some degree making a return for their kindness, by a faithful discharge of his duty as the conductor of a boarding-school. "If my friends," says he, "entrust me with the care of their young gentlemen, I will exert every nerve to forward them in their education, and pay every attention to their morals and comforts of every kind. It would," he adds, "be most preposterous to imagine that there exists no prejudice against a Unitarian schoolmaster, I am certain I shall never get a school without the strong arm of union from my friends."

THOMAS PINE.

SIR,

June 7, 1818.

**B**REVIS esse laboro, *obscurus fio*, has been often said or sung, and I hope will be received as an excuse for any obscurity which may fairly be imputable to my former communication, [p. 381,] on the note of the

Improved Version to Acts xx. 28. I am sorry to be obliged to spoil the jokes of your Correspondent B. [p. 381,] upon my unfortunate name; but I think I shall be able to shew, that a little attention to the subject would have enabled him to find out my meaning, as well as Birch's and Griesbach's, amidst the mist which either he or I (your readers must say which) have thrown around it.

It would, perhaps, be quite sufficient for all reasonable persons, that I should begin and finish with the simple matter of fact, which I stated in my former letter, as the result of actual examination, that the Vatican reading was  $\Theta\epsilon\varsigma$ ; considering also that Griesbach so understood Birch, as is proved by his having, in his last edition, affixed a mark of probability to that reading which was wanting in the former editions, but this, which one would suppose was the only thing worth inquiring into, seems totally disregarded by B., who means to be perfectly content if he can make out from Birch's recollections and negative inferences, that as far as he could remember, the reading was not  $\Theta\epsilon\varsigma$ . This mode of treating the matter, setting aside the courtesy of it, puts one in mind of the person who took in hand, by the most conclusive reasoning, to convince his neighbour, who had unfortunately got into the stocks, that no one could possibly have committed such an outrage upon his person. The only reply that the sufferer thought necessary to make to this Samaritan was, "But they *have* done it;" and in like manner to B.'s reasoning, from which he comes to the satisfactory conclusion, that the Vatican cannot be  $\Theta\epsilon\varsigma$ , I must answer, "But it unfortunately is so."

The truth, however, is, that B. is altogether mistaken in his understanding of the several notes and references in question, which, I before observed, cannot boast a very lucid arrangement in the London edition. It must appear odd to B., if his reading be correct, that Griesbach, with Birch before him, should state an affirmative for the mere purpose of adding a negative in a note, and yet such would be the case if B. is right.

There is, in fact, no real retraction either by Griesbach or Birch, of the statement that the Vatican reading is

ΘΕΣ. The story at full length is this: Birch (see his *Variæ Lectiones in Acta Apost. Haun. 1798, p. 49*), gave the Collations of the Vatican and other MSS. upon this verse, as follows, taking (let it be always remembered) the received text of Stephens as his basis, and designating the MS., commonly called *the Vatican*, (Griesbach's B.) by the appellation—Vat. 1209.

“Acts xx. 28: ΘΕΣ] τὸ κυρίον Vat. 367. Barb. 377. — τὸ κυρίον ΘΕΣ Ven. 10. — τὸ κυρίον καὶ ΘΕΣ Vat. 366, 760, 1160, 1210. Alex. Vat. 29, &c. — *Lectionem textus habent, Vat. 1209.*—Laur. 1.—Laur. 32.—Plut. IV. Vind. 1, 34, à primâ manu.—Vind. 36. — τὸ ἰδίον αἵματος] τὸ αἵματος τὸ ἰδίον, Vat. 367, 1209.”

On printing the concluding volume of his work, which contains the *Variæ Lectiones ad textum Apocalypseos*, Birch, through that extreme caution and accuracy, for which he is so justly celebrated, thought it his duty to tell the public exactly how the case rested, though he, in his own mind, had no doubt on the subject, nor Griesbach after him, and he there gives the passage which B. has quoted, and which, if he will allow me, I will take the liberty of asserting, is no retraction, but to be simply to the following effect: “I have in the former volume stated positively that the Vatican reads ΘΕΣ; but when I look over my papers which contain my Collations of this MS. I can find nothing at all about the reading ΘΕΣ, or any other reading in this place, so that I cannot take upon myself to say with certainty what the MS. really contains. I have, however, scarcely any doubt that, if there had been, *in this place*, any variation from the received text, (ΘΕΣ,) I should have particularly observed it, because I always paid peculiar attention to this passage in every MS. I cannot tell, therefore, how the Vatican, 1209, came to be inserted, but it is plain, from what I have stated, that I cannot speak positively on the subject, and that it must be struck out.”

In this state Griesbach found the question, and having no doubt any more than Birch, that if there had been any variation from the received text, ΘΕΣ, the Professor must have noticed it, he places the Vatican in his Appendix as supporting ΘΕΣ; but that

every reader may judge for himself, he gives his authority for so doing by quoting Birch's last observations on the subject.

Your Correspondent B. seems to have been led into his misconstruction of these observations, by not keeping in mind a most material fact, namely, that ΘΕΣ was the *lectio*, and any other reading the *variatio*, and has most ingeniously suggested an alteration of the text, which, to be sure, favours his object very well, but destroys the true reading of the passage. If he remembers that ΘΕΣ was the reading of the text which Birch took for his basis, he will see that when he says, “*Si hîc [not hæc] in codice nostro obtinuisset varietas lectionis*,” he could never mean so to designate the standard to which he was referring all his Collations.

This mistake, however, runs through B.'s postscript, and under that delusion he gives his concluding paragraph. “As however we have got the manuscript examined by Professor Birch, and as he has not discovered this *peculiar reading*, I for one shall be content, upon his authority, to believe the word *God* is not to be found in this text, in the Vatican MS. Had the word been there, it is hardly possible, that the Professor should have overlooked it, or neglected to have noted so important *a variation*.”

Every word of this passage, your readers will easily see, is fallacious. In the first place, it is unsupported by B.'s own shewing. Even as he understands Birch, he expressly states, that he can say nothing positively either one way or another. In the next place, I should like to ask B., when he talks of this “*important variation*,” what reading it is that he takes ΘΕΣ to be called a variation from by Birch, or what, upon his way of interpreting the Professor, he supposes the reading of the Vatican to be? Admitting his whole reasoning, I cannot see that it would make any thing in favour of κυρίου, the reading which the Improved Version and Griesbach adopt: it may still be κυρίου καὶ ΘΕΣ, ΘΕΣ καὶ κυρίου, or any other equally objectionable reading. Before B. can shew that Birch calls ΘΕΣ a variation, he must tell us what the Professor made his standard; a point about which no one who looks at



his *Variss Lectiones* can have any doubt.

The Improved Version is, I think, under no great obligations to such a defender as B. I was willing to believe, (and indeed never had any suspicion to the contrary,) that the misstatement there arose merely from the blundering way in which the note is jumbled up in the London edition, or from overlooking the Appendix in the second edition, which might easily happen. B., however, has made the blunder to be of a more serious character, and on that account I am glad to have drawn some attention to the subject, that it may be corrected, and not offer such vantage ground to the host of Philistines, who would be glad to avail themselves, if they observed it, of such an opportunity to revile our critical sagacity or honesty.

I may at a future opportunity claim your insertion of a few historical or critical observations upon this MS. which is thus rendered very interesting, inasmuch as it is important to inquire what degree of authority its patronage may be considered as imparting to a reading which is found in no other MS. of any note; although one would suppose, that if the Vatican were of such high antiquity as is generally believed and considered to be proved, and that this is its original reading, many would have been found of the same school, and adopting the same readings.

I would only observe at present, that its reputation has been a good deal questioned among critics, though Birch seems to have brought it very much into credit again. It is extremely to be regretted that Griesbach did not live to superintend another edition of his work, so far as regards, at any rate, the Acts of the Apostles, the notes and text of which were all printed, without the assistance of the Vatican Collations; for it is quite clear, that the additional information would have occasioned (particularly in the present passage) a complete revision, and it would have turned that most excellent critic's peculiar attention to the weight of authority which this deviation of the Vatican from the other ancient MSS. (more especially the Alexandrine) which it in general closer follows) can be considered as giving to the

exploded reading  $\Theta_{\text{ss}}$ . I confess the anomaly makes me much doubt the correctness and fairness of the retouching hand, which it is well known has been employed in many places on the MS. in question, and I hope to have an opportunity of more closely examining, than I have yet been able, into the exact age and authenticity of the writing in this precise verse; but this is not easily done since the removal of the MS. from Paris to Rome, as it is not yet replaced in its old situation, but is kept with considerable jealousy; I suppose for fear the French should steal it out of revenge. I beg leave still to subscribe myself in name, though, I trust, the length of this explanation will prevent my subject from remaining,

OBSCURUS.

SIR,

June 5, 1818.

IN Josephus, B. I. Lib. ii. C. 20, § 2, we meet the following extraordinary passage: "The people of Damascus were eager to destroy the Jews in that city: and having from suspicion already collected and confined them in the *Gymnasium*, they thought the attempt to put them to death would be very easy. But they dreaded their own wives, all of whom, with few exceptions, were brought under obedience to the Jewish worship. They, therefore, earnestly endeavoured to conceal their design from the women: and thus they attacked the Jews, who, as being crowded in a narrow place, and without arms, were in one day easily slain to the amount of ten thousand."

The gospel was preached at Damascus even before the conversion of Paul; and an honourable mention is made of Ananias as one of its distinguished votaries. This was the city in which the apostle of the Gentiles commenced his great commission to convert and reform the Pagan world; and the result of his zeal, united with that of his brethren, is here stated by Josephus. Christianity, when first offered to the Gentiles, must have been more favourably received by the women than by the men. The female sex had hitherto been cruelly degraded; and the example of Jesus, and the spirit of the gospel, had a direct tendency to raise them to their proper level in the scale of society.

Besides, the path of the women, when invited to the church of Christ, was not encumbered with the rite of circumcision, which mistaken zeal, for some time, had imposed on the men, as a necessary condition to share the blessings of the gospel. Nor had the female part of the heathen world the same interest with the men, in supporting the Pagan religion, as not deriving from its rites the same unbounded indulgences. For these reasons they were less biassed in favour of corruption and error, and more accessible to the evidence and to the purifying influence of the new faith. These observations illustrate the above passage of Josephus, in which it is attested that all the women of Damascus, with few exceptions, were become converts to the Jewish religion. This is an extraordinary and important fact, as it evinces, in the clearest manner, the early prevalence of the gospel, the zeal of its votaries and the finger of God in its support. We cannot but infer, that among such a multitude of women, a great number of the men also had embraced it; though this is a circumstance which Josephus, from his usual brevity, has thought it fit not to mention.

Ten thousand of the Jews were butchered on this occasion, without arms and without opposition. What could be the cause of such unprecedented barbarity? Did the people of Damascus rise against the Jews, and put to death without any provocation ten thousand men, with whom they had hitherto lived in peace and amity? This is morally impossible. Of such an outrage some cause must have existed, and an adequate cause cannot be found, but in the introduction and prevalence of the gospel, in the zeal of its friends to overthrow the established superstition, and to reform the public morals, and in the dispute which broke out on account of it in private and in public. Josephus, indeed, intimates that the Jews were suspected of treasonable views, and were, therefore, collected and confined in the Gymnasium. The Jewish converts were suspected of preaching a Saviour, who intended to overthrow the Roman government, and to emancipate the Jews. The historian is careful to say, that there was no ground for this suspicion, by repre-

senting the sufferers as *all without arms*. Let it here be carefully remembered, that Josephus clearly shews his partiality to Jesus and his followers. At Antioch and in Damascus he relates the cruel treatment which the Jews received from their enemies, but he carefully keeps out of sight the circumstances that led to that treatment. These were principally the confusion and animosities excited by the preachers of spiritual Judaism, who, therefore, must have been considered by the Pagans as the *aggressors* and disturbers of the public peace. The Jewish historian states only what his countrymen suffered, but the cause of their sufferings, though praiseworthy in itself, yet being detested and maligned, as productive of temporary evils, he has left in the shade.

Philo, a Jew of Alexandria, contemporary with Christ and his apostles, wrote in a country and at a period when the ignominy which hung on the Christian profession was most bitterly felt. Notwithstanding his open temper, his resolute conduct, his ardent zeal and elevated enthusiasm, Philo was yet a deliberate, a circumspect and a wise man; accordingly, he has every where avoided to awaken the prejudices of those unbelievers, to whom he addressed his works, by mentioning the personal name of Jesus Christ. But he did not, from a regard to the same prejudices, abstain from mentioning him at all; on the contrary, he speaks, and very frequently speaks of the blessed Jesus, though under those lofty titles which distinguish him as the minister of heaven, and which raised him as far as possible above the unreasonable prepossessions of his readers. Thus he calls him the Son, the Image, the Logos of God. I shall give an example of each of these, leaving the reader to compare them with similar passages in the New Testament. "It becomes him," says he, (p. 673,) "who devotes himself to the Father of the world, to employ, as his intercessor, his own Son, who is most perfect in virtue, in order that he might obtain the forgiveness of his sins, and the supply of every good." Nothing, I presume, can be more clear, than that the Son of God here spoken of, means our Lord Jesus Christ. For who else can answer to such a description as we see in this place given

him? He is represented as the Son of the universal Father, as perfect in virtue, as the Comforter; by whose mediation we may obtain the pardon of our sins and the supply of every good. Again (p. 696), we meet with the following passage: "God, the Author of divine virtue, was willing to send his *Image* from heaven to the earth, from compassion to our race, that he might wash away the impurities which fill this life with guilt and misery, and that he might thus secure to us a better inheritance." These two passages appear to me in perfect unison with the language of the apostles, and are peculiarly descriptive of the character and mission of Jesus Christ.

JOHN JONES.

[The following letter has been too long withheld, but we trust that its accidental omission has not been injurious to the new chapel at Falmouth, to which we sincerely wish prosperity. We hope soon to record that it is completed and opened for worship, and that all the pecuniary claims upon it are liquidated. ED.]

*Flushing,*

February 13, 1818.

SIR,  
**A**NY thing said, perhaps, to stimulate the exertions of the Unitarian public, in behalf of the Flushing and Falmouth Unitarian Church, subsequently to the luminous statement and earnest recommendation of their case by the Rev. Dr. Carpenter, [pp. 27—29,] to some may appear superfluous, but I am extremely anxious to keep the subject before the public view.

Should the following observations, relative to their short history, awaken the attention, and call forth the Christian liberality of the friends of truth I shall be abundantly grateful, and so will all my brethren, I feel confident in asserting, with whom I am connected in church fellowship.

Local subjects, I am aware, seldom excite universal interest, but,

"Let not ambition mock our useful toil,  
 Our homely joys and destiny obscure,  
 Nor grandeur hear with a disdainful smile,  
 The short and simple *annals of the poor.*"

In some distant period, when the present race of Unitarians in Corn-

wall shall have been ingulphed in the silent tomb, their descendants, actuated by that noble curiosity which is natural to the mind of man, may inquire into the origin, progress and permanent establishment of that religion, of which they may be the honourable professors. But whither should they go for information, unless they discovered it in the pages of the Repository?

In 1807, the writer of these remarks knew but one individual in this county who had embraced the pure Unitarian doctrine, and he, perhaps, was singularly fortunate in converting to the same faith (1808) an amiable companion, whom he had selected from society to be the partner of his fortunes and his life. It was principally through their instrumentality that several of the Wesleyan Methodists espoused the doctrine of the Divine Unity, among whom were my worthy friends Mr. and Mrs. Odgers, whose superlative piety and persevering zeal would do honour to any cause. These four openly avowing their sentiments, and honestly endeavouring to enlighten the minds of their fellow-christians, were expelled from the Society.\* This memorable event happened in 1812. At this time the village of Flushing was apparently in an uproar; every one endeavoured to defend his faith by arguments drawn from reason and revelation. There was scarcely a subject within the whole compass of theology, but what was brought to the bar of reason, and underwent a vigorous and stern investigation. The chapels of reputed orthodoxy rung with the cries of *heresy*, and the sentence of damnation was passed on all the Socinians, who, in the language of pulpit eloquence, were styled "the ringleaders of ecclesiastical mischief," "graceless infidels," "sacrilegious monsters." †

Thus it appears that Flushing is the most ancient seat of heresy in Corn-

\* An account of the curious "Methodist Excommunication at Flushing," may be seen Mon. Repos. VII. 650, 651, and VIII. 34—36; and of the no less curious excommunication at Falmouth, VIII. 301, 302. ED.

† These were the expressions of Mr. Griffin, a Baptist minister, who now officiates, I believe, in Prescott-street, Goodman's Fields, London.

wall. It was here that our truly upright and zealous missionaries, the Rev. Messrs. Wright and Gisburne, met with a few Unitarians, who were the only persons in this part of the kingdom, that hailed their arrival with joy, and hospitably entertained these messengers of the Unitarian Fund. Soon after the Methodistical excommunication took place at Flushing, our highly respected friend Mr. Philp and several of his religious associates were suspected of holding heterodox sentiments, and though at their trial, there was no positive proof of heresy, they fell under the ecclesiastical censure, and were unmercifully excluded from the Methodist connexion. Immediately a house was licensed at Flushing for the worship of the *one true God the Father*, and Mr. Philp voluntarily offered his services to the little flock. Mr. Treleaven also, who had been one of our most gigantic adversaries, going about like a roaring lion seeking whom he might devour, like Saul of Tarsus, appeared to be visited suddenly by the light of truth, and from our violent antagonist, to the astonishment of the Christian world, almost instantaneously became one of our warmest friends, and earnestly strove to establish that faith which he had been solicitous to destroy. What great events from little causes spring! At this period, 1813, we were possessed of a place of worship, a good congregation, and two preachers. This state of things continued until we met with a more commodious room, though rather inconveniently situated in Falmouth. Thither we repaired, and it is there we have since held our religious conferences, similar to those at Hackney, and have uniformly met for religious services. By Dr. Carpenter's correct representation of our case last month, it appeared that we were on the eve of purchasing the theatre in Falmouth, in order to convert it into a chapel. This, by the pecuniary aid of the Unitarian Fund, the liberality of some distant brethren, and our own personal exertions, we have accomplished. Still a considerable sum will be required; and we do most sincerely hope, that those who wish for the permanent establishment of Unitarianism in Cornwall will come forward, and, by their pecuniary aid,

cheerfully assist us to finish the house, (which is privileged with a right of perpetual renewal,) and thus enable us to worship the God of the universe in spirit and in truth.

T. PROUT.

P. S. The smallest donation will be thankfully received, on behalf of the congregation, by the Rev. R. Aspland, Hackney; the Rev. Dr. Carpenter, Bristol; (who are to be two of the trustees for the chapel,) Mr. R. K. Philp, Falmouth; and T. Prout.

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

No. CCCXXXIII.

*Dr. Watson as Regius Professor.*

A recent interesting medley of biography and scandal, (*The Sexagenarian*, in 2 vols. 8vo,) in which the author speaks of himself in the third person, contains the following account of the celebrated bishop, whose *Life of himself* is now under our Review:

“During his residence in the University, our friend appears to have constantly frequented the divinity schools whenever Dr. Watson presided as Regius Professor. He expresses with great warmth how much he was charmed with the grace of his manner, the dignity of his deportment, the elegance of his latinity, and the fluency of his diction. He seems to have regarded him with awe and reverence, yet he certainly had a certain solemn pompousness of demeanour, which rendered him less acceptable to many. He was not, at the time of which we are speaking, elevated to the Episcopacy, but he was soon afterwards. An honest publican, who was his neighbour, in order to testify his great respect for Dr. Watson, took down his long established sign of Bishop Blaize, and substituted for it the head of Dr. Watson: a wicked wag of the University, saving his presence, we believe he is now a bishop, wrote an epigram on the occasion.

Two of a trade can ne'er agree,

No proverb e'er was juster,

The've ta'en down Bishop Blaize do you

see,

And put up Bishop Bluster.”

I. 59, 60.

## POETRY.

SIR, *Devon, July 13, 1818.*

I have been very highly gratified, in common with many readers of the Monthly Repository, by the different translations of the beautiful "Epigram on Sleep," (p. 277,) for a sight of which we are indebted to the taste and kindness of Mr. Bransby. The following lines, which I transcribe from my common-place book, bear so pleasing a resemblance to the Epigram in question, and possess so much simplicity and elegance, that I hope you will deem them worthy of a place in your instructive Miscellany.

N. C.

## ADDRESS TO SLEEP.

*Written under Affliction for the Death of a Friend.*

Sweet Sleep, thy visits to the wretch are kind!

To him who needs repose, thy blessings give!

And let no dreams engage my troubled mind,

That, for a time, I may forget I live!

## DIES IRÆ:

*Verses on the Death of the Princess.*

Though the light bark that gaily sails,  
Impelled by summer's balmy gales,  
By sudden tempests wreck'd and tost,  
May, ere the fall of night, be lost;  
Yet fitful blasts and billows rude,  
Awhile the rising storm prelude,  
Time, to the death-doom'd sailor, give  
To breathe a prayer for those that live!

Sudden, with no forebodings dread,  
Th' avenging bolt from heav'n has sped!  
Swifter than thought, the heavy blow  
That laid a nation's prospects low;  
That crush'd each heart and dimmed each  
eye,

And changed the rising revelry  
To silent tears and smother'd sighs,  
And funeral solemnities!  
On springing hopes the morning rose,  
Those hopes were nipped ere evening's  
close;

And ere the shades of night retir'd,  
Grief reigned in tears, and Hope expired?

From side to side, from sea to sea  
As spread the dread calamity;  
In every eye was read the doom;—  
But uttered not.—The silent gloom  
That marks the inward soul's despair,  
And only breathes to God in prayer,

Lock'd up each heart and froze each  
tongue,  
As loud and high the death-note rung.

But not for *Thee*, departed worth,  
Let sorrowing England mourn to earth;  
To *Thee*, a blessed change was giv'n,  
An angel here, a saint in heav'n!  
Atonement for each mortal stain—  
Justice decreed a death of pain;  
And thy tried spirit, pure and free,  
Sprung to a blest eternity.

For our own sins, the evil leav'n,  
Inflicted is this curse from heav'n;  
For private crime,—and public guilt,—  
For treasons foul,—and life blood spilt,—  
For a lewd age that spurns all ties,—  
Religion scorns, and law defies,—  
For these, should burst repentant sighs,  
To stem the vengeance of the skies. C.

## ON A SOLITARY GRAVE.

(From the Courier, 1813.)

What means this little grassy mound,  
Raised in no consecrated ground,  
But in the forest dell profound—

Where waves so sad and mournfully  
The mountain ash its bending head?  
There sleeps th' unknown, unhonor'd dead  
In his obscure and lonely bed,  
Graced by no marks of heraldry.

Here the lorn wanderer of the heath,  
The forest's twilight shades beneath,  
Sunk in the silent arms of death,  
Far from his home and family;  
No holy man, with pious care,  
O'er his poor relics breath'd a pray'r,  
No mourner graced them with a tear,  
No funeral bell tolled solemnly.

Yet round this undistinguish'd tomb,  
The violets breathe their sweet perfume;  
The eglantine's fair roses bloom,  
In nature's wild simplicity.

And when the gathering shades of night  
Have put the day's bright beams to flight,  
And silver Luna's trembling light  
Sleeps on the wave so peacefully:—

Then, at this silent, solemn hour,  
Oft from her close concealed bower,  
Lone Philomela loves to pour  
Her strains of melting harmony.  
Poor pilgrim rest, thy wand'ring's o'er  
Perplex'd by wild'ring thoughts no more,  
The dawn thy reason will restore,  
The dawn of Immortality.

## EPITAPH

*For an amiable and virtuous Young Lady  
lately deceased.*

Scarce had this lovely Flower reveal'd  
Her beauties to the day,

When Death's cold hand those charms concealed,  
 And snatch'd the Flower away;  
 Thus hiding in a transient doom  
 What's destin'd to immortal bloom.

R. F.

*Kidderminster, July 8, 1818.*

THE LITTLE CHIMNEY SWEEPER.

Whence does that sound mine ear assail,  
 When nature tir'd would sleep?  
 Ah me! it is the piteous cry,  
 Of yonder little sweep.

Rous'd at the summer's earliest dawn,  
 He quits his straw retreat;  
 And in the winter long ere light,  
 He wails thro' every street.

By few his plaint is heard, poor child!  
 Where many soundly sleep—  
 Cold stones his tender feet oppress  
 With pain, that makes him weep.

Whilst children at his early age,  
 Are sportive, happy, free—  
 He must some narrow flue ascend,  
 Wounded in back and knee.

Shall we then view th' ignoble stain,  
 A stain so foul, and deep;  
 Yet seem regardless of thy woes,  
 Poor hapless chimney sweep?

Oh, no! thy tone—thy trembling limbs,  
 Some ready friend will find;  
 Thy wrongs that mark our sad disgrace  
 Shall interest mankind:

And mild instruction chase the mists,  
 Of ignorance away;  
 Whilst vice, and evil habits shrink,  
 Before its powerful ray.

What! tho' no kind, parental roof,  
 May now thy shelter be;  
 Yet still be *honest*, speak the *truth*,  
 And God will think of thee.

*Bishop Wearmouth, 1818.*

## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

*Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*

It has long been matter of surprise and regret, that while some provision has been made for almost every species of distress, so little attention should have been paid to the case of aged Protestant Dissenting Ministers, who have spent the greater part of their lives in endeavouring to promote the best interests of their fellow-creatures. It is scarcely possible to conceive any objects of Christian benevolence, possessing stronger claims to our sympathy and aid, than are to be found among persons of this description. Some are wholly incapacitated for public service, and in the decline of life find themselves in a dependant, and even destitute state; and others, who do not wholly discontinue their labours, experience from the loss of friends by death, and other causes, a serious diminution of their income, when, in consequence of their growing infirmities, an increase of it is needed. And in some instances their painful feelings are heightened by the thought, (which will at times force itself upon their minds,) that they are supposed by many to retain it for a mere subsistence, when they are no longer useful. The prospect of such an issue to a long life devoted to the ministry, must excite anxious fears in the breasts of younger ministers, and tend to damp their zeal.

To alleviate these fears, and, at the same time, to afford some substantial relief to

the sufferers themselves, a few individuals directed their attention to a plan for the assistance of aged and infirm Protestant Dissenting Ministers in necessitous circumstances. After several meetings of Dissenters of the Three Denominations, it has been deemed desirable, and found practicable, to unite their efforts as in the "Widows' Fund," to carry this design into effect. A society, accordingly, has been formed, its officers appointed, and a liberal subscription already commenced. In aid of the funds of this institution, the contributions of the friends of religion and humanity are respectfully and earnestly solicited.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers,

JOHN GURNEY, Esq., in the Chair,

The following Resolutions were passed unanimously:

That a Society be formed for the Relief of Aged and Infirm Protestant Dissenting Ministers, of the Three Denominations, Presbyterian, Independent and Baptist, in necessitous circumstances, and that the title of the society be, *A Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*

That the objects of this Institution be Protestant Dissenting Ministers, accepted and approved in their respective denominations, who are incapacitated by age or other infirmities.

That a subscriber of one guinea annually, be a member of the society.

That a subscriber of ten guineas, in one payment, be a member for life.

That a subscriber of fifty guineas, in one sum, or five guineas annually, be at liberty to attend and vote at all meetings of the committee.

That the business of the society be conducted by a treasurer and committee; the committee to consist of eighteen members, viz. two ministers and four laymen of each denomination.

That one third of the committee shall be renewed annually; the first two years by lot, as to those who retire; and by ballot, as to those who are to be introduced; and subsequently by rotation, as to those who go out.

That the committee shall meet four times in the year; and a special meeting may be called by a requisition of three members.

That there be five auditors, of which two only shall be chosen from the committee.

That there shall be a general meeting of the society held annually, on the last Tuesday in May; at which the treasurer, committee, auditors and other officers, shall be chosen, the audited accounts of the last year presented, and a report made of the proceedings of the committee.

That a special general meeting of the society may be called by the committee, or on the requisition of any ten members of the society.

That in consideration of the munificent donation made by the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Philipps, and James Gibson, Esq. trustees under the Will of the late William Coward, Esq. they shall be permanent members of the committee.

That in consideration of the munificent donation made by the Rev. John Townsend and the Rev. Dr. Collyer, of trust money, at their disposal, the Rev. John Townsend shall be a permanent member of the committee, the Rev. Dr. Collyer being included in the former resolution.

That another general meeting be held at this house, on Tuesday, the 16th instant, at eleven o'clock, for twelve o'clock; and the committee be instructed to print and circulate the resolutions now adopted, to solicit support, and present to the next meeting the names of gentlemen for treasurer, members of the committee, and secretary.

That the cordial thanks of this meeting be given to John Gurney, Esq., for the interest he has taken in the formation of this society, and for his conduct in the chair this day.

At a general meeting, held at the King's Head, in the Poultry, on Tuesday, June 16, 1818, Henry Waymouth, Esq. in the Chair, and a meeting of the committee held on

the same day to appoint a secretary; the following officers were chosen to conduct the business of the society for the ensuing year:

*Treasurer,*  
James Gibson, Esq.

*Trustees,*  
James Gibson, Esq., James Esdaile, Esq., Henry Waymouth, Esq., John Addington, Esq.

*Honorary Secretary,*  
Rev. T. Cloutt.

*Committee,*  
John Addington, Esq., Rev. Joseph Barrett, Edward Busk, Esq., William Esdaile, Esq., Thomas Gillespy, Esq., Wm. Gillman, Esq., John Gurney, Esq., Joseph Gutteridge, Esq., Richard Holt, Esq., Rev. Joseph Hughes, A. M., Ebenezer Maitland, Esq., Rev. William Newman, D. D., Samuel Nicholson, Esq., Rev. Abraham Rees, D. D. F. A. S. &c., Joseph True-man, Esq., Henry Waymouth, Esq., Rev. Robert Winter, D. D.

Donations and subscriptions are received by the treasurer, No. 10, Great St. Helens; the secretary, No. 14, Penton Row, Walworth; and by Sir James Esdaile and Co., Lombard Street.

#### *Protestant Society for the Protection of Religious Liberty.*

RECOLLECTIONS of the interesting proceedings at the former annual meetings of this society, induced a very numerous and respectable assembly to throng, on this anniversary, to the capacious room of the Albion Tavern, on Saturday, May 16, 1818, at an early hour. The assembly included persons of considerable influence, from Ireland and Scotland, as well as from England and Wales; and more than one hundred ministers, of different denominations, concurred to evince their common interest in the maintenance of the rights of conscience, which that institution was established to protect. The promised attendance of his Royal Highness the DUKE of SUSSEX, increased also, to an uncommon degree, the usual solicitude to be present on that occasion.

At 11 o'clock, the treasurer, Robert Steven, Esq. accompanied by Alderman Wood, M. P. for the City of London; Alderman Goodbehere; R. Haldane, Esq. of Edinburgh; Rev. Mr. Wardlaw, of Glasgow; James Esdaile, Esq.; James Young, Esq., and other gentlemen of great respectability; entered the room; and the treasurer consented to preside until the Royal Chairman should arrive.

Thomas Pellatt, Esq. one of the secretaries, gratified the meeting by the reading of the minutes of the committee during the last year, and thereby apprized the meeting of the numerous and recent objects to which their attention had been required.

His Royal Highness then appeared, and was received with those spontaneous and cordial acclamations which rank alone could not extort, but which were given as proofs of sincere gratitude and of unfeigned approbation for the liberality which his attendance displayed.

Mr. *John Wilks*, the other secretary, then began to analyze the proceedings of the Committee, and to invite an approval of their past conduct and future support.

He commenced his detail by the statement of several cases, which had continued to occur, of *the refusal of clergymen of the Established Church to read the burial service over the corpses of those who had dissented from that church.* The illiberality as well as the illegal nature of that conduct was exposed. Yet at *Whitford*, in *Flintshire*, and at *Cannock*, in the county of *Stafford*, such refusals had occurred. The acknowledgments by the clergymen of their error prevented their punishment. In *Dorsetshire*, another clergyman, with as impotent but more cautious malevolence, refused to admit the body into the church, although in the church-yard he did not venture to refuse that homage to the virtues and piety of the deceased, which the service of the church indiscriminately presents. He censured, as a relic of superstition, the partiality of Dissenters to church-yards as places of interment, and recommended that they should provide burial-grounds for themselves, where the bodies of those who had associated in Christian fellowship on earth might rest in peace, until those bodies should be raised incorruptible at the resurrection of the just. Yet even these establishments might occasionally need the aid of the society, as at *Birmingham* a demand of fees had been made by the rector of that parish, for the burial of the *Rev. Jehoiada Brewer*, in a ground which was appendant to the chapel recently erected by his congregation in that town.

The assessment of places of religious worship to rates for the relief of the poor, constituted the next topic of his address. To the novelty, inexpediency, and injustice of these demands, he had frequently been required to advert. The liability of such edifices to assessment, if they produced a profit to any occupier after all necessary expenses were discharged, he would not deny. But the vexation and disgrace attendant on these proceedings particularly excited his antipathy and disgust. The failure of the attempt to procure an act to exempt such places from assessment, he attributed to too much reliance on government, and too little dependance on themselves. But as parliamentary relief could not be immediately expected, Dissenters must endeavour to repel the attempts by all the prudent means which the law could supply. In cases of assessment he advis-

ed an immediate demand of a copy of the rate, investigation of the state of parochial property, and an appeal to the next sessions after the making of the rate. The efforts of the committee at *Northop* in *Flintshire*, at \_\_\_\_\_ in *Kent*, at *Pailton* in *Warwickshire*, had been attended with complete success. At *York*, they had succeeded in postponing an assessment; at *Worcester* a chapel was assessed, but the rate was never demanded; and the prominent case of *Surrey Chapel* demonstrated the benefits which firm perseverance would produce. There the liberal party in the parish had prevailed; and the final omission of the chapel in the assessment, and the remission of all rates which had previously been made, had freed the parish from much useless expense, and restored their parochial peace. There even a sewer rate had been reduced to 40*l.* from 450*l.* which had been originally required. On the case of *Pailton*, he expatiated with peculiar feeling, and much apparent delight. There the attempt seemed to have been peculiarly harsh. The clergyman, being the magistrate, had originated the measure. The people were Baptists, and were pious and poor. Their minister had never received more than 10*s.* for travelling expenses and three sermons on a Sabbath day; and to raise even those small sums, persons whose families were large, and whose incomes did not exceed 70*l.* had contributed annually 6*l.* and 7*l.* to promote, what they conceived to be, the cause of religion, of human happiness, and God. Yet their meeting house was assessed; and two clergymen, being magistrates, signed the warrant of distress during the pendency of an appeal. Providentially the distress was illegal. The levy was made in the cottage of a mother, and on the coat of a son, who had never been assessed. An action was brought; and at the *Warwick* sessions the officers gladly abandoned the assessment, returned the coat, and paid to the society 15*l.* for the costs they had incurred. To other cases then depending at *York*, at *Petworth*, and at *Wimbourne*, he also referred; and cherished a hope, that he might report with equal satisfaction a similar result; although a purer joy, on such a subject, than he had felt amidst the tearful thanks and pious prayers of the poor cottagers of *Pailton*, he never could expect to partake.

The right of EXEMPTION from turnpike TOLLS on sundays, he also considered as a matter of great importance, partly on account of the pecuniary burden their collection would impose on many country congregations, and yet more on account of the point of honour, which had placed Dissenters in that respect on a just equality with the members of the established church. On that subject the applications to the



Committee had been numerous. From *Uppingham* in *Rutlandshire*, from a Wesleyan Methodist at *Peterborough*, from *Hinckley*, *Llanfyllin*, *Gelly* in *Montgomeryshire*, *Glamorgan*, *Pailton*, *Stroud*, and even from *Dunbar* in *Scotland*, those applications had been received. Such applications should always be accompanied by the Local Turnpike Act, under which the exemption was to be claimed. But the principal case was a case at *Devizes*, where an action had been brought by the Committee to recover back the sum of tenpence, illegally demanded, in which a verdict had been given at *Salisbury* for the amount and costs; but as the Court of King's Bench had granted a case to the defendant, no decision had been finally obtained.

To some miscellaneous matters he next referred. Indisposed to war, and unable to reconcile offensive hostilities to Christian principles, he could not deny that some gallant soldiers had been most pious men. Their rights of conscience ought not to be infringed. Their bodies were sufficiently subdued by discipline, without any subjugation being imposed on the devotion of their souls. Complaints had, however, been made of such interference; and a case presented to the Committee during the past year having excited their anxious attention, they immediately interfered. He was most happy to praise, as he was too often compelled to blame, and to acknowledge, that from the Right Hon. Secretary at War the Committee received explanations the most prompt, and assurances which gratified their minds. An attempt made at the sessions for the county of Lancaster, to prevent persons from registering more than one part of their premises in distinct certificates, as places to be appropriated to religious worship, and to compel applications to file such certificates to be made by counsel, was an attempt that the Committee had conceived to be incompatible with both the Toleration Acts, and was an attempt which they should certainly continue to resist. Claims made under the ASSESSED TAX ACTS, on ministers exempt from duties in respect of their horses, had been presented to the Committee; and an effort to compel the tutor of an academy for Dissenting Ministers, in the West Riding of Yorkshire, to pay the window and house duties on the apartments occupied by the students, had peculiarly interested their minds, as they were convinced of the great importance of those valuable institutions, and could not endure that those public and useful schools of Christian prophets should be precluded from exemptions, which the wealthy and splendid universities, on the banks of the *Cam* and the *His*, were permitted to enjoy.

That Riots, violating the decencies of life, social order, and religious freedom,

should continue to disgrace this country, was a subject of unfeigned regret. Yet at *Ealing*, and at *Harlington*, and at *Isleworth*, all in the County of Middlesex, Baptist and Village Congregations had justly complained of interruptions and ill-treatment, which even Churchmen should condemn. But all such riots yielded in aggravation and importance to a riot which a Clergyman, holding several benefices, and the Peace-officer of the Parish, had, at *Anstey*, in the County of Wilts, thought proper to excite. In the prosecution of that Clergyman and his guilty colleagues, the Society had been compelled to expend more than two hundred pounds. But without such expenditure, the village congregation must have been overwhelmed; and, unable to defend their rights, they must have been swept away by a torrent of unhallowed power. To prevent the Rev. W. Hopkins, of *Tisbury*, from preaching in that village, a combination was formed. Aware that the house of prayer must not be entered for the purpose of disturbance, the persecutors resolved by external riots to effect their purpose. A May-pole, long removed, was restored. It was placed before the cottage appropriated to devotion. There 70 or 80 persons assembled on the evenings when the Dissenting Minister attended to officiate, and by the most hideous noises which ingenuity could collect from sheep-bells, cow-horns, whistles, and other instruments of discord, they created sounds horrid and appalling; and which, amidst the stillness of night, could be heard in places three miles remote. To justify such clamours, they pretended to celebrate the rural feast of May on the night of the 31st of December, amidst clouds and rain. In these scenes the Clergyman had not neglected to appear, although his residence was distant; yet he cheered the mob by his presence, and exhorted them to "Play up, play up, play up." The worship was discontinued, and the pious minister, who, from no motive but the desire of their salvation, had exposed himself to inclement weather, to fatigue and danger, was followed for half a mile by this infuriated rabble, in obvious peril to his life. No language could express his indignation at Clergymen who thus abuse their influence and power, nor could it be surpassed except by yet greater indignation at bishops, who could select such clergymen for patronage, or at courts which could consider such outrages as approaching to a venial offence. Of his indignation the Committee had partook. The clergyman, peace-officer, and other persons, were convicted of a riot at the last assizes, for the county of Wilts, and they had since been subject to the sentence of the Court of King's Bench, and were now under recognizances for their good

behaviour for three years. The result was indeed propitious. Victory, by the defendants, was already assumed. The bells of the surrounding parishes were prepared to ring a merry peal; and cockades and ale were to be distributed with unsparing hands. But the distinct, judicious, incontrovertible testimony of the Dissenters prevented their success, and the massive means of defence collected by labour, and arranged with art, vanished into air.

Another new, but not uninteresting object, had, during the past year, obtruded on the Committee. Dissenters from the established church generally possess those moral qualities which prevent the contagion of pauperism from blighting their minds. Times of unexampled calamity had, however, reduced the most industrious and prudent to require relief. And the fiend of persecution, domesticated in the loftiest circles, had not disdained even in the sequestered hamlet, and among the village poor, to present her form. At *Stalbridge*, in Dorsetshire, the officers of the parish would only relieve the poor on sabbath-days. At *Woodbridge*, in Suffolk, an attempt was made under the act for erecting workhouses, to prevent a Methodist from attending the place of religious worship which he preferred. But there the firmness and zeal of an excellent man, had compelled all who had projected the measure, and had executed the design, to forego their purpose. At *Ringwood* in Hants, a similar experiment was made, and thus that fund, which all contribute to provide, and the amount of which had become so appalling to every philosophic patriot and Christian mind, might become a powerful engine indeed to oppression and to wrong.

These topics he proceeded to suggest would prepare their minds for some statement as to the *parliamentary interposition* of the Committee. Previous to their appointment, all local bills and general measures affecting the interests of three millions of the people, Methodists and Dissenters, were left unwatched. Accident might attract attention, but otherwise the most injurious provisions might and did pass entirely unobserved. Exemptions from tolls depended on the words adopted in each turnpike act. During the past year a systematic exertion had been made to restrict those exemptions unfavourably to Dissenters, and even to exclude them from the benefit. The highest prelates had not disdained to meditate the design. Activity and firmness had delayed an evil which unabating vigilance would alone prevent. *The bills for regulating vestries, for amending the laws of the poor, and for building additional churches*, had also attracted the unslumbering attention of the Committee. They found that they formed

an whole—unavailing, injurious, and appalling. The first gave to property an unprecedented and offensive power, and was to have placed the clergyman always in the vestry chair. The second, among other provisions, sanctioned the establishment of select vestries, and enabled parochial officers to take the children of the poor, who applied for relief, from the paternal roof, and from maternal care, and to impound them in any poor-houses which those officers might provide. Of the dissociating inhumanity and political inexpediency of that measure he did not doubt; and he had learnt with satisfaction that to those objections Malthus had, by his concurrence, given the greatest sanction they could gain. But the principal objection had arisen from the violations of religious liberty, which that measure might produce, and which were rendered probable by the conduct of officers to the Dissenting poor. The Schism Bill, also, no lover of freedom could forget; that bill by which Dissenters were to be deprived of the education of their children; that bill, justly described by Walpole as more worthy “of Julian the Apostate, than of a Protestant Parliament;” that bill, which passed both houses of parliament, and obtained the royal assent; that bill, whose malignant operation was to begin on the very day when Queen Anne sunk into the grave, and the star of the house of Stuart set to rise no more. The evils which that provision might produce, the Committee were anxious to avert; and he congratulated the meeting that, by the attention and the kindly efforts in parliament of the member for Norwich, of their worthy representative Mr. Alderman Wood, and of other gentlemen, a provision had been introduced, whereby “all children are to be permitted to attend without impediment whatever places of religious worship their parents may prefer.” In the *New Churches’ Bill*, also, some alterations had been made, which, by preventing churches from being built at the expense of parishes, without the concurrence of the majority of the inhabitants, would mitigate, although not remove, the evils which, on the dissenting population, that favourite, but futile measure must inflict.

To the finances of the Society he then briefly referred. All classes, including even clergymen of the Established Church, had invited the aid of the Committee; but all classes had not with equal liberality afforded their supplies. The resolution of the Wiltshire Association, expressive of their gratitude, and recommending the society to all their congregations, deserved his commendation. One congregation, under the care of Messrs. Sloper and Elliott at Devizes, who had remitted a collection of 27*l.* he mentioned with peculiar praise;

and to the societies of Tisbury and Pailton he gave but due acknowledgment, when he stated that, in proportion to their circumstances, their exertions had been great.

As he adverted to the general aspect of the times, he reviewed the statement he had made. He had never forgotten, and he could not forget the malevolent conduct which many clergymen during the last year had displayed, although he did not wish improperly to depreciate a church, to which Tillotson and Hoadly and Watson had belonged, and which a Bathurst continued to adorn. He did not desire to exasperate nor to offend. True religious liberty must resist even to death the slightest infraction of the rights of conscience, but it felt no interested motive—sought no wealth—desired no power, and with indifference, and not with jealousy, could gaze on the lordly titles, the palaces, and the revenues of the Established Church. But he must caution and explain. Every circumstance appeared to him to justify suspicion, and to require activity and care. The annual votes of parliament to increase the livings of the church—the various bills connected with that establishment—the language used in parliament by their supporters—the vote of one million towards new churches, only introductory to farther and more ample grants—the eager institution of national schools, specious in name, but in principle oppressive—were to him a dark and portentous cloud arising in the horizon, and induced him to anticipate a tempest, against which wisdom should provide.

He concluded a speech continued nearly two hours and perpetually interrupted by applauses, which we have but imperfectly reported, which, by its powerful eloquence, appeared to electrify both the Royal Chairman and the whole company, and which will, we doubt not, induce all Dissenting and Methodist congregations to contribute liberally to the funds of the Society.

On the conclusion of this address, the Royal Chairman invited the gentlemen present to propose any resolutions which they desired that the meeting should adopt; but he would venture to suggest, that their observations should be few, as they must perceive with him, that no remarks could increase, and that most remarks must diminish, the effect which the admirable speech, by which they had been informed and delighted, could not have failed to produce.

The following resolutions were then successively proposed, and unanimously adopted:

1. That this meeting, including members of the Established Church, Dissenters and Methodists, mindful of the past and valuable labours of this Society, cannot but re-

gret that in this country, and at this period, during the last year, so many circumstances, and especially the continued violations of the rights of Dissenters, as to the burial of the dead—as to their exemption from tolls—as to the freedom of their meeting-houses, when unproductive of profit, from rates for the poor—as to the registration of their places of religious worship—and as to their meetings for such worship, unmolested by disturbances and outrage—have so repeatedly demonstrated its utility by demanding its interposition.

2. That the attention of the Society to legislative proceedings in parliament appears to this meeting peculiarly important, and that they rejoice that by their interference a provision has been inserted in the new “Act for the amendment of the laws for the relief of the poor”—that the children of the poor who are compelled to solicit parochial assistance, are “to be at liberty, without impediment, to attend divine worship on sundays with their parents or relations,” and shall not therefore be made unwilling proselytes to the established church. And they especially rejoice at such interference as they learn that, by the prohibition of the attendance of Dissenters and Methodists, when compelled by unmerited misfortune to inhabit work-houses, at those places of worship which they prefer, even parochial relief has been perverted to an instrument of persecution.

3. That the regard manifested by the Society to the interest of a Dissenting academy in Yorkshire receives from this meeting a cordial approval, and that they invite their Committee not to relax their exertions, to procure for those useful institutions relief from all avoidable taxation.

4. That the liberality of this Society, in conferring its assistance on persons of every denomination, and even on those resident in Scotland, enhances its excellence in the estimation of this meeting, and entitles it to proportionate and universal support.

5. That such support this meeting would additionally recommend and intreat, as, without affecting to entertain needless alarms, or excite among their friends unusual apprehension, they conceive that the appearances of affairs, and various measures recently adopted, require that all the real friends to religious freedom should be vigilant and firm, and should concentrate their energies in an institution which may give to those energies importance and effect.

6. That this meeting learn with satisfaction, that some county associations have publicly expressed their attachment to this Society, and would anxiously exhort every county association, of all denominations, to urge their members to remit an annual contribution, and to preserve among their

people an attachment to those right principles, as to religious freedom, by which real piety will be promoted and the final and beneficent triumph of such principles be ensured.

7. That notwithstanding the regret of this meeting at the inadequate funds of this Society, and that the annual receipts yet remain unequal to the expense, they decidedly and confidently rely upon their congregations for extended aid, and concur with the request made to the committee by the gentlemen who originated in London the Tricentennial Commemoration of the glorious Reformation, that this Society should extend its protection to ALL Protestants suffering for conscience' sake, by affording to them all the benefits which British correspondence, advice, co-operation, and assistance can supply.

8. That, whilst this meeting congratulates with pleasure the congregations in the rural parishes of Pailton, in Warwickshire, and of Tisbury in the county of Wilts, and in the town of Devizes, on the success which has hitherto attended the efforts of the Society on their behalf, to protect them from poor-rates, riots, and tolls, they must also acknowledge with satisfaction, the intelligence, the zeal, the liberality, and the perseverance, worthy of men succeeding to the ancient Puritans, with which those congregations have afforded to the Committee their co-operation and assistance.

9. That this meeting cordially present their thanks to the Committee for the past year, for the prudence but firmness, for the activity but caution, with which they have most beneficially conducted their affairs, and that the Committee for the ensuing year consist, with the Treasurer and Secretaries, of the following ministers and laymen, in equal proportion:

Rev. Joseph Brooksbank, W. B. Collyer, D.D., George Collison, F. A. Cox, Thomas Cloutt, Alex. Fletcher, Rowland Hill, Thomas Jackson, W. Newman, D. D., W. F. Platt, S. W. Tracey, D. D., John Townsend, Matthew Wilks, Mark Wilks; and David Allan, William Bateman, J. B. Brown, James Emerson, James Esdaile, Col. Handfield, Thomas Hayter, John M'Kenzie, J. O. Oldham, James Pritt, William Townsend, Thomas Wontner, Thomas Walker, and James Young, Esqrs.

10. That with equal satisfaction they renew their thanks to Robert Steven, Esq. their Treasurer, for his continued attention to the welfare of this Society, as well as for his endeavours to diminish the abuses in the Charter Schools in Ireland, and to promote in that country the diffusion of knowledge and the ultimate triumph of liberty and truth.

11. That to Thomas Pellatt, Esq. and John Wilks, Esq. their Secretaries, they

also again offer those sincere acknowledgments, which their persevering, gratuitous, indefatigable, and useful exertions abundantly deserve, and accompany their thanks with their solicitations for their continued assistance in the situations they so honourably occupy.

12. But that this meeting cannot adequately express their gratitude and esteem to his Royal Highness the Duke of Sussex for presiding upon this occasion, where no political interest could induce such kindness, nor any general popularity reward such condescension; but that this meeting derive peculiar pleasure from the demonstration which he has thereby additionally afforded, that the attachment of Protestant Dissenters to his illustrious house has not been forgotten, and that the sacred principles of religious liberty are dear to his heart.

Mr. Alderman Wood expressed his gratification at the talents developed by the Secretary, whom he described as "his honourable friend." His zeal in the cause of general education, and in every mean of national improvement, he could attest. His vigilance as to parliamentary proceedings he could confirm; and he could assure the meeting such vigilance was required. As to the Vestry Regulation Bill, he had resisted it with firmness; but an exemption for the city of London was all that he could obtain. As to the exemption in the Poor Laws Amendment Bill, for the protection of the religious liberty of the children of the poor, he thought that it was not complete, and that their exemption should have been entire. As that full exemption, however, could not be procured, the proposed clause would form a bulwark against the perversion of power. For this Society he should be happy to act as a watchman in parliament; and offering them a donation of 5 guineas as the first pledge of his assistance, he concluded a short but highly appropriate speech.

The resolution of thanks to the Royal Chairman having been very judiciously proposed, and Mr. J. Wilks having stated the cheerful promptitude with which the Duke of Sussex had acceded to his request of attendance on that occasion, it was put by Mr. Alderman Wood, and adopted with reiterated acclamations.

The Duke of Sussex expressed his gratitude for the vote which had been so cordially adopted. He had been invited to attend the meeting, and, although rather indisposed, came with much pleasure, and the satisfaction he had felt at the noble sentiments delivered surpassed his expectations. His opinions on Religious Liberty were known. This Society accorded with those opinions. He would not therefore excuse himself from an attendance, for he who in such a case excuses, accuses; he

accuses himself of a censurable lethargy. The most appalling objection to unlimited liberty of conscience, was a statement that unbounded toleration and a love of religious freedom were inconsistent with the love of religion. The proposition he denied. By experience it was refuted. The most purely benevolent, the most truly devout, would be the most inclined to abstain from persecution; and the ardour of their love to God would be evinced by their benevolent forbearance towards the various opinions of men. Besides, liberty of conscience was the birth-right of man. It originated before society was organized. Laws are not of divine inspiration; they are human, and partake of the infirmities of man. Religious liberty ought not therefore to fluctuate with the laws; and, indeed, the best laws should change with circumstances; and institutions, beneficent in their commencement, often became injurious, and required to be abrogated or improved. Previous to his attendance at that meeting, he knew that acts of parliament required to be carefully considered and investigated during their progress through parliament; but now he had learnt the necessity and advantage of greater vigilance, in his parliamentary character they should always find him a sincere advocate. By his birth, he, as well as all his family, were necessarily members of the established church. But he never forgot that it was not a church established by divine right, but a church ESTABLISHED BY LAW; and that the three branches of the Legislature could regulate and reform that church. He not only belonged to the church, but respected the church. But if the church should deviate from right conduct, he would not defend that church. If it sought to extend its power—if it should endeavour, by extension and violence, to prevent the progress of religion and truth, he would withdraw his support; and he knew that virtue would alone be permanent, and finally prevail. Among Dissenters he knew that great talents, and piety, and beneficence, might be found. Between them and the church he wished that a generous emulation should exist; and he could never approve of the competitor who sought unfairly to enfeeble the rival whom he had not sufficient industry to surpass. His struggles in the cause of liberty he was ever ready to renew; and any calumnies which might be uttered against him he knew how to despise. Grati- fied by their attention, and desirous of their welfare, he should retire, assuring them that he should be always most happy to learn that their difficulties were diminished, and their comforts were complete.

This speech produced enthusiastic plaudits, and the grateful dignity with which it was delivered, as well as the liberal

sentiments which it conveyed, made a deep impression on every mind. The Royal Chairman then retired, amidst cheers and salutations, and the meeting was dissolved. The intellectual gratification produced by this meeting cannot be described, but a distinct perception of the importance of the Society, and an intense desire for its prosperity and permanence were universally expressed.

We are requested by the Committee to add to our report, that 2*l.* is the amount of the annual contributions expected from each congregation in England, and 1*l.* from every congregation in Wales; that such subscriptions became due at Lady-day, and that they, and the arrears, may be transmitted by friends, or by the post to the treasurer, *Robert Steven, Esq.* Upper Thames-street, London; or to either of the secretaries *Thomas Pellatt, Esq.* Ironmongers'-hall, and *John Wilks, Esq.* Finsbury-place, London; to the latter of whom applications may be addressed; and that country ministers, or their friends, will be always received with pleasure at the meetings of the Committee, which occur at *Batson's Coffee-house, Cornhill*, at half-past six in the evening precisely, on the last Tuesday of every month.

#### Manchester College, York.

ON Monday, Tuesday and Wednesday, the 22d, 23d and 24th of June, 1818, was held the Annual Examination of the Students educated in the above-named Seminary, in the presence of *Joseph Strutt, Esq., President*, *Daniel Gaskell, Esq., Vice-President*, *Messrs. Bell, Briggs, Jun., Bruce, C. H. Dawson, Greg, Jun., Hall, Miller, G. Oates, F. W. Oates, R. Philips, Shore, Jun., Solly, Talbot, T. W. Tottie, R. Philips, Jun., Pro-Secretary*, and *G. W. Wood, Treasurer*, and the Rev. *Messrs. Astley, Carpenter, Heinekin, Higginson, Hutton, Johnstone, G. Kenrick, Lee, Mardon, Probert, H. Turner, and Turner, Visitor*. On Monday morning the competition took place among those students who had given in their names as competitors for *Mr. Philips's Mathematical Prize*: this was conducted after the manner of the Cambridge examinations, by written answers, given on the spot, to a set of questions previously prepared; three examiners were appointed from among the visitors to take charge of the papers thus produced, and make their report on them before the close of the general examination. In the afternoon the junior and second Classes in Hebrew, the junior Greek, the second Latin, the senior Mathematical Class, and the Class in Modern History, were respectively examined, and Orations were delivered by *Mr. Fielding*, On the Roman Gladiators;

by Mr. Heinekin, On the Rise of the Papal Power; by Mr. Thompson, On the Character of Charles I.; and by Mr. Lee, On Inequality of Ranks. On Tuesday, the Class of Divinity Students, in their fourth year, were examined on the Old Testament; those in the third, in the Evidences of Revealed Religion; the junior Latin, the second Greek, and the junior and second Mathematical Classes, also the Classes in Ancient History, Natural Philosophy and the Belles Lettres, were respectively examined; and Orations were delivered by Mr. Wawne, On the Advantage of Sects and Parties; by Mr. Mark Philips, On Slavery; by Mr. W. H. Fletcher, On the Perfectibility of Man; by Mr. James Taylor, On the Evidence of a Divine Original, which arises from the Religious Superiority of the Jewish System; and by Mr. Wilson, On the Connexion between Liberty and Public Morals. On Wednesday, the Class of Divinity, in their fifth year, were examined on the New Testament, and on Ecclesiastical History; the Classes in Metaphysics and Ethics, and the senior Hebrew and Greek Classes were also examined; and Orations were delivered, in Latin, by Mr. John Wellbeloved, *De Historiæ in Græciâ incunabulis, et, usque ad Herodotum, incrementis*; and by Mr. Fletcher, On the question, *Quibus moribus et ingeniiis parta est et aucta Romanum Imperium*; and in English, by Mr. Cheetham, On Truth; by Mr. John Wellbeloved, On the English Drama to the time of Shakespeare; by Mr. Andrew Kippis Watson, On the Advantages of the Universal Education of the Lower Classes; by Mr. Worsley, On the Justice of God; and by Mr. Wallace, On the Arguments *à priori* and *à posteriori* for the Existence and Attributes of God: sermons also were delivered by Mr. Haslam, on John viii. 12, and by Mr. Wood, on Matt. v. 48.

The College Prizes for diligence, regularity and proficiency, during the Session, were awarded, the first to Mr. G. B. Wawne, a Divinity Student, in his second year; the second and third to Mr. Edward Strutt and Mr. W. Enfield, Lay-Students in their first year. But in addition to these, it was thought desirable that some distinct notice should be taken of others, who have been conspicuous throughout the session for diligence in their studies and propriety of behaviour, although the limitation of prizes to three, prevented their obtaining *this* reward; particularly Mr. J. Wellbeloved, Mr. Fletcher, Mr. Lee, Mr. Daniel Lister and Mr. Shawcross. Several students also were highly worthy of commendation, both for diligence and proficiency in many respects, although from their not having attended to the whole circle of instruction, the rule for the College Prizes did not

admit of their competition: this was particularly the case with Mr. Marshall. The Prize for general attention to propriety of Elocution, during the session, was adjudged to Mr. Watson, and for the best delivered Oration during this examination to Mr. Wallace; to whom also was assigned the Prize for the best Essay; \* as well as the President's Prize for speaking *extempore*. Mr. Philips's Mathematical Prize was adjudged by the examiners to Mr. Edward Strutt; their report, however, was highly favourable to the general merits of the other competitors, but more especially to Mr. Wawne, considering his very recent entrance on Mathematical studies. The Rev. W. Shepherd's Prize for the best Essay on the Second Book of the *Æneid* was adjudged to Mr. J. Wellbeloved; and the Rev. W. Lamport's, for the best Essay on Mr. Nolan's attack on Griesbach, to the Rev. William Hincks, of Exeter.

The President's Prize for extempore speaking, and Mr. Philips's for Mathematical eminence, were announced as to be continued for the next session. Two new Prizes were also announced; one, a Prize of Five Guineas, offered by Mr. Archibald Kenrick, of West Bromwich, for the best Essay on the Influence of the Reformation in England, especially in reference to its effects on Civil and Religious Liberty. The other, by *Ευελπις*, for the best Greek Prose composition, on some subject of Moral Philosophy, or relating to the Evidences of Revealed Religion. The particular subject of this Prize will be announced at the commencement of the ensuing session: in the mean time, the practice of Double Translation is recommended to those students who may design to become competitors for it. In attaining this object, as well as in improving their knowledge of the Greek language generally, they will derive very important assistance from the translation of the Greek Grammar of Matthiæ, which will speedily appear from the Cambridge press. The Essays to be inscribed with two mottos, which are also to be inscribed on a sealed letter, containing the name of the author, and addressed to the Rev. Charles Wellbeloved, York. Any Student in the College, during the next Session, is at liberty to become a candidate for this Prize; and the Essays are to be given in, on or before the 1st of May, 1819.

The Examination was closed by the following Address from the Visitor:—

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\* The Prize Essay in the Examination of 1817, was Mr. John Wellbeloved's, but had not been determined in time for that Report.

“GENTLEMEN,\*

“The last time I was called upon to address you in this place, I was naturally led, by the recent untimely death of a friend and fellow-student of many of you,† to avail myself of such an opportunity of attempting to strengthen the deep impression upon your minds, of the shortness and uncertainty of human life; and of the necessity of its right application, to your happiness and usefulness while you have it, to your satisfactory reflection upon it at its close, and to the final approbation and favour of Him who gave it you. I persuade myself that what I then said, especially that what was addressed to you under the sanction of a name,‡ to which some of you, at least, would be disposed to pay a more than common respect, was heard with attention and some improvement. But surely if any thing had been wanting to deepen the impression, and establish it in your minds as a practical principle, the afflictive dispensations of this most eventful year must have effectually supplied it. I scarcely need to recall to your memories that ever-to-be-lamented event, which made us, from the throne to the cottage, a nation of mourners. Nor need I remind you of that sudden and awful stroke, so nearly following, and in a manner connected with it,§ which presented so striking a warning to the youthful associates of the amiable victim of it, and indeed to all young persons, particularly to young ministers, of the necessity of being always ready; or advert particularly to the deaths of other excellent friends, some by a lingering decay,|| others by an equally sudden stroke,¶ by which this institution, among many others, has in the course of the past year been deeply affected.—I would not, I cannot, throw over these events the cloak of oblivion; they

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\* The following references to names and dates, though not needed by an audience to whom the persons and events referred to were only too familiar, may be useful to the distant readers of the Monthly Repository.

† John Stratton, Esq. See Mon. Repos. XII. 496.

‡ The Rev. Dr. Enfield, three of whose grandsons were students in the course of the last two sessions.

§ Rev. T. B. Broadbent, Nov. 9, 1817. See Mon. Repos. XII. 690.

|| Mrs. Jones, of Greenhill, Nov. 27, 1817. See Mon. Repos. XIII. p. 65, for Mrs. Cappe's excellent memoir of her.

¶ John Rhodes, Esq. of Halifax, Jan. 21, 1818. See Mon. Repos. XIII. 140, for a memoir by Dr. Thomson, almost the last article of his in the pages of the Repository.

will not, they ought not to be forgotten: but they ought, for the sake of afflicted survivors, to be touched with a delicate and tender hand. They are, and must be, accompanied with a ‘bitterness of its own,’ which ‘the heart alone knoweth;’ but they are accompanied also, I trust—I know—with a ‘joy of its own, with which the stranger cannot intermeddle.’

“But there is one severe loss of such recent occurrence, and the grief occasioned by it is so fresh, that I shall be in no danger of reviving sorrows, which have not yet subsided; of re-opening sources of affliction, which have not ceased to flow. I seem to find a void in the circle now around me; which, how shall we hope again to fill? I feel I want the cheerful animation of countenance, which we all contemplated with pleasure; the keen, yet candid, spirit of observation, which suggested to me, as some of you will recollect, topics of useful remark for your benefit; and I particularly feel that we shall all severely find the loss of our late excellent associate, when we retire from this place to deliberate on the measures proper to be adopted for the future prosperity of this institution, and for the general advancement of the great cause of Truth, Religion and Virtue.

“But I forbear—it was not my intention to excite too strongly either your feelings or my own; nor do I mean to undertake the arduous task of delineating the general character of such a man as Dr. Thomson. That has been already done, with great exactness and delicacy, by one who, next to his immediate family, must be the greatest personal loser by his death. My object, in recalling him to your attention at present is, to exhibit, more especially to you, my young friends, who compose the body of lay-students, some features of his excellent character, to which I should be happy to draw your attention, and, if possible, to engage your imitation.

“And I address you, my young friends of the laity, on this occasion, principally though not exclusively, because, though he was educated for the ministry in this very seminary, previously to its removal from Manchester, he spent the greater part of his life as a member of a lay-profession. Having, from the most honourable motives, which, though connected with the welfare of others, were known to few besides himself, relinquished, with great reluctance, the profession of his first choice, he did not, at the same time, relinquish his religion, or any of the proper modes of testifying his attachment to it; he did not yield to the peculiar temptations which the profession which he adopted seems to present, to fall into a neglect of public worship; but while he was very sensible that, in cases of necessity, mercy

must be attended to in preference to sacrifice, he always arranged his ordinary business so as to be ready for the services of God's house. I hope and trust that you, my young friends, are careful to habituate yourselves to a punctual attendance on the public worship of God, that, when you go out into the world, you may be prepared to imitate in this respect, with ease and pleasure, the conduct of our excellent friend. He never excused himself (though who had a better right?) on the plea of 'knowing more than his teachers,' or of 'being able to pray and read at home,' or on any of the other frivolous excuses, which in general are nothing but mere excuses, and are never practically acted upon, even up to their paltry extent; nor was he led, by ambition or fashion, to join the popular religion at the expense of his own established principles; but, considering himself as upon the footing of his meanest fellow-christian, in a concern in which all are equal, he was never ashamed to present himself before God in the company of the meanest, and to receive instructions, founded on the word of God, though given by the humblest of his Master's servants.

"But he did not limit his attachment to religion to his discharge of its public duties; he also approved and practised it in his family, and, no doubt, though that is an account now only to be settled between himself and his God, in its still more private offices. He possessed, besides, the happy art of making its truths and precepts the matter of his familiar conversation; and, when he saw an opportunity of doing it with propriety, could enter into the important subject with a glow of animation, which was highly delightful to all who were the witnesses of it:—in this respect casting shame upon the conduct of many, who profess Christianity, and that in its purest form, who yet may be observed for days and weeks together without our being able to discover whether they have any religion at all; by which the influence of their example in favour of truths, which yet they would feel offended not to be thought to profess, is altogether lost.\*

"I wish also to hold up the character of Dr. Thomson to you, my young friends, as an example for your imitation, (and, I repeat it, it is entirely with this view, and for your benefit, that I introduce him here at all, and not from any vain expectation of adding to his honour by my praise,) in his readiness at all times to take an active part in any scheme of private or

public benevolence; or for the advancement, in any way, of any important interest of his fellow-creatures. In the active discharge of his professional duties among the poor, he is known to have been particularly exemplary; in this great cause he fell, alas! an honourable but lamented sacrifice!\*. He was also a great promoter of Bible Societies, and of Savings' Banks. At the very time of his death, I know, from having been engaged in correspondence with him upon the subject, he was endeavouring the establishment of a Philosophical Society in Leeds, on a scale well suited to the capacity and energy of his mind. This could scarcely have failed, (may I not, surely, say, *will not fail?* for can we suppose that the numerous friends in Leeds, whose esteem and high respect he had already gained, will not feel themselves as it were bound to carry into full effect, as the most permanent and honourable monument to the memory of their friend, this his excellent purpose?) to promote the knowledge, and consequent respectability, of its more opulent classes.—In all similar cases, I hope that we shall always hear of our young friends of fortune and influence, who have been educated in this seminary, being ready to take that leading part, in their respective places of abode, for which their education will, we trust, have so well prepared them.

"But the exertions of our excellent friend, in his character of member of a particular religious community, comes more appropriately to be noticed in an address to the greater number of the young friends before me.

"Under this character we always found him taking an active part in regulating the affairs, and stimulating the zeal of the particular societies with which he was successively connected, and thus encouraging and strengthening the hands of their respective ministers in the prosecution of their work. And how much this contributes to the comfort and success of a minister, and to the prosperity, harmony and happiness of the people, those only who have had the happiness of enjoying such friendship, and of contrasting their own good fortune, in this respect, with the state of those societies where no such public spirit is manifested, are competent to estimate in its full extent.

"But how much of his valuable time

\* See Dr. Priestley's admirable tract, entitled, "A Free Address to Protestant Dissenters as such, by a Dissenter."

\* It is a remarkable and most affecting circumstance, that Dr. John Gordon, of Edinburgh, Dr. Thomson's colleague in the presidency of the Royal Medical Society there, a man also of great professional and literary eminence, fell a victim to the same fatal disease within less than a month of his friend's death.



and labour did he also devote to the promotion of religious truth and knowledge in a more public way! What life and spirit did he give to the stated meetings of ministers, as they had formerly been, but which now, by his exertions, may be considered as meetings of congregations! What a debt of gratitude does the cause of free religious investigation owe him for the establishment of the West Riding Unitarian Book and Tract Society! With what ease and cheerfulness will our several societies be enabled to assist each other, and encourage rising institutions, when his proposal of Fellowship Funds shall have been carried into general effect! And what a general union and harmony may we expect in the Unitarian body, if his plan, for a more intimate acquaintance with the state of each particular district and society by the body at large, should come to be successfully executed!\*

“These, however, are obligations which the cause of religious truth owes him, of which at present you, gentlemen, can be expected to have only some general idea. You will, at present, more readily enter into, and, I trust, will one day emulate his attachment to, and exertions for, this his *Alma Mater*. You cannot, indeed, follow him in that honourable feeling, which prompted him to return to its funds, the assistance which he had received for his education as a minister, when the implied condition of it had not been fulfilled: but you can imitate him in his active zeal for its interests, in your personal attendance at its annual meetings, and, in time, in contributing your share in the deliberations for its management and improvement.—Thus you will, by degrees, in some good proportion, fill up the void that is left among us; and so will answer one good purpose at least, for which such calamitous events as this which we now deplore are permitted by the providence of God. The premature removal, as it appears to us, of so much excellence from the midst of us, and that in the very beginning of public usefulness, is one of the difficulties which it belongs not to the present state fully to unravel; it must be left to that state, for which it will be the interest of each of us so to employ present opportunities as to qualify ourselves; and in which, if we do so, we may hope to see our friend in the enjoyment of that reward, which will amply obviate every difficulty.—When the promise of Him, who ‘brought life and immortality to light,’ and which is so well fitted to encourage and maintain our watchfulness, shall be fulfilled, that ‘whether

he come in the second watch, or come in the third watch, and find them so, blessed are those servants’”!

#### Western Unitarian Society.

THE meeting of the *Western Unitarian Society* was held, agreeably to public notice, at the Unitarian Chapel in Ilminster, on Wednesday the 8th instant. The morning service was introduced with prayer and the reading of the Scriptures, by the Rev. Mr. Lewis, of Dorchester. The Rev. Mr. Scott, of Portsmouth, delivered the general prayer, and the Rev. Dr. Smith, of Yeovil, who unites in himself the two professions of physician and dissenting minister, preached on 1 Cor. xiv. 20: “In understanding be men.” This sermon was distinguished by profundity of thought, an admirable train of judicious reasoning, an accurate delineation of the powers and capacities of the human mind, and an animating representation of the advantages to be derived from a good education, free and unshackled inquiries into philosophical, moral and religious subjects; and, as the consequence thereof, the extensive progress of knowledge, and of intellectual and pious attainments. He presented to his hearers a pleasing prospect of the enlightened, virtuous and happy state of society, when the causes which are now in operation, especially the improved modes of instructing young persons lately adopted, produce their due effect; and this led him into strains of glowing and impressive eloquence. The Unitarian, warmed with the sentiments of piety and benevolence, has peculiar motives for exertions to contribute to the promotion of natural, moral and religious knowledge as tending to advance his system, which on account of its reasonableness, plainness, simplicity and virtuous tendency is calculated to be, and he is confident will eventually be, the *religion of the world*. The writer of this article however will not attempt to convey to his readers an adequate idea of Dr. Smith’s sermon. It is also needless, as it is hoped he will accede to the unanimous and earnest wish and request of the meeting to publish it, and he may be assured that this discourse will not detract from the reputation of the author of “*Illustrations of the Divine Government*.”

After the service the usual business of the society was transacted. As it is understood that some respectable persons of Unitarian principles are prevented from joining the society, by objections to the language of the preamble to the rules, it was proposed and seconded, that the subject should be taken into consideration at the next annual meeting.

Three or four names were added to the list of subscribers. Their number indeed has been gradually increasing for some

\* A Memoir on this subject will shortly solicit insertion in the pages of the *Monthly Repository*.

years past, and as in the same proportion the labours of the Secretary must increase, it becomes the members of the society to contribute as much as possible to share them with him. This may in some measure be done, by one of the subscribers in a town or village where there are two or three members and upwards, kindly undertaking to receive and deliver the catalogues and tracts, and to collect and remit the subscriptions to the Secretary. This plan is already adopted in some places, and with respect to others the writer is persuaded, that a word to the wise is sufficient.

Thirteen ministers were present, and forty-one gentlemen dined together. Thomas Colfox, Esq. of Rax House, near Bridport, in the chair. After dinner the toasts usual on these occasions were given from the chair, introduced with suitable observations. The health of some of the gentlemen present, especially of those who had taken part in the morning service, being drank, they returned thanks in short but appropriate speeches. An account was given by one of the company of the excellent "Institution just established in London for the Relief of Aged and Infirm Protestant Dissenting Ministers," which it is hoped will meet with that encouragement from the friends of piety and benevolence which it justly merits.

The evening service was introduced with singing, the Rev. Mr. Fawcett, of Yeovil, giving out the hymns for the day, which were well chosen and appropriate to the occasion. The Rev. Mr. Yates, of Birmingham, then engaged in prayer, and the Rev. Mr. Butcher, of Sidmouth, preached on 2 Kings x. 15: "And when he (Jehu) was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him, and he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, give me thine hand.' And he gave him his hand; and he took him up to him into the chariot." After making some ingenious and judicious observations on the peculiar excellencies of the *manner* in which the events contained in the scripture histories are related, and noticing the taking of the hand in token of friendship, as a custom of ancient times; the worthy preacher was led by the narrative he had chosen for the subject of his discourse, earnestly to recommend to his hearers, co-operation with *heart and hand* in promoting what they deemed a *good cause*. He shewed that Unitarianism was justly entitled to this appellation, and gave a clear and explicit account of its doctrines, and of some others generally entertained by its professors, though not essential constituents of the system. Among these he ranked the final restitution of all men to virtue and happiness, or that the punish-

ments of the wicked will be *corrective*, of which he himself expressed his decided conviction.

In urging on his auditory an open avowal, after due examination, of what appeared to them to be religious truth, united exertions to promote it, and more especially, as of unspeakable importance, to adorn and recommend a pure faith, by a consistent disposition and conduct, this zealous advocate of the Unitarian cause was peculiarly animating and impressive. The congregation in the evening was much larger than in the morning. The usual attendants in the Unitarian Chapel at Ilminster, are not very numerous, but truly respectable; and none could enter more thoroughly into the genuine spirit of the apostolic precept, with respect to the friends to the cause, of other places, who were present on the occasion, "use *hospitality* one to another without grudging."

The religious services of the day appeared to give general satisfaction to those who attended them. The pleasures of this kind, together with the gratifying feelings excited by social intercourse with old friends, and also with worthy persons of whom one has before heard, but not perhaps till then known, are of the purest nature, and present an imperfect emblem of the heavenly state. They animate to diligent endeavours to cultivate such pious and amiable dispositions and habits as qualify us for ranking with the wise and good here, and for ever associating with such characters hereafter.

T. H.

\* \* \* The next annual meeting is to be held at Bath, timely notice of which, as also of the person appointed to preach, will be given in the Monthly Repository.

#### Assembly of Ministers in Devon and Cornwall.

ON Wednesday, June 24, 1818, the Annual Assembly of Dissenting Ministers in the counties of Devon and Cornwall, was held at George's Meeting, in Exeter. Fifteen ministers were present. The devotional service was conducted by the Rev. William Hincks; and the Rev. James Manning delivered a discourse, which was heard with great interest, from Heb. x. 25: "Not forsaking the assembling of ourselves together." Mr. Manning began with an apology for employing this passage of scripture in a sense different from that in which it was used by the writer: he then pointed out the advantages to be derived from the occasional interviews of ministers with each other; traced the history of "the Assembly" from its origin to the present time; recommended the establishment of similar associations in other districts of the kingdom, and concluded with expressing an earnest hope

that the ministers in his own neighbourhood would not suffer so venerable and important an institution to languish for want of their personal attendance. That the design of the discourse might the more effectually be answered, Mr. Manning was urged to lay it before the public; and with this request of his brethren he promised to comply.

In the afternoon, the business of the assembly, which consists principally in granting exhibitions from a fund raised for that purpose, to ministers of small congregations, was transacted in the vestry. The Rev. Edmund Butcher, of Sidmouth, presided as Moderator, and opened and concluded the proceedings with prayer.

At seven o'clock on Thursday morning, the Rev. James Hews Bransby, of Dudley, conducted the devotional service, and preached from Acts iv. 19: "But Peter and John answered and said unto him, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The object of the preacher was to explain the scriptural grounds of Protestant Dissent, and to inquire how far it is justified by the present circumstances of our country. Speaking of the means to be adopted for the preservation of Christian liberty, Mr. Bransby warmly recommended the encouragement of every plan that is truly catholic for educating ministers in the knowledge and love of those principles which have procured for us all that we now enjoy of religious freedom; and in this part of his discourse he alluded with much tenderness and feeling, to a thousand recollections of the season when life was yet in its earliest spring, and to a thousand emotions of gratitude and regret, which endeared to him the spot where he then stood.

Y.

*Kent and Sussex Unitarian Christian Association.*

On Wednesday the first instant, the Annual Meeting of the *Kent and Sussex Unitarian Christian Association*, was holden at Battle, in Sussex, when a very judicious and appropriate discourse was delivered by Mr. Horsfield, the Unitarian minister of Lewes, from Jude, ver. 3: "That ye should earnestly contend for the faith, which was once delivered to the saints." The devotional parts of the service, reading the Scriptures, &c. were performed by Mr. Harding, of Sevenoaks, and Mr. Holden, of Tenterden. The report of the proceedings for the past year was then read, which chiefly related to the number of tracts which had been distributed. The company afterwards repaired to the George Inn, where about a hundred and forty of

both sexes, partook of an economical repast, John Mace, Esq. of Tenterden, being in the chair. Several sentiments were given out, which occasioned some appropriate observations from different individuals, amongst whom were Mr. L. Holden, Mr. S. Dobell, Mr. Pyall, Mr. C. Ellis, Mr. T. H. Durrant, and Mr. Cundill. The company separated early, and though some differences of opinion had given rise to animated discussion, the wish to promote the interests of true religion, and the real welfare of the human race, seemed to pervade every bosom.

R.

Maidstone, July 14, 1818.

*Welsh Unitarian Ministers' Quarterly Meeting.*

THE Quarterly Meeting of the *Welsh Unitarian Ministers*, was held at Rhyd-y-Park, on the 17th and 18th of June last. There were present ten preachers, four of whom delivered sermons on the occasion. Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, preached on the 17th from Ps. cxlv. 9; and Mr. Evans of Aberdare, Glamorganshire, from Matt. iv. 10. On the 18th, Mr. Evans, of Carmarthen, preached from Matt. xxii. 42; and Mr. James, of Gellionnen, from Rom. iii. 25. The next quarterly meeting was appointed to be held at Blaen-Gwrach, on the 23rd and 24th September.

The subject discussed at the conference was, the distinction between doctrinal and practical preaching.

*South Wales Unitarian Society.*

THE Sixteenth Annual Meeting of the *South Wales Unitarian Society*, was held at Pant-y-defaid, and Capel-y-Groes, Cardiganshire, on the 24th and 25th of June last. At Pant-y-defaid on the 24th, Mr. David John and Mr. B. Philips, both of St. Clear's, preached; the former from I Peter ii. 2; and the latter from Col. i. 15. Mr. Evans, of Aberdare, preached on the 25th, at Capel-y-Groes, from 2 Cor. xiii. 14; and Mr. James, of Gellionnen, from John viii. 32. This meeting was numerous and respectable, and about seventeen preachers attended it. The place where the next annual meeting is to be held was left to the committee to determine, who are to send notice of it to the different ministers, three months before it be held. After the business of the society had been transacted, an open conference was held in the meeting-house, and almost all who had attended the sermons, waited till the conference was over, and continued throughout very attentive. The subject discussed was, the distinction between doctrinal and practical preaching, and whether

the one could be effectually done without the other? Several persons spoke, but all on the same side of the question. All who took part in the discussion, maintained, that it is impossible to preach practically without preaching doctrinally, and that it is impossible to preach the genuine doctrines of Christianity without preaching Christian practice.

#### *Eastern Unitarian Society.*

THE Sixth Yearly Meeting of the Eastern Unitarian Society was held at Palgrave, in Suffolk, on Wednesday and Thursday, the 1st and 2d of July. On Wednesday evening the service was introduced by Mr. Perry, of Ipswich; and Mr. Treleaven, of Lynn, delivered a discourse on the duty of implicit and active obedience to the divine commands. On Thursday morning, Mr. Treleaven read the Scriptures, Mr. Scargill, of Bury St. Edmunds, prayed, and Mr. Fox, of London, preached. This discourse was admirably adapted to shew how completely the Trinitarian system is at variance with the language of the Scriptures, with the facts which they record, with the reasonings of Christ and his apostles, and with the discourses delivered after our Lord's resurrection. It proved the identification of Trinitarianism with those corruptions of the pure doctrine of Christ, which were expressly foretold. We scarcely remember to have heard a discourse more calculated to serve the cause of truth; and we have great pleasure in announcing its intended publication.—After service, the business of the Society was transacted: Meadows Taylor, Esq. of Diss, in the chair. The Report of the Committee adverted to the establishment of Fellowship Funds at Norwich, Palgrave and Framlingham; and urged the necessity of forming similar societies in the other churches in the Eastern district. The opening of the Unitarian chapel at Colchester was adverted to, and a hope was expressed that the time was not far distant when a meeting of the Society might be held there. Mr. Fox remarked, that it would be highly desirable to realize this hope the following year, and it was unanimously agreed, that the next yearly meeting should be held at Colchester, on the last Wednesday and Thursday in June 1819, and that Mr. Aspland should be requested to preach. The thanks of the society were voted to Mr. Fox and Mr. Treleaven, for their valuable services; and Is. L. Marsh, Esq. and Mr. Edward Taylor, were appointed Treasurer and Secretary for the year ensuing.

It was anticipated, that owing to the postponement of the meeting, (occasioned by the various contested elections in the two counties,) it would have been but

thinly attended. The very reverse, however, proved to be the case. The attendance of friends was unusually large from Norwich, Bury, Framlingham and Ipswich, and more than seventy ladies and gentlemen dined together at the King's Head, Diss. Mr. Fullagar was in the chair. We have great reason to regret the departure of this gentleman for Chichester. The cause of Unitarianism in this district has been much indebted to his active and well-directed exertions, and we hope and believe that his labours here will be found to have produced lasting and important results. Many judicious observations were made after dinner by Dr. Philipps, Mr. Fox, Mr. Scargill, Mr. Perry, Mr. Toms and other friends.

The prosperity, the field of exertion and the importance of the society, appear to be evidently increasing. Every year has added to the interest of its meetings, and those of our friends, who attended this year for the first time, expressed their regret, that they had not before partaken a pleasure so unalloyed and so animating.

E. T.

#### *Sidmouth Fellowship Fund.*

ONE of those excellent institutions, a Fellowship Fund, has lately been formed by the Religious Society under the pastoral care of the Rev. Edmund Butcher, at Sidmouth, in Devonshire. It already consists of upwards of seventy members. It is called "The Unitarian Fellowship Fund Society of the Old Dissenting Meeting-House, Sidmouth." It is to be conducted by a committee of *eight*, who are to be chosen annually from the whole body of the subscribers. The committee are to meet once a quarter, but they are empowered to call an extraordinary meeting whenever they think it necessary. The Rev. E. Butcher has, by request, accepted the office of perpetual president. The treasurer for the year is William Stocker, Esq., surgeon, and the secretary, Mr. G. P. Drew, wine-merchant. The society was formed, after an appropriate sermon by Mr. Butcher, Sunday, April 12, 1818; and an occasional hearer, a member of the Established Church, evinced his liberality, by presenting it with a donation of one pound. The committee held their first meeting the Sunday following.

#### MISCELLANEOUS.

##### *Erections and Repairs of Churches.*

VOLUNTARY subscriptions on behalf of the Church of England are becoming common. We wish these were thought sufficient, and that the taxes, so hardly raised from the people, were applied to merely civil purposes. One million sterling is,

however, voted out of the public purse, or rather out of the public credit, (for the money must be borrowed,) to erect new churches or repair and enlarge old ones: another million is expected to be voted to Scotland and Ireland, in neither of which kingdoms is there, as far as we can see, any necessity for the measure. In Scotland chapels of all sorts, and amongst them *Episcopal Dissenting* chapels, Episcopacy being heresy and schism beyond the Tweed, increase with the population; and in Ireland, there are churches without number which have no Protestant population around them, and which are, therefore, frequented by only *the twos* and *the threes*, and very few places where the erection of churches would add to the number of Protestant worshipers. If money must be voted for Scottish and Irish churches, the vote will be effective only by allowing the population of any place scantily accommodated with ecclesiastical buildings, to determine to which communion the edifice shall belong. But this is an act of charity, or rather of justice, for which the British government is not yet prepared. Every thing that is needful for the support and dignity of the National Establishment, may be surely left to the zeal of its members. So thinks the Bishop of Chester. The Cathedral at Chester is in a state of dilapidation, and it is estimated that £7000 are wanted for its decent repair. "The funds of the Capitular body are unequal even to the annual expenses of the Cathedral," and, therefore, the bishop has issued a circular to his clergy, commanding them to preach a sermon and make personal applications, each in his respective parish, to provide by a *benevolence* the aforesaid sum. This is better than going to the Treasury: but it seems odd, that so richly endowed a church, as that of England, should not be able to take care of its sacred edifices out of its immense and perpetually increasing revenues. A vigilant and economical parliament, really representing the people, would institute a diligent inquiry into this matter.

#### Monument to the late Dr. Thomson.

THE late John Thomson, M. D., was so highly respected and beloved by a very large acquaintance, consisting of persons from every denomination in religion and party in politics, that his death has excited a powerful and widely-extended sensation of regret, on account of the loss which society in general has sustained by the event; and of sympathy for those more intimately connected with him by the ties of near relationship or heart-felt attachment.

A man so distinguished by great and

varied talents of mind, unremittingly exercised to promote the happiness and comfort of his fellow-creatures—so eminent in his medical capacity, by the skill and tenderness which he uniformly displayed in the discharge of his duties—so sincere and zealous a friend to the cause of what he regarded pure and undefiled religion—and so exemplary in his whole deportment, cannot die, without feelings of deepest interest and regret being awakened in the breasts of his surviving friends. It would be a difficult task to delineate, in any adequate manner, the character of our departed friend, his excellencies of heart and mind were so many and great, whilst his failings were so few and trifling; nor is it necessary to enter upon this task. Dr. Thomson's character was generally well known, justly appreciated, highly revered, and will long be cherished in the memory with sincere esteem. But it will be a pleasing and satisfactory intelligence to his numerous friends, to be informed, that a wish has been expressed, and is about to be indulged; which, whilst honour will be reflected upon those who concur in it, presents the means of transmitting his name to after generations, in a way, that shall secure their respect and call for their imitation.

At a meeting of the ministers and their friends, belonging to the West-Riding of Yorkshire Association of Protestant Dissenters, usually denominated Presbyterian, which was held at Huddersfield, on the 11th instant, a resolution was moved by the Rev. Charles Wellbeloved, to the following effect, and being seconded, was unanimously assented to,—“That though our deceased friend Dr. Thomson, will live in the recollections of all of his contemporaries who had the happiness of his acquaintance, and though the best tribute of respect his survivors can pay to his memory will be to imitate his virtues and endeavour to fulfil his designs of public usefulness, yet, that it is desirable that some permanent memorial of him be erected to transmit his name with honour to posterity; that, therefore, a Monumental Tablet be erected to his memory, the expense to be defrayed by unsolicited subscriptions.”

A committee, of which the Rev. Richard Astley, of Halifax, was appointed Chairman, was forthwith nominated with power to add to their numbers, to carry the above resolution into effect.

At a meeting of the committee, held at Eltridge's Hotel, York, this day, the following resolutions were unanimously adopted:

That the committee be enlarged, and to consist of the following gentlemen:

Rev. R. ASTLEY, Halifax, Chairman.  
WILLIAM BRIGGS, Esq. Halifax, Treasurer.  
Rev. Charles Wellbeloved, York, Rev.

W. Turner, Jun., ditto, Richard Moulson, M. D., Halifax, Christopher Rawson, Esq., ditto, Rawdon Briggs, Jun., Esq., ditto, William Huntriss, Esq., ditto, Christopher Holdsworth Dawson, Esq., Royds Hall, near Bradford, Rev. N. T. Heinekin, Bradford, George Stansfeld, Esq., ditto, Rev. Edward Higginson, Derby, — Bent, M. D., ditto, Rev. Henry Turner, Nottingham, Rev. Thomas Johnstone, Wakefield, Daniel Gaskell, Esq., ditto, Rev. Joseph Hutton, Leeds, Thomas William Tottie, Esq., ditto, George Oates, Esq., ditto, Rev. J. G. Robberds, Manchester, George William Wood, Esq., ditto, Edward Holme, M. D., ditto, Rev. William Turner, Newcastle-on-Tyne, Noel Thomas Smith, M. D., ditto.

That no individual subscription exceed one guinea.

That such individuals as intend to become subscribers to the proposed Monument, be requested to communicate their names to some member of the committee before the first day of October next.

That the members of the committee be requested to report from time to time to

the chairman or to the treasurer, such subscriptions as they have received.

That permission be requested of the Trustees of the North-Gate-End Chapel, Halifax, to place the proposed monument within that chapel.

That the address read by the chairman be adopted as the address of this meeting, and that it be printed and circulated among the friends of the late Dr. Thomson, along with such part of the proceedings of this meeting, as the chairman shall deem necessary.

That power be given to the chairman to call the committee together, at such times and places, as he shall find most expedient. RICHARD ASTLEY, Chairman.

York, June 23, 1818.

#### NOTICE.

THE Rev. Mr. Evans, of Islington, has in the press, *The Progress of Human Life, or the Seven Ages of Man*; illustrated by a series of Extracts in Prose and Poetry, upon the plan of his *Juvenile Tourist and Excursion to Windsor*, with a view to the Rising Generation.

## MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

### *The Christian's Survey of the Political World.*

THE importance of a House of Commons is estimated probably better by foreigners than by the inhabitants of this country; and, indeed, when we consider the nature of the duties to be performed by the representatives, it may be matter of just surprise, that such scenes should take place as are too common at elections. Much of the confusion and disorder on these occasions is to be attributed to the want of care and foresight in preparing the things requisite for the best means of taking the votes of a great multitude. What can be more preposterous than that the freeholders of a large county should be obliged to go to a great distance from their houses to give their votes, when this might be done with so much greater ease in the districts near them? And if it is necessary that all the votes should be taken in one place, common sense seems to point out, that that place should be so selected as to give the least opportunity for confusion. In Westminster, this last circumstance seems to have been little attended to. The place for voting is in a market-place, where, independently of the election, there is a greater concourse daily of people, particularly of the lower ranks, than in any market of the empire. The consequence was, as might be expected, a very great degree of confusion; which at one time rose to such a height, that the military,

who in all other places but Westminster are ordered to withdraw from the place of polling, were called in to quell the riot.

There was a great number of contested elections, and in the metropolis the sense of the people was manifested in a very strong manner. In the city of London a change took place of a very extraordinary nature. One of their quondam representatives, who was expected to be at the head of the poll, and who had in Common Halls given decisive marks of his opinion of his own strength, was completely thrown out; and of the four candidates returned, three were decisively of the popular side, and the fourth an untried character, of whom hopes were entertained that he would not be a decided ministerialist. That Mr. Alderman Wood should be at the head of the poll was no more than might be expected, as a reward for the eminent services he had rendered to the city in his magisterial capacity, and his known independent principles; and it must be a satisfaction to all lovers of freedom, that these circumstances had their due weight. Mr. Waithman has long been before the public, and the choice of him as one of the representatives manifests the sense of the public on late measures: and if he does his duty in parliament, of which there is no reason to doubt, as well as he has performed it in the Common Council, the

city may justly be commended for its choice.

But this election has not given satisfaction to several gentlemen, who are merchants, bankers and traders in the metropolis: and they thought it right to step forward to condole with Sir William Curtis on the loss of his seat. For this purpose a meeting was convened, in which politics were understood to be excluded, as several of the persons meeting on this occasion were known to be averse to the line of politics in general pursued by the Baronet. They condoled with him on his loss, because they felt him an useful man to themselves in their commercial arrangements with government: and they, who disliked his politics, were sensible of the advantage it was to them in their private concerns, to have a man to transact business for them, who had the ear of the minister. How far this may be of advantage to the merchants, bankers and traders of the other parts of the kingdom, is a question that may bear some discussion: but assuredly the electors of the city were bound to take other things into consideration, besides the intercourse with the minister's parlour. A member of parliament has great political duties to perform; and the first point assuredly is, whether the representative and his constituents are agreed upon the great questions of administration; the second is, the fitness of the person to manage the local interests of the community. Be this as it may, about fifteen hundred persons united in condoling with the Baronet for his loss, and thanking him for his past services: but perhaps the public will congratulate the city on the exchange of a member, however beneficial his services may have been to private individuals, for one on whom they place greater reliance for the discharge of the more important duties which devolve on a representative for the city of London.

Westminster presented a very remarkable scene. The popular party was divided, and very nearly lost its favorite candidate. As it was, he was not at the head of the poll. A gentleman was united with Sir Francis Burdett, who was not so acceptable as Sir Samuel Romilly, proposed by a considerable body of the electors. In consequence of this difference of opinion, Sir Francis was for some time only the third on the poll: but the ground lost was soon regained, when the united body took up both Sir Francis and Sir Samuel, who were returned as members. The latter was chaired on the day of election; but the ceremony for the former did not take place for some days after, when he was carried in great triumph through the city, an immense concourse of people attending and testifying their joy at this triumph of

their favourite. The greatest order prevailed upon this occasion, though the high constable received orders from the high steward not to attend; and the foreigners, many of them of very high rank, who witnessed the procession, were astonished that such regularity could be observed, when there was no military to keep the people in order. In fact, such a procession could never have been seen in any other metropolis of Europe; for such an expression of popular feeling would have created uneasy sensations in those, whose duty it is to watch over the general welfare.

In the Borough, Sir Robert Wilson was elected after a short contest, and immediately after his election went to Westminster to give his vote for Sir Francis Burdett and Sir Samuel Romilly. Middlesex was not contested. In the University of Dublin, the secretary to the Admiralty made an unsuccessful attempt. On the whole it appears, that about one fourth of the house will be changed, and it is calculated that the administration will lose a considerable number of supporters: but what effect this will have on the general course of politics time must determine. The last parliament and its measures were roughly handled at the various meetings for election, and the members of it who are returned to the new parliament, will have had sufficient opportunities of knowing the sentiments of their constituents, before they are assembled to deliberate on the welfare of the state.

One remarkable circumstance occurred which cannot but have its due weight. Mr. Hunt, who was a celebrated character at the Spa-fields meetings, proposed himself for Westminster, whose elective franchise approaches very nearly to that of universal suffrage, for which he declares himself to be the most decided advocate. In this city, however, where is such a numerous body of electors, he could not get a hundred votes; and from that it may be safely inferred, that if the right of suffrage were extended, its effects would be very different from what its opponents seem so much to apprehend and to dread. The question will probably be agitated in the ensuing parliament, and the reformers may hit upon some medium which, consulting the feelings of the people, may get rid of the opprobrium of the present state of representation. For, if it cannot be allowed to every man of the age of twenty-one to have a vote, surely the impropriety is much greater of one man having several of the representatives under his controul.

In France a suppressed conspiracy has occupied much of the attention of that country, and with it of the sovereigns united together in what is called, but with what propriety its fruits will determine, the Holy Alliance. The object of this

conspiracy was to set aside the reigning monarch, and to substitute in his place his brother, so well known in the beginning of the revolution by the title of Count d'Artois. Now it is well known that of the Bourbon family the sovereign himself is the most popular, and with him is connected the observance of the charter to which the nation is much attached. The Ultra Royalists view in this charter much unfriendly to their hopes and expectations, but their absence from their country has taught them little, and they had not the sense to perceive, that if their wishes had been gratified, in the monarch resigning his charge, they are themselves in so small a minority that they could never bring the nation to unite with them in their projects. One of them evidently was to make some inroads on the possession of property as it is now held, and probably the farther advancement of the popish religion would have been a great point with them. In what manner they were to have effected their purpose remains to be discovered. Several persons have been seized and a judicial inquiry is on foot, but probably it will never come to a public hearing and the matter will be hushed up. A great question is the withdrawing of the troops under whose surveillance the French nation is now kept. The sovereigns of the holy alliance are to have a grand meeting in the autumn, and this is to be a great subject of their discussions, but perhaps it is as much the interest of the reigning monarch that the troops should be kept near him, as it is of the other party to prevent France from falling into confusion. It is now evident that the concordat is covered with such difficulties that it cannot appear without being in great measure re-modelled.

The cause of the Spanish colonies in America becomes every day more and more interesting. A decisive battle in Chili has so manifested the superiority of the insurgents, that they have not hesitated to throw off the odious yoke by which they have been so long enthralled, and by a well-written and spirited manifesto they have declared their independence to the world. Troops are said to have gone from Spain, but before they can reach the western coast of America, the Independents will be fully prepared to meet them. Thus the southern part of the south of America may be considered as emancipated. In the northern part the question is not so decisively settled; but the royal cause has suffered by such defeats, that we may expect soon to hear of its being entirely annihilated. Upon the seas also a considerable maritime force is employed, part under the constituted authorities of the newly independent countries, and part of a piratical nature, which, taking advantage of the circumstances of the times, is making predatory incursions on the commerce of Spain. The mother country in the meantime seems to be in such a state of imbecility, that it cannot take any vigorous measures for regaining its lost dominions. When the independent countries are settled into legitimate governments, a new spur will be given to commercial enterprise, and it will be the fault of Great Britain if it is not a great gainer by this change of dominion.

There is a great talk of a rupture between Spain and the United States, but it is not likely that the former will enter upon open hostilities, which would only proclaim more strongly its imbecility to the whole world.

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## CORRESPONDENCE.

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Communications have been received [July 28th] from B. R. Davis; A Presbyterian; Impartial; B. M.; J. T. Clarke; T. Howe; Joseph Lamb; W. Brown; A. C.; and Joseph Jevans.

Mr. Pine's *Examination of Mr. Belsham's Arguments for Infant Baptism*, which has been long in our hands, is intended for the next Number.

B. M.'s proposed communications are requested, on his own terms. He will understand us.

Our anxiety to discharge a long arrear of Miscellaneous Communications has occasioned blanks in our Biblical Criticism, Review and Obituary departments, as also omissions of Intelligence.

We beg leave to repeat, that we invite no communications which are not confided absolutely to our judgment and disposal.

\*\*\* The Publishers have a set of this Work, in 12 volumes, half-bound, which may be obtained at the full price. They will give the same price for the first Two Volumes, and for any of the single Numbers from No. 1 to No. 24, and also for No. 133, for January, 1817, containing the Portrait of Mr. Vidler.

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