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MISCELLANEOUS COMMUNICATIONS.

Mr. Brougham's Description of the Establishment for promoting Learning and Industry at Hofwyl, in Switzerland.

[The following interesting relation was given by Henry Brougham, Esq. as Chairman of the Committee of the House of Commons, on the Education of the Lower Orders, and is published with the Report which we inserted pp. 652—654. Ed.]

I CONSIDER that I shall render an acceptable service, and assist the inquiries of this Committee, by giving an account of a very important institution, connected intimately with the instruction and improvement of the poor, at Hofwyl, near Berne, in Switzerland, under the management of the owner of that estate, Mr. Fellenberg, a patrician of that canton.

Happening to be in Switzerland in the autumn of 1816, I went to Berne, for the purpose of visiting Mr. Fellenberg's institution, which is situated in a pleasant country, about four miles from the town. I was received by him with great courtesy; he shewed me himself every part of his establishment, and appeared anxious to have the whole details of its management investigated. My intention was to return, and pass a few weeks there for the purpose of acquiring further information respecting the system, and more especially the extraordinary economy which prevails, and which enables Mr. Fellenberg to effect so much with such slender means. This can only be learnt by a daily examination of minute particulars: to facilitate which, Mr. Fellenberg was kind enough to offer me the use of a chateau, in the neighbourhood of his own residence; but the state of the weather for many weeks, and of my own health, made it desirable that I should proceed to Italy, without accomplishing my purpose. I cannot, however, avoid strongly recommending a residence at Hofwyl, to any one who may interest himself in these important inquiries; and I can venture to engage for Mr. Fellenberg, that he will give such a one, if properly recommended, the same facilities which he so readily offered to me.

Several tracts have been written upon the subject; the best of which is entitled, "Rapport fait à S. M. I. L' Empereur Alexandre, sur l' Etablissement de Hofwyl." It purports to be the work of the Count of Capo D' Istria, but was in fact written entirely by Mr. C. Pictet, of Geneva, who has paid great attention to the plans of Mr. Fellenberg, and examined them carefully in different stages of their progress. The work of Mr. Rengger deserves also to be consulted; and Mr. Fellenberg himself has published some tracts in German. All these publications are to be had at the bookseller Paschoud's, in Geneva and Paris.

The groundwork of the establishment is a farm of moderate extent, from 210 to 220 posen, answering nearly to our English acres, which Mr. Fellenberg cultivates himself with great assiduity and success. Upon this he has ingrafted the other branches of his institution, which consists of a seminary for the education and moral and religious improvement of the poor; an academy for the richer classes of society; an agricultural institution for a limited number of pupils; and a manufactory of agricultural implements.

The academy consists of fifty or sixty pupils, who are taught every branch of useful learning, from Latin and Greek (which last they are peculiarly well-grounded in, from the plan adopted of beginning with it), to the higher branches of the mathematics and of physical science. These pupils are chiefly of patrician families. When I was there, I found seven or eight German princes among them, besides several sons of German nobles; and

the Prince and Princess of Wurtemberg (the present king and queen) were expected in a few days to visit the place, with the design of prevailing on Mr. Fellenberg to make room for another young prince under their care. All these pupils go through the same discipline; eat at the table with Mr. Fellenberg and his family, and pay about £60. sterling a-year for all expenses, exclusive of clothes. I ought to add, that when the troubles upon the Continent had reduced so many families to great distress, Mr. Fellenberg kept above a dozen of the young men for nothing during two years. This part of the establishment creates the principal expense, as about twenty eminent professors belong to it, whose salaries amount to between £2000. and £3000. a-year. On the other hand, they form a very interesting society, and render a residence in the neighbourhood alike instructive and agreeable.

The Agricultural Institution is peculiarly under Mr. Fellenberg's own care, and consists of about twenty pupils, more advanced in years than the former class. They are taught practically in the farm, and have likewise hours of scholastic instruction, and of meetings for discussion with Mr. Fellenberg. They are separately lodged and boarded at Buchsee, a chateau about a mile distant from Mr. Fellenberg's house. The manufactory of agricultural implements is extremely beautiful, from the neatness and excellence of the workmanship, but especially from the valuable improvements in mechanism which Mr. Fellenberg has introduced. Among these may be mentioned his horse-hoe, his scarifier or extirpator, his root and straw-cutters; and, above all, his drill, which has been highly admired by all competent judges, and, I believe, been honoured with the approbation of the Board of Agriculture in this country.

The branch of the establishment, however, which is more particularly deserving of attention, and with which all the others are more or less connected, is the seminary for the poor. Mr. Fellenberg having long remarked the extreme profligacy of the lowest orders in the Swiss towns, and the habits of ignorance and vice in which their children were brought up, formed many years ago the design of attempting their reformation, upon principles equally sound and benevolent. His leading doctrine was, that to make those poor people better, it was necessary to make them more comfortable; and that this end would be best attained by forming in their earliest years habits of industry, which might contribute to their subsistence, and by joining with them a greater degree of intellectual cultivation than has ever yet been extended to the labouring classes of the community, or been imagined to be compatible with their humble pursuits. He began his experiments upon a small number of children, which he has now increased to between thirty and forty: and this may be reckoned the utmost limit upon a farm of so moderate an extent. Those children were taken from the very worst description of society; the most degraded of the mendicant poor in Berne and other Swiss towns. With hardly any exception, they were sunk in the vicious and idle habits of their parents, a class of dissolute vagrants, resembling the worst kind of gypsies. The complete change that has been effected in them all, is one of the most extraordinary and affecting sights that can be imagined. When I saw them, there were some who had been there for several years, and had grown up towards manhood; but the reformation in almost all took place during from one to two years, or a very little more, according as they were taken at an earlier or a more advanced age. The remark which I made is that which immediately strikes all who visit Hofwyl; the appearance of the children alone, their countenance and manner, impress you with a conviction of their excellent dispositions. To describe all the steps of the process by which this reformation has been effected would be impossible, as much depends on minute circumstances, and upon the great skill and judgment of Vehril, a young man who has devoted his life, under Mr. Fellenberg, to the superintendence of this part of the establishment, and to whose extraordinary virtue and ability its success is principally owing. But I shall endeavour to give the committee some idea of the mode of treatment pursued.

The first principle of the system is to shew the children gentleness and kindness, so as to win their affections, and always to treat them as rational creatures, cultivating their reason, and appealing to it. It is equally essential to impress upon their minds the necessity of industrious and virtuous conduct to their happiness, and the inevitable effects of the opposite behaviour, in reducing them from the comfort in which they now live to the state of misery from which they were rescued. A constant and even minute superintendence, at every instant of their lives, forms of course part of the system; and, as may easily be supposed, the elder boys, who have already profited by the care of the master, aid him in extending it to the new comers, who for this purpose are judiciously distributed among them. These are, I am aware, very general principles, and upon their judicious application to practice in each particular instance, according to the diversities of individual character, their whole virtue depends. But a somewhat more specific notion of the plan may be formed by observing, that it is never allowed for a moment to be absent from their thoughts, that manual labour, in cultivating the ground, is the grand and paramount care which must employ their whole lives, and upon which their very existence depends. To this every thing else is made subordinate; but with this are judiciously connected a variety of intellectual pursuits. At their hours of relaxation, their amusements have an instructive tendency; certain hours are set apart for the purposes of learning; and while at work in the fields, the conversation, without interrupting for a moment the necessary business of their lives, is always directed towards those branches of knowledge in which they are improving themselves during the intervals of labour. Besides writing and ciphering (at which they are very expert) they apply themselves to geography and history, and to the different branches of natural history, particularly mineralogy and botany, in which they take a singular delight, and are considerable proficients. The connexion of these with agriculture render them most appropriate studies for those poor children; and as their daily labour brings them constantly into contact with the objects of those sciences, a double relish is thus afforded at once to the science and the labour. You may see one of them every now and then stepping aside from the furrow where several of them have been working, to deposit a specimen, or a plant, for his little *hortus siccus*, or cabinet; and Mr. Fellenberg rarely goes into the field where any of them are labouring, without being called upon to decide some controversy that has arisen upon matters relating to mineralogy or botany, or the parts of chemical science which have most immediate relation to agriculture. There is one other subject which is ever present to their minds: I mean a pure and rational theology. Mr. Fellenberg is deeply imbued himself with the sense of religion; and it enters into all his schemes for the improvement of society. Regarding the state of misery in which the poorest classes live, as rather calculated (if I may use his own expression) to make them believe in the agency of a devil than of a God, his first care, upon rescuing those children from that wretchedness, is to inspire them with the feelings of devotion which he himself warmly entertains, and which he regards as natural to the human heart, when misery has not chilled nor vice hardened it. Accordingly, the conversation, as well as the habits of the poor at Hofwyl, partake largely of religious influence. The evidences of design observable in the operations of nature, and the benevolent tendency of those operations in the great majority of instances, form constant topics of discourse in their studies, and during the labours of the day; and though no one has ever observed the slightest appearance of fanaticism or of superstition, (against which, in truth, the course of instruction pursued is the surest safeguard,) yet ample testimony is borne by all travellers to the prevailing piety of the place. One of these has noted an affecting instance of it, when the harvest once required the labourers to work for an hour or two after night-fall, and the full moon rose in extraordinary beauty over the magnificent mountains that surround the plain of Hofwyl. Suddenly, as if with one accord, the poor children began to chant a hymn which they

had learnt among many others, but in which the Supreme Being is adored as having "lighted up the great lamp of the night, and projected it in the firmament."

The details which will be found in the works I have already referred to, give minute and satisfactory illustrations of the virtuous habits of these labourers, and of the happy and contented lives which they lead. I trust that one or two of them, such as the "Rapport," will be translated into English. That the complete education which it is Mr. Fellenberg's principle to give the children interferes in no degree with the business of their lives, but rather forwards it; and that the farm cultivated by them succeeds perfectly, the inspection of his accounts (which he lays open to every visitor as a matter of course) clearly demonstrates. The profits of the farm, consisting of 214½ posen, (nearly equal to our acre,) for the four years ending 1814, were annually 14,176 Swiss livres, or about £886. sterling, being above £4. an acre, including the interest on the original purchase-money of the land. The cattle concern is entirely kept out of this account, which, therefore, exhibits more clearly the success of the cultivation depending upon labour. It is to be observed, that Mr. Fellenberg has had to contend with powerful prejudices on the part of his countrymen, and has certainly received neither encouragement nor countenance from the government of the canton. On the contrary, the belief very universally prevails, that he is regarded by them with an unfavourable eye, and that strangers are not much encouraged to visit Hofwyl. The first impression, propagated with some industry, was, that his visionary schemes would be his ruin. When the undertaking seemed to prosper, the attack was changed, and he is now upbraided with amassing a large fortune—an accusation equally unfounded, as the account which I have given of his great liberality and charity may serve to shew. The patrician order (to which he belongs) also took umbrage at his devoting himself to what was termed "a schoolmaster's life" (*vie pedagogique*). But I trust that these prejudices are now wearing away; and certainly he is, in this respect, largely indebted to the enlightened assistance of M. de Boustetten, M. Pictet, and the other men of letters at Geneva, who have always zealously favoured his undertaking.

That the habits of common labour are perfectly reconcileable with those of a contemplative and even scientific life, and that a keen relish for the pleasures of speculation may be united with the most ordinary pursuits of the poor, seem to be proved by this experiment of Mr. Fellenberg. I am quite aware that he has only made it upon a small scale; that its application to a populous district may be difficult; and that a substitution of manufacturing for agricultural labour would greatly augment the difficulty. Nevertheless, when we say that little can be effected in this way, we ought to consider how limited have been Mr. Fellenberg's means. The farm on which he has done so much is under 220 acres, and his income, independent of the profit he derives from the breeding of horses, in which he is very skilful, and his manufactory of husbandry-implements, does not exceed £500. a-year. The extraordinary economy which reigns in his establishment is, indeed, requisite to explain the existence of such an institution; for although the academy and institute are supported by the richer pupils, these pay a very moderate sum; and the family who are lodged and wholly supported at Hofwyl amounts to one hundred and eighty persons. These dine at six different tables, and their food, though simple, is extremely good.

Before concluding this statement, I must add that Mr. Fellenberg's principal object in establishing the academy for the wealthier classes, is to teach them their duties towards the poor; and, above all, to inculcate the propriety of their adopting, each in his own sphere, the system pursued with respect to the poor children at Hofwyl. As they learn that system in all its details, and as they almost all become enthusiasts in it, there is reason to hope that its benefit may spread into other parts of the world. The primary difficulty, no doubt, is to find such admirable superintendents as Vehril. But we may confidently trust that some of the youths trained at Hofwyl, will be able to carry the

methods adopted there into practice elsewhere. And I may add, that I believe nothing would give Mr. Fellenberg more satisfaction than to receive a pupil sent there to learn those methods. In order to profit immediately by his stay at Hofwyl, such a person should understand German, as that is the language spoken by Vehril and the labourers.

Mr. Fellenberg, having observed the general defects in the education of youth in Switzerland, arising from the ignorance of the schoolmasters, (whose emoluments are inferior to the wages of ordinary labour,) adopted a very judicious plan for remedying this evil. He assembled about forty of them one summer, and kept them at Hofwyl during their vacation of three months. He there had them instructed by the professors of the place, in various branches of knowledge. Being men of industrious habits, and sufficiently anxious to learn, they made great progress, and still further improved themselves on their return to their homes. Mr. Fellenberg invited them all to assemble the next year, but the government, for some reason which I cannot pretend to explain, took umbrage at this proceeding, and prohibited the meeting. However, the neighbouring canton of Zurich encouraged their teachers to resort to Hofwyl, where a number of them were accordingly maintained and instructed in the same manner as the Bernese masters had been the year before.

There is another institution for education at Yverdun, which I also visited in August, 1816. It is under the direction of Mr. Pestalozzi, and consists of above a hundred boys, who are taught every branch of learning, by different masters, upon a principle quite new and deserving of notice. Mr. Pestalozzi observes, that the received methods of instruction are too mechanical; that children are taught by rote, and that their reasoning faculties are not sufficiently called into action. Accordingly, all his pupils are taught in a way that excludes mere mechanical operations, and certainly tends greatly to exercise the mind. No books are allowed: but the master, standing before a large board or slate, on which he writes, ciphers or draws, (as the case may be,) explains or demonstrates to the boys who sit around him; and whose attention is kept awake to every step of the process by constant examinations, in which they are obliged to go through the steps themselves *viva voce*. I saw many of them who had gone a considerable way in the mathematics, without having ever used a book. One only had reached the fluxional calculus, of which, from a question I gave him to work, he appeared to have an imperfect notion; although in a far shorter time than he had been learning, the young men in this country acquire great expertness in the highest branches of analytical science. But he and the others whom I examined had certainly a very accurate knowledge of the *rationale* of all the operations which they had learnt, and their minds were much strengthened, I doubt not, by the constant exercise of thought unconnected with notation. I conceive that analytical investigations might be rendered more useful, and might approach more to those of geometry, in their beneficial effects upon the reasoning powers, were somewhat of M. Pestalozzi's principle adopted. That he carries it too far, seems equally clear to me; and I have been informed, that his pupils, when they come to mix in the business of life, in counting-houses, &c., are very much thrown out, at least at first, by their having been unaccustomed to the use of books. I should, however, wish to be understood as speaking with diffidence on this subject, from my imperfect examination of it. I understand that a gentleman from Ireland has made it his peculiar study, with the view of introducing it there; and he may, I trust, before long, give the public an account of it in detail.

Dudley,
November 18, 1818.

SIR,

IN the list which Mr. Manning was so obliging as to send you [p. 89] of students educated, about fifty years ago, in the Academy at Exeter, occurs the name of Mr. John Short. This gentleman, as Mr. Manning informs us, died before he had completed his academical course. I have lately met with a beautiful inscription designed for his monument. It was drawn up by the celebrated Mr. Bad-

cock; and, as it will doubtless be acceptable to many of your readers, I have great pleasure in transmitting it for insertion in the Monthly Repository.

J. H. BRANSBY.

Sacred to the memory of the ingenious Mr. John Short, Jun. student in divinity at the Academy at Exeter.

A youth
whose very childhood
opened,
like the fairest dawnings
of the morn,
with those flattering prospects
of future excellence,
which his more ripened years confirmed
with fresh hopes,
and received with growing lustre.
His understanding
was enriched with the choicest treasures
of real knowledge,
and his genius
elevated and refined by the contemplation
of the sublimest objects.
Nature
had been peculiarly liberal to him,
and Art
had improved its bounty:
for
his application in study
was as intense and unwearied
as his apprehension was clear,
and his mind capacious.
Conversant,
from his earliest years,
with the finest models
of ancient and modern
literature,
he instinctively felt their beauties
and copied their excellences;
but amidst
the pleasing excursions of a poetic fancy,
and the deeper researches
of a philosophic mind,
He
forgot not
those grand and more important inquiries
which his duty,
as a Christian,
and his office
as a probationer for the ministry,
chiefly required.
He saw the
beauties,
and felt the force of divine truths.
As he knew
the principles,
so had he imbibed the spirit
of Christianity:
hence
his conduct
was an amiable copy
of the benevolence, the integrity and piety
of his heart;
the virtues of which,
extending their influence through every
scene
of life,
cheered his suffering moments
with resignation, faith and hope,
and
pointing his departing spirit
to the hallowed source above,
dispelled the fears of death,
and
threw the light of immortal glory
on the darkest shadows
of the grave.
Farewell,
thou lovely youth!
and
to thy gentle spirit,
and all its pleasing and useful
endowments,
we bid
farewell!
till
the trump of the archangel
reanimates the sleeping dust,
and
death is swallowed up
in victory!
Till
we join thy happy spirit,
indulge
this tribute of parental love!
And while fond remembrance, hovering
o'er
scenes of past delight,
sends a tear to thee,
may it be swallowed up in the bosom of that
Pity
which knows our infirmities,
and remembers we are
Dust!

Exeter,
November 1, 1818.

SIR,

BY the death of Mrs. Avis, [p. 720,] the sister of the late Dr. Rice Harris, I lately became possessed of his common-place book, in which I found the following entry, which will probably interest many of the readers of your useful Repository:—

"March 19, 1765.—I was this evening informed by the Rev. Mr. Furneaux, that he is the Author of the Introduction to the 1st and 2d Epistles to the Corinthians, the Epistle to the Hebrews, that of James, 1st and 2d of Peter, the 3rd Epistle of John, and the Revelation, in Dr. Doddridge's Family Expositor, the Doctor having died before the work was perfectly finished. The Introduction to the Galatians and Ephesians by Mr. Godwin, and the remainder of the

fifth volume by Mr. Clarke, of Birmingham, except that to the 2d Epistle to Timothy, taken from the Doctor's own notes."

JAMES MANNING.

SIR, *Clapton, Nov.* 30, 1818.

THE following additions to the Memoir of Mr. Dodson, have occurred to me since the appearance of your last Number.

P. 602, col. 1, *Note*, Dr. T. Morgan.—I learn from two Notes in the Life of Dr. Chandler, in the first volume of the *Prot. Diss. Mag.*, that *Mr. Thomas Morgan* "was in early life a poor lad in a farmer's house, near Bridgewater, Somerset. The pregnancy of his genius was conspicuous, and the Rev. John Moore, who kept an academy in that town, offered him tuition *gratis*, if friends could be found to discharge his board and other necessary expenses." (P. 258.) Mr. M. was *ordained* at Marlborough, in 1717. Dr. Chandler's father, Mr. Henry Chandler, of Bath, who had been minister at Malmesbury and Hungerford, published, that year, "the Sermon and Charge delivered at the Ordination," with a Preface, in which he maintained "that ordination to the Christian ministry doth not, and cannot give authority to the persons ordained." I remember to have seen, as part of that publication, Mr. Morgan's *Confession of Faith*, which Dr. Chandler largely quoted in 1741. Dr. Morgan corresponded with Dr. Lardner in 1735, (as appears by Dr. Kippis's Memoirs of Lardner, pp. cxxxii.—cxxxix.) and died in 1743.

Ibid. col. 2, Note *. *Matriculation at Oxford.* The following account I copy from the *Old Whig*, No. 45, written in 1735. It is quoted from "a little work, entitled *Parecbolæ, sive Excertpa è Corpore Statutorum Universitatis Oxoniensis*, which book is delivered to every gentleman at the time of his matriculation." The terms of admission are thus expressed:

"Omnes et singuli studentes seu scholares cujuscunq; conditionis, intra quindenam postquam ad universitatem accesserint, coram Cancellario ejusve Commissario matriculandos se sistant; nec priusquam in matriculam universitatis relati fuerint, ullis universitatis privilegiis aut beneficiis gaudeant. Quod si à præfecto domûs suæ, ejusve deputato, legitime moniti nihilo secius matriculandos sese non sistant, pro qualibet quindena suæ dilationis sex solidis et octo denariis ad usum universitatis mulctentur. Quotquot autem in matriculam universitatis redigendi accedunt, si decimum sextum suæ ætatis annum attigerint, articulis fidei et religionis subscribant, et de agnoscendo primatu regiæ majestatis, necnon de fidelitate universitati exhibenda, statutis privilegiis et consuetudinibus ejusdem observandis, juxta formam hactenus usitatam, corporale juramentum præstent.

Quod si infra decimum sextum et supra duodecimum ætatis annum extiterint, articulis fidei et religionis duntaxat subscribant, et in matriculam redigentur.

Quod si duodecimum non excesserint in matriculam duntaxat referentur. Utriq; tamen postmodo, ubi ad maturam ætatem pervenerint qua cætera requisita præstare possint, tum demum ea præstare teneantur sub pœna non sistentium se matriculandos."

That is,

"All students and scholars, of whatsoever condition, shall, within a fortnight after their coming to the university, offer themselves to the Chancellor, or his commissary, to be matriculated; nor shall they, before matriculation, enjoy any of the privileges or benefits of the university. If they shall neglect or delay to offer themselves to be matriculated, after having been duly admonished thereof by the head of their college or his deputy, they shall, for every fortnight of such delay, forfeit the sum of 6*s.* 8*d.* to the use of the university. And all persons coming to be matriculated, if of the age of sixteen years, shall subscribe the articles of faith and religion, shall take the oath of supremacy, together with an oath of fidelity to the university, in like manner as hath heretofore been accustomed. But if they are under the age of sixteen and above twelve, they shall then be matriculated upon only subscribing the articles of faith and religion. And as for such as shall be under the age of twelve, they shall be matriculated without subscribing or taking any of the aforesaid oaths; provided always

that all such persons, when they shall arrive at the respective ages at which the above-mentioned are to be performed, shall then perform the same; or, for neglect thereof, shall be subject to such penalties as if they had never offered themselves to be matriculated."—*Old Whig*, 1739, I. 395—397.

These requirements, which are still in force, form a luminous comment on Milton's text, *subscribe Slave.*

P. 603, col. 1, Note. Mr. *Garnham.* He died June 24, 1802, in his 50th year. See a *Short Memoir* of Mr. G., by his friend Dr. Disney, in *Mon. Repos.* X. 13—15.

P. 606, col. 1, *Note.* Here I should have noticed what escaped my recollection, that Mr. Dodson bequeathed to Dr. Priestley five hundred pounds. This legacy is acknowledged by Mr. Joseph Priestley, in the Continuation of his Father's Memoirs, (8vo. p. 204, 12mo. p. 184).

J. T. RUTT.

SIR,

AS the subject of Infant Baptism has been often lately before your readers, I send you the notice, by a contemporary historian, of the controversy, or rather battle in good earnest, with the Albigenses on the subject in 1226. It is an extract from the Chronicle of St. Magloire, containing the History of France from 1214 to 1296; the MS. of which is preserved in the Cartulaire of the Abbey of that name.

The date of the MS. is certainly not later than 1300, and there is no doubt the original was composed during the period it comprises. It is in the Langue d' Oeil, or language of the Trouveurs of the North of France, so called in contradistinction with Langue d' Oc, which is that of the Troubadours of the South.

L' an mil deux cents et vint et sis
Fu mors nostre bon Rois Loïs—
Li os fu a Aveignon assis
Pour aler sur nos anemis,
Qui estoient contre la foi
De Sainte Eglise et de sa loi,
Quant li Enfant estoient né
Ne feussent ja Chrestienné;
Et dura celle erreur, lonc tems,
Quinze ans, ou plus, si comme je pens.
Elors fist l' en un Croizement,
Dont l' en portoit la Croiz devant;
Ce fu la cause e l' achoison
Por qu' en ala en Avignon,
A Montpensier fu mort li Rois
En san repaire d' Aubigoïs.

"The year 1226 died our good King Louis.* The armies had encamped before Avignon to go against our enemies who withstood the faith and law of our holy church—when their children were born they were not 'Crestienné,' and this error lasted a long time, fifteen years or more, as I think; and then they made a crusade against it, and bore the cross as their standard before them—this was the cause and the occasion for going to Avignon. At Montpensier died the King on his return back from the Albigeois."

I will make another quotation from this Chronicle, in which there is not the same devotion apparent to the Rule of Holy Church, or, at least, of Holy *Churchmen.*

Et cele année sans doutance
Vindrent li Cardounal en France
En mesage parler au Roy,
Mès on ne sot onques pourquoi:
Et outrageus despens fesoient
Par tous les leus ou il aloient,
Dont li prieur et li abbé
Se tenoient a mout grevé.
Bien orent en leur compaingnie,
Cinq cens chevaus, sans leur misnie.
En leur païs sai je sans doute,
Qu' il ne menoient pas tel route,
Ainsi n' ala pas Dex par terre
Quant il vint ses amis requerre.

"And this year, without doubt, came the cardinals into France, on a message to speak to the king, (Philip IV.,) but none ever knew wherefore; and they made grievous expense at all the places through which they went, whereby the priors and the abbeys held themselves much aggrieved. They had in their company full five hundred horses without their domestics. In their own country I know full well that they did not carry such a train. Thus did not God travel on

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* Louis VIII. having engaged in a crusade against the Albigeois, Boulgres, si Bulgares, (heretics who, as a French Commentator says, countenanced horrible impieties, for they did not baptize infants at their birth,) besieged Avignon the 1st September. The town having surrendered, he set out on his return to Paris, and died at Montpensier, 8th Nov. 1226.

the earth when he came to seek his own."

This way of living well on their travels was not confined to the dignitaries of Rome. The archbishop of York,* in 1321, raised a train of two hundred persons, who were maintained at the expense of the abbeys on his road, and travelled on, hunting with a pack of hounds, from parish to parish.

The third Council of Lateran,† in 1180, had, however, pretended to abolish this part of the travelling amusements of the clergy, and also limited bishops to a train of forty or fifty horses.

E. T.

Bloxham,
October 9, 1818.

SIR,

I HOPE the following letter will be thought worthy of a place in your valuable Miscellany, after what is said, in p. 559, by Mr. Clarke on his proposed chapel.

"REVEREND SIR,

"I have lately read your pamphlet on mixed communion, and thank you for it: it does credit both to your head and heart. You very properly lament the many schisms that exist in the Christian church, and observe, that 'it is easier, however,' &c. 'to deplore the malady than to prescribe the cure.' Many years ago, when different bodies of Christians were forming religious unions, a letter of mine appeared in the Protestant Dissenter's Magazine, recommending one on a much larger basis. It was observed, that the Hindoos, who pride themselves so much on their casts, and are in general so shy of persons of a different cast from their own, and, I may now add, who probably worship different gods at home; when they appear before their great idol Jugunnat'ha, drop all idea of these things, and mingle together in religious worship as equals; that the Jews also, who were divided into the sects of the Pharisees, Sadducees and Essenes, &c., appeared together before God, at the temple at Jerusalem three times a year, and there forgetting their different religious speculations, worshiped together on principles common to them all; that if Christians were to act at times on the same enlarged principles, it would surely neither be displeasing to God nor to the head of the Christian church.

"But no apparent good arose from my sending this letter to the Protestant Dissenter's Magazine.

"If you, Sir, were to write and preach to recommend it, and make a beginning at the populous——, I should hope it would not be in vain. Things must, sooner or later, come to this. If we are too much set on supporting our own petty interests to adopt it, a much wiser and more divine body of Christian ministers will, I trust, at length be raised up who will set about it, and blame us for not making the effort before.

"There are a sufficient number of very weighty and important religious subjects, which all Christians believe, to supply us with excellent matter for every part of the worship of God; and the very nature of the association itself would kindle a warm spirit of devotion in every well-disposed mind. Who knows how far such a heavenly flame might spread; or how great its happy consequences might become?

"There probably is no person among the Dissenters who can do so much as yourself to persuade the different denominations of Christians to associate in this manner.—It is the same thing, on a smaller scale, that you are endeavouring to promote by your pamphlet.—We see it in a manner exist in the different bodies of Christians who assemble at the Bible Societies; but it is highly desirable that the associations should be more general, more frequent, &c., and above all, more devotional.

"If such associations were formed, as their religious views afterwards more assimilated, they would, with the greatest ease and most perfect harmony, increase the number of religious topics in the worship of God, until (if such perfection shall ever exist in this world) they would all be, not only of one heart, but also of one mind. St. Paul says, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philip. iii. 16.

"If these thoughts are not reduced

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* Whittaker's Hist. of Craven, p. 340, and of Whalley, p. 171.

† Velly. Hist. de France, III. 236.

to practice, I wish it may please God to raise up persons who shall open a place of religious worship on this plan in all our large towns and populous hamlets. It would be pleasing to many persons, especially the aged, who are tired of controversy, to know, when going to the house of God, that they would hear nothing there of an irritating nature; but that all would be harmony and Christian affection. I would name such a place *The Universal Church*. You are at liberty to make what use you please of this letter. I am, &c.

" J. JEVANS.

" *Bloxham, July* 29, 1816."

" The whole world," says Dr. Hartley, " will never be reformed but by those who are of a truly Catholic spirit."

" The public prayers should be so ordered that the main body of serious Christians may set their Amen to them; that is, may assent to what is offered up to God. And, consequently, they should consist of the great essential truths of religion, and not doctrines of doubtful disputation. For, notwithstanding all our disputes, real Christians agree in more things than they differ in; and agree in points enow to constitute matter of joint prayer. We should not bring our particular opinions, or any nice, uncertain speculations, into our public devotions. In short, he that is the mouth of an assembly in prayer, should say only what he believes all may, and what the generality of Christians will join in."—Bennet on Joint Prayer, p. 86. J. J.

Sir,

In the Edinburgh Review of some works which relate to the religion and character of the Hindoos, (the Review of Feb. 1818,) are to be found some very just and important remarks on the rites of religion, and the power of priests, which, as they are consistent with the principles of Jesus and his apostles, cannot, I conceive, be too widely circulated. I have taken the liberty, therefore, of sending you some few extracts from an article, the whole of which deserves a careful perusal from all who wish to entertain correct views of pure and genuine Christianity.

In p. 382, the Reviewer very wisely remarks, that " the mere ritual of religion never spreads itself far over the field of thought and action, at a stage of any *great mental improvement;* because, in proportion as the human mind improves, its notions of the attributes of God are elevated; and elevated notions of the great Object of religion are altogether inconsistent with the tyranny of its formal observances. Whenever the Divine Being is distinctly conceived as a being of infinite wisdom and goodness, all frivolous acts performed as services to him are instantly discarded. They are immediately seen as acts which none but a being of very limited goodness and wisdom can possibly approve. No acts can be supposed to be acceptable to a being of perfect wisdom and goodness, but such as are conducive to some useful end, that is, to increase the happiness of sensitive beings. In proportion therefore, as civilization advances, and the human mind is improved, services to mankind come more and more to be regarded as the only services of religion; and *beneficence* and *inward piety* are nearly *all in all.*"

" These conclusions, incontestable as they appear, do not rest solely on reasonings *à priori;* they are confirmed by an appeal to history, in every age and quarter of the globe. In our own country, and in the rest of Europe, it was during those rude and barbarous times, when, in half a kingdom, a priest could hardly be found who could read his breviary, that the *business* of religion engrossed the greatest portion of human life; that frivolous ceremonies were most excessively multiplied, as well as useless articles of faith; that false miracles abounded, and undistinguishing belief. At this very moment frivolous ceremonies are held in estimation, exactly in proportion as the human mind, in the nations of Europe, appears to have made a less or greater progress. These ceremonies are valued least of all in our own country, next in Holland, and the Protestant parts of Switzerland and Germany; and after them, in France. Now these are precisely the most enlightened parts of Europe. On the other hand, the least enlightened parts are Spain, Portugal and Russia; and these, accordingly,

are the places in which worthless acts, and worthless and pernicious tenets of religion, exercise the greatest influence upon human life." The principle may be extended a little farther, and applied to individuals; for it will be found equally true, that the most enlightened individuals of the most enlightened nations of Europe, are some of those who have discarded rites and ceremonies altogether, as being inconsistent with the genius of Christianity.

After turning over a few pages, the Reviewer proceeds to make some very just and striking observations on the power of priests in general.—"The grand pursuits," says he, "of priests, as of all other bodies of men, is power; and their *peculiar object* is power over the *belief of men.* The more unbounded that power can be rendered, the more they become, what is the grand delight of human nature, objects of consequence among their fellow men. A power over the belief of men obviously carries along with it every other sort of power, and renders those who possess it objects of greater consequence to the rest of their species, than any other sort of power could do. The ambition of the priests is, therefore, the highest of all sorts of ambition, and must of necessity give birth to a proportional ardour of pursuit."

The Reviewer then undertakes to shew, that priests will make use of different means, according to circumstances, to accomplish their great object: and, among other means, they always take care to represent religion as *irrational* as possible. "To render it rational," says he, "there is one course and no other; that is, to form as accurate a conception as possible of perfect wisdom in the Deity, joined with perfect goodness, and to reason accurately from these *data:* but, then, the slightest reflection is sufficient to shew that the moment a man can so reason, the power of the priest, with regard to him, is nearly at an end. The priest has an *interest,* therefore, in preventing religion from coming to this state of perfection. There is not a single historian among those whose opinions are worthy of any regard, who ascribes that perversion of Christianity which took place during the dark ages, and converted it into a mass of mischievous superstitions, to any other cause than *the interest of the priests,* working upon a state of the human mind which fitted it for their purpose,—a state of ignorance and credulity, and therefore prepared for the reception of delusion."

"As soon as a man has a just conception of the Divine Being, as a being of perfect wisdom and goodness, what possible hold can the priest have upon his mind? The advantage of the priest consists in his being able to persuade the rest of his fellow-creatures that *they* do not understand what is the will of God, but that *he* does. If he can establish this position, it is evident that his power is unbounded; and exactly in the degree in which he can establish it, is the extent of his power."

"It is evident, that as soon as these two points are established, first, that the priests alone know the will of God; and second, that they can intercede with him and save mankind from the effects of his wrath; there is nothing which they may not accomplish. Their dominion over the minds of men is complete."

Here, Sir, I shall conclude, without note or comment. The arguments carry their own conviction along with them, and are such as cannot fail to excite useful reflection in the minds of some of your intelligent readers.

G. G. F.

Norwich,
December 1, 1818.

SIR,

IT was not my intention or wish, in the few remarks which I sent you on the subject of the final happiness of all men, to enter into any controversy about it; I simply stated what appeared to me to be the true foundation on which the doctrine rests, leaving it to others to discuss its scripturalness or unscripturalness.—My position was, that it may be fairly inferred, nay, that it *must* be inferred from the known character of God and the current language of the Scriptures, concerning his goodness and mercy, and the nature and character of the gospel dispensation. My statement and reasonings upon it, Cantabrigiensis (p. 617), to whom I am much obliged for the manner in which he has kindly noticed them, has not attempted to invalidate. All that he

has brought against them is, certain difficulties with which the question seems to be attended. That there are difficulties belonging to it I am ready to admit, and few questions of importance are altogether without them. In coming to a decided conclusion upon most subjects of moment, we have generally to strike a balance between contending claims, and to adopt that opinion where the difficulties are the fewest and of the least magnitude. Such is the case with the subject in hand. No view of it is altogether free from objections: the only question is, on which side do the objections range themselves in the most formidable and appalling attitude? In my estimation, decidely on that of the everlasting, unmitigated punishment of the wicked.

I will briefly notice the objections of Cantabrigiensis in the order in which he has put them.

1. In one sense of the word, every thing which may be justly and truly inferred from the Scriptures is a Scripture doctrine, though I own I had rather appropriate the phrase to "doctrines expressly and designedly inculcated," and not to opinions which are the mere deductions of our own reason. However high the probability may rise that we are right in our deductions from Scripture, still it is not equal to an express and positive declaration. To what is plainly asserted, we cannot, if we admit the assertion, refuse our assent; but to what is only inferred, however clear to us the inference may be, the same authority cannot be attached. In logical strictness of speech, that only is a Scripture doctrine which the Scripture writers have *expressly* and *designedly* inculcated. Though there are many expressions in Scripture which harmonize more completely with the doctrine of final restitution than with any other, yet I am not clear in my own judgment, that the doctrine itself was *distinctly* in the view of the writers, and was by them intended to be brought before the mind of the reader. *It may be so*, but with the proofs of it I am not thoroughly satisfied. Had they designed to teach and enforce the doctrine as a part of the revelation of Christ, I should say with Cantabrigiensis, that they would not have contented themselves with here and there dropping an expression in favour of it, but they would have brought it forward plainly, expressly and purposely. It is partly on this account that I am induced to think that the writers themselves had no distinct contemplation of the doctrine. It may be thought rather strange, that a doctrine of so much importance should not have been made the subject of an express revelation, and truly it is a difficulty; but, both in the preaching of Christ and that of the apostles, the doctrine of future rewards and punishments is distinctly and plainly taught, and beyond this they are silent. They say nothing about the peculiar character of the heavenly state or its opposite. They enter into no particular description of the one or the other. They simply announce the important fact, that man will be raised from the dead and receive his future reward of happiness or misery, according to what he hath done, whether it be good or evil; and there they stop. Why they have gone no farther; why they have said no more where we are so desirous of knowing more; why they have not told us something of the *nature* of future rewards, and the *nature* of future punishments; why the secrets of the world to come have not been in the slightest degree unveiled to us, we cannot say, except, that so it seemed good in the sight of God. But, does it follow, either with respect to moral actions or doctrinal opinions, that we are to confine ourselves to the *letter* of the New Testament? Nothing, it is acknowledged, must be thought or done in opposition to what is there taught and commanded; but are we to *confine* ourselves to this? With respect to morals, evidently not; for many things are verbally omitted which, nevertheless, it is our clear and bounden duty to perform, and which we shall neglect at our peril. Where we have not the letter we must consult the spirit, and abide by the spirit. This, in all cases of moral conduct, will be universally admitted. In matters of opinion the greatest caution must, no doubt, be used; but still I have no hesitation in saying, that the Christian has a right to pursue the principles of Christianity

to their just and legitimate consequences. Christianity is not a regular, digested code of laws and institutions; opinions and doctrines are not taught systematically or arranged logically; but it is the spirit of all law entering into our minds and controlling their secret operations, raising us from the death of sin to the life of righteousness, and leading us from things seen and temporal to those which are unseen and eternal. It places before our eyes certain great leading principles and maxims, which, amidst the dark and conflicting opinions of mankind, are to be to us as "the cloud by day and the pillar of fire by night." It exalts the human mind to an eminence where there is a more extensive field of vision and brighter prospects of contemplation. It enlarges the power of its ken, and enables it at once to take a wider survey and a closer inspection. Why not use, then, the power and the privilege with which we are invested? Why be toiling at the base when we should be labouring on the summit? Why not mount the bright ascent and open our eyes to the wide range of glorious objects that is stretched out before us? Does Cantabrigiensis mean to confine our views of God and man, of heaven and eternity, simply and entirely to what is literally and directly taught in the Scriptures? If so, he will rob us of many comforts and hopes dear to our hearts and delightful to our fancies. Or, does he mean to say that no opinion ought to be decidedly formed where it can be obtained only by inductive reasoning? That the greatest care is requisite in such a process, lest we substitute our own crude notions for the truths of God, I admit; but guided by piety, humility and honesty, an opinion fairly deducible from Scripture, is with me of almost equal authority with its express declaration. To weaken the force of my argument from inference, Cantabrigiensis attempts to parallel it with the argument for the doctrine of the Trinity. "*That*," says he, "like your system of final restitution, is bottomed on mere inferential reasoning;" but an inference may be true or false, reasonable or absurd, justly or unjustly drawn, consistent with the premises or inconsistent. Let it be shewn that the doctrine of the Trinity is really inferable from the language of Scripture, the constant, uniform language of Scripture, and, whilst I retain my faith in Christianity, I am bound to believe it. I do not reject the doctrine of the Trinity merely because it is built on the ground of inference, but I reject it because it *cannot* be fairly inferred from the language of Scripture; nay, because it is in direct and glaring opposition to its *general* language, to the uniform declarations of Christ and his apostles. Whereas I contend, that the doctrine of final restitution is to be inferred not merely from a few detached passages, but from the general strain of holy writ; that it is necessary to explain the plans of Providence,—necessary to give consistency and harmony to his attributes,—necessary to vindicate the ways of God to man; in a word, that it is a doctrine founded on nature and on reason, delivered to us by the voice of God speaking in "the things that are seen," and the voice of God speaking in our own hearts. Produce a tittle of this evidence for the doctrine of the Trinity and I bow to it directly.

2. It is objected to me, that I carry on the argument as if there were no alternative but endless misery or everlasting happiness. Right. With me there *is* no alternative but the one or the other of these schemes. Of all the absurdities ever attempted to be palmed upon the mind of man under the semblance of truth, that of the resurrection and subsequent annihilation of the wicked is, in my apprehension, the greatest. Compared with this moral absurdity, the metaphysical absurdity of the Trinity is as the straining at a gnat to the swallowing of a camel. Reason staggers and reels at the very statement of the proposition, that the vast majority of God's rational creatures are to be rescued from the dominion of death, to be again made subject to its power. If this does not look like mere vengeance, I know not what does. To believe *this*, I must have damning proofs indeed, and not such as arise from the use of the words *destruction*, *corruption*, and the like, which in all ages and languages have been used so laxly as frequently to imply nothing more than a temporary loss or deprivation, and not a final and total one. If the proposition were more limited,

if it asserted only that a few hundred, or a few thousand, or even a few millions were to be destroyed for the sake of the greater order and happiness of the whole, something of its absurdity along with its horror might be abated; but when the proposition is so unlimited and sweeping, (and this it must be, if it be taken at all,) as to include the immense majority of mankind, of millions piled upon millions, so that the head becomes giddy with attempting to count them—I am utterly astonished that any one in his right mind can for a moment believe it. The doctrine of eternal punishment may be so modified and expressed as to render it in comparison with this, quite rational and merciful; and if I were compelled, by the gripe of evidence, to relinquish my present conviction in that of the final happiness of all men, I should certainly have recourse to the modified doctrine of eternal punishment. A man may be continually growing better and happier, and yet be everlastingly the worse for the sins which he has committed. The doctrine of eternal punishment explained and modified somewhat in this way, as I *have* known it done by some *very moderate* Calvinists, I hold to be infinitely preferable to that of total destruction.

The remarks which Cantabrigiensis has made upon the analogy to be drawn between the destruction of the lower animals and the destruction of man, appear to me to bear very little upon the question. "The spirit of a beast goeth downward, but the spirit of a man goeth upward." Man possesses a higher life than that of the brutes around him, and it is of this higher and better life that the Scriptures speak when they declare that it shall not be subject to death. "The body with *its* life shall return to the dust from whence it came, but the spirit with *its* life to God who gave it." When the Scriptures declare that death shall be destroyed, that over his empire a complete and final victory shall one day be obtained, they, of course, speak only with reference to man—to man as created in the image of God, as a being breathing thoughtful breath, a creature of large discourse, looking before and after, and with thoughts and hopes that "wander into eternity."

3. The last objection made by Cantabrigiensis to my argument, proceeds upon a misapprehension of my meaning. I do, indeed, lay great stress upon the plain language of Scripture, and the necessity of "taking it in its common, accepted signification," but *only*, as I before remarked, *where the language is such as to convey but one idea, one sentiment, and when it cannot possibly be construed into a metaphor.* This part of the sentence, which so qualifies its meaning, Cantabrigiensis must have overlooked. I knew well enough that to take every expression in its plain literal sense would be often absurd; and, permit me to say, that it is equally absurd to torture a plain, simple, unfigurative expression, (if I may so term it,) into a meaning totally foreign from that which its obvious construction bears. One of my reasons for not resting the doctrine of final restitution on the express language of Scripture is, that I am not certain that the words usually appealed to for this purpose, *must necessarily* bear the sense which is attempted to be fixed upon them. I, therefore, lay down certain premises which *are* supported by the plain, uniform, unfigurative language of Scripture, and from which I think the doctrine itself is directly and clearly deducible. Will Cantabrigiensis deny that man is the object of God's tender love and care, or that *this* love is expressed in Scripture, in language which it is impossible to misunderstand? That God is good to all, and that he delighteth in mercy, is so often asserted, and in so many various forms of expression, that no Christian has, in so many words, ventured to deny it. It is founded on language which conveys to us only "one idea, and which cannot possibly be construed into a metaphor." *This* is the kind of language which I insist upon being taken in its common, accepted signification. It is upon *this* kind of language that I lay so much stress; it is upon *this* kind of language that my premises are founded, and hence the relevancy and the importance of the observation at which Cantabrigiensis expresses his surprise.

I will illustrate my meaning by an observation on the controverted doctrine of the atonement. The advocates of this doctrine bring forward,

in its behalf, certain expressions, such as "sacrifice, propitiation, ransom." But these words are *capable* of being rendered figuratively. I do not now contend that they *must* be so rendered, but that they *may*. When, however, it is said that God forgives sins freely, these words are *not capable* of being construed figuratively, they *can* admit only of one meaning, and that meaning which is agreeable to their "common, accepted signification." In all controverted questions I lay the greatest possible stress upon *this* sort of language. Where I can get hold of a phrase which can be taken only in one sense, it is with me of much greater weight than a hundred phrases which are susceptible of many interpretations, and which *may* bear a figurative construction. Now I contend that the *premises* upon which I have rested the doctrine of the final happiness of all men, *are* supported by this sort of plain Scripture language, and that to weaken the authority of these premises it must be shewn that the language by which *they* are supported *is susceptible* of a different construction from that which I have given it. Let this be done and my argument will be shaken, but till then I shall believe that it stands perfectly secure, and bids defiance to every other attack.

Cantabrigiensis asks also, "whether, if the Scriptures had been designed to teach the final cessation of existence to the wicked, the sacred writers could have used more plain, express and positive language than they perpetually adopt." I have no hesitation in saying, that they *could*, and that it is because, upon this subject, they have used words which are capable of bearing *more* senses than one, that we are not obliged to adopt the interpretation which the annihilation scheme requires. If the original of the words "destruction, corruption, death," had but one signification, and that signification which accords with their literal meaning, the objection of my friendly opponent would have had considerable force, but he well knows that this is not the case. He knows that these words are used in several different senses, and that, therefore, it is incumbent upon him, when adducing them for the purpose of establishing the doctrine of the annihilation of the wicked, to shew, that when applied to this subject by the Scripture writers, they *must* and *can* be understood only in their literal acceptation. But Cantabrigiensis must also be aware, that unless he gives up the resurrection of the wicked, (a doctrine which is most plainly and expressly taught in Scripture,) he will be obliged, in many cases, to give up the literal meaning of the words to which he appeals. I do not choose to enter into any dispute about the interpretation of the particular texts where these words occur. Let this be done by those who are more capable and more fond of verbal criticism than myself. All which I contend for, and all which is necessary to my purpose, is, that the words to which Cantabrigiensis refers, as of so simple and plain a signification, *are capable* of being understood in different senses, and, consequently, that something more is necessary to give colour and complexion to the miserable doctrine of annihilation, than the mere use of these words. Let him turn to Schleusner's Lexicon, and he will there see that the language in which he supposes this doctrine to be expressed, is not so plain and positive as his statement represents it. Why then, oh! why give it a meaning which strikes upon our hearts with horror, at which humanity trembles and turns pale, which is abhorrent to all our notions of that love which never slumbereth, and of that mercy which never faileth; which takes from Christ, "the resurrection and the life," more than half of the glory of his conquest, and still leaves to death and the grave the larger portion of their spoil, the greatest share of power and of empire!

I have only to add, that it will give me great pleasure if I have been able to afford Cantabrigiensis the slightest degree of satisfaction.

THOMAS MADGE.

SIR, *Nov.* 17, 1818.

I WAS very sorry to find so respectable a writer as Mr. Rutt, deciding so peremptorily against Dr. Bentley, in the case of the quotation from Collins's *Discourse on Free-Thinking* [p. 625]. The strong and severe terms in which he has spoken of that eminent critic, ought not to

have escaped him, till he had ascertained, beyond the possibility of a doubt, that the charge he has advanced was well-founded. I regret that various engagements have prevented me from entering earlier upon a "*vindication of the learned critic and divine.*"

Mr. Rutt is not the first to charge Dr. Bentley with the pious fraud of translating the terms *Idiotis Evangelistis*, in the quotation from Victor, and of palming that translation upon Collins, in order to hold him up to ridicule. Mr. Prichard, of Ledbury, in Herefordshire, preferred the same charge above fifty years ago; in consequence of which, a correspondence took place between him and Dr. Lort, and the charge was satisfactorily refuted. Dr. Lort asserts: "In the copy which I have of Collins's book, the passage is actually translated, and Bentley has quoted it very fairly in his remarks. But the mystery lies here—Collins had this book more than once reprinted abroad, though in the title-page said to be at London; and besides several additions, the translations of the Authors quoted are in several places corrected from Dr. Bentley's Remarks, and some references are made to these Remarks."

Mr. Rutt is too well acquainted with books, not to know that in Collins's days, there was not the same accuracy in making editions that prevails now. The Discourse on Freethinking, which was *before him*, when he wrote his letter, and which, I have no doubt, is the edition which is now before me, has all the appearance of being a first edition: but it is not really the first edition. Dr. Lort was in possession of the first edition; "on the back of the title-page" of which, (he tells Mr. Prichard,) "he found what follows in his own hand-writing: the following alterations are to be found in the second edition of this book, viz.

P. 40, after *absolutely necessary*, the following paragraph is omitted; *If a man be under any obligation to listen to any revelation at all.*

P. 90. *By Idiot Evangelists*, omitted.

P. 185. *Though he was chief priest.* The word *chief* omitted."

He adds, "I cannot recollect at present how or whence I procured these alterations; but if they are all to be found in your copy, I think the affair will be sufficiently cleared up, and it will appear that a new edition was printed, not indeed for the sake of altering two words only of *trifling consequence*, but of *three*, which affected the Author's credit as a scholar, more, perhaps, than any three words in his book."

This interesting correspondence will be found in one of the most entertaining works lately published, Nichols's Literary Anecdotes, II. 673—679.

Having access to some other of the Answers to Collins's Discourse, it occurred to me, that they might furnish a further vindication of Bentley. I have not been disappointed.

In the 13th of the "Queries recommended to the Authors of the late Discourse of Freethinking, by a Christian, (Dr. Hoadly,) Lond. 1713," I find the following: "Whether these Authors be not scholars enough to know that Idiotis Evangelistis could not then signify *Idiot Evangelists*, in the sense in which we now use that word for *natural fools*, but only men without polite learning. If they be not, whether they should *pretend to translate* and make quotations. If they be, whether any thing can excuse such barbarous usage." Queries, &c. p. 8.

Whiston, in his "*Reflections on an Anonymous Pamphlet, &c. &c.* Lond. 1718," says, page 38, "I pass over that idle tale and miserable translation about the correction of the Holy Gospels, under Anastasius, as written by *Idiot Evangelists*;" and in the next page: "But this translation of *Ab Idiotis Evangelistis*, by *Idiot*, instead of plain and *unartful Evangelists*, deserves rather the rod of a schoolmaster, than the reflection of a scholar upon it. If a clergyman had been guilty of so great weakness or prevarication, call it which you please, as this *translation*, which yet is not the only one of this nature in this pamphlet, he would hardly have escaped the lash of this writer," &c.

Whiston bears his testimony to the existence of another of the passages, said by Dr. Lort to have been in the first edition, though expunged from the second. To pass by his erratum or *dele*, "*If a man be under any obligation to listen to any revelation at all,*

which some suspected was inserted (i. e. amongst the errata) to make the passage more remarkable.

This passage is noticed by another writer against Collins, Dr. Dan. Williams, who says in his "*Letter to the Author of a Discourse,*" &c. p. 28, "I am glad to find among the *erratas*, the following clause, viz. *If man be under an obligation to listen to any revelation at all.*"

The evidence now produced will, no doubt, prove sufficient to convince Mr. Rutt, that it is not "impossible to acquit Dr. Bentley of misrepresentation of the sentiments or motives of an opponent."

Permit me to take this opportunity of correcting a reference in the late Rev. J. Simpson's valuable work, entitled "Internal and Presumptive Evidences of Christianity." He cites, p. 251, "*Deism fairly stated,*" &c. as a work by Collins; now Collins died in 1729, and the work cited as his, was not published till 1746.

Regretting that I have occupied so much of your useful Miscellany, on a subject which will not perhaps be interesting to many of your readers, I will add no more, than that I am,

PAMPHILUS.

Clapton,
December 3, 1818.

SIR,

IT was worthy of your Correspondent, Mr. Bransby, [p. 683,] so promptly to vindicate the character of "the illustrious dead." I knew, from his obliging communications to myself, that my respected friend was not unblessed with literary curiosities; and I am glad to observe that, among them, he is in possession of such good authority for the opinion, which appeared to me [p. 625] "highly improbable." It cannot, however, be now doubted that the Author of the *Remarks*, when he published the first edition of his first part, which has the date of "1713, Jan. 26, *stilo novo,*" might have "seen a copy of Collins's *Discourse*, in which he had translated *Idiotis Evangelistis*, by the terms *Idiot Evangelists.*" I also take for granted, that when the Author of the *Remarks*, published the first edition of his second part, which has the date of "1713, Sept. 18, *stilo novo,*" he was still ignorant that there was an edition of the *Discourse*, dated the same year, 1713, in which the deservedly ridiculed translation, *Idiot Evangelists*, was entirely omitted. Yet I cannot see any reason for disapproving the unfavourable conclusions I drew, from apparently just, but now as justly disputed premises. Nor can I regret the language employed, under such unavoidable, however erroneous impressions, as any language, less severe, would have ill-suited the occasion.

I knew, from *ocular* demonstration, that an edition of the *Discourse*, purporting to be published in 1713, and appearing to be the *first*, had the expression *Idiotis Evangelistis* at page 90, *untranslated.* I knew also that this edition could not be, as my friend supposes, the corrected edition of the *Hague;* because, besides being in 8vo., it wanted the qualifying parenthesis, in the concluding paragraph, and the references to the *Remarks* and the *Clergyman's Thanks;* all which are ascribed to the *Hague* edition, in *Biog. Brit.* (IV. 23,) on the authority, not of *Dr. Kippis*, but of his predecessor, Mr. Broughton. My copy of the *Discourse* has on the title-page, "London, printed in the year MDCCXIII." During the present week I have seen four more copies of the same edition, with *Idiotis Evangelistis* untranslated, at p. 90. One of them is in the *British Museum*, and is the only copy of the *Discourse* in the catalogue there. From the external decorations, it appears to have been in Queen Anne's library, where it was probably placed in 1713, but certainly before August 1, 1714, a day which Nonconformists cannot easily forget.

I may here also refer to that anonymous *banter* which Collins appears to have provoked, from the friend of Bolingbroke, not so much by his supposed hostility to revelation, as by his enlarged views of civil policy and religious liberty. This pamphlet, long known as the production of *Swift*, is entitled "Mr. C——ns's *Discourse of Free-thinking*, put into plain English, by way of Abstract, for the Use of the Poor. London, 1713, price 4d. By a Friend of the Author." This *Friend* introduces, in his ironical manner, almost every other topic in the *Discourse*, yet entirely passes over the passage in question. *Swift* must, I think, have read in his copy *Idiotis Evangelistis*. It is obvious, that *Idiot*

Evangelists would have supplied an occasion of ridicule, too favourable to have been neglected.

While I formed my opinion on these apparently sufficient grounds, I was ignorant of the correspondence, preserved in the *Literary Anecdotes*, and had no recollection of having ever heard the name of Prichard, nor of Mr. Lort's judicious strictures on this subject. I also found the charge of this blunder, or rather petty fraud on the English reader of the *Discourse*, repeated in the eighth edition of the *Remarks*, published in 1743, from the edition of 1737, "with further additions from the Author's MS." Those may believe, who are able, that the *Master of Trinity*, living among scholars and divines, had never been complimented on his success in dislodging the miserable *Idiot Evangelists*, from page 90, of the *Discourse*, nor had ever learned, by ocular information, or report, during twenty-four years, between 1713 and 1737, that the Author of the *Discourse* had endeavoured to cover his justly-merited shame, by publishing, in 1713, an edition in which the absurd translation could not be found.

Those who cannot believe so much, will probably agree with me, that the "accuracy of Bentley," eulogized by "Dr. Thomas Edwards," would have appeared to great advantage by the omission, in some later edition, of the ridicule on page 90 of the *Discourse*. A note, to account for such omission, would have recorded, at once, the shame of Collins, and the fairness of the Author of the *Remarks*. Such, I judge, from his manner of expressing himself, would have been Dr. Lort's conduct, under similar circumstances. Yet let a person read the *Remarks*, not so much to admire the wit and learning they unquestionably display, as to discover whether they defend revelation with a godly sincerity worthy of the cause, and they will scarcely expect such *fairness* from Dr. Bentley. He evidently presumed on the advantage of attacking a *proscribed* work, which had ventured into the world, under the hazard of penalties from unrighteous statutes, and which would, probably, be seen by few of his readers, except in the pages of an adversary. What language, indeed, can be too severe to designate the Author of the *Remarks*, who, with the magistrate on his side, is found insinuating, at every turn, a charge of *Atheism*, against the Author of the *Discourse* and his *Deistical* contemporaries? The anonymous *dignitary*, [p. 684,] was probably not very incorrect in his estimate of Dr. Bentley.

From the manner in which my friend Mr. Bransby accedes to the judgment of Dr. Edwards, I suspect that his more important avocations have never allowed him time to compare the *Discourse* and the *Remarks*, with the view I have mentioned. Should he ever find leisure for such a comparison, he will probably be inclined to doubt, whether Dr. Edwards be "a competent judge" of this question; or whether "with too much severity," he has not also discovered too much of *l'esprit du corps*. My friend will, I am sure, justly regret the purpose to which Collins appears, too often, to apply his acuteness, and extensive information. He will detect his errors and misrepresentations; but he will, I apprehend, unlike "Dr. Thomas Edwards," find something to *admire* in the *Discourse on Free-thinking*, besides "stupidity, ignorance and blunders."

J. T. RUTT.

P. S. Mr. Lamb [p. 686] will find that the fact of Warburton having been an attorney, has not been concealed by his biographers. In the *Gen. Biog. Dict.* 1784, (XII. 425,) it is related on the authority of "Anecdotes of Bowyer," that Warburton "for some years continued the employment of an attorney and solicitor, at the place of his birth." I once saw, in the possession of a friend, an indenture, by which his father had been bound an apprentice at Newark. The witness to the signature was *William Warburton*. I have no recollection of the date.

From Dr. Disney's Life of his Ancestor, John Disney, in *Biog. Brit.* (V. 260, *Note*,) it does not appear that *R. Disney* was of the same family.

London,

SIR, *December* 10, 1818.

FELLOWSHIP Funds, of which the late Dr. Thomson was the founder, appear to the present writer to be one of the most efficacious means of promoting the cause of pure

Christianity that has yet been devised. Your Correspondent, Denarius, [p. 686,] states the Unitarians at 50,000, hinting, however, that they probably exceed that number, in which he is surely right. I am not for admitting the idea of these contributing, on an average, only half the sum to be derived from their totality. What, Sir, are the Unitarians less *rich* than the followers of John Wesley, whom most persons represent as finding their success principally among the humbler ranks of society? *They* contribute a penny a week and a shilling a quarter, high and low together, through all the connexion. It must not be said that the Unitarians, consisting generally of persons in some consideration with the world, are *unable* to effect what is thus effected by a body comparatively less opulent. Shall they, then, be found *unwilling* to make a trifling effort, which would cause them to gain the victory over the world, and give them a rank in the religious community that would gratify their ambition, and remove the false shame which now retards the march of the doctrines of truth?

With a simultaneous effort and resolution, let all the societies form committees of their young, active, intelligent and zealous members, without waiting for one another. At once, let them give it in charge to their respective committees to procure one penny, weekly, from every individual, taking the average of the whole, that is at all enlisted under their banners and concerned in their prosperity. Let the plan of the Wesleians be adopted by them, which was devised by no mean director of men's minds, and has been attended with the most complete success. What I particularly allude to is, that those who are rich should engage for the payment of the contribution of those who cannot conveniently pay their quota. Few, indeed, of the latter, will be found among *us*; and it is more than probable, that it is not from the humbler members that any obstacle or tardiness will be found. It may be safely depended on, if our societies were registered to the last man, woman and child, there would be a penny a week furnished for *all*, if each were classed, as contributors from nothing to one shilling. Take one of our churches, consisting of one hundred and fifty regular attendants on the public services; forty may be able to contribute nothing; forty can afford, without difficulty, to give a penny; twenty, two-pence; twenty, three-pence; twenty, sixpence; and ten, one shilling. The sum of this is three hundred and eighty-pence; enough to answer for those who have nothing that they can give, and for two hundred and thirty children and youths, attached to the members properly forming the religious community. The whole is not equal to the price of one pint, each person, of the usual beverage of the working class in this country. It seems such a trifle that it cannot fail to excite astonishment that it should create a moment's hesitation. As your Correspondent, Denarius, has observed, the sum thus raised would amount to above £10,000 a-year, from 50,000 contributors. This is probably ten times as much as is now collected among us, for the purposes to which this fund is to be applied. This plan, without burdening any body, would ease many from the considerable tax to which their zeal and benevolence are now subjected. Such a work would be accomplished by it, as would, probably, change the very condition of religion and society! An interest, beyond all calculation, for the common cause of Christian truth, would be generated. That union of the whole body, so often wished for in vain, would be the consequence, at the very prospect of which the hearts of good men cannot fail to "leap for joy." Nay, what beneficial effects might *not* be expected from the execution of this plan, which is not less simple than it is powerful? Awake, ye men of Israel, and rise ye men of Judah! Be ye zealous, therefore, and repent. It will be! Behold, the people all stand up! I see them, now, even now, every man girding up his loins, and hastening to build up the temple of the Lord that is fallen down, and to restore the walls of the holy city! In the next year, the worshipers of the true God will have formed themselves as one people, and their only contention will be, who shall be most earnest in placing Jerusalem on a hill, conspicuous to the

eyes of all the nations of the earth! It is enough. Come, Lord Jesus, come quickly!

NOTHANKER.

SIR,

AS your Volume commenced with the interesting Memoir, by Mr. Belsham, of his lamented young friend Mr. Broadbent, and is also to be adorned with his portrait, it appears to me that there will be a singular propriety in inserting, before it closes, the conclusion of a sermon on Mr. B.'s death, preached at Manchester, Nov. 23, 1817, by the Rev. J. G. Robberds, whose Funeral Address is already before the public; and the rather, as the sermon is not generally accesible, a few copies only having been printed for the friends particularly concerned.

R. S.

"THESE are motives that might well be urged on all; for all are interested in the truths which give them their force; all are addressed in the exhortation, 'Be ye ready.'

"But chiefly would I urge them on the attention of the young; for they are most apt to imagine death at a distance. Never would it be unseasonable to remind them of their mistake; to warn them against trusting to such an illusion: but now I feel it a sacred duty, not to let go the opportunity of fixing in their minds the solemn lesson, not to let the impression fade from my own heart, before I attempt to transfer it upon theirs.

"Yes, I confess an impression, a deep impression, from the events of the last fortnight. I speak not, now, of that which has spread a general gloom: I speak of a nearer grief, another most unlooked-for, more awful change, from youth, from health, from active usefulness, from every prospect of earthly happiness.

"If he, of whom I am about to speak, had been a stranger to all of you, yet I trust you have not found me so slow to enter into your sorrows, that you would have refused to enter into mine. But he was not a stranger. From the place where I now stand he has addressed you; and if I may judge of other hearers by myself, his warm and affectionate zeal in the service of his Master, and his power to impart the warmth which he felt himself, will make him remembered and regretted by you. To some of you he was known in the character of a friend; of one who is connected in their remembrance as the companion of their early years, of their youthful studies; and, since that time, with many a cheerful, many an improving hour. I venture not to speak of other ties, which alone would have justified me, in regarding him as one among your number, as one whose loss could not, must not, pass unnoticed by me.

"But why do I now call your attention to his memory? Not to praise him, though I could say much, very much, in his praise. Not to lament the loss which the Christian ministry has sustained by his early removal, though I feel that the loss is great. Not to attempt the language of consolation; though I feel the affliction is one which requires all possible consolation. No: I leave his praises to be read in the sorrow of his friends. I leave the consolation of those, whose sorrow most requires it, to Him alone who can comfort—who *has* comforted.

"I speak of him to you for a purpose which I know he would himself be earnest to accomplish—a purpose, to which the latest efforts, the warmest feelings, of his soul were directed—that of awakening in the minds of the young a serious attention to the consequences of the choice which they may make between good and evil, between God and the world.

"Only a week before his sudden, and, as it appears to us, untimely removal, he had powerfully and affectingly displayed the dangers, the misery, the continually increasing misery, of a youth abandoned to the seductions of vice. For the next address to the same hearers, he had prepared a description of an opposite character. His whole heart was in the work; and from his heart he could well describe the pure feelings, the strong encouragements, the bright prospects, of a youth early and fervently devoted to God and virtue. But before he could impart to others the sentiments with which he was animated, he was called to learn that, which alone was wanting to complete the picture he had drawn, and which alone he could not describe—the glory that remains for virtue in an immortal existence.

"Think, I beseech you think, how well he must have been prepared for his great change, who would appear before his Master, glowing with all the holy zeal, with all the affectionate fervour, of a faithful minister and servant! Think how different was this state from that in which many, alas! as suddenly, have gone to their account! We are often told that the warrior's is a glorious death who falls in victory; that the patriot's is a happy death who dies for his country. But, without detracting from their praise, we may, we must, reflect how ill the field of rage and slaughter prepares for the presence of Jesus! We cannot repel the fear, that a soul hardened against a brother's cries, reeking with a brother's blood, may have mingled many unholy passions with the purest cause; may have left the earth very unfit for the feelings and employments of heaven. No shade of fears like this darkens our recollections of a death, which found the soul full of benevolent purposes and pious duties. No suddenness in its approach can snatch from the afflicted survivors the soothing assurance, that he who was called 'was ready.'

"O that I could make you feel how soothing is such an assurance! That you could have seen what comfort it imparted to a father's heart, what firmness it gave to a father's words, in speaking of an only and much-valued son, to know that, painful as was the change to the living, to the departed it was only a momentary, an unsuffering, an easy step, from the full enjoyment of this world to the brightest prospects in another.

"Shall I say any thing after such an instance? What can I say that will make a deeper impression? 'Be ye therefore ready also.' Be ye prepared with those pure feelings, with those strong principles of duty, with that active faith, with that ardent piety, which will make your life lovely, your death glorious. It is true, *your* time may not be near, but do not trust to that, especially as the conduct which is wise in him who may die early, is no less wise in him who may live the longest. That you may live long and happily, I pray sincerely, I pray fervently; but still more fervently that you may live virtuously. I cannot but pray that your friends, that your parents, may be spared the affliction of your untimely loss. But spare them, I beseech you spare them, the keener affliction of thinking, that your death, how long soever delayed, will be untimely. I hope they will not have to weep over your early grave. But if they should, let them not have to shed tears far more bitter, over the thought that you were unfit for death. Let your memory, like his of whom I have spoken, leave behind it the bloom and fragrance of virtue. Let your friends have the consolation of remembering, should your removal be sudden, that 'ye also were ready;' or should it be early, of soothing their regret, in some degree, with the reflection, that 'honourable age is not that which standeth in length of time, nor that which is measured by number of years; but that wisdom is the grey hair unto man, and an unspotted life is old age.'"

SIR, *Chichester, Dec.* 3, 1818.

YOU have so many Correspondents possessing talents far superior to any I can boast, I should not have presumed to request a place in the *closing* number of the Repository for this year, whose pages are probably preoccupied by *relatives* of former communications, did it not appear to me that I have very unintentionally somewhat annoyed your worthy Correspondent *Mr. Clarke, of Swakeleys*, [p. 697,] by considering him a favourer of *Unitarian Presbyterians*. If I have done wrong in this respect, the error must be charged to the humble individual to whom I addressed myself at *Binham* for some particulars relative to the school there; and as this person did not appear to have much of the theologian about him, so as to have been able to class persons according to his own judgment, I presumed that the information he gave me was such as had been delivered to him, and was consequently correct. The feelings which arose in my breast at this information, and which were in unison, I believe, with those of the valued friends who were with me, were those of joy at finding here, not merely a school, but an *Unitarian* School, and of surprise at the liberality manifested by the gentry round about, in suffering

such a school to exist. My feelings are, I own, somewhat damped by Mr. Clarke's letter; for I find that it is not an Unitarian School: and though a Scriptural School is very good, for which reason I have warmly supported the Lancasterian Schools, still I think an Unitarian School much better. It sounds very pretty to talk of "Scriptural Language," "Scriptural Schools," and of sending people to the "Logos" for instruction; but does not Mr. Clarke know that *all* Christians go to the Logos? If he means to say that this is quite sufficient, and that it is a matter of perfect indifference whether they come away Trinitarians or Unitarians, according as they affix different ideas to the instruction of the "Logos," I confess he and I have very different opinions of the importance of truth, or of the means by which we are to speed its progress. My love for religious liberty would prohibit me from violating or incommoding those who think differently from myself; all such ought to have free liberty to enjoy and to publish their opinions; but still I do feel a wish to have *Unitarian protégés* and *Unitarian elèves;* I wish to form Unitarians in the week by instruction, to confirm them in the faith on Sundays, and not to be careless whether Satan, creeping in among the sons of God, may put an antichristian interpretation on the words of the Logos. I think with *Mr. Wardlaw*, that Unitarianism and Trinitarianism are *two essentially different religions*, though the supporters of each system build it upon the words of the Logos. I therefore consider Mr. Clarke's plan for an universal church as more Utopian than any of the speculations of the celebrated *More*, from which we derive the term.

Nay, I observe that your Correspondent *Eubulus* [p. 697] and I differ as to the meaning of the words of the Logos, "Judge not, lest ye be judged." I consider this passage directed against the formation of *uncharitable* judgment, but not against *calling things by their right names*. Nevertheless, whether to "sit in Moses' seat," for the rewards attached to it, without doing the works or observing the rules of Moses, be conduct to which the term *duplicity* should be applied, is a question whose decision I should not leave to the "Commentary of Blackstone," or to the "representation" or misrepresentation of our lawyers, but to the uniform phraseology of the Logos; who, I suspect, would both in his teaching and example be decidedly in my favour.

To return to Mr. Clarke's "Scriptural Christians." It may be right, in justice to myself, to prevent mistakes, for me to say, that notwithstanding what I have written above, I should have no fear of trusting any to the Scriptures *alone* for the obtaining of Unitarian principles. But Mr. C.'s liberality goes further; for he permits the children to have peculiar expositions of the Scriptures on the Sunday, from persons who are not Unitarians. This, with my views of divine truth, I could not allow myself to do. It ceases, however, to be surprising, that his school remains unmolested; for the most evangelical can hardly wish for any institution better suited to their purpose than is this establishment.

Nothing I have said will, I trust, be considered as disrespectful to Mr. C., who is, I rejoice to find, free from Athanasian trammels; but my regard for "Unitarian protégés," whom he rather sarcastically alludes to, has induced me to say thus much. More might be said in their favour, but I will not trespass longer on your limits, except to subscribe myself,

F.

P. S. Eubulus has charged me with having gone out of my way in my visit to the "Scriptural Christians;" of course I should be cautious how I again transgress; but I cannot help going again out of my way, while writing to you on the subject of the above letter, to suggest, that I think the idea of your Correspondent, (p. 703,) "that the Fellowship Funds should be placed at the disposal of a central committee," would be very advantageous to the cause.

SIR, *Gloucester, Nov.* 25, 1818.

FROM the first moment that I heard of the institution of Fellowship Funds, and understood the design of them, I have been anxious to establish one in the society of Christians, over which I have the

honour to preside. Any plan that tends to cement together the scattered fragments of our churches, I esteem peculiarly desirable; and I sincerely hope that the time is not far distant when, instead of its being said of us, as Dissidents from the national establishment, that we are a rope of sand, it may be truly affirmed, that we are a chain of well-tempered iron. No one can well entertain a fuller conviction than I do of the indispensable duty of union among Christians. No teachers of morality and religion could ever lay more stress upon a careful and conscientious observance of this duty than our great Master, and his illustrious apostles, Paul and John; and, in vain shall we pretend to be followers of these admirable instructors if we continue divided and estranged one from another, and thus rendered comparatively impotent and inert; when, by concentrating our efforts, and acting in friendly concert, we might promote the cause of what we believe to be truth, so much more extensively and effectively. As it could answer no good end to mention the obstacles which prevented an earlier adoption of a Fellowship Fund amongst us, I will pass them over in silence; but I deem it an act of justice to the merits of two very excellent and worthy persons, a naval gentleman and his lady, (whose names I have not permission to mention,) whose company we had the honour and high gratification to enjoy for about six weeks, that it was owing chiefly to them that the intended scheme has been carried into execution. Our date of commencement is November 1, 1818. We have only thirty-six subscribers at present, but hope to increase the number to fifty when our friends discern experimentally the benefits of the undertaking.

I beg leave to subscribe myself a hearty well-wisher to every good cause.

THEOPHILUS BROWNE.

P. S. Permit me to announce to the public, that having finished a selection and edition of the late venerable Dr. Toulmin's sermons, I have also, nearly brought to a conclusion a small volume of "Supplicatory Addresses to the One God, to which are annexed a few choice hymns," by my much lamented, and ever honoured friend and patron, the late William Russell, Esq.

ADDENDA ET CORRIGENDA.

XII. 697—704.—*Memoir of Mr. Joyce.* A correspondent, whose information was more correct than our own, writes as follows: "In your interesting Memoir of Joyce, you have fallen into an error, not indeed of any moment. He officiated and administered the Lord's Supper at Prince's Street, the day when he underwent his painful and hazardous operation. When he returned home, Mr. Cline had been a short time in waiting for him."

XIII. 89, Col. 2.—*Mr. John Moor (Moore) at Tiverton.* He appeared in the Western Trinitarian Controversy, by the following pieces:—

"A Calm Defence of the Deity of Jesus Christ. In Remarks on a Letter to a Dissenter at Exeter," by John Moore of Tiverton, 2d Ed. 1719, pp. 48. "The Calm Defence, &c., continued and maintained, against the Reasonings and Exceptions of the Author of the Letter to a Dissenter in Exeter, being a Reply to his *Plain Christianity defended*, 3d and 4th parts, 1721," pp. 140. Mr. Moore was probably once resident at Bridgewater, where, as appears, p. 735, the celebrated Dr. Thomas Morgan was a pupil of the Rev. John Moore. R.

Flexman. He was born at Great Torrington, *Devon*, in 1708, and died in London June 14, 1795, in his 88th year. Declining an offer from Mr. Moore to become his assistant at the academy, "he was ordained, in 1730, at Modbury." Thence he removed to Chard, and in 1739, to Broadford, Wilts. In 1747, he removed to Rotherhithe, near London, where he continued to preach till 1783.

Dr. Flexman, "in 1770, was appointed to be one of the compilers of the General Index to the Journals of the House of Commons. The interesting period of parliamentary proceedings, from 1660 to 1697, comprehending Vol. VIII.—XI. was assigned to him. His plan was submitted to a Committee of the House, soon after his appointment; and the execution of this elaborate work

begun in 1776, and completed in 1780, was much approved, and liberally rewarded.

"But the study of the Scriptures, particularly of the New Testament, in the original language, was an employment in which he took peculiar pleasure. From this source he deduced his sentiments on theological subjects, which were the result of impartial and diligent inquiry. He was a strenuous advocate for the pre-existent dignity of Christ, and the personality of the Holy Spirit. He maintained the essential distinction between the soul and the body, and the liberty of the human will, in opposition to Materialists and Necessarians. He was intimately acquainted with several eminent clergymen, Dr. Sykes, Dr. G. Sharp, Mr. Taylor, Dr. Majendie, and others, of considerable rank in the church of England, through whose influence he might have had preferment in it, which was once actually offered him: but he maintained his profession among the Protestant Dissenters without wavering." *Prot. Diss. Mag.* II. pp. 264, 399, 400.

In Vol. III. p. 272, are *Elegiac Lines*, on the death of Dr. Flexman, written, I have no doubt, by a gentleman still living, who was nearly related to him. There is also annexed to the same volume, an engraving of Dr. Flexman, which, so far as my recollection serves, conveys a striking likeness of his person. R.

Barringtons. (Sons of Lord Barrington.) A very near relation of mine, well remembered them at Taunton, where they used to sit with the other students in the gallery of Paul's Meeting-house. They were called Lord B. and Mr. John. The former had succeeded to this title in 1734, at the age of 18. There is, in Gibbon's *Mem.* p. 407, a well-written letter from Lord B. to Dr. Watts, a few weeks after his father's death.

Mr. John Barrington, according to *Biog. Brit.* (I. 628), "was a major-general, commanded the land forces at the reduction of Guadaloupe, in 1758, and died in 1764." R.

P. 90, Col. 1.—*Jeffries.* The memory of Dr. Joseph Jeffries, who was an acquaintance of my earliest youth, has been preserved, by his friend Dr. Toulmin, in the *Prot. Diss. Mag.* (VI. 3—5). Hence, I learn that he was born in 1726, at Taunton, where his father was a Baptist minister After preaching at Crediton, he removed, in 1756, to a Baptist church at Pinner's Hall, London. In "1767, he was elected professor of civil law, at Gresham College. This choice did honour to the liberality of that part of the trustees for that foundation, whose turn it was then to nominate to the vacant chair; as the election of Dr. Jeffries was the first instance of a Dissenting minister being chosen to supply any of Sir Thomas Gresham's lectureships Dr. John Ward, who for many years filled with great reputation the professorship of rhetoric, was, indeed, a Dissenter of the Baptist denomination; but he was a lay-gentleman. Soon after Dr. Jeffries was elected to this rank, he exerted himself in rendering an essential service to the present and future Gresham professors, by setting on foot, and with vigour supporting and carrying on an application to parliament, to set aside the obligation on the professors to continue in a state of celibacy, with which the munificent founder had clogged the institution. The application was received, and the prayer of the petition granted.

"When his finances were scanty, he supported, by a strict economy, free from meanness, an appearance above them. Distress experienced his humanity; public designs had his support; and, living a single life himself, he was the friend and parent to his brother's family. He was one of those who conducted the application of the Dissenting ministers to parliament, for relief in matters of subscription to the thirty-nine articles, and assisted this measure with zeal and generosity. When, in consequence of it, the petition was at last heard, and the Toleration Act placed on a more liberal footing, he wished to have carried it free from the test it now imposes, though he then felt no objection to conform to it himself. Afterwards, indeed, he changed his sentiments on this question; or had, at least, his doubts concerning the consistency of conforming to any religious test, as a condition of toleration, with the true principle of a Protestant Dissenter. He was a warm advocate for civil and

religious liberty; a strenuous assertor of the rights of mankind; ardent in the cause of a parliamentary reform. A character which, in an age of prevailing venality, is of singular merit and importance. When near and friendly connexions pressed it, he declined giving his countenance, on a general election, to unconstitutional influence.

"In the more private circles of life he was kind and affectionate; the instructive companion, and the sympathizing and active friend.

"He was not popular as a preacher; but his discourses recommended themselves to the understanding by clearness and strength of argument, and generally closed in a manner calculated to leave serious impressions on the heart. It was sometimes a practice with him to avail himself of the few moments which passed with his friends in the vestry, after the public services, to advert to the discourse he had preached, and, in a free conversation, to recall their attention to its leading sentiments.

"He had, independent of his connexions as a minister, a very large acquaintance, by whom he was held in cordial esteem. He was editor of "The Library," and prefixed to the last edition of tracts, entitled "The Pillars of Priestcraft and Orthodoxy shaken," 4 vols. 12mo., an advertisement to the memory of the Rev. Richard Baron, to whose children he was the faithful and friendly trustee."

Dr. Jeffries died suddenly, January 7, 1784, in the evening, as he was going home, accompanied by his friend Mr. Bulkeley. It was a very affecting circumstance, that on the next Sunday Mr. Bulkeley delivered to the congregation of Mr. Noble, who had died December the 24th preceding, the sermon, which Dr. Jeffries had prepared on the occasion of the death of his friend, whose funeral he had attended on the morning of the day on which he died. This is related by Dr. Toulmin, in his biography of Mr. Noble, *Prot. Diss. Mag.* V. 441. R.

P. 492.—The speech attributed to the Right Hon. Maurice Fitzgerald, Knight of Kerry, and member of parliament for that county, is in part contradicted by himself, in a letter dated Nov. 6, and published in The Weekly Freeman's Journal, Nov. 14. The following is an extract:

"I *did* say that I thanked my friend, Mr. O'Connell, (not for explaining, but) for giving me an opportunity of explaining the motives which induced me to vote for the Union. I did not say that Lord Cornwallis had shewn me the paper; nor did I mention the name of Lord Cornwallis, or of Mr. Pitt, or of any other person whatever, as connected with that measure. Neither did Mr. O'Connell say that he knew I longed anxiously to repeal the Union. None of these things were said; and therefore, though I may not respect more than you do the reasoning powers of the writer, and must allow that he may have been misled, as to his facts, it is necessary to destroy the foundation of his calumnious insinuations.

"Mr. O'Connell stated, and so did I, that I regretted my vote on the Union. I regret it, because all the predicted evils, and none of the promised benefits, have resulted from it. I stated at the same time, that I had never given a vote with more honest intentions; that gross delusion had been practised to carry the measure, as the event proved. Those delusions were more formally and authoritatively embodied in the speech of Mr. Pitt on that occasion. All this I have repeatedly stated in parliament, and in much stronger language than I ever used at a public meeting.

"If Lord Cornwallis had shewn me a paper, signed by Mr. Pitt, it must have been of a private nature, and it would have been a breach (not of a Privy Counsellor's oath, as insinuated, for I was not then a Privy Counsellor, but) of the honour of a gentleman to have betrayed it.

"Lord Cornwallis did give to me, not in confidence or secrecy, but expressly for circulation, a document which has been since frequently published and quoted, as containing the declaration of the then retiring cabinet. This also I have stated in parliament, but did not mention at my election.

"I shall never shrink from avowing the motives which, under the circumstances in which Ireland was, induced me to vote for the Union. I voted

or the Union, to guard against the possible re-enactment of the 'Penal Laws,' *which was contemplated.* To procure the extinction of mischievous political and religious distinctions among my countrymen, and to obtain a safer support and more dignified character to the Protestant church than is compatible with the present tithe system, more injurious to its clergy than even to the Catholic farmer."

P. 724.—The name of the clergyman who has resigned his two livings in Essex, is ARNOLD.

SIR,

AS you inserted [p. 703] a Latin advertisement from "The Times" newspaper, you may not object to another in the same language, and from the same journal of Friday, December 11. The history of this curiosity is, I learn, as follows: The writer, a clergyman in the county of Sussex, publicly renounced Christianity from the pulpit, and to appearance, and for a time quitted the church. At this period he advertised in the newspaper already named, for *pupils of nature*, who were to be educated without religion, if not in contempt of it. Since this, another change has taken place in his mind, and he now asks pardon of God and man, and ascribes glory to the Most Holy Trinity. He imputes his former aberration to insanity.

Q.

Ad Doctos Piosque.—Clericus Ecclesiæ Anglicanæ, multis injuriis exagitatus, febricitante tandem cerebro, per hoc prelum (proh dolor!) *Infanda Quædam Deliramenta Effutibat* quorum recordatio nunc ei est acerba, et onus intolerabile est: at licet, pii, misericordia commoti id, suo infortunio, potius magisve quam sibi attribuendum existiment; suppliciter rogat et precatur ut Christiani omnes, vel suum delictum nescire velint, vel intelligentes ignoscere dignorentur, desideranti ut quemadmodum late patuit delictum, innotescat quoque penitentia. Sine ullo dubio, atque ex intimo corde tribuit gloriam Sacrosanctæ Trinitati Soli Deo, in diem sempiternum. Robertus Taylor, vico dicto, Church-street, Edmonton, Decembris die 7mo, anno verbi incarnati 1818.

[From the India Gazette, (published at Calcutta,) of the 23rd of May, 1818.]

"WANTED a copy of the Prayer Book and Testament, used by the community of Unitarians."

[Extract from the Newspapers.]

"A CLERGYMAN, who was acquitted by a Jury in Stockholm, on a trial for having published two works against the Trinity, has been nevertheless degraded from his clerical dignity by the Ecclesiastical Court."

SIR,

WITH respect to the first of these extracts, the Liverpool Unitarian Tract Society have already sent a copy of the Essex-street Liturgy, and of the Improved Version, directed to the care of the Editor of the India Gazette. And with regard to the latter, probably some of your correspondents could give the public some further particulars respecting it.

G. H.

Bury St. Edmund's,
Nov. 30, 1818.

SIR,

SOME of your readers may be pleased with the following extract from Bright's Travels in Lower Hungary. Speaking of the two Protestant churches and their relation with each other, he says,

"They live in perfect harmony together, and having suffered equally, the bond of union has been cemented; and as *an enlightened theology*, extends itself daily both amongst the Lutherans and the members of the Reformed Church, it may be anticipated with confidence, that the hearty tolerance between these two bodies, which appear in the Hungarian law undivided, will not only continue, but, as in Germany, increase."—P. 312.

Perhaps there may be among your correspondents such as can give farther particulars respecting this *enlightened theology* of which the traveller speaks.

W. P. S.

REVIEW.

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

ART. I.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff; written by himself*, &c.

(Concluded from p. 206.*)

IN a letter to Professor Findlay, of Glasgow, the Bishop advances the following criticism upon 2 Tim. iii. 16, in which the Apostle Paul describes the character of the "sacred books" of the Jews:

"The ἱερα γραμματα in which Timothy had been instructed, were these books. There was no occasion for St. Paul to tell him that these books were inspired: he *knew* it. But there was occasion to inform a young man, that, in becoming a minister of the gospel, he would find every inspired writing, all the ἱερα γραμματα, profitable for doctrine, &c. This appears to me to be the sense of the passage; and if it is, the και is an interpolation."—Pp. 371, 372.

The omission of the και in this verse is not without good authority. In the English version of 1549, the passage reads, "All Scripture given by inspiration of God is profitable," &c.

On the alarm of invasion, in 1803, the bishops sent up separate addresses to the King: Dr. Watson drew up one for his diocese, which expresses, in a short compass, much impassioned loyalty. Having inserted it in his Anecdotes, (pp. 379, 380,) he asks whether the treatment he had met with from his Majesty deserved such an address, and answers in the affirmative; on the ground, that the errors of kings with regard to their subjects are rather to be pitied than condemned, since they have no interest in doing wrong, and are usually surrounded by men whose object it is to mislead them.

The measures taken by the government to meet the invasion, gave birth to a correspondence between the Prince of Wales and the King: copies of the letters were sent to the Bishop by the Duke of Queensberry. In a note, acknowledging the civility, the Bishop says of the Prince, as his deliberate judgment, "That he was a man occupied in trifles, because he had no opportunity of displaying his talents in the conduct of great concerns;" and predicts, that when called to the throne, he "will support his future station in a manner which will bring deserved credit to himself, and consequent happiness to his people." We leave it to the historian to determine the correctness of the Bishop's judgment and to verify his prediction.

At this period, the Bishop addressed a letter to Mr. Addington, the then minister, the present Viscount Sidmouth, recommending the repeal of the Test Act in England, the making an adequate provision for the Catholic bishops and clergy in Ireland, *an Income Tax*, and the distribution of *pikes* amongst the yeomanry. He attended in the House of Lords and delivered a speech, which he afterwards published, urging the same motley measures. The ministry treated him with good dinners, adopted his suggestions on finance and war, neglected and probably laughed at his liberal and pacific proposals, and finding he was not prepared to serve in their ranks, left him to the alternative, which he had rhetorically imagined in his speech, of "living upon clap-bread and water," and being "shod with the wooden clogs of Westmoreland" for the rest of his life.

He preached and published, in 1804, a sermon for the Society for the Suppression of Vice, a society of doubtful merit and of which little is now heard. A hint in this sermon, he says, gave rise to the laudable institution, called the Refuge for the Destitute.

A letter to the Duke of Grafton (pp. 404—406) relates to the German treatise of divinity, by Anastasius Freylinghausen, published in English,

* Various untoward circumstances have prevented the earlier completion of this article of Review. The "Anecdotes" having been, by this time, (as it may be presumed,) in the hands of most of our readers, there will be the less necessity for copious extracts; and, indeed, the latter part of the work is less fertile in passages which we should wish to appropriate. REV.

in 1804, with great parade, by order of her Majesty, and supervised by the Bishop of London. The Bishop expresses his unpreparedness to learn religion from a Lutheran divine, his dislike of the technical terms *Original Righteousness, Fœderal Head*, &c., and his opinion that the want of system in our writers may have given this book a great estimation in the judgment of her Majesty, in preference to those of our own country, which (he adds) it cannot be expected she should be much acquainted with.

His old friend Mr. Tyrwhitt, of Jesus' College, Cambridge, sent him this year his sermon, preached at St. Mary's Church, designed to prove that the baptismal form (Matt. xxviii. 19) does not contain the doctrine of the Trinity: in his letter, acknowledging the receipt of it, he allows that the preacher has excited a reasonable doubt upon the subject, yet he confesses that *it sticks with him*, (p. 407,) "that as the *Father* and the *Son* are *persons*, how the *Holy Ghost* can be otherwise conceived than as a *person* in that form."

The illness of the Archbishop of Canterbury, in 1805, seems to have awakened the Bishop's sense of the neglect of him by the Court. He had no expectation, he tells the reader, of an archbishopric, for the Duke of Clarence once said to him, "They will never make *you* an archbishop; they are afraid of you." He adds, we fear too truly, "Partisans in Parliament, Tories in government, bigots in religion, these are the men who thrive in all corrupted states, and by thriving accelerate the ruin of free constitutions." (P. 411.)

We record with pleasure, that, in 1805, the Bishop delivered, and in 1808, published a Charge, in favour of the Catholic claims.

He relates a pleasing instance of his use of his episcopal patronage, in the presentation of a small living, that of Bishopston, near Swansea, worth from 120*l.* to 140*l.* a-year, to Mr. Davies, curate of Olveston, in Gloucestershire, personally unknown to him, on account solely of his having published a learned work, entitled "Celtic Researches."

On the marriage of his son, who was in the army, the Bishop recommended him to the protection of the Duke of York, who immediately promoted him, without purchase, from a Majority to a Lieutenant Colonelcy in the Third Dragoon Guards: a favour which the father acknowledged in a short letter, strongly expressive of gratitude. (P. 424.)

An excellent letter to Lord Euston, on the education of his son, Lord Ipswich, is inserted (pp. 424—429): the Bishop, consistently with his profession, advises, that religion should be made the basis of the youth's character, and by this he explains his meaning to be, that the *Gospels* should be considered by him habitually as the *rule of life*. For the attainment of a good English style, elegant and strong, he recommends a familiarity with Middleton's Life of Cicero, and Plutarch's Lives by Langhorne. To form the taste, he advises the study of Rollin's Belles Lettres, in his good opinion of which he is strengthened by knowing that it was greatly esteemed by Bishop Atterbury, one of the politest scholars of his age.

The death of Mr. Pitt draws from the Bishop the remark of Dr. Price on Lord North, that "he doubled a national debt before too heavy to be endured; and let future generations rise up and, if possible, call him—Blessed."

We think that the Bishop has happily described the character of Paley as a writer, in the following passage, occurring in a letter to Mr. Hayley, dated June 14, 1806:

> "Paley, in all his publications, had the art of making use, in a very great degree, of other men's labours, and of exhibiting them to the world as novelties of his own. The perspicuity with which he has arranged, and the elegant language in which he has explained many abstruse points, are his own; and for these I give him great praise."—Pp. 437, 438.

The Bishop of St. Asaph died unexpectedly in October, 1806; whereupon Dr. Watson, that he might not furnish the minister (Lord Grenville) with the excuse for passing him by, *that he had not asked for it*, got a common friend to inform him, that on account of his northern connexions the bishopric would be peculiarly acceptable. It was, notwithstanding, given to another. The Bishop gave vent to his feelings in a letter to the Duke of Clarence, to be shewn to the

Prince of Wales, and to go through him to the King. The letter is a recapitulation of the Bishop's own public services, all which his memory, at seventy years of age, fully retained.

In February 1807, the Bishop came to London, to preach by appointment at the Chapel Royal: the sermon which he preached was afterwards published, together with another preached in the same place eight years before, under the title of "A Second Defence of Revealed Religion." The publication was provoked by the Bishop of London's *shaking his head* in disapprobation of some parts of it, when it was delivered. Landaff was determined, he says, to let his brother of London see that he had no fear of submitting his sentiments on abstruse theological points to public animadversion, notwithstanding their not being quite so orthodox as his own; and he was the more disposed to do this, from having been informed, on the very best authority, that an imputed want of orthodoxy had been objected to him when the archbishopric of Armagh was given to Stuart. Having thus explained himself, he indignantly exclaims,

"What is this thing called Orthodoxy, which mars the fortunes of honest men, misleads the judgment of princes, and occasionally endangers the stability of thrones? In the true meaning of the term, it is a sacred thing to which every denomination of Christians lays an arrogant and exclusive claim, but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect nothing better than self-sufficiency of opinion, and pharisaical pride, by which each man esteems himself more righteous than his neighbours. It may, perhaps, be useful in cementing what is called the *alliance* between Church and State; but if such an alliance obstructs candid discussions, if it invades the right of private judgment, if it generates bigotry in churchmen or intolerance in statesmen, it not only becomes inconsistent with the general principles of Protestantism, but it impedes the progress of the kingdom of Christ, which we all know is not of this world."—Pp. 451, 452.

The Bishop delivered an excellent speech in the House of Lords, on the 23d March, 1807, on the final debate on the abolition of the Slave Trade; a measure which will be the enduring honour of the Fox ministry. This was, indeed, their last act: it was scarcely completed when Intolerance drove them from the seat of power. On this subject the Bishop writes with just indignation:

"Soon after this the able administration (greatly indeed weakened by the loss of Mr. Fox) which had been formed on the death of Mr. Pitt, was dismissed. The ostensible reason of their dismission was, the King's dislike of a measure which they had brought forward in Parliament respecting the Irish Catholic officers. The ministers were wisely moved by a liberal and prospective policy, to endeavour to consolidate as much as possible the strength of the empire, by opening to Catholic officers in the army and navy the same road to honour and emolument, which had always been open to Protestants. They were sensible that almost every Gazette which announced the success of our enterprises, made distinguished mention of the gallantry of the inferior Catholic officers; and they wished to confirm the loyalty, and to stimulate the ambition of such men, by putting them on a level with their fellows in arms.

"Unfortunately the King did not see this measure in the same light that his Whig ministers did, and he required them to give him a pledge that they would never more bring forward the question of granting further indulgence to the Irish Catholics. This requisition was not only unprecedented in the annals of the House of Brunswick since its accession to the throne of Great Britain, but it was considered by many as of a tendency dangerous to the constitution; and to me it appeared to be not in words, but in fact, a declaration of a *sic volo*. Had his Majesty dismissed his ministers because he disliked their measures, no one would have denied such an exertion of his prerogative to have been perfectly constitutional, (how much soever he might have individually questioned the discretion of using it in such a crisis); but to require from privy counsellors, and much more to require from confidential servants of the crown, that they would at any time cease to advise his Majesty for what they esteemed the public good, was to brand them as unprincipled slaves to the royal will, and traitors to the country. The ministers refused to cover themselves with the infamy which would justly have attended their submission to such a demand; they refused and were dismissed: such sort of ministers would have lost their heads at Constantinople; at London, they *as yet* only lose their places. Whilst there remained a competitor of the Stuart family to the throne

of Great Britain, the kings of the House of Brunswick were perhaps afraid of the competition; and were satisfied with having been elevated from an arbitrary dominion over a petty principality in Germany, to the possession of a limited monarchy over the most enlightened and the most commercial nation in the world.—*That competition being now extinguished, it could not be thought unnatural, were they to indulge a desire of emancipating themselves from the restraints of Parliament;* but there is no way of effecting this, so secret, safe and obvious, as by corrupting it. When Rome possessed the empire of the world, its Emperor had ample means of corrupting the integrity of the whole Senate, and it soon became subservient to his will; public liberty was swallowed up by private profligacy. The first Lord Chatham was a Cato, when he declared that Hanover was a mill-stone about the neck of Great Britain; but he became a supple courtier, when he boasted of having conquered America in Germany; and he forfeited the esteem of good men, when he attempted to adorn the sepulchre of his patriotism by a pension and a peerage. Since his time, for one Cato, one Rockingham, one Saville, one Chatham, (in his honourable days,) we have had, and have, and probably always shall have, (as long as we remain an opulent and luxurious nation,) hundreds resembling him in the decline of his political virtue."—Pp. 459—461.

"The new ministers, with the Duke of Portland at their head, artfully for themselves, but improvidently for the country, raised the cry of "*No Popery*," and "*The Church is in danger*," without bestowing a single thought on the danger of the state. The Church is in no danger from *Popery*; but the state must ever be in danger from discontent, whilst a large portion of its members is looked upon by government with a jealous and a repulsive eye. To suspect a Catholic or a Dissenter of disaffection, what is it but to suggest to him a cause for it; but to excite in him a wish for an opportunity of shewing it? Little does he know of human nature, and less of gospel charity, who expects to root out the prejudices either of individuals or of societies by unkindness, to extinguish animosity by violence, or a spirit of revenge by want of confidence."—P. 463.

In answer to a clergyman who called upon the Bishop to answer Mr. Malthus, his lordship replied, that he had *looked into the book* referred to, but had laid it aside on perceiving that the author was endeavouring to shew the utility of bringing down the population of the earth to the level of the subsistence requisite for the support of man, (a proposition wanting no proof, since where there is no food man must die,) for he thought that his time and talents would have been better employed in the investigation of the means of increasing the subsistence to the level of the population. He adds, that he thought himself justified in neglecting to peruse a book thwarting the strongest propensity of human nature, and contradicting the most express command of God, "Increase and multiply;" especially as he was persuaded that the earth had not, in the course of six thousand years from the creation, ever been replenished with any thing like one half the number of inhabitants it would sustain. But, in our judgment, this is treating the subject more like a Westmoreland farmer than a Cambridge philosopher.

We come now to another passage, relating to the neglect of the Bishop at Court, which would be amusing, if the subject had not become tiresome: we quote it, in order to dismiss the topic.

"I had long *suspected* that I was, from I know not what *just* cause, obnoxious to the court; but I did not, till after the archbishoprick of York had been given to the Bishop of Carlisle, *know* that I had been proscribed many years before. By a letter from a noble friend, the Duke of Grafton, dated 10th of December, 1807, I was informed that one of the most respectable earls in the kingdom, who had long known my manner of life, on a vacancy of the mastership of Trinity College, had gone of his own accord (and without his ever mentioning the circumstance to me) to Mr. Pitt, stating what just pretensions I had to the offer of it; that Mr. Pitt concurred with him, but said that a *certain person* would not hear of it. Ought I to question the veracity of Mr. Pitt? No, I cannot do it. What then ought I to say of a certain person who had repeatedly signified to *me* his high approbation of my publications, and had been repeatedly heard to say to *others*, that the Bishop of Landaff had done more in support of religion than any bishop on the bench? I ought to say with St. Paul, *Thou shalt not speak evil of the ruler of thy people.*

"Notwithstanding this anecdote, I cannot bring myself to believe that the King was either the first projector or the principal actor in the sorry farce of neglecting a man whom they could not dishonour, of

distressing a man whom they could not dispirit, which has been playing at court for near twenty-six years.

"But be the *dramatis personæ* whom they may, the curtain which will close the scene is fast falling both on them and me; and I hope so to attemper my feelings of the wrong they have not wilfully, perhaps, but unadvisedly done me, as to be able at the opening of the next act to embrace them with Christian charity and unfeigned good will; for the detestable maxim, *Qui nescit dissimulare nescit regnare*, will not be heard of in heaven. The knowledge, that the neglect I had suffered was rather owing to the will of the monarch than to the ill-will of the minister, gave me pleasure. It removed in a degree from my mind a suspicion which I had long reluctantly entertained, that Mr. Pitt had always been my enemy. I did not expect, indeed, that any minister would be very zealous in promoting a man who professed and practised parliamentary and personal independence; but Mr. Pitt had been under obligations to me, and he knew that I had always been the warm friend of his warm friend the Duke of Rutland: and I was unwilling to suppose him capable of forgetting either obligations or connexions in the pursuit of his ambition.

"As to the King's dislike of me, unless his education had made him more of a Whig, it was natural enough. My declared opposition to the increased and increasing influence of the crown had made a great impression on His Majesty's mind; for on the day I did homage he asked the Duke of Rutland if his friend the Bishop of Landaff was not a great enemy to the influence of the crown; saying, at the same time, that he wished he had not a place of two hundred a-year to give away. I presume not to question the truth of this declaration of His Majesty, but I speak with some certainty of the truth of the Duke of Rutland's reply,—'That the Bishop of Landaff was an enemy to the increase of the influence of the crown, from an apprehension that it would undermine the constitution.' This apprehension was not then unfounded, nor has it since then been lessened, but greatly augmented, especially by the enormous augmentation of the national debt."—Pp. 478—480.

The letters to the Duke of Grafton, towards the conclusion of the volume, are particularly interesting. They are chiefly upon religious topics, and shew the decided bent of the noble Duke's mind towards inquiries and discussions of a solemn and practical kind. One of them, dated June 28, 1808, is inscribed "To the Duke, &c. on his having sent me *a very valuable book*." This was *The Improved Version of the New Testament*, of which the Bishop says,

"I give due praise to the committee for their Introduction to this work; it is written with the sincerity becoming a Christian, and with the erudition becoming a translator and a commentator on so important a book. I am happy to find that the name of the Duke of Grafton is mentioned as it ought to be in the Introduction: his Grace's distinguished patronage of Griesbach is properly estimated by the present age, and it will still more be highly estimated by posterity."—Pp. 493, 494.

In 1809, the Bishop made a visitation of his diocese, and held a visitation for the first time at Merthyr Tydvil, where he was entertained by Mr. Crawshay, "one of the most intelligent and opulent ironmasters in Europe." From him and others in the diocese the Bishop learned further particulars of the mind of the Court with regard to him. In fact, he always created the atmosphere around him, and was never for a moment insensible to his own neglected merits. On parting, Mr. Crawshay made him an offer of five or ten thousand pounds, if he should have occasion for such a sum. He had, we suppose, pleaded poverty: but he declined the generous offer. He adds, that he was more delighted with this substantial proof of the disinterested approbation of an ironmaster, than he should have been with the possession of an archbishopric acquired by a selfish subserviency to the despotic principles of a court. P. 505.

We are delighted with a letter (pp. 527—529) to the Duke of Grafton, "who thought himself dying." The subject is the goodness of God, as opposed to the desponding doctrines of Calvin:

"Why (says the Bishop) should we be disturbed with gloomy apprehensions of death, since He who made us can and will, even in death, preserve us? Unless we cease to love him (which neither you nor I can, I trust, ever do,) he will not cease to love us: the human race, *in* falling from their first estate, did not fall from the love of God."

The change occasioned in the government by the king's malady, made

no alteration in the Bishop's condition: but he was not quite forgotten; for the Prince Regent gave it in command to one of his secretaries to inform his lordship, that in a conversation after dinner at Carlton House, "upon the general immorality and profligacy of the present day," Mr. Tyrwhitt related the story of a Sussex Baronet, who was brought to a sense of religion by reading the "Apology for the Bible"! The "retired bishop" (such he styles himself) acknowledged this instance of the Prince's remembrance, and copies an inscription which he had drawn up "for some work of charity," which he once thought of establishing with the profits derived from the sale of the Apology, more than a thousand pounds, and which he would have carried into execution "had his family been less, or his means of providing for it greater." (P. 548.)

Successive paralytic attacks had already enfeebled the Bishop, and his correspondence now became brief and irregular. The last letter in the collection is addressed to the venerable patriot Mr. Wyvill, dated Oct. 21st, 1813; to this is added Mr. Wyvill's answer, upon which the biographer says, signing his name and closing his work,

"Mr. Wyvill I hope will pardon my vanity in publishing this letter. I am really proud of his honourable testimony to that political consistency of principle, which unites my name to that of Mr. Fox. R. LANDAFF."—P. 550.

The Editor adds,

"From this period the health of the Bishop of Landaff rapidly declined: bodily exertion became extremely irksome to him; and though his mental faculties continued unimpaired, yet he cautiously refrained from every species of literary composition. The example of the Archbishop of Toledo was often before him, and the determination as frequently expressed, that his own prudence should exempt him from the admonition of à Gil Blas.

"He expired on the 4th of July, 1816, in the 79th year of his age; illustrating in death the truth of his favourite rule of conduct through life: 'keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last."—(Pp. 550, 551.)

Our opinion of Bishop Watson's character has been again and again expressed in this notice of his memoirs. Its greatest fault was (as he himself would have called it) *secularity*. He no doubt loved truth, but there have been men who have loved it more for its own sake. Had he devoted himself more assiduously to the peculiar duties of his profession, he might not have improved his interest at Court, but he would have established a more undoubted claim upon the gratitude of the country and of posterity.—His talents were of the highest order. He was an able preacher and a commanding parliamentary speaker. His style is clear and strong; his figures (when he condescends to adopt them) bold and consistent; his reasoning logical and conclusive. But his highest praise is his steady attachment to the cause of civil and religious liberty, and, from the first to the last moment of his public life, his unabated opposition to bigotry and persecution. He had been early taught and never forgot or concealed or failed to act upon the principles of Locke and Hoadly. With these eminent men he had to encounter the charge of heresy in religion and republicanism in politics; but posterity will render the same justice to him that has been already rendered to *them*, and while the "Anecdotes" shall continue to be read, will overlook his failings in consideration of his services to truth and freedom.

A handsome engraved Portrait of the Bishop, which bears internal evidence of faithfulness, is prefixed to the volume. There is great want of an Index, which we see is supplied in the 8vo. edition, that has lately appeared in two volumes.

ART. II.—*A Letter addressed to the Right Reverend the Lord Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity amongst the Jews.* By the Rev. Lewis Way, M. A. of Stansted Park, Sussex; late Fellow of Merton College, Oxford. With an Appendix. 8vo. Pp. 92.

OUR readers are already informed of the character and pursuits of Mr. Way by our respected correspondent Mr. Howe (pp. 548—550). This gentleman, resigning the enjoyments which property puts within his

reach, has devoted himself for some time to the laborious office of a foreign missionary, and chiefly to the Jews; and whatever we may think of his opinions or talents, or of the probability of his succeeding, we are compelled to pay our tribute of respect to his disinterested religious labours.* The pamphlet before us is the result of his observations, and in some respects, a less gratifying result than a *soi-disant* "Evangelical" believer would have expected; for though he finds the Jews every where on the eve of a change, he sees many symptoms of their conversion being in an opposite direction to Calvinistic Christianity, and he is constrained to admit the degeneracy of the foreign Christian churches, or in other words, their departure from the continental symbol of orthodoxy, the Confession of Augsburgh

Mr Way is shocked, as no doubt is his right reverend correspondent, at the state of "the episcopal chapels on the continent." That at Hamburgh is filled with military stores; that at Amsterdam has been without service for years; that of Memel is deserted; and that at Moscow is burnt (p. 11). But our traveller's principal object is the Jews: he says, that he has visited all the synagogues and conversed with most of the rabbies from Rotterdam to Moscow; and he declares (p. 13), that "there is, at this time, a general commotion among the descendants of Abraham, and perhaps as general an expectation after what is about to come upon them, as before the appearance of Christ." He learned at Amsterdam, (p. 20,) "that there are upwards of one hundred families predisposed to make a profession of Christianity, which they believe and teach secretly to their families, while some of them, at the same time, attend the synagogue." It is difficult to understand in what way he could be informed of the *secret* teachings of the Jews in their families. In Hanover, a number of Jews in the higher classes have lately been baptized (p. 22), but chiefly with a view of obtaining civil privileges. The philosophical character of the Prussian Jews, as described by Mr. Way (pp. 24—35), has been exhibited in Mr. Howe's letter. For the use of the "Reformed Jews" at Berlin, a splendid synagogue has been built by one of their wealthy brethren, where only parts of the law are read, and the singing and preaching are in German. The Government at first objected to this institution, as being neither Jewish nor Christian, but it is suffered to continue unmolested, and the old synagogue is deserted (p. 26). These "Reformed Jews," according to Mr. Way, are proselytists, which affords some evidence of their having a sense of truth, and being in earnest in their profession: since he wrote, we have read an account in the newspapers of a synagogue being established on their principles at Hamburgh. He laments over the condition of four Jews, whom he met at Berlin, in one day, of whom "not ONE had any knowledge of sin or its imputation: all conceived religion to lie within the compass of reason and human power, and justification to be by works of man *alone*." * (P. 27.) One was a student of theology, who knew nothing of the fall or the atonement: we wish, in spite of our missionary's scorn, not very decently expressed, that he may long remain in this happy ignorance. The maxim of another, a merchant, was worth remembering, and Mr. Way, we think, might have learned something from it: *Gardez ce qui est droit—faites ce qui est juste—aimez les hommes, c' est la religion.* "Lying vanities," exclaims Mr. Way, of opinions like these, which are borrowed almost in so many words from the Jewish prophets; and he prays in words as strange as his spirit is offensive, that the persons who expressed them may "look unto Christ, the true serpent, and live!" (P. 28.)

A great movement in favour of the Jews, as is well-known, is making in Russia, where their number is computed at two millions. Under the auspices of the "magnanimous Alexander" (we give him this title with sincerity) an asylum is established for

* While we applaud the zeal which sinks the English country gentleman in the foreign missionary, we can scarcely withhold a smile from the "Stansted Park" of the title-page.

* We copy both the italics and the capitals from Mr. Way.

Christian Israelites. "A large tract of land, (says Mr. Way, p. 38,) as a Jewish settlement, is to be immediately measured out on the shores of the sea of Azof, near Mariaupoule, or Taganrog, the spot once destined by Peter the Great for the capital of his empire." We are happy to find that "the object of the Russian Institution is not promoting Christianity among the Jews, but affording an asylum to those *who are* converted to any church of Christians:" this is in the true spirit of toleration, which our author says, "prevails in the utmost latitude throughout the empire." (P. 38.) The Emperor honoured Mr. Way with a personal interview, and expressed his unqualified approbation of the object of that gentleman's visit. Esteeming the Imperial Ukases or Decrees on this subject of some consequence, we shall insert them, from the copies in the Appendix to this pamphlet, in that part of our work allotted to *Ecclesiastical Documents*.

The "Reformed Jews" excite in our minds a more lively curiosity than even the Russian Asylum. They appear to us to be on the verge, at least, of Unitarian Christianity, and we cannot but express our earnest wish that the Unitarians of this country may be able to open some communication with them. They ought to know fully, that a large body of Christians consider Trinitarianism to be as opposite to the New Testament as to the Old, and hold that there is as great a necessity for *Reformed Christians* as for "Reformed Jews." Both these reformed sects might coalesce for the purpose of better promoting the great work of reformation.

We shall conclude with an admirable letter from one of the "Reformed Jews" to Mr. Way, which he has published in the Appendix together with his answer, which we have neither room nor inclination to insert, it being precisely what any zealous but not overwise Trinitarian and Calvinist would have written or spoken on that or any other occasion:—

"*Letter from an Elder of the reformed Jews, addressed to the Rev. Lewis Way.*

"(Sent in English and German.)

"*Berlin, Oct.* 21, 1817.

"MOST HONOURED SIR,

"In the few hours in which you favoured me by a conversation on that subject which must be the most important for man, you have laid open your elevated sentiments on it with such a noble spirit, such truth and candour, that you have deeply affected me, and given me a full persuasion of the purity and benevolence of your virtuous endeavours.

"You, Sir, I say it with a joyful conviction, are a true Christian; one of those few, whose hearts are truly filled with the holy idea of their preceptor, who understand the full meaning and weight of his divine doctrine, and who know how to represent it in their life and actions to the benefit of their fellow-creatures.

"Love, charity, those significant words which the founder of the Christian faith pronounced in such an enforcing manner, with you they are not words only as they are with so many other men; they are the animating principles of your mind; they have inflamed you with that noble zeal, to reach the hand of love to your brethren, and to lead them to peace and everlasting felicity. O what an exalted design is yours! He alone can form it, whom the divine grace has deemed worthy to make him know to what a great end the human soul was formed.

"But, Sir, give me leave to ask you a question. I may venture to lay it down before you, who love truth and sincerity in every shape. You, Sir, who are so earnestly bent to promote the happiness of mankind, why do you not turn your pious endeavours towards making those that are Christians already, but merely by name, better acquainted with the true dictates of their religion? Why do you not persuade your brethren in the faith, that pure and divine as it is, it can lead them to felicity only if it influences every motion of their heart, every action of their life?

"The design of your great Master was to found a universal religion, confined to no place or nation, a religion for the salvation of the world: He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*. Yea, He commanded even to love our enemies, knowing that enemies can be converted into friends by confidence in this their moral nature, by exerting love and charity towards them, by shewing a gentle pardon for their errors and offences. Such were His noble intentions, such was His beneficial aim.

"Now I may ask you, Sir, can there be found in the life and behaviour of most of those who call themselves Christians, the least sign of such a pure, universal love? Nay, are not the actions of most of them wholly contradictory to that which was practised by Christ? In every part

where the Christian religion is predominant, those who profess another faith are hated, despised, persecuted and cruelly driven out. Even the Christian priests do not forcibly resist this evil, but, idle spectators, they permit it to grow up every where.

"Turn your eyes with impartiality to the history of ancient or modern Christians, and your benevolence will ask no farther proofs that what I urge is nothing but the strictest truth. Under such circumstances, can the Christian religion be spread by conviction? Can those who misunderstand its mightiest principles hope for many proselytes? The unenlightened non-christian cannot be persuaded of the beneficence of a doctrine that makes him undergo so many persecutions. He whose mind is enlarged by knowledge feels, it is true, a great veneration for the pure and exalted principles of Christ, but he can have no confidence in His followers.

"A man, Sir, so noble, so true-spirited as you, with such firmness of will, such force of mind, will surely exert all the mighty powers his excellence must give him over his brethren in the faith, to make them rightly understand the divine words of love pronounced by his great Master, that for the future their holy effects may grow visible in their life; and then the Christian religion will extend its branches without any farther efforts. In other terms, endeavour to make your holy law work more intensively, and its extensive effects shall follow by themselves. I am firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith, if they had found a true Christian and brotherly love in the Christians; for the spark of the divine flame that lies slumbering in the human breast can only be awakened by love.

"With security and confidence I lay down these my open sentiments in your loyal and benevolent mind. I am sure that you will take them to heart. The All-bountiful, the All-gracious will give his benediction to your steps, and the time will soon come when we shall be all sheep of one and the same flock! Amen."

[We may add that Mr. Way presented a memorial on behalf of the Jews to the late Congress at Aix-la-Chapelle, "relative to the amelioration of their moral and political condition under the several governments of Europe." "This proposition," he says, in a letter recently published in a Brussels paper, "has been recognized by the highest authorities, as a question worthy of the consideration and of the encouragement of every friend of humanity." Ed.]

ART. III.—*The Present State of Religious Parties in England represented and improved, in a Discourse delivered in Essex-Street Chapel, May 17, and repeated October 18, 1818; also, in Renshaw-Street Chapel, Liverpool, September 20.* By Thomas Belsham. 8vo. Pp. 42. Hunter.

MR. BELSHAM here presents us with a brief sketch of the principal religious denominations in England, and with some reflections upon the present state of religion amongst us. The outline of the sects is clear and distinct, and the reflections are worthy of an enlightened Christian minister.

The members of the Established Church are divided into *political* and *religious* churchmen: the latter, who assume the title of *evangelical*, are preferred by the preacher on the ground of their liberality. Our experience would cause us to hesitate in assigning them this Christian precedence. Mr. Belsham describes with great tenderness a third party in the Church, that is, Unitarians "who conform outwardly to its worship." Such persons, he says, he dares not condemn, having before him the example of Mr. Lindsey, who "was himself a decided Unitarian ten years before he saw it to be his duty to quit the church." This charity is certainly in the spirit of the New Testament; yet it should not be forgotten in what manner the late venerable confessor of Essex Street speaks in his *Apology* of what he is so ingenuous as to call his "blameable duplicity, and providential awakenings." "It is related (he says, pp. 218, 219) in the Life of Archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those nonjurors, who frequented the churches, and yet professed that they did not join in the prayers for their majesties;* 'As to the case you put,' replied his Grace, 'I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers in which there is any

* "Birch's Life of Archbishop Tillotson, p. 259."

petition, which he is verily persuaded is sinful. *I cannot endure a trick any where, much less in religion.*' The archbishop (adds Mr. Lindsey) may be held by some to be too severe a casuist. But if it was his opinion, that a man who after the Revolution continued attached to the late King James, could not consistently or honestly frequent a communion of Christians where their Majesties King William and Queen Mary were prayed for; what would he have replied, thought I often with myself, in the case of one who was not barely present, but was the mouth of the congregation in offering up prayers to God, which were believed to be derogatory, and injurious to his peerless majesty and incommunicable perfectious, and, in the mind of the offerer, a false and unworthy representation of him to others? This seemed a *trick in religion*, which the honest mind of that prelate would have still *less endured.*"

The Three Denominations of Protestant Dissenters are very accurately described: the Baptists are divided into Particular and General, and a deserved tribute is paid to the latter, as "an inquisitive and enlightened body of Christians." Here Mr. Belsham says,

"Another party has lately appeared in the Christian world which has hitherto been embraced by comparatively a very small number, and is not likely ever to make many proselytes; because it contravenes the uniform practice of the Christian Church from the age of the apostles; I mean the party of those who *deny the permanency* of the institution of baptism, and who conceive of it as a rite which was limited to proselytes from another religion. The advocates of this doctrine, though few in number, have commonly been persons of considerable respectability, and some of them of great learning. Their error, for such I conceive it to be, arises from the unfounded assumption that Christianity is of a nature too spiritual and refined to admit of positive institutions, and from neglecting to inquire into, or duly to appreciate, the historical evidence of what Christ and his apostles actually thought fit to practise and to enjoin."—Pp. 17, 18.

This description is not agreeable to Mr. Belsham's usual correctness. Such as deny the perpetuity of baptism can scarcely be denominated a "party:" they do not form a sect or division of the Christian world; their negation of one of the two Protestant sacraments is not a ground of association amongst themselves, or of separation from others; and they are found in almost all denominations. We suspect that Mr. Belsham underrates their number. As a "party" at least, they are only known as Quakers, and if this body be reckoned (as they, no doubt, must) amongst the Anti-baptists, the number of these latter will be not less considerable than that of the Unitarians. They are not generally proselytists; they may, perhaps, be charged with a lack of zeal: that they exist, however, in no mean number, notwithstanding their indifference to their own increase, is far from being a sign that they will not hereafter "make proselytes." They cannot, we further remark, be said to have "*lately* appeared in the Christian world," for, passing by the Quakers, who are not a modern sect, Mr. Emlyn, who is the first English writer that advanced their opinion, must be now regarded as a man of other times, and when he wrote, a century ago, the opinion had been a century in print. Faustus Socinus's treatise against baptism, which was published in 1613, was written in 1580; and he appears not to have been single in his profession: the first edition of the Racovian Catechism represents the Lord's Supper as the only positive institution of the Christian Church.

It is worthy of remark, that though Mr. Belsham charges the deniers of baptism with neglect of inquiry into the historical evidence relating to the point, Socinus in his preface to his tract puts in his claim to credit on the ground of his diligent investigation.* It is true that he refers here to the writings of the evangelists and apostles, but he proves afterwards that he was not unprepared for the argument from tradition and usage. He maintains that this argument is a begging of the question,† and also

* Nam omnia Evangelistarum et Apostolorum scripta diligentissimè perquirens, nusquam nec apertis verbis baptismum aquæ externum omnibus in perpetuum, qui Christiani esse velint, peræquè præceptum esse invenio, nec aliquid dictum ex quo eam sententiam elici omnino debere, aut posse, apparent. *De Bapt. Aquæ Disp.* 8vo. Racov. p. 4.

† Objicitur enim nobis perpetuus ab Apostolorum temporibus Ecclesiæ usus,

that the practice of the early church is no authority, since it is notorious that immediately after the times of the apostles, and indeed during their lives, many wretched superstitions and corruptions crept into religious worship.* There is the sanction of ages in unbroken succession up to the third or even second century for baptism, but then there is the same sanction for godfathers, the sign of the cross, exorcism, chrism and other usages, which most Protestants would regard as contemptible frivolities.† The historical argument for baptism and for Holy Orders appears to us parallel: the true question with regard to both is, what is the scriptural evidence of the design of the Great Author of our religion to make them permanent?

Mr. Belsham next proceeds to describe the two sects of Methodists, the Arminian and the Calvinistic. In a note, the characters of Whitfield and Wesley are well sketched. Great merit is allowed to the Methodists, as moral reformers. Then follow the Quakers, who are lightly censured for their occasional illiberality towards some of their members, and highly commended for their large contributions to the cause of general humanity. An animated picture of the Unitarians closes the descriptive part of the sermon. The reflections are, 1. on the attention paid to religion as creditable and advantageous, 2. on the absence of persecution from the abundant religion of the country, 3. on the happy consequences of religious liberty, and 4. on the duty of Christians to seek after truth, to avow it, to be charitable to such as err, and to vie with each other in love and good works.

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*in quam nemo unquam receptus fuerit, quin prius aquâ baptizatus esset. Isthæc ratio nullius ponderis idcircò censenda est, quia in ipsa id sumitur pro concesso, quod nunquam probabitur. Nam quomodo unquam de isto perpetuo Ecclesiæ usu docebimur? In historia certè à Luca de actis apostolicis conscripta, quæ ut ante omnes Ecclesiasticas historias perscripta fuit, sic omnium certissima est, imò sola inter omnes indubitata habetur, istius usus initium non apparet. Quin potius ex ea, si aliquid huc pertinens colligi potest, contrarium colligitur. *De Bapt Aquæ Disp.* c. xv. p. 123.

* Quòd si morem istum de quo ambigimus, ab ipso Ecclesiæ initio receptum fuisse non constat, quid attinet consequentium annorum morem usumque ex historicis, quantumvis gravibus et veridicis afferre, maximè cum palàm sit, statim post apostolorum mortem, quinetiam ipsis apostolis adhuc viventibus, multas aniles superstitiones, multas divini cultûs corruptelas, multas denique hæreses in Ecclesiam irrepsisse, eamque perturbasse. Ib. p. 128.

† The proofs of this statement may be seen in *B. Joach. Hildebrandi Rituale Bæptismi Veteris*, published in 4to. at Helmstad, by J. A. Schmidius. This author lays down a principle which may be necessary to sanction the use of baptism and especially infant baptism, but which would justify equally the worst superstitions of the Church of Rome: Ubi imprimis notandum, quod magna pars rituum Ecclesiæ à Judæis et Ethnicis fuerit desumpta Cum enim hi infideles ad fidem Christi ægrè ducerentur, ideo quod religio Christiana nova, adeoque falsa videretur, primi Dd. Ecclesiæ, Apostoli virique Apostolici pio stratagemate usi, ex profanis sacris infidelium multos ritus et instituta retinuerunt, eaque ad sua sacra accomodarunt.—Et hoc artificio vet. Christiani *opinionem novitatis*, quæ vel maxime Ethnicos à religione Christiana averti sunt amoliti. P. 1. He proceeds to point out instances of this *elegans convenientia inter Gentilium et Christianorum mysteria*. Pp. 3—11.

ART. IV.—*The Folly of Vice and the Wisdom of Virtue; represented in Two Discourses by the late Rev. Thomas Biggin Broadbent, A. M.* The first of which was delivered at the Unitarian Chapel in Warrington, on Sunday November 2, 1817: the latter, which was finished on Saturday the 8th, having been prevented from being delivered the day following, by the sudden death of the Author on the morning of that day, in the twenty-fifth year of his age. To which is annexed an Address delivered at his Interment, by the Rev. J. G. Robberds, of Manchester. 8vo. pp. 64. Hunter.

MR. BELSHAM's Memoir of the Author of these Discourses, in the four first pages of our present Volume, has informed the reader of the affecting circumstances under which this publication issues from the press. It is the most honourable monument

which paternal affection could have raised.

Apart from the affecting event which the reader associates with them, the Discourses are interesting, and on the young, for whose benefit they were written, must be deeply impressive.

The conclusion of the second Discourse exhibits an extraordinary as well as melancholy coincidence: we shall give it, together with the Notes of Mr. Belsham, the Editor:

"I have just suggested the vast accumulation of the motives to virtue arising from the connexion of this life with a future; and I shall conclude this discourse by urging the very great uncertainty of human life, as a motive for earnestness and zeal in the practice of virtue. A very recent and most melancholy event adds feeling to the conviction that not a moment ought to be lost, even by the youngest of us, in order to prepare ourselves for our final home. You have, no doubt, anticipated my reference to the very deeply-lamented death of the Princess Charlotte of Wales and that of her infant son. *

"To her the attention and pleasing hopes of the nation have been naturally directed for many years. Her excellent dispositions endeared her to Britons, and gave them the most flattering promises of future, though distant, good to the nation. These hopes, alas! are now entirely blighted by the deplored death of this amiable Princess: and for reasons inscrutable by us, but certainly most wise and benevolent, it has been ordained that her infant offspring should fall (as we view things) an untimely sacrifice to the king of terrors. So unexpected and so awful an event has, no doubt, struck a panic through the kingdom. But let it be recollected that we are Christians, and have the most substantial grounds for trusting in the living God. He is the actual ruler and governor of all nations, the King of kings and Lord of lords. The measures and events of all nations are under his controul. And believing that he is infinitely wise in all his measures, and perfectly good in all his purposes, we have reasons for the most consoling confidence under every event of his government. At the same time we cannot fail to sympathize in the sorrows thus excited. And finally, my fellow-christians, may this awful event be so wisely improved by us, that, knowing that the race is not to the swift, nor the battle to the strong, we may seize hold of the present moment, experience the wisdom and blessedness of virtue, and be prepared to obey the summons of death, whenever it may arrive, as a passport to a better land, where sickness, and sorrow, and affliction, and pain, and crying, and mourning shall be done away, and glory from the eternal throne shall fill everlasting ages. God grant it. Amen." *

Mr. Robberds's short Address at the Interment is throughout peculiarly happy.

An Advertisement, by the Editor, explains the reason of the publication, and pays a just tribute of praise to the much-lamented Author.

A beautiful Portrait is prefixed, the first impression from the plate from which the portrait at the head of this Volume was struck off.

ART. V.—*Victory over the World, through Faith in Jesus, the Son of God. A Sermon, preached at the Unitarian Chapel, in Artillery Lane, London, on Wednesday, May* 13, 1818, *before the Friends and Supporters of the Unitarian Fund.* By Nathaniel Philipps, D. D. 12mo. pp. 36. Hunter and Eaton.

THIS sermon is entitled to an equal rank with those that the same annual occasion has brought before us. The preacher explains the nature of faith in Jesus as the Son of God, and then descants upon its holy and happy influence. In the former part of the discourse he shews himself an enlightened and judicious critic. His remarks (pp. 13—15) upon 1 John v. 20, 21, are particularly worthy of attention: no impartial person can read them without being convinced that in this place the apostle

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* "This melancholy news arrived at Warrington on Saturday morning, and was communicated to the Author of this discourse while he was composing it, and made a very deep impression upon his mind."

* "Within six hours after the pious author had written this affecting peroration, he himself was very suddenly and unexpectedly removed out of this world. He had finished his composition at midnight, and read over the last paragraph to a friend who was with him; after which he retired to rest in his usual health and spirits, to rise no more till that day when all who are in their graves shall hear the voice of the Son of God and shall come forth. Blessed is that servant whom his Lord when he cometh shall find so doing."

means to designate the Father as "the true God." Perhaps, however, it is not quite correct to quote Luke vi. 12, as a proof that our Lord continued a whole night in "a dreary solitude," since προσευχη sometimes, and probably here, signifies an *oratory* or *house of prayer*. (See Bishop Pearce, in loc. and Acts xvi. 13, and *Note*.) The latter part of the sermon is an animated exhibition of the influence of Unitarian principles. On a review of it, persons least inclined to Unitarianism would not, we apprehend, pronounce it a *cold* and *cheerless* system, whatever other judgment they might form. To such among our readers, we recommend the following passage:

"In that populous town near which I reside, Unitarianism has to boast of many converts; and the number is increasing. One has said, 'As a Calvinist, I was miserable;—as an Athanasian, confounded. I was tempted to become an Atheist: a Deist I had most certainly been, had I not become acquainted with Unitarian Christianity.' 'I die,' said another, whose weeping friends were standing with me around his bed, 'I die as I have lived, an Unitarian, and my faith, which has never failed me in life as a comfort and support to me, is my comfort and support now, in the prospect of death. I have neither doubts nor fears. I thank the living God.' 'I thank God,' said another, 'for having brought me to the knowledge of his truth. I am going my last journey; perhaps we continue to live. Yet, the sleep of the grave is but a point of time. I am satisfied of the unpurchased grace and love of God: here is *real* mercy, and we can rely upon it for eternal life!'* Others I might name; but I cannot proceed. Yet not a case could be mentioned, in connexion with doubt and despair on the one hand, or presumption and enthusiastic assurance on the other. 'Strong in faith, giving glory to God,' 'they fell asleep in Christ.' What shall I say more? Behold the fruits of pure, invigorating, consoling Christianity, in life and in death."

* "Mr. John Hutchinson, of Attercliffe. This gentleman was originally a member of the Church of England, but with Mr. John Spencer, (the author of the New Pilgrim's Progress,) and several other persons, he left the Church, many years ago, and united himself to a small society of Unitarian Christians, which assembled for worship at the house of the above-mentioned Mr. Spencer, who was a man of the most enlarged and liberal mind. After some years, this 'little flock of Christ' was dissolved as a separate society, by the removal of some of its members, and the death of others; and those who remained, joined their brethren in the town of Sheffield."

[For an account of Mr. Spencer, see Vol. V. pp. 260—262. Also Vol. VI. p. 620. Ed.]

ART. VI.—*Moral Culture; attempted in a Series of Lectures delivered to the Pupils and Teachers of the Old and New Meeting Sunday Schools, in Birmingham: interspersed with a Variety of Illustrative Anecdotes. To which is added, a Concise Narrative of the Origin, Progress and Permanent Success of the Institution, and the Laws and Regulations by which it is at present governed.* By James Luckcock. 12mo. pp. 310. Belcher and Son, Birmingham. 1817.

THE Sunday Schools supported by the Old and New Meetings at Birmingham, are amongst the most important and valuable of the Protestant Dissenting Institutions. An interesting history of them is here given by Mr. Luckcock, as also of a Brotherly Society established amongst the teachers. At the close of the business of the Sunday, it is the custom of the teachers to deliver an address to their pupils. This was the origin of these Lectures, though by a subsequent arrangement, the teachers only came under Mr. Luckcock's care, and to them the Lectures, in the latter part of the volume, were addressed.

The Lectures are designedly moral, rather than religious, the Lecturer judging it unnecessary to inculcate religious principles, as the pupils were accustomed to attend divine worship twice a-day; but the morality which they contain is purely Christian. They embrace almost every topic relating to the conduct and respectability of persons in the humbler ranks of life, and furnish maxims and rules which, if habitually acted upon, would infallibly better the morals of young persons of every condition. Mr. Luckcock relieves the gravity of a moral Lecture, by the introduction of a variety of anecdotes, some of them drawn from his own experience. The turn of these, the plain every-day morality which all the addresses insist on, and the simplicity of the style re-

mind us frequently of Franklin, the best ethical teacher of modern times. We think that the volume would be a most suitable Christmas present for apprentices and other youths that have just finished a common education, and for servants of some cultivation of mind. No London bookseller is named on the title-page, but we presume that the work may be obtained through the regular channels. The necessity of brevity, in this closing Number of our Volume, alone prevents us from inserting some passages which we had marked for extraction, as exceedingly entertaining and instructive.

ART. VII.—*The Principles of Unitarian Christians stated and explained, and Erroneous Views respecting them corrected. A Sermon, preached before an Association of Unitarians, at Hull, September 29, 1818, in which are defined the Nature and Objects of the Association.* By John Platts, Minister and Private Preceptor, Doncaster. 12mo. pp. 36. Doncaster, printed: sold by Hunter, London.

THIS is a lively sermon, and its perusal will, we doubt not, according to the Author's hopes, "justify the approbation with which it was honoured on the delivery." Mr. Platts devotes several pages to the subject of infidelity, and repels with becoming indignation the idle reproach of Unitarianism as a system of unbelief: but we think his zeal has led him to ascribe to unbelievers incompatible qualities. "Enthusiasm," for instance, can scarcely co-exist with scepticism. The moral evil of unbelief is, in our opinion, its tendency to deaden the better feelings of our nature and to paralyze the heart.

ART. VIII.—*Thoughts on Social Prayer; intended to shew its Reasonableness and Consistency with the New Testament.* By Richard Wright, Unitarian Missionary. 12mo. pp. 24. Liverpool, printed: sold by Eaton, London 6d.

LIKE all Mr. Wright's tracts, the "Thoughts" are judicious and pertinent, and plainly and familiarly expressed. He first contends, that "Social Prayer" is a reasonable and useful practice, and then proceeds to examine the doctrine of Scripture with relation to it. He considers Matt. vi. 5, 6, as a direction concerning the prayers of individuals, and no more a prohibition of social prayer than our Lord's precepts, with respect to private alms, are a prohibition of united exertions for the relief of the poor. He produces and comments on the following passages, as decisive of social prayer being agreeable to the mind of our Lord, and the practice of the primitive church, viz. Matt. vi. 7—13; xviii. 19, 20; Acts i. 13, 14; ii. 42; iv. 23—30; xii. 5 and 12; xiii. 3; xvi. 13 and 25; xx. 36; xxvi. 35; 1 Cor. xi. 4, 5, 10, 13 and 14, compared with xiv. 15, 16; Rom. xv. 30; Ephes. vi. 18; 1 Tim. ii. 1 and 8, compared with iii. 14, 15; and 1 Pet. iii. 7.

The "Thoughts" will assist the inquiries of such as feel any difficulty upon the subject. If the Scripture evidence be reckoned small, let it be remembered, that social prayer was the universal custom of the Jewish Synagogue, and, of course, of our Lord and the apostles, and that they no more thought of vindicating its authority, than of proving the being of God. This would have been "laying again the foundation."

OBITUARY.

Mrs. Wise, Mr. B. Chilley, Mrs. Chilley.

WITHIN the last seven months, three distinguished members and zealous and liberal supporters of the General Baptist Congregation at *Chatham*, terminated their earthly pilgrimage, at very advanced ages. Mrs. WISE died 11th April last, aged 83; Mr. BENJAMIN CHILLEY on Sept. 21st, aged 79; and Mrs. CHILLEY, his truly sympathizing partner, Nov. 4th, aged 83. Mrs. Wise had lived for many years in habits of the most intimate and affectionate friendship with Mr. and Mrs. Chilley, and their minds from the day of her death, appear to have been chiefly occupied with thoughts of preparation for the same awful event, endeavouring to alleviate its gloom, with the idea of reposing with her in the same common

receptacle. Of them all it may be justly affirmed, that their piety was of that sober, steady and liberal character, which distinguishes the Old General Baptists. It was evinced not by flights of enthusiasm, nor by airs of affected sanctity, but by an upright, kind, and generous course of conduct. *Mrs. Wise* had been left a widow for upwards of twenty years, and during the last five years was almost wholly confined to her house by infirmity. She, however, always devoted a considerable portion of her income to the relief and benefit of her fellow-creatures, solicitously seeking out objects to which it might be advantageously applied, though often acting in secrecy, and always without ostentation. Her contributions formed a very large share of the sum expended in the erection of the New Meeting House, and the support of its minister. *Mr. Chilley* having by unremitting application and frugality acquired a moderate competency, retired from business, and settled at Rochester many years since. Carrying with him, however, the same persevering activity and industry by which he had been hitherto characterised, he constantly exerted himself for the benefit and comfort of those around him. Although some family misfortunes had early and deeply impressed upon his mind the folly of prodigality, and the imprudence of a careless confidence, there was scarcely a time after he arrived at manhood, when he did not, in some way or other, endeavour to render pecuniary aid to some of his neighbours, with whose difficulties he became acquainted. Perfectly honest and punctual in all his dealings, he expected the same regularity in others. He would, indeed, if possible exact it from them. And as his judgment and caution prevented his being betrayed by the idle and improvident, so his assistance was generally effectual and useful. Mr. Chilley had no children of his own, but when an only and beloved sister had the misfortune to lose a worthy husband in the prime of life, he most cordially united with an excellent brother-in-law, to assist her young family: and when soon afterwards, they were bereft of their mother also, and were left (as he had been himself) without any earthly parent to guide them, the welfare of his nephews and nieces became one of the dearest objects of his life. His heart was also always open to an erring brother, whose course he seems to have watched with constant solicitude, seizing every opportunity of rendering him useful assistance, and at length most affectionately administering to the comforts of his latter days. With views necessarily contracted by the circumstances in which he had been placed, Mr. Chilley seems honestly to have exercised his judgment, and through a long life to have actively strove to do the good within his observation and his reach. Throughout his last illness, by which he was confined to his bed eleven weeks, he retained the possession of his faculties, contemplating his approaching dissolution, which he clearly foresaw, with steady fortitude and humble resignation; often raising his thoughts to the great Father of mercies and God of consolation. He ceased not to exercise the most considerate regard for the comfort of others, anticipating with singular minuteness arrangements subsequent to his decease. Even his habitual cheerfulness did not forsake him, but continued to manifest itself in many traits of innocent pleasantry and kindness. *Mrs. Chilley* was characterised by a most amiable sweetness of temper, and affectionate tenderness of disposition. Of her it might be truly said, that she had a heart which could lose both itself and every other object, in its fervent attachment to her friends, and that her life was bound up in the life of her husband, for whom she so long cherished the warmest affection, and whom she so quickly followed to the grave. Her conversation was ever sensible and agreeable. She delighted much in rational religious intercourse and reading, and had attained an intimate acquaintance with the sacred writings, on which she meditated with attention and seriousness, and with much good discernment of its genuine excellences; and from which she derived heartfelt consolation under her last and most severe affliction. She died, as she had lived, with a sweet tranquillity, which seemed to disarm death of half his terrors.

Maidstone, Nov. 13, 1818. P.

July 14, the Rev. EZEKIEL BLOOMFIELD, Dissenting minister at *Wortwell, Norfolk*, aged 40. Mr. B., who struggled long with pecuniary difficulties, has left a wife and eight children unprovided for. He has also left in MS. a volume of Historical Lectures, delivered with approbation at several principal towns in the neighbouring counties, which are to be published for the advantage of his family.

AT *Landissil*, in *Cardiganshire*, some time in the month of August last, highly respected and lamented, Mr. THOMAS THOMAS, second son of Thomas Thomas, Esq., of Llanvair, and of Jane, the eldest daughter of David Lloyd of Llwyn-rhyd-owen, and grand-daughter of Jenkin Jones of Pant-y-defaid. This young man was therefore, the great-grandson of the man *who formed the first professedly Heterodox congregation in South Wales;* and the grandson of his

successor, who carried the interest at Llwyn rhyd-owen to a pitch of success seldom effected by the talents and exertions of one person. Jenkin Jones built the first chapel on his own estate, principally at his own expense, and officiated for some years to the infant society. In the time of his successor, that chapel was greatly enlarged, to accommodate, in some measure, the increasing numbers of the people, who were eventually subdivided into several separate churches. In time, a considerable body of the people outran the minister, who became the pastor on the death of David Lloyd, and refined their Arian and Arminian sentiments into Unitarianism; and, as usual, met with no small vexation from the minister and many of the members. The consequence was, a separation of the Unitarians from the old societies, and the erection of two new chapels, Llwyn-y-groes and Pant-y-defaid, during the years 1801 and 1802. On this occasion, all that remained of the two families of Jenkin Jones and David Lloyd joined the separated Unitarians; and John Jones, Esq, of Pant-y-defaid, son of the former, furnished the requisite land for the site of one of the chapels, and contributed largely towards its erection. Of those two congregations, the Rev. John James became the first minister, and D. J. Rees, of Lloyd Jack, lately commemorated in the Repository, [XII. 740—745,] among the departed worthies of our churches, a most important member and occasional preacher. Mr. Thomas Thomas as he grew up, attached himself with no common ardor to the same cause; and the aid of these two important members was most happily distributed, as the subject of the present article formed one of the society at Pant-y-defaid, while D. J. Rees belonged to that assembling at Llwyn-y-groes. Mr. Thomas had a very strong inclination to the Christian ministry, and was once on the point of entering upon the usual academical preparation: but, alas, he was prevented by the complaint, a decline, which for almost ten years rendered life a burden, and terminated in his removal! He was a young man of very respectable talents, which he had considerably cultivated, in spite of his complaint, especially by domestic association for several years with Mr. James and Mr. D. J. Rees, in the family of the latter. Perhaps a finer Christian, for temper which was all mildness, and for benevolence which was all disinterestedness and generosity, has seldom been found. From his youth upwards, he had feared God, and exerted himself in his cause, which is also that of truth and mankind. The writer appeals to those who knew him, if he was not affectionate almost beyond example, most patient and submissive during his melancholy illness, zealous all the while for the prevalence of evangelical doctrine, "sober, chaste and temperate in all things;" beloved, in return, and honored and finally regretted as a brother and friend by an extensive circle.

At the close of life, he made a very judicious and equitable distribution of his property, which was not inconsiderable for the country in which he resided. In these days, few of our wealthy members imitate our ancestors by leaving, from their accumulated riches, a small portion for the support of the good cause which, in life, they esteemed as the cause of truth. In this respect, the great and good man, D. J. Rees, was no exception to the generality of our friends. The cause would have derived no small comfort and encouragement, if, when his most important influence was withdrawn, a small part of his property had been devoted towards compensating, in a little measure, for the loss which, in himself, the society had sustained. Mr. Thomas thought of the interest of truth when he was bid to consign it to the care of those who yet survive. After devising the bulk of his fortune to his immediate family, the present minister of the chapel at Pant-y-defaid was not forgotten, and Mr. James had a substantial proof of the esteem of the deceased. To the support of the future ministry of the word of God, Mr. Thomas bequeathed £200, and £30 towards inclosing the burying ground at the chapel with a suitable wall. Besides, as his heart, while alive, was wholly devoted to the gospel and to the brethren, he directed by his will, that his body should be deposited in the chapel, where it lies awaiting the resurrection of the just. It is the first buried there of many that will probably follow, were no other motive to operate but the desire to be laid near one so entirely beloved. The edifying example of this most amiable and virtuous young man consoles us in the midst of the corruption of the world, and proves, to a demonstration, the salutary efficacy of "the truth as it is in Jesus," to enlighten the understanding and to purify the heart. Being dead he yet speaketh. The hand that writes this is agitated by the various emotions with which the heart is affected at the recollection of a gentle and excellent kinsman, removed so early from extensive usefulness, ripe however in holiness, and in fitness for "the inheritance of the saints in light."

London, Dec. 2, 1818. C. LL.

Sept. 22, after a lingering illness, the Rev. Robert Sloper, of *Devizes*, entered his rest. In the very house in which he was born, he breathed his last, without

any intermediate change of residence; and on the very spot where he had so long, and so successfully, laboured, were his mortal remains deposited. For many years did he witness the growing prosperity of that religious interest, for the establishment of which he had struggled so hard in his early days. It was his happiness, as a parent, to see all his children walking in the truth, and adorning their Christian profession; and after a public life of about 44 years, he finished his course with joy, in the 62nd year of his age.

Oct. 9, after a long illness, the Rev. BENJAMIN GAFFEE, pastor of the Independent Church at Stansted, Essex, formerly of New Broad Street, London.

— 12, the Rev. Dr. BALFOUR, one of the ministers of Glasgow. After meeting some young persons, previous to their admission to the communion, in returning home, about two o'clock, he was seized by a fit, taken into a friend's house, and languished until the next day, when he departed.

— 19, in his 36th year, Mr. SAMUEL SNASHALL, only son of Samuel Snashall, Esq. of *Lewes*, in *Sussex*. On the Monday before, he was seized by a fit of epilepsy, from the effects of which, he was in a few days so far recovered as to encourage the hope of a restoration, at no great distance of time, to his usual measure of bodily strength. On the evening of the following Sunday, he retired to rest apparently in comfortable health and spirits, intending to go the next day to Brighton for the benefit of sea-bathing. But the Supreme Disposer had otherwise determined concerning him. The person who first entered his chamber the next morning found him a corpse. It is the opinion of the medical gentleman who attended him, that he expired in a fit of the same kind with the first, and probably in his sleep. There was no symptom of any struggle, or appearance of a change of posture occasioned by uneasiness.

The talents, sound judgment, literary attainments, and mild and polished manners of this young gentleman, accompanied with unimpeached probity, and with habits of sobriety and prudence, too rare among persons of his age and fortune, gave him a just title to the high esteem in which he was held by those who had the advantage of intimately knowing him. His entertaining and instructive converse in the small domestic circle, will always be remembered with mingled sensations of mental pleasure and pain. Those who served him in his agricultural concerns, express their sorrow for the loss of a master ever considerate and kind. Notwithstanding those concerns, his situation in life afforded him a large portion of leisure, which he wasted not in sloth or frivolous pursuits, but employed in cultivating his mind by the perusal of ingenious and useful volumes, and particularly in philosophical researches and experiments. He professed a steady belief of the divine origin of the Christian revelation, and a strong sense of its transcendant excellence. His views of religion appeared to be rational and scriptural, and his attendance on the offices of public devotion and instruction at the Westgate Meeting-house at Lewes, serious and solemn; but they were often interrupted by the feeble and precarious state of his health.

Sudden death holds out an awful lesson to survivors; but to the victims of it, if in a state of preparation (as we trust was the case with the lamented subject of this brief memorial) it may be justly regarded, at least in one view, as a privilege. His removal, so unexpected and surprising, is a providential dispensation loudly calling on his acquaintance, friends and relations, without delay to commence the practice of religious virtue, or to redouble their diligence in it. The suddenness of his death, however, is a circumstance, which should not be permitted to inflame the grief of those to whom he was most dear, but should rather conduce to mitigate it, as it may have been mercifully appointed to spare him those protracted bodily sufferings (so distressing to the affectionate witnesses of them) which often fall on the good as well as others in the last stage of their earthly existence.

The death of this interesting person has excited a very general regret in the town and its vicinity, and much tender solicitude on the account of his worthy and deeply-afflicted parents. Every breast which is seasoned with humanity and compassion must feelingly sympathize with them, mourning under a stroke, which has rended from them such a son, has left them *childless*, has dashed to the ground their fondest expectations, and blotted out their most cheering prospects respecting the present life and world. But the religious character, which through a long series of years they have uniformly sustained, encourages their friends to hope, that they will not suffer their minds to be overwhelmed by immoderately-swelling floods of sorrow. They are happily no strangers to the principles and methods by which grief is best softened, and even rendered beneficial. On this most trying occasion may they be influenced to resort to them, and effectually to apply them! They will not forget that it is due to the

providence of God to consider in connexion with this its bereaving stroke, their comforts past and remaining. Through a great part of their earthly journey their son has been a solace to them, and now they sorrow not without hope of meeting him again in a more exalted and happy state of being, and they must feel (and the very best of men must feel) the reasonableness and force of the expostulation, whether it be addressed to irreligious accusers of the divine dealings, or to a person's own heart, "What! shall we receive good at the hand of God, and shall we not receive evil," or temporary chastisements? The consolations by Christ are adequate to the visitation, painful as it is, and substantial grounds for more than resignation, even for habitual gratitude and praise. His gospel teaches us that the most bitter of those afflictions that endure but for a season, are designed to advance our meetness for that future world, in which, having been borne with patience and followed in their practical tendency *here*, they will never be renewed, and in which there will be no distress of any kind, no more painful separation, and no more death. There the end and purpose of the Lord in those dealings with the upright in this world, which, if *sense* be alone or chiefly consulted, may seem severe, will be clearly discerned, and discerned with admiring thankfulness and joy. It will particularly be seen why those "were cut down" in the midst of their days and in the vigour of their faculties, who were qualified and disposed to be useful, while many who appeared but at "best to cumber the ground" were permitted to stand for a much longer space. Virtue complete and unassailable, felicity unmixed and inconceivably sublime, will constitute the everlasting portion of those, who shall attain to the resurrection of the just. The afflicted servants of God ought to comfort themselves with these and similar considerations, and to say after their master and pattern, and with his spirit of submission, "the cup which my Father hath given me, shall I not drink it?"

Dec. 12, 1818. W. J.

Nov. 28, at *Bishopwearmouth*, in the 45th year of his age, GEORGE WILSON MEADLEY, Esq., the biographer of Dr. Paley, and the author of "Memoirs of Algernon Sydney."

— 28, at *Leeds*, DAVID STANSFELD, Esq. aged 63 years. Unsullied integrity of conduct, proceeding from guileless purity of heart; benevolence, that excluded no creature of God, whether it boasted the human form or not, from its kind and considerate regard; gentleness of spirit, that would not provoke hostility, or immediately disarmed it; generosity, that was ever quick-sighted to the virtues, and candour that always extenuated the failings, of others; and, to crown all, piety, which, while it delighted to offer mercy, never willingly withheld sacrifice, but paid a regular and respectful attention to the forms of religion, at the same time that its spirit was prized above all price: such were the modest and unostentatious, but solid and valuable virtues of this truly excellent man. He has left behind him a widow and twelve children, to lament the loss of a husband and father, whose conjugal and paternal character, they alone can appreciate as it deserves. One of many friends, offers this brief tribute to a good man's memory.

Dec. 2, at *Moretonhampstead*, in Devonshire, the Rev. JACOB ISAAC, during many years minister of the Society of Unitarian Baptists in that town. For deep and habitual seriousness of spirit, for the most engaging simplicity of manners, for undaunted zeal in the cause of his Divine Master, for a generous, delicate regard to the sorrows of the poor, the sick and the destitute, and for pious gratitude and resignation, amidst agonies that human skill could neither remove nor soften, he has left behind him a name, over which his family and friends will long muse with a melancholy joy.

[We have reason to hope for a more particular account of this excellent man, from the pen of one who knew and loved him.]

— 13, at his house in *St. James's Square*, EDWARD LAW, BARON ELLENBOROUGH, of Ellenborough in the County of Cumberland. He is said, in the Biographical Peerage, to have been born about 1750. He was a younger son of Dr. Edmund Law, bishop of Carlisle, author of the *Considerations*, &c., of whom a memoir by Dr. Paley, is inserted in this Volume, pp. 289—294. He was educated at his father's college, Peterhouse, Cambridge. Choosing the profession of the law, he applied himself assiduously to it, and by slow degrees rose into practice. He first distinguished himself, we believe, at Warren Hastings's Trial. He was made Attorney-general by Mr. Addington, now Viscount Sidmouth, on the unexpected retreat of the Pitt administration, in 1801; and on the death of Lord Kenyon, in April of the next year, was made Chief Justice of the King's Bench and raised to the peerage. Infirmities, long visible, compelled him to relinquish this high station a few months ago. He has indeed been

little seen in his own court since the trials of Mr. Hone, at the close of the last year, in which his lordship appeared to so little advantage, and the result of which caused him such evident chagrin.—Lord Ellenborough bears the reputation of a profound lawyer. His decisions on commercial questions are universally praised by the mercantile part of the community. In political causes, his passions overruled his judgment: he displayed here, rather the eagerness of an advocate than the coolness of a judge.—His talent of discrimination was very great. He was in this respect a scholar worthy of his master, Paley; whom he also imitated and resembled in his peculiarities of style. But he sometimes carried the manner of his school to excess, and turned aptness into quaintness, directness into bluntness, and strength into violence. —As a senator and statesman he was not eminent. His intemperate language and boisterous manner were unseemly in the House of Lords, and sometimes exposed him to the lash of his opponents. His political course was winding. His ambition stifled his predilections. He seemed to be latterly devoted to the Court. Steadiness on one point must unhappily be conceded to him; he was uniform in his resistance to a revision and improvement of the criminal code, and his name is on the list (see p. 622) of those senators that both spoke and voted against Sir Samuel Romilly's bill for the abolition of the punishment of death for stealing to the amount of five shillings privately from a shop! By bills of his own, he even added to the number of *capital* offences; one of these goes by his name. From these darker traits of character, we should be happy to turn to more pleasing ones; but we must leave it to others more favourably situated than ourselves with regard to his lordship, to describe his virtues. Certain occurrences in the Court of King's Bench, upon his resignation, are said to have aggravated the afflictions of his last days. He was a Governor of the Charter House, and before this is read, his remains will have been deposited in the cemetery of that establishment, by the side of those of its founder. He has left seven children by his wife who survives him, the daughter of G. P. Towry, Esq., whom he married in 1787.

Lately, at *Cork*, in the prime of life, Bernard Trotter, Esq. formerly private secretary to the late Right Honourable C. J. Fox; a very worthy and ingenious man, whose memoirs of Mr. Fox are most honourable to his head and heart, while they constitute an authentic record of history and biography.—*Month. Mag.* It should be added, that some doubt has been cast upon certain passages of the *Memoirs*. The work was reviewed, on its first appearance, in Mon. Repos. VI. 610—612. There was a pamphlet published in 1806, entitled "Circumstantial Details of Mr. Fox's Illness and last Moments," which we know not whether we ought to attribute to Mr. Trotter. It will be seen by reference to Mon. Repos. II. 218, 219, that there is the authority of Lord Holland for pronouncing the pamphlet unauthentic.

Of Mr. Alderman Goodbehere, whose death was announced in our last, p. 723, the following character appeared in the *Times* Newspaper:

"The sudden and lamented death of this gentleman affords us another salutary admonition, and shews how fleeting and uncertain is human life. About a year since he was somewhat indisposed, but for some time past was in excellent health, and continued so until Tuesday last, when, after breakfast, he fell in an apoplectic fit, and expired the same afternoon. The share he had taken in the proceedings of the Corporation of London, for nearly thirty years, must be generally known. He had a clear capacity for public business, an urbanity of manners and incorruptible integrity, which rendered his services highly useful to his fellow-citizens, and made him generally esteemed. A character of this description, actively engaged during so long and momentous a period, cannot be passed over without notice; nor can his place, as a magistrate and a member of the Corporation, be easily supplied. His attention to public business was unremitting, and no one possessed a more thorough knowledge of the rights and privileges of the city. He acted in close union with Mr. Waithman for the last twenty-five years, and the zeal and perseverance with which he espoused the cause of his friend, during the late contest for the city, is well-known: his conduct was highly creditable to his feelings, and shewed how much he was above those little jealousies which too frequently are to be found among the best political friends, where their views might come into competition. Mr. Goodbehere was a native of Cheshire; by fair and honourable exertions in trade he acquired considerable property. He has left a wife and one son, the only child, now about of age. They were at Brighton at the time of his death, on account of Mrs. Goodbehere's health, which had for some time been in a precarious state."

This eulogy, temperate as it is, stirred up the venom of some bigot, who, under the signature of *Civis*, attacked the deceased Alderman, in the *Times*, as an avowed Infidel; the sole ground of the charge being his associating with Unitarians. A reply was made to the calumniator, in which both his ignorance and

malice were exposed; and here the Editor of the paper very properly stopped the controversy.

It will be seen by reference to our VIIIth Volume, p. 745, that Mr. Alderman Goodbehere was in the chair at the special general meeting of the subscribers to the Unitarian Fund, August 20, 1813, convened on occasion of the Trinity Bill, in which, as may be seen by his speech at the preceding annual meeting of the society, (reported in the same volume, p. 472) he took a warm interest. The Resolutions then passed were published, subscribed with his name as chairman. This gave mortal offence to some narrow-minded person (probably this same *Civis*) or persons, and a printed letter was sent to the Common Council warning them not to permit such a daring heretic to occupy the civic chair, to which the order of succession was soon likely to raise the Alderman. Such an effusion of stupid bigotry was treated with the contempt of sensible men of all parties, and would have been buried in oblivion if the recent attempt to defame the deceased magistrate had not called it up again to public indignation.

Mr. Alderman Goodbehere was far from being a partizan, though he wished to be regarded as an Unitarian worshiper. He attended the Chapel in Essex-street, where Mr. Belsham preached a very appropriate and spirited sermon on his death, from Daniel vi. 5, on Sunday, November 29.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Russian Society of Christian Israelites.

[In our last Volume, XII. 628, we gave the substance of the Ukase or Decree of the Russian Emperor, relating to Proselyte Jews. We now insert the Ukase entire, together with other documents relating to this singular project, the whole of which are extracted from *Appendix* IV. to the Rev. L. Way's Letter to the Bishop of St. David's, for an account of which see our *Review*, p. 760—762. Ed.]

ORDER TO THE GOVERNING SENATE.

From the moment that all-ruling Providence has committed unto our sceptre the numerous nations and families which inhabit Russia, we have stedfastly purposed to exercise unceasing care, in order that each nation and each rank might live in happiness, and in uninterrupted peace and quiet enjoyment of his rights: it continues, therefore, to be the most delightful employment of our heart, and it is our holy duty to lead every part of this great family to that most desirable end.—Now, through many examples which have attracted our notice, we are acquainted with the difficult situation of those Hebrews, who, after they have by the grace of God been convinced of the truth of Christianity, have either embraced, or are willing to embrace, the Christian faith, and to be united with the fold of the good Shepherd and Redeemer of our souls. These Hebrews, separated from their brethren by the Christian religion, lose thereby all communication and former connexion with them, and not only hazard every right to the protection of their former brethren in the faith, but are also exposed to their oppression and every kind of persecution. On the other hand, among Christians, their new brethren in the faith, to whom they are as yet utterly unknown, they do not find immediately either an open and permanent refuge, or so well-founded an institution, that, in case of distress, a peaceful abode might be secured to every one, and means whereby they might honestly earn their bread by their own industry. Hence the new-converted Hebrews are liable to the greatest difficulties before they are able to choose and enter upon a way of maintenance. Similar instances have come under our observation from this particular class of our subjects, who, on account of the sudden change of their religion, are totally alienated from the community unto which they formerly belonged, without having sufficient means in hand firmly to join that unto which they are just entering.—But since every confession, every rank, and every class of men in our beloved country, are, through the whole course of their lives, secured under the protection of the law by certain rights and regulations, the state of those Hebrews in our empire who embrace the Christian faith must also be firmly and permanently assured; and as we truly sympathize with those unfortunate Hebrews who are converted to Christianity, and stimulated also by an awful reverence for the voice of everlasting grace, which calls the children of Israel from their dispersion to the communion of the Christian faith, we found it good to adopt the following measures, in order to protect the believing Hebrews in their new situation.

1. It is hereby promised to all Hebrews who embrace the Christian religion, to whatever Christian confession they may be attached, that henceforth every possibility shall be facilitated in order that in their new course of life they may establish themselves, according to their faculties, in that

profession or way of business to which they feel themselves inclined. Every office, as well ecclesiastical as civil, is to afford to the Hebrews necessary protection and assistance at their conversion to Christianity, and in case they flee to them for refuge.

2. Advantageous and convenient places for settlement, with adjoining lands, will be appointed to the converted Hebrews, in the Northern and Southern governments of the empire. In these places, those of them who wish it, may settle on their own account, under the denomination of the Society of Christian Israelites. These assigned places will serve them for a secure and certain refuge, where, in communion with others of their nation who also profess Christianity, they will be able to form a Society, where every one shall be able to support himself and his family by their own labour and industry, according to their ability and power.

3. We have issued particular regulations respecting the Society of Christian Israelites, which, confirmed by our own signature, we shall adjoin here, that they may be brought under general observation, and be properly put into execution.

4. A Committee will be formed at St. Petersburg, for the supreme management of the affairs of these settlements, under the denomination of Tutelary Committee for the Christian Israelites. This committee will consist of a president, several members named directors, and secretaries. All Hebrews of our empire, who either have embraced or are willing to embrace the Christian faith, may apply to the Committee, either in person or by letter. The governments also, as well ecclesiastical as civil, are to confer with the committee in all concerns that respect the Christian Israelites, with the exception, however, as is understood of itself, of all personal criminality and process which comes under the established courts of justice.

5. We command the Committee, which is to be formed for the management of all the affairs of the Society of Christian Israelites, to give us account from time to time of the progress of those settlements, and of all affairs which respect the Christian Israelites, through our Privy Counsellor Prince Galitzin, to whom the common concerns of the Hebrews are in general committed by us, with the exception of individual criminalities and process of properties.

Having thus laid a solid foundation in favour of Hebrews embracing the Christian faith, and for the security of their situation, we command that what is drawn up here and in the adjoining pages be punctually put into execution. The Committee also is to advertise it in the Russian, German and Polish languages, that it may come under general notice, and be followed accurately by all governments and persons whom it respects. We are convinced, that by this arrangement, the state of the Hebrews who embrace the Christian faith is sufficiently secured, and that thereby all means will be afforded them in their new situation to protect themselves from the persecutions of their nation, if any where they should take place, and to maintain themselves by their own industry, without being a burden to the government or to individuals. In this condition, if they follow the precepts of that gospel which they have embraced, they will grow in all good works to their own and the common good, and to the praise and glory of that most holy name by which they are named.

(The original is signed by his Imperial Majesty,)

ALEXANDER.

St. Petersburg,
Easter Sunday, Mar. 25, 1817.

REGULATIONS RESPECTING THE SOCIETY OF CHRISTIAN ISRAELITES.

In order to insure to the Hebrews who have embraced the Christian religion, of what confession soever it may be, a secure and peaceful abode in the bosom of the Russian empire, we have permitted them to form among themselves a community under the denomination of the Society of Christian Israelites—but to promote among the members of that Society, industry, trades, and all kinds of useful business, we constitute the following regulations.

1. Lands for settlement and domestic œconomy will be assigned by the crown to the Society of Christian Israelites gratis, and for an everlasting possession to them and their posterity. These lands will not be assigned to each individual in particular, but to all in common; and for this reason they can neither be sold nor pawned, or in any other way be brought into the hands of others, but must always remain an unalienable property of the whole community.

2. On these lands appointed for them they may, if they please, settle on their own account, and build every kind of establishment, borough or town, according to their means and circumstances. It is likewise left to their own choice either to build all in common, or each one for himself, provided he does not exclude himself from those connexions with the Society unto which they must all, without exception, belong.

3. To those Christian Israelites who enter the Society, as also to their posterity, will be allowed an equal, full and entire freedom of the Christian confession of faith without any difference; and each confession permitted to enjoy their divine service according to the rules and customs of their church. Consequently the congregations

of each Christian confession which belongs to the union of this Society, may build and establish churches, schools and institutions for education, or other God-pleasing purposes, according to the principles of their own church.

4. The Society of Christian Israelites will stand under *our* protection, and be dependent only on the Committee established in St. Petersburg for the management of their affairs, who are bound to watch for their welfare, and to whom alone they have to give account of their concerns. On this ground, not one single government of the place where this Society may found their establishment, has to exercise any power over them or mix with their affairs. The preachers who may be appointed in their settlements are to apply in necessary cases to the said Committee, according to laws which respect all other colonies settled in the Russian dominions.

5. The Society form an office for the management of their internal affairs, consisting of different members chosen from among themselves, viz. two superintendants, and four assistants, approved of by the said Committee, under the name of Office of Administration for the Society of Christian Israelites. This office is permitted to have its own seal; and it is their duty to care as much as possible for good order in the Society, and to reconcile any misunderstanding, disunion or quarrels among the members, which may come before them; but what respects disputes about property, hereditary possessions, and similar civil affairs, or individual criminalities, that must, according to the common laws of the empire, be examined and decided by their respective courts of justice. The office has also to erect in the settlements a police of their own, for the maintenance of peace, quiet and order; and it is at the same time bound to keep a watchful eye over the conduct and behaviour of every one of the Society's members. Rebellious, disobedient and immoral members, who are only an offence to others, they must expel from their Society, after they have informed the Tutelary Committee concerning it, as they are also bound to do respecting every member whom they are newly-receiving into the Society. Every one who is expelled, forfeits in consequence all the rights and advantages granted to the Society.

6. All civil rights are hereby granted to every member of the Society of Christian Israelites, and that not only in their own colonies, but every where throughout the empire. Accordingly they may, after paying the duties established by the Tarriff, carry on trade in or out of the country, and follow mechanical business, arts and professions: they may possess houses, keep shops and establish every kind of fabric or manufactory without the necessity of being enlisted in any guild or corporation: they are also freed from all service, as will be defined in the sequel under a particular paragraph.

7. The members of the Society of Christian Israelites are permitted upon their appointed lands to brew beer, distil brandy, and prepare all sorts of waters and liquors, not only for their own use, but also for sale to travellers, who may pass their settlements: but they are neither permitted to export such liquors from their colonies, nor to sell them out of their borders.

8. No person whatever, either of the crown or private, not belonging to the Society of Christian Israelites, is permitted to set up inns, public-houses, or other buildings for similar purposes, upon their lands—nor is any stranger, not belonging to the Society, permitted to settle among them without their particular permission. But if the Society express a desire to receive some person among them for a time, they are permitted to do so, provided the persons received by them have regular passports, and the governors of their concerns, or the office of administration, be surety for them.

9. The office of administration for the Society of Christian Israelites obtain hereby a right to give necessary passports to the members of the Society, which passports must be signed by the superintendants, and furnished with the seal of the said office. Such passports will be of value only for travelling within the empire; but in order to travel beyond the frontier, or to come from foreign countries into the empire, the member of the Society must be furnished with passports from the general legitimate authorities.

10. All who enter this Society are hereby liberated from all sorts of civil and military services. But if any of them should himself wish to enter this or the other service, he may be appointed to it. All settlements and houses of the Christian Israelites who belong to this Society, will be likewise freed from all kinds of quartering soldiers, keeping posts, and giving horses, and from all other similar duties of the country. But if some person should be sent to the settlements by the Committee appointed for the Society on any business, inquiry or visitation, he must be duly received.

11. Every colony of the Society of Christian Israelites is permitted to have continually one of their members residing in St. Petersburg, under the name of trustee or agent, to execute their commissions, and dispatch all their business with the Committee appointed for the management of their affairs.

12. All who enter the Society of Christian Israelites have freedom from all du-

ties for twenty years granted to them; when this time is expired, each of them will have to pay the same duties which all other Russian natives are bound to pay according to their different stations, viz. tradesmen, the regular per cent. of their capital; artists and professional men, their civil duties.

13. Foreign Hebrews, who, after they have embraced the Christian religion, *should wish to enter the Society, settle on* the same appointed lands, and to partake of the right granted to them, have perfect liberty to do so. They may leave Russia again whenever they should please, as is likewise permitted to all other members of the Society, provided they first pay their debts and three years' duty to the crown, from the capital they have raised in Russia, according to the account which the superintendant of the Society will conscientiously give concerning it.

14. It is left to the discretion of the Tutelary Committee to draw up, upon the principles here laid down, the more circumstantial rules, both respecting their local management, public institutions and all other affairs, which may contribute best to the order and the happiness of all, but especially with respect to institutions for moral cultivation and education of youths according to the true principles of Christianity.

(The original is signed by his Imperial Majesty),

ALEXANDER.

St. Petersburg,
Easter Sunday, Mar. 25, 1817.

In a Third Ukase of the same date, his Majesty names the president and directors who will constitute the Tutelary Committee,—leaves it to them to appoint secretaries and clerks according to their own discretion,—and in future, in case members should be wanted, to choose such fellow-labourers as may be fit and given to the cause. The members of the Committee are declared to enter upon their labours simply out of zeal for the cause, and consequently receive no salary. To the secretaries and clerks, however, they are to assign such salaries as they think proper. For this and other necessary expenses, his Imperial Majesty orders for the present 10,000 rubles to the Committee's disposition, of which they will have to give account to Prince Galitzin, who will report the same to the Emperor.

The following lines conclude the account which is at present published concerning this Society.

The Tutelary Committee for the Christian Israelites was opened on the 4th April, upon the principles of his Imperial Majesty's Ukase here published. The objects of the Committee's labours will be the following:—

1. They will take under their protection all Hebrews professing Christianity, who may wish to settle on the lands assigned by government for that purpose, and for the same end are willing to enter the Society of Christian Israelites.

2. They will have the superintendance of the lands assigned to the said Society.

3. They will support the rights which are graciously granted to this Society; and, if necessary, afford lawful protection, as well to its individuals, as to the community at large.

4. They will assist in forming proper regulations, and introducing useful establishments in the colonies of Christian Israelites; and, lastly, they will provide necessary means, that the new Christians may be instructed in the doctrines and principles of the faith which they have embraced, in order that they may not only know the system of Christianity, but also live accordingly. Those means will consist in providing for the Society of Israelites, (with the previous approbation of the ecclesiastical government,) worthy ministers and teachers—in erecting churches, schools, and every kind of useful institutions, as well for the education of children as for the exercise of different arts—in appointing experienced persons for local inspection and management, that they may, by their indefatigable exertions to maintain public and domestic order in the colonies, and more particularly by their good example, lead the Society, by the help of God, to that truly happy end, which the good-will of his Majesty, our most gracious emperor, had in view in establishing them—the internal welfare of the Society, peace, quiet, union and order—the free exercise of all useful professions—industry and mutual assistance among themselves—good education of children—provision for the superannuated and the sick, for helpless widows and orphans, and the care to introduce all good and laudable institutions will be the object of their institution and the sole end of the Committee's labours.

The Committee having previously published in the Petersburg papers an advertisement to the Hebrews who have embraced Christianity, they conceive it necessary to inform them hereby repeatedly, that those Hebrews who wish to enter the Society of Christian Israelites, and to settle on the lands assigned to them, are by no means obliged to come to Petersburg in order to negotiate with the Committee on that subject, but that every one is permitted to apply to the Committee by letter, and in this manner to express his wish to be admitted into the Society of Christian

Israelites, and to the lands granted them according to their established rules. In these letters must be stated when and where the candidate has been converted to Christianity, and to which confession he belongs—what his profession is—how large his family and how old every one of its members—likewise the name of his residence, viz. in which town, village and county he lives, that the Committee may know where to address their replies—both the Christian and family-name must also be distinctly written. Such communications may be written in Russian, Polish, and German languages, and upon ordinary paper. By this means the Committee will be able to have information of all those who wish and apply to be admitted into the Society of Christian Israelites. In necessary cases, however, those Hebrews may apply to the ecclesiastical and civil governments on the spot, who will on their side offer them all possible assistance according to the orders issued on their behalf. The Committee find it further necessary to add, that, according to the true sense of the Ukase issued on the 25th of March, the Hebrews who profess Christianity come only then under the name of Christian Israelites when they are admitted into the Society, according to its regulations, and settled on the lands granted to them.

[*There are evidently errors in these translations, but not being able to collate them with the originals, we have suffered them to stand* verbatim *as we find them in Mr. Way's pamphlet.* Ed.]

INTELLIGENCE.

FOREIGN.

Religious.

Calvinism Heresy at Geneva.

It is no longer disputed that the reigning theology at Geneva is anti-calvinistic. Religion is there, as elsewhere, an affair of state, and the power which was so long under the direction of Calvinism is now turned against it. We lament this as much as any Calvinist can, being persuaded that nothing but persecution will enable the system to maintain its ground, and that nothing can stop the march of Unitarianism except the circumstance of its becoming an established, national and political religion. The Genevan Unitarians have much of that which they were taught in the school of Calvin to unlearn before they can be looked upon with entire complacency by the Unitarians of Great Britain.

The following passage in a letter from Geneva, dated October 27, was published in a Paris newspaper:

"The Puritans assume in England an attitude not very consolatory to the friends of peace. They do not as yet form a political party, at least sensibly so; but with their number, which increases daily, crimes multiply in an alarming proportion. It is the consequence of their doctrine of *absolute predestination*. We have a professor, named Malan, who (paid, as it is said, by the English Puritans) is the echo of that sect. He frankly teaches, that the human race are invincibly predestinated to lie, steal, violate, &c. The authorities have suppressed the school where he instilled into youth these fine maxims, instead of instructing them in Latin; and this man swears he is persecuted! Happily, this dangerous fanaticism finds no partisans in any class of society. The people deride it, and are not desirous of following the doctrine of wretches whom they reasonably regard as evil-minded people."

This silly philippic has vehemently enraged the Evangelical Magazine, which is somewhat soothed by the following anodyne from the *Times* of November 16:

"According to an article from Geneva, a schoolmaster there has been laid under an interdict by the magistrates, for inculcating the doctrine of absolute predestination; and the writer, in reprobating the conduct of the teacher, ascribes the increase of crimes in this country to the daily augmenting numbers of the Puritans, who believe in that doctrine. Without entering into the question of the truth of the dogma itself, we may be permitted to observe, that the inference thus deduced from it 'limps false behind.' We apprehend, that the moral character of the Genevans at a period when all of them were rigid Predestinarians, would not suffer in comparison with that of their descendants. With regard to this country, it is precisely those parts of it where the popular creed is strictly Puritanic that are the least contaminated with vice; and in vindicating a numerous body of our countrymen from the calumny of a foreigner, it ought not to be forgotten that the army, praised by a Bishop of the Established Church, as the most orderly and moral ever known in England, was an army of Puritans."

A correspondent in the Evangelical Magazine who lays claim to an acquaintance with the parties concerned, gives the following information:

"Some weeks since, M. Malan was suspended for the second time from all ecclesiastical functions, in consequence of a sermon upon the following text: 'Know, O vain man, that faith without works is dead.' This sermon I have read, and defy any one to point out a single passage which can justify the above charge. Only one pastor heard it, though nearly four thousand people were present in the church. On the following day, M. Malan was suspended without the preliminary step of examining the sermon: he begged the Company of Pastors to peruse it, and point out the error alleged to be contained in it: *they refused to do so.* Some days afterwards, M. Gaussin, a very able pastor of a neighbouring parish, presented a petition signed by the whole of his parishioners, praying that M. Malan might be restored. Both M. Gaussin personally, and the petition, and M. Moulinié, another clergyman who supported it, were treated with such indecency, that M. Gaussin declared that as M. Malan was his very dearest friend, he should publish to the world the way in which he had been treated. He is now on the point of being deprived of his place as one of the Masters of the College, because he refuses to teach to the children there the Socinian Catechism, which the pastors of Geneva have substituted in the place of the one framed at the Reformation, and which they have withdrawn. To give some faint idea of what sort of Catechism this is that M. Malan is required to teach, the following Question and Answer is submitted:

"'Q. What do we owe him? (i. e. Jesus Christ.)

"'A. We owe him much respect!!! (Nous lui devons beaucoup de respect.)'

"Being just such an answer as the Mahometans would make, who never name him without adding, 'upon whom and upon all prophets be blessing.' This will not surprise you, Sir, when you are informed that the following speech issued from the chair of the Professor of Theology in the University of Geneva, addressed to the students for the ministry: 'Make of Jesus Christ what you will, but do not make a God of him.' Faites de Jesus-Christ tout ce que vous voulez, mais ne l'en faites pas Dieu.

"At no period since the Reformation has 'the truth as it is in Jesus,' been so fully and ably and boldly preached as it is at this time in Geneva, by M. Malan and M. Gaussin in the national church, and by M. Gonthier, Guers and D'Empeytoy, in the new Independent Church; and as it is in Berne, by Messrs. Gallaw, Schaffter, and the Baron Beat de Lerber."

To this information Dr. J. P. Smith makes some addition in a letter in the same magazine: he says,

"The gentleman referred to is Mons. César Malan, a young minister in the church of Geneva. I saw him at Séchéron, near that city, in August 1816, in company with a senior pastor, who, as well as himself, is decidedly attached to the cause of evangelical truth and holiness. M. Malan was not a pastor, but one of the class of licentiates or younger ministers, who are occasionally called to preach, and are advanced to the pastorship as vacancies occur. In a long conversation, he said, among other things, that he had serious apprehensions of his preferment being intercepted, and of his being even deprived of a school to which he had been appointed, by the dislike and opposition which the majority of the pastors shewed to the genuine doctrines of Christianity and of the Reformation, the doctrines in which the Genevan Church once gloried.

"Of the goodness of M. Malan's character I cannot reasonably entertain a doubt; from his introduction by the venerable and highly-respected pastor with whom I saw him, and from the information which I have since received in different ways.

"Nearly two years ago, M. Malan preached and published a sermon on *Salvation by Jesus Christ alone;* which I have read with much satisfaction. It is an epitome of the leading truths of the gospel, not so much in the form of argumentative discussion, as of a lively and pathetic address to the heart and conscience. This sermon was, I believe, a principal occasion of the arbitrary regulation issued by 'the Venerable Company' of the Genevese Pastors, in May 1817, that candidates for the ministry should enter into the following engagement:

"'We promise that, so long as we reside and preach in the Churches of the Canton of Geneva, we will refrain from advancing our opinion, either by a whole discourse expressly treating the topic, or by any part of a discourse, on the following points:

"'1. The manner in which the Divine nature was united to the person of Jesus Christ.

"'2. Original sin.

"'3. The manner in which grace operates, or effectual grace.

"'4. Predestination.

"'We also promise not to controvert, in public discourses, the opinion of any of the pastors upon these subjects. Finally, we engage, that, if we should be led to express our own sentiments on any of these topics, we will do it [sans abonder dans notre sens] without being positive in our own notions, avoiding opinions which are not found in the Holy Scriptures, and using, as much as possible, scriptural expressions.'

"Such is this curious engagement! It

is not easy to say whether we should most wonder at its extreme absurdity and inconsistency with itself, or detest its domineering and papistical spirit.

" About the time when these measures were adopted, M. Malan was deprived of his school, and virtually, if not directly, excluded from the pulpits of the city and canton. My information does not enable me to say whether he joined the worshiping assemblies of the small Church, which was formed in 1817, at Geneva, on congregational principles: but I have learned, from a respected friend, (who is just returned from a long sojourn in France, occasioned by the afflictive state of his health,) that M. Malan *has signed the Regulation*, putting in at the same time a kind of protest or declaration of the sense in which he makes the engagement, and that he is, in consequence, restored to the exercise of his ministry in the Established Church.

" However we may lament the want of fortitude in this young minister, and the submission to which he has been driven, I make no doubt, by incessant persuasions, and by the pressure of personal and domestic distress; one thing is very fairly to be inferred from the fact of his restoration, namely, the *total falsehood* of the assertions published in the newspapers with regard to his doctrine, or his moral character, or his being supported by any 'English Puritans.'

" It will afford pleasure to your readers to learn, that, after the shameful outrages which the newly-formed church at Geneva suffered in July last, and of which an account has been given in the Evangelical Magazine, they have been enabled to resume their religious meetings in another place, which, though not so large or commodious as they wish, is more so than that which they before occupied."

We agree with Dr. Smith in condemning the conduct of the Genevese Pastors: but their error results, as he must allow, not from their theology, but from their considering the Church and State as in alliance. Grant them the principle of a Church Establishment by law, and all that they have done is justifiable. Mons. Malan and his little party would, no doubt, take the same course with their adversaries if they were to become the majority. At present, Unitarianism is orthodoxy and Calvinism heresy at Geneva: and as long as these arrogant distinctions are preserved in the world, they will be bandied about just as power changes hands.—An English "Evangelical" preacher, who is accustomed to speak of Unitarian heretics with hatred and scorn, must feel oddly on visiting Geneva, where Calvinism was once enthroned, to find himself labouring under the odium of heresy, and dealt with less tenderly than he has been accustomed to deal with heretics at home. Dr. Watts, in his Logic, wisely recommends travelling as the cure for bigotry.

Important Decision in favour of Religious Liberty in France.

We inserted p. 404, under the title of "Persecution of the French Protestants," an account of the fining of a deacon of the church of Bourdeaux, for not having decorated his house with the usual hangings during the idolatrous procession of the host. An appeal from the sentence was made to a higher tribunal at Paris, and we have very great satisfaction in stating the result in an article from the French papers.

" *Court of Cassation.—Criminal Section*, Nov. 20. Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?

" Such was the question brought before the Court, by an appeal from the Sieur Roman, a Protestant, against a judgment of the Correctional Tribunal of Police of Gap, which condemned him to a fine of 6 francs for not having obeyed an edict of the Mayor of the town of Lourmarin, ordering the inhabitants of that town to cover the fronts of their houses, in those streets through which the Holy Sacrament might pass, during the procession of the *Fête Dieu*.

" M. Odilon Barrol, Counsel for M. Roman, entered into a detailed argument in support of the appeal. He observed that the constituent assembly, and, after it, all other constituted authorities, had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights. The concordat of 1801, with the view of maintaining a perfect equality between the Roman Catholic religion and other systems of religion, went so far as to prohibit the celebration of any ceremony out of churches, in towns in which there were temples destined for public worship. The charter had made no change in these principles; on the contrary, it had confirmed them, by proclaiming anew, that every citizen is free with regard to his worship, and that all religions are equally protected.

" We therefore still live under the influence of the principle rendered sacred by the Constituent Assembly; a principle which places a man's religion out of the jurisdiction of the law. When the law is neutral, the civil authority must necessarily be the same, and cannot interfere with different religions, except to give them equal protection. It cannot, therefore, associate itself with the ceremonies of any one particular worship; and still

less can it compel a citizen to participate in ceremonies against his will, and in disregard of the scruples of his conscience. This argument holds, whatever may be the apparent religion of the citizen who declines to take a part in ceremonies, whatever may be the grounds of his refusal, and even though he should choose not to assign any grounds. In fact, if to warrant a refusal to comply with a religious ceremony, it were necessary to prove that it was contrary to the tenets of a certain sect of Protestants or Jews, or to some particular existing sect, it would follow that only these sects would enjoy liberty of worship. Liberty of conscience, then, would not be a privilege held in consequence of being a citizen, but of being a Jew or a Protestant. The law, however, sanctions liberty, not as belonging to this or that faith, but to all in general. And as there may be as many different creeds as there are citizens, every refusal to participate in a religious act was to be respected. If even a Catholic might be compelled to assist in a religious ceremony of the Catholic church, there would be an end of all real liberty of conscience in France. The putting out tapestry on the passage of the procession in question, could have no other object except to honour it; but this was what Protestants, by their religion, were prohibited from doing.

"M. Odilon Barrol then referred to the early contests between the French Protestants and Catholics, and shewed that in all stipulations between the two religions, the Protestants were careful to preserve this point.

"The Advocate-General, M. Grand Duplessis, followed on the part of the Crown; and coincided in the arguments which had been adduced by the complainant's counsel, for the repeal of the judgment of the Tribunal of Gap.

"The Court, after a long deliberation, pronounced a judgment said to be most 'strongly worded,' by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies.

"M. Marron, and other members of the Reformed Church of Paris, were among the auditory present at the hearing of this important cause, thus so equitably and satisfactorily decided."

DOMESTIC.

Religious.

Unitarian Chapel at Falmouth.

The opening of this Chapel has not hitherto been noticed in the Repository, through some misunderstanding among those whose office it was to report it. We have the satisfaction of stating, that this "House of Prayer," *the first in Cornwall expressly dedicated to the exclusive worship of God even the Father*, was opened on Friday, the 26th of June last. Mr. Smethurst of Moreton-Hampstead, began with prayer, and read the Scriptures; Mr. Philp (who for some years has statedly and gratuitously conducted the religious services of the Falmouth and Flushing Unitarian church) offered the second prayer; and Dr. Carpenter preached from Philipp. iv. 6, in proof of the fundamental principle, that God, even the Father, is the only proper object of religious worship. In the evening Dr. C. preached again from 1 Pet. iii. 15, 16, giving a general view of Unitarian doctrine. On the following Lord's-day, Dr. C. took the morning service, and preached from Prov. iii. 6, and in the evening (Mr Philp having engaged in prayer) displayed the beneficial tendency of Unitarianism, and pointed out the encouragement we have to expect its final universal prevalence. In the afternoon, Mr. Smethurst preached on the sole authority of Christ in his church; and after the morning service, Dr. C. engaged in the dedication of the infant child of one of the congregation. On the following evening (Monday) he once more preached, on the agency of Christ in effecting the salvation of mankind; and commended the interests of this little church to the blessing of Almighty God, earnestly desiring that by their lives and conversation, as well as by their public maintenance of divine truth, God may be glorified through Christ Jesus.

The congregations were uniformly serious and attentive. In one or two instances the place was very much crowded; and throughout, the attendance was very satisfactory. Several hundred small tracts were distributed respecting the doctrines of Unitarianism, such as Dr. Carpenter's Unitarian's Appeal, and Mr. Wright's "Answer to the question, Why do you go to the Unitarian Chapel?" And it is hoped that these "silent missionaries," as they have aptly been termed, have not been without a good effect, in removing prejudice, and preparing at least, for the adoption of our principles.

The building was erected for a theatre. A division is made at the front of the stage, and the stage is itself employed for a vestry, and will be used as a Sunday school-room. The body of the place is in part pewed, and the rest has benches. The whole is fitted up neatly, but with due attention to economy. Below the vestry is a stable, and above it a hay-loft; the rent of which is a serviceable accession to the finances. The situation of the chapel is every thing that can be wished; and

though small, as now fitted up, it is capable of considerable enlargement, with little additional expense, should it ever prove necessary.

Owing particularly to a fine levied on the property, which is leasehold, and to some other outgoings which perhaps could not at first have been foreseen, the whole expense will exceed the first estimate, and amount to £550. Towards this it appears that somewhat short of £400 have been raised.—When the subscription seems to have closed, a list of subscribers will be printed, and annexed to the Repository; and some detail would have previously been given, but for the necessity already noticed in the Repository of discontinuing the insertion of such lists.

The writer of this notice has already had occasion earnestly to recommend the case of this little church; and he feels highly gratified with the assistance which has been given them; and it will be a cause of cordial satisfaction, if by these additional statements, he can induce the opulent among the Unitarians, and other Fellowship Funds, to relieve them of the sum which yet remains to be raised. He thinks that, surrounded by opponents, exposed to every effort of bigotry and prejudice, and at a distance from all whose aid might strengthen them in their profession, they well deserve such assistance and countenance for their own sakes. But considered as the only congregation in Cornwall who are united together for the great objects of Unitarian worship, and as a central situation of essential consequence, for the diffusion of Christian truth, in that very important district, this case has peculiar claims upon the liberality of our brethren.

The writer may be permitted to subjoin the brief testimonial of one whose intimate knowledge of the circumstances, and extensive acquaintance with the Unitarian body, as well as his constant personal labours in the cause, entitle it to great attention and respect, our excellent missionary, Mr. Wright: "I have no hesitation in saying, that *no case has been brought before the Friends of Unitarianism*, nor I apprehend is likely to be brought before them, *more deserving of their notice and aid*, than that of the Unitarian church at Falmouth." L. C.

New Unitarian Chapel at Rochdale.

On Sunday the 2d of August, 1818, a new Unitarian Chapel was opened in Rochdale, erected by the Unitarians,* formerly in connexion with the late Joseph Cooke. Mr. Wright, the Unitarian Missionary, performed the devotional services, and preached an excellent sermon from Isaiah xxxv. 8: "And a high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

From which words he shewed that the Unitarian's way (whatever its enemies may say of it) is a *high* way—the King's high way, well marked out and so plainly described, that all that he believes of it and says about it, he can express in Scripture language, without addition or comment; that the enemies of this way, however much they may boast of their own, cannot, after all, give a description of it, without using many words and phrases not only which are not scriptural but which are anti-scriptural; that the Unitarian's way is acknowledged to be right, as far as it goes, by its very opposers—they say there is one God, and but one; that he is good, and freely bestows his favours; and that Jesus Christ is a man: the Unitarian says the same. It is true they also say that this one God subsists in three persons; that his favour is bought and paid for, and that Jesus Christ is God as well as man. The Unitarian travels in the most agreeable manner with his opponent while the Scriptures throw light on their way, but where that ceases to direct, he stops. His opponent rambles on without either light or guide into all the mazes of error, and then censures and condemns the Unitarian because he will not follow. One great and principal excellency of this way is, there is nothing in it mysterious, it is a way level with the meanest capacity: and a way, which, while it dispays the free, unpurchased grace of God, leads to the greatest purity of life; it is the way of holiness; the unclean shall not pass over it. Such the preacher described the Unitarian's way to be.

The congregation consisted of six or seven hundred persons, some of whom came from Padiham, Burnley, Newchurch, Todmorden, Oldham, and other distant places, and all seemed heartily to join in dedicating the place to God. The chapel is a very good, neat, little building, thirteen yards square without, has a gallery that will seat rather more than two hundred persons: a Sunday school is taught in the bottom, which is not yet pewed. It is estimated to cost not less than £750. besides being subject to a ground-rent of near £10. a-year, even if the trustees should dispose of as much land as would be a site for a good house. There has been subscribed rather better than £200. principally by those who attend the place, so

* For a more particular account of these Unitarians, see Ashworth's Ten Letters to a Friend. [Reviewed pp. 270—272.]

that the remaining debt, besides the ground-rent, will be £550.

Before I conclude this account I beg leave to observe,

1. That the persons composing the congregation at this chapel, with very few exceptions, are dependent on their hand labour for their bread. 2. These have built a chapel for the accommodation of themselves and their families, and also with a view to spread rational notions of religion, and to promote the worship of the one God: towards which, they have subscribed among themselves, and begged from a few friends £200. 3. The whole of the land which they have leased is twenty yards by thirty, at the annual rent of £15., on part of which stands the chapel. If they were able to keep the remainder of this land it would serve them for a burying place, which would be a very great advantage to the chapel, considering how very desirous people are to be laid, and to bury their dead where they have worshiped their God. But if we suppose this to be done, it would subject them to the following annual expenses, exclusive of repairs, liquidating the debt, or providing any thing for their ministers.

Debt on the chapel, £550. at 5 per cent. - -	£27	10
Ground rent - -	15	0
	£42	10

4. Those who are acquainted with the state of Unitarianism in Rochdale, know that there is a Presbyterian Unitarian chapel there not filled, and a worthy minister. Such may naturally ask, is there need of another? The answer to this inquiry is short. The old chapel would not hold its own congregation, which we are glad to hear is increasing, and that which attends the new chapel, where in an afternoon the congregation consists of not less than two hundred and fifty persons, besides near two hundred Sunday scholars, and at night of not less than four hundred. And we believe there is not a pew to let in either chapel, at least this is the case with the new one. Real friends to the spread of Unitarianism will deem this a sufficient answer, nor can a better be given. 5. As we supposed those who knew that there was a chapel already in Rochdale, might conclude that there was no need of another, so we concluded that an application to the Unitarian body at large for assistance, might subject us to the pain of being disappointed. But having given the above statement, we leave our Unitarian brethren to judge of the propriety of our conduct in this undertaking. And though for the reasons foregoing, we have not solicited their assistance, yet we do sincerely assure them we are neither too rich nor too proud to beg. Any assistance, from any quarter, through any channel of conveyance, however small, will be thankfully acknowledged in any way that may be deemed most proper, and applied to the liquidation of the debt on the chapel. J. A.

Gainsborough Unitarian Association.

On Tuesday evening the 29th, and Wednesday 30th Sept. the second meeting of this Association (of the establishment of which an account is given in Mon. Repos. for April last, p. 280), was held at Hull. On Tuesday evening a discourse was delivered by Mr. Platts, of Doncaster, at the chapel in Bowl-Alley Lane, on 1 John i. 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." In this discourse, which was distinguished by manly eloquence, and forcible appeals to the understandings and the hearts of the hearers, the preacher distinctly laid down the great principles of uncorrupted Christian doctrine, stated and illustrated the particular objects of this Association, which are mutual encouragement, the diffusion of truth, and the protection of our religious liberties, and repelled with becoming indignation the charge of Deism brought against Unitarians. This discourse will probably be published, before this article appears. [See *Review*, p. 768.]

On Wednesday morning, at eleven o'clock, a discourse was delivered by Mr. Wellbeloved, which will be long remembered by those who heard it. The object of this argumentative and highly-impressive sermon, was to explain the true nature of conversion, and to correct the enthusiastic notions on the subject, which are so popular in modern times. The text was Acts iii. 19. A particular analysis of its contents would occupy too considerable a space, but the readers of the Repository will shortly have an opportunity of partaking of the pleasure and edification with which it was heard, as the Author has kindly complied with the request of the Association, that they may be permitted to print it.

At two o'clock the Association met for business in the chapel in New Dock Street, belonging to the Unitarian Baptists, under the pastoral care of Mr. Griswood, who have cordially united with their brethren in Bowl-Alley Lane, in promoting the objects of the Association.

Mr. Lee having taken the Chair, the following resolutions were adopted:

1. The designation of this society shall in future be the Association of Unitarian Christians residing at Gainsborough, Hull, Thorne and adjacent places.

2. To render this Association available to the ends proposed, it is expedient to raise a fund by subscription, applicable to such purposes as may be determined on at the general meetings, when the amount shall be reported.

3. An annual subscriber of not less than four shillings, paid in advance in the month of January in each year, or of not less than one penny per week, shall be a member of this Association during payment. Benefactions will be thankfully received.

4. At the *annual* meeting, a committee and receivers of subscriptions shall be chosen.

5 A sum not exceeding one half the receipts of the society during each year, shall be expended in the printing or purchase for distribution, of such tracts on practical and controversial subjects, not exceeding four shillings in price, as shall be approved by the committee or by the society at their annual meetings. The remaining sums shall be expended in such ways as shall be approved by the annual meetings.

6. Each subscriber shall be entitled to a yearly nomination of tracts, amounting in value to one half of his subscription.

7. The committee for the ensuing year shall consist of six persons residing in Hull. All the ministers included in the Association, and one person out of each of the congregations shall also belong to the committee; and to sanction the appropriation of any money not voted at the general meetings, their consent must be procured by correspondence. The committee to be renewed every year, but all its members to be capable of re-election.

8. The committee shall meet during the first week in each calendar month, and five of them shall have power to act. Any three of them may call an extraordinary meeting when they judge it necessary. At their first meeting they shall elect a treasurer and secretary from their body.

9. The office of the committee shall be to determine what tracts shall be admitted into the society's catalogue, and the prices of each, to apportion to each subscriber his quota of tracts, to carry on a correspondence with such societies, or individuals, as they think proper, for promoting the objects of the Association, to examine and pass the treasurer's accounts at each monthly meeting, to arrange the business of the annual meetings, (at which it is hoped they will be present,) and to make a report of the finances and general prospects of the society

10. The minutes of all committee meetings, shall be read at the next annual meeting, and their acts shall be subject to the revision of the annual meetings.

11. No law once passed shall be altered, except by the vote of two-thirds of the members present at a general meeting.

About fifty persons partook of a plain dinner at an inn, and the afternoon was spent in pleasing social intercourse and discussion.

In the evening Mr. Little, of Gainsborough, preached on Philipp. i. 27, 28: "That ye stand fast in one spirit with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries." In a very pleasing style, and with much close reasoning, the Author pointed out the chief grounds of Dissent from the Church of England, shewing the incompatibility of exclusive political establishments of religion with the spiritual nature of Christ's kingdom, the plausible ground of objection they afford to unbelievers, and the unscriptural doctrines and illiberal sentiments contained in the articles of the church established by law in this country.

A considerable sensation has been excited in the religious public in the town of Hull by these services, nothing of the kind having ever taken place here before. They were all attended by several hundred persons, of other denominations, who listened with profound attention to the discourses of the several preachers. The committee met the following day, when Mr. Thomas Watson, of Hull, was appointed treasurer, and Mr. Kenrick, secretary for the year ensuing. The next meeting of the Association is intended to be held at Thorne, on the last Thursday in March, and Mr. Piper is to be requested to preach.

G. K.

Liverpool Fellowship Fund.

On Monday the 23d November, 1818, a general meeting of the Unitarian Christians of Liverpool, was held in Paradise-street Chapel, when the Rev. John Yates being called to the Chair, it was unanimously resolved to establish an Unitarian Fellowship Fund Society. The Rev. John Yates was requested to accept the office of President, and the Rev. George Harris, that of Secretary to the society. A committee of eighteen were appointed to conduct the affairs of the society, nine from Renshaw-street, and nine from Paradise-street congregation. The objects of the society are, to afford occasional contributions to congregations who stand in need of assistance, for building and repairing chapels—to administer relief to infirm ministers—to aid in the education of young men for the ministry—and, generally, to promote the cause of Unitarian Christianity. Applications for assistance to be made to the Secretary.