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## BIOGRAPHY.

### *Memoir of the late Mr. G. W. Meadley.*

[We have already given (pp. 5—8, and 121, 122,) some biographical particulars of Mr. Meadley, but these do not supersede the following regular Memoir from the pen of our much-respected correspondent, V. F. Ed.]

SIR,

AS it is one of the laudable objects of the Repository to pay the due tribute of respect to worth and talent, especially when they have been devoted to the cause of liberty, civil and religious, permit me to request admission into your pages for the following Memoir of my late lamented friend and neighbour, Mr. Meadley. I am aware that this has been already done in another periodical publication,\* by one who is in many respects much better qualified for the task; but there is sometimes an advantage in having the same object presented to beholders in different points of view.

GEORGE WILSON MEADLEY was born at Sunderland, January 1, 1774. He lost his highly respected father in 1775. Being the youngest child, and the only son, he was naturally the object of the tender and indulgent care of his excellent mother, who (with her four daughters) is now his mournful survivor. His early education was chiefly domestic; and the reverence for truth and integrity, which he manifested through life, sufficiently shews the care which had been taken to imbue his mind with religious and moral principles; while the attention which had been shewn to develope and exercise the powers of the mind, appears from the proficiency which he soon made in classical learning on his being entered, about 1783, in the excellent grammar-school of Wotton-le-Wear, under the care of

the Rev. John Farrer. At the same time, the circumstance of his infancy and childhood having been chiefly spent among females, without much society with his own age and sex, together with, perhaps, some constitutional tendencies, might contribute to keep him from associating so much with his school-fellows in their boyish sports, and allow him more time for application to his books. He was considered at Wotton as a very good-tempered, inoffensive youth, but greatly deficient in personal activity. As a scholar, though not particularly quick, he was quite the wonder of the boys, and the admiration of his masters, for his remarkable powers of memory. He would often voluntarily recite many lines in addition to a task, which the others of his class had mastered with difficulty. "When advanced to Virgil's Georgics," (says my informant,) "I remember our all marvelling, and those who were near his rank envying, at the praises he acquired by producing a rhymed translation of the portion which his class-fellows had hammered into awkward prose." He left Wotton about the latter end of 1788; and trade being the line marked out for him, he was fixed in the city of Durham as an apprentice to Mr. (afterwards Alderman) Chipchase, who united the businesses of grocer, draper and banker; and young Meadley was, during his apprenticeship, employed occasionally in each department, and much disliked them all; employing his hours that were spared to him in reading, and some even of his shop and office hours in various compositions, chiefly in rhyme, possessing, probably, not much of the true poetic spirit: at least he, afterwards, was much ashamed of them, though at the time he was gratified, as was natural at his age, by

\* The Monthly Magazine.

their occasional insertion in the provincial papers. In the latter end of 1791, a saucy friend addressed to him a burlesque ode on, what he deemed, his unsuccessful courtship of the Muses. It was received with complete good-humour—a rare instance of candour in a youth of seventeen, and, what is still more rare, was followed by a practical adoption of the advice. He seldom afterwards indulged the versifying propensity, though his early purchases of books were still chiefly confined to poetry. During his residence, however, at Durham, which was continued till the latter end of 1793, the debates on the Abolition of the Slave Trade, the Test Act, and, above all, the French Revolution, deeply engaged his attention, (as whose did they not who was then of an age to think?) and gave his mind an entirely new turn. He bought many books on these momentous questions, the productions both of English and of French writers; and the cause of liberty, natural, civil and religious, having been maintained at the public meetings held in that city with so eminent a superiority of talent by Mr. (now Earl) Grey, the late Mr. Lambton, Dr. Fenwick, and others, and being espoused in private by several young men of distinguished abilities, whose friendship he had contracted, he then, probably, first formed that decided attachment to the liberal side of the question, which ever afterwards marked his character.

On leaving Durham he spent some time at home in general reading, and in acquiring the Italian, and improving his knowledge of the French language. He had conceived an aversion for retail business; and thought, probably, that he might combine the profits of a mercantile adventure with the pleasure of foreign travel, by a voyage to the Levant. This he undertook in 1796, visiting Naples, (where he was hospitably entertained by the late Mr. Lambton, then a resident there for his health, and had also the opportunity of seeing Vesuvius, Herculaneum, Pompeii, &c.) Smyrna, Constantinople, where he formed an intimacy with Mr. Thornton, which was dissolved only by the death of the latter. Mindful, also, at all times, of making provision for mental im-

provement, he had availed himself of the advantage of visiting the Mediterranean to collect a valuable library of books in the Italian and other modern languages: these, however, he lost on his return, having been taken prisoner soon after setting sail from Gibraltar, (though with convoy,) and marched on foot through a considerable part of Spain. He soon, however, found means to return home; when he began to apply to the German language, partly with a view to mercantile expeditions, one of which he made to Dantzic, in 1801, and another to Hamburg, in 1803, from which place he, in company with a friend, travelled on foot through Holstein and part of the North of Germany. Of the city of Hamburg he has given an account in the *Monthly Magazine*, XVI. 218, 412. Of the pedestrian tour, his friend had before inserted a short account in the same Volume, p. 127. But, disgusted with the modes of trick and manœuvre, so opposite to his plain and honest views, with which trade was then in a manner of necessity carried on, by simulated papers and other contrivances to evade the effects of Bonaparte's measures for the destruction of British commerce, he finally relinquished all thoughts of pursuing it, and, contenting himself with the moderate but easy competence of his family, (whom he sincerely loved, and by whom his affection was cordially returned,) as sufficient to satisfy his very limited wants, he devoted himself to the quiet enjoyment of a life of literary leisure, and to the promotion of knowledge and liberal principles among his neighbours and acquaintance. His readiness in this service he had already evinced, having, shortly after his return from Durham, exerted his influence in order to the establishment of a subscription-library; which was accordingly established in the beginning of 1795, and was carried forward with such success, that it was found expedient to erect a public building for the accommodation of the subscribers. The foundation stone was laid on the 6th of May, 1801, "in the name of Almighty God, the fountain of intelligence, and the source of mind."

The library was founded during

the incumbency of his old master, the Rev. John Farrer,\* who was for a short time Rector of Sunderland, but finding the situation much too burdensome and bustling to agree with his former habits, contracted in the satisfactory exercise of his useful profession of a schoolmaster in a retired village, embraced the opportunity of exchanging it for one more congenial, which was presented to him by the preferment, in the summer of 1795, of the celebrated Dr. Paley, to the Rectory of Bishop Wearmouth. Of this eminent person Mr. Meadley, as one of his parishioners, naturally sought the acquaintance; and was treated by him with all the frank and easy affability for which he was so conspicuous, and which was so well calculated to secure the warm attachment of one who so earnestly thirsted after knowledge of every kind, and who was so qualified from his own stores, particularly from the absolute accuracy of facts and dates, which his prodigious memory had enabled him to acquire, to repay some part, at least, of the benefit which he himself received. He himself relates, that, on his return from his various continental expeditions, he always underwent a very close examination from his Rector on the particulars which he had observed. And here it may be proper to observe, that his family is in possession of very minute and interesting manuscript accounts of his different voyages.

On the lamented death of Dr. Paley in 1805, Mr. Meadley naturally felt extremely anxious that some authentic and accurate memoir should be given to the world of so eminent a person: and this the rather, as he justly observes, because while, in many instances, "the man is often very unlike the author, in the case of Dr. Paley, the author is only a more grave and dignified exhibition of the man; and those who knew him personally enjoy more vividly, on that very account, every quaintness of phrase and shrewdness of remark that occurs in his writing." But it was not till after waiting three years, and

in the mean time urging several of those who had been his earlier and more intimate friends, and some who, from affinity as well as friendship, might have been expected to undertake the task, that he at length formed the resolution of becoming himself the biographer of his respected pastor. When he had once undertaken it, he spared neither time nor labour nor expense in collecting materials, and in doing this formed many personal intimacies with those who had been the fellow-students or pupils of Paley, or who were otherwise enabled to give him useful information. These were the source of much satisfaction to him during the whole of his remaining life. Among these may be mentioned the present Bishop of Chester, Dr. Brown, the late Master of Christ's, Dr. Ord, Mr. Stoddart of Ashford, Mr. Hall of Grantham, Mr. Tate of Richmond, Dr. Charles Symmons, Mrs. Jebb, and Dr. Disney. To the last-mentioned gentleman, he owed his introduction to several eminent Unitarian divines, particularly Mr. Jervis, late of Leeds. And he might, probably, be led by this circumstance more carefully to study, and more decidedly to embrace the heretical side in this controversy; though he had been, previously, by no means uninterested in it.

The first draft of the *Memoirs of Paley* is said to have been written in a style so much too florid, that the judicious friend who favoured him with the Letter (signed Q. V.) with which the work concludes, told him plainly that "it was in vain to correct, he must re-write the whole;" which, with equal candour, good-humour and patient industry, he immediately did: and he appears to have effectually profited by his friend's advice. The work itself, as before the public, is remarkable for the unaffected simplicity of its style, which also distinguishes his subsequent writings; as well as also for the modesty of the Author, who never obtrudes himself upon his readers as the friend of the deceased, or as a party in any of the conversations which he reports. Of the good opinion of the public a sufficient proof is, that it very soon called for a new edition; in which, indeed, the Author does occasionally appear,

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\* An interesting Memoir of this excellent man was published after his death, by his nephew, the Rev. John Farrer, of St. Clement, Eastcheap, London.



but always with strict propriety. The second edition was a great improvement upon the first, containing some corrections of inaccuracies, and many important additions, particularly some excellent sketches of lectures, and other college papers.

In order to give this edition the advantage of a more correct and elegant typography, he spent the winter of 1810-11, in Edinburgh, that he might personally superintend its passage through the Ballantyne press. He was also at the expense of a very excellent engraving of the portrait of Paley, in the combination room of Christ's College. At Edinburgh he employed his leisure hours in attending the lectures of Dr. Brown, the successor to Stewart, in the Ethical Chair: he also contracted several valuable friendships. One most excellent friend has justly observed to his sister on the occasion of his death, that "his Whiggism was founded on the true Christian principle of love to his neighbour."

Having dismissed the second edition, he began to make collections for the Life of Algernon Sydney; whose biography had before been very imperfectly given. In the mean time, the death of his friend Mrs. Jebb, occurring, he was induced, at the request of Dr. Disney, to draw up a short Memoir of that excellent friend to civil and religious liberty. This was handsomely printed at Dr. Disney's expense, for private distribution, and by the permission of the Author was inserted in the Monthly Repository, VII. 597, 661.

Though he used great diligence, and was favoured with every assistance, he had not all the success which he had hoped for in his search after new and important facts. Much, however, that is new he did discover; and he has arranged the whole in a perspicuous and pleasing order; but I confess he has not placed the personal character of his hero under an amiable or engaging form: nor am I satisfied with his apology for the charge brought against him of having received money from the French Court (supposing the charge sufficiently proved, which I think is not well made out). But it is fair to state what our author himself alleged

in his defence: "I agree with you," says he in a private letter, "in deprecating the interference of a foreign army in any domestic broils; but when Sydney sought assistance from the enemies of his country, he was an exile, like the unfortunate Moreau. And I do not see how his conduct can be fairly censured, without involving the proceedings of our Spanish allies, the conduct of Washington and Franklin in the French alliance, and the intrigues of our own Revolutionists in 1688."—The Memoirs of Sydney were published in 1813.

A trifling occurrence, connected with the Sunderland Library, involved him about this time in an unpleasant controversy. A copy of Dr. Disney's edition of Melmoth's "Great Importance" having been offered by him to the Library, and accepted by the usual ballot of the committee, its admission was afterwards severely censured, and many reproachful expressions were used against both Mr. M. and his friend; which were retorted with nearly equal severity, and led to a complete rupture with a reverend divine. The objections to printing editions of the works of others, with abridgments or alterations, having been afterwards stated with express reference to this publication in the Gentleman's Magazine, and also in the British Critic, Mr. M. published a spirited reply, in which he pointed out some curious circumstances relative to the publication of Dr. Paley's Posthumous Sermons: the controversy was continued on the other side in the Gentleman's Magazine, but Mr. M.'s rejoinder having been rejected, was printed in the Monthly Repository, IX. 467—469.

About this time also he printed, in a single octavo sheet, an Arranged Account of the several Motions for Parliamentary Reform; one page allotted to each containing the Mover, and his specific plan of reform distinctly stated in his own words, the dates of the several debates, the principal speakers on each side, and the numbers on the division. It was afterwards printed by his permission in the Pamphleteer, and without his knowledge, but with some additions, in Wooller's edition of Bentham's Political Catechism.



Some articles of minor biography also occasionally proceeded from his pen; particularly a memoir of Mr. Robert Clarke, an ingenious young surgeon in Sunderland, who died of consumption, [see *Mon. Repos.* X. 533,] and a tribute to the memory of an old school-fellow, the Rev. Robert Waugh, Vicar of Bishop Middleham.

Until about this time he had not entirely absented himself from the Established Church, although he had for some years preferred, whenever he had an opportunity, to attend at places where he could worship the Father alone, in the name of Jesus Christ; and he had often come over to Newcastle on Lord's Supper days, for the express purpose of joining in communion with Christians of this class. But he now began, peaceably and unostentatiously, to secede altogether, and, as has been stated by Mr. Graham, usually joined in family worship with the help of Dr. Disney's Liturgy. As Mr. Graham remarks, he took this step with great reluctance, always spoke with great respect of his former religious connexions, and maintained to the last, a close friendship and intimacy with many respectable clergymen. He often lamented to me the severity with which Dissenters who have never experienced their trials and difficulties, are apt to censure the more liberal clergy for not quitting their posts; and would have cordially joined in Mr. Belsham's feeling apology for such, in his late excellent *Sermon on Religious Parties*, p. 13.

In the year 1814 he took the opportunity of making his first public avowal of his secession, in a letter to the Bishop of St. David's, on some extraordinary passages in his Charge to his Clergy on the Trinity-Doctrine Bill, by a Lay Seceder; in which he, with great temper and force of argument, exposes the folly of penal statutes, and the injustice of charging Unitarian Christians as blasphemers and levellers.

Some palpable misrepresentations of his argument, and even misquotations of his language, appeared to render necessary a second letter, in which he satisfactorily vindicates himself; exposes the weakness of the Bishop's appeal to men; shews the difference between his own appeal

and the Bishop's, to consist in this: that he had introduced the names of eminent Unitarians, not for their doctrine but for their character, to shew that such men might be trusted as members of society, and were not proper subjects of persecution; and unanswerably proves that the interference of civil power in matters of religion, is unwarranted by the great Founder of Christianity.

For the last two years Mr. Meadley had been making collections for a life of Hampden, but whether he has left his papers in a state fit for publication, or for being made much use of by others, is doubtful, as he had justly so much confidence in the retentiveness of his memory, that he had many facts and even dates arranged there in their proper order, ready to be committed to paper in the course of composition. He was also preparing materials for a memoir of his friend Dr. Disney; to whose memory it would have been a high gratification to him to have been spared to pay that tribute of respect which it is hoped another person will now scarcely need to be called upon to undertake.

Some minor pieces I know he had also ready for the press; particularly a Sketch of the Political Character of Sir William Jones; and a pair of Political Portraits, or a Parallel between Bonaparte and Rienzi.

Mr. Meadley had spent a great proportion of the last year in London and the South of England, in making collections for his two projected pieces of biography. His friends had not been aware of any alterations in his state of health, which in general was uniformly good; and he had commonly returned from these excursions more than usually well. But he was of a full habit of body; and his natural inactivity his studious habits had led him to indulge. In his pedestrian expeditions, indeed, he took much, and sometimes violent exercise; but he was deficient in *regular* exercise. He returned home with an hepatic affection, which he had at first probably mismanaged from ignorance of his complaint, and which, when it came under medical care, was too far advanced to be overcome or even mitigated. He suffered much severe pain during his last illness; but his intellect

was clear and his mind calm; and he often expressed great satisfaction in the prospects held out by the Christian revelation. In speaking of the miseries of a sick-bed without the comforts and alleviations he enjoyed, he exclaimed, "What must those suffer who are left to perish on a field of battle! Thank God, I have ever reprobated war, and advocated the rights and happiness of mankind."

The toleration, so ably advocated by Mr. Meadley, was remarkably exemplified at his interment. As he had been one of the founders, and from first to last a most active and intelligent member of the committee, of the Sunderland Subscription Library, it was agreed by his friends to meet at the Library, and join the funeral procession as it passed along. About fifty gentlemen accordingly assembled; and it was pleasing to see the Catholic and Quaker uniting with the Churchman and Dissenter in voluntarily following his remains to the grave.

Mr. Meadley's first accost was not prepossessing, and his manners and deportment were marked with certain peculiarities; but in his general habits he was cheerful and communicative, and his dispositions remarkably affectionate. In his domestic relations he was particularly amiable; shewing himself a warm friend, a kind brother, and an affectionate and dutiful son. He was inflexibly firm in his sense of right and wrong; his morality, his political opinions, and his religious sentiments, were founded on the broad basis of conviction; and, having once satisfied his judgment, he fearlessly maintained what he was convinced was favourable to the advancement of virtue and happiness among mankind. He was always ready to allow the fullest liberty to others to think and act for themselves; but intolerance he could not endure, and his stern integrity led him sometimes to speak of those whom he conceived to have apostatized from liberal principles, with a severity which his friends sometimes regretted.

His capacious and retentive memory, and his unwearied activity and perseverance, rendered him peculiarly fitted for the office of a biographer. He was as free in communicating what

he had acquired, as indefatigable in the research: and they who knew him felt a confidence, that nothing would ever induce him to misrepresent or warp a fact. Had he lived, and become an annalist, there was none, perhaps, whose zeal for collecting, memory for retaining, and truth for communicating, would have made a more valuable recorder of public events, and collector of evidences on public characters.

V. F.

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*Memoir of the Rev. Benjamin Goodier.*

(Concluded from p. 74.)

**T**O the world how great a loss is the removal of such a young man, as the subject of the present memoir; to himself how dejecting was the thought of exchanging the benevolent sympathies, the ardent hopes, and the wisely-formed plans which filled his animated existence, for the dreary blank of the grave! He felt a strong, we may venture to say a meritorious love of life: he loved it, not because he possessed abundance of this world's goods; not because he enjoyed the comforts of ease and health; but because it afforded him the power of instructing the ignorant, comforting and improving the indigent, in whose welfare he ever took the most affectionate interest, and of expanding his heart in the emotions of friendship and the purer joys of devotion. "I shall depart," he says in a letter to a young friend, when about to leave his native country, "with a considerable share of hope,—hope approaching to confidence, that my sojourn in France will be of essential service in the recovery of my health. Through the Divine blessing and the kindness of my dear friends in this place, I am much better than I have been. After the long and painful struggle I have had, to be so much recovered, is a subject for sincere rejoicing and devout thankfulness. I know you will join me in this thankfulness and in this rejoicing. In the exercise of your profession as a Christian minister, you can sympathize with me in the pleasure of anticipation I again begin to feel in the hope of one day resuming the office of an instructor. You will give me your prayers for

the success of my voyage, and readily believe that I shall be eager to return, to bear a part in the work of Christian reformation." In a subsequent letter he writes, "Whatever be the result of my sickness, I trust you will be content. I am not indifferent to this result, and cannot but hope it will be *life*. Life, though accompanied with many troubles, is still an invaluable gift, and I prize it,—many things I wish to learn, many things to do; but if it be appointed otherwise, 'I have hope towards God,' that not even death will be able to separate me for ever from his favour."

Notwithstanding the flattering changes so common in Mr. Goodier's disorder, none of its symptoms were overcome; and all the time he was in France he suffered dreadfully from large boils, that broke out on his limbs and body; yet, through all he endured, he preserved that charm of manners and sweetness of temper which, even in a land of strangers, endeared him to all around, and procured those soothing attentions which "fully prove," as he said, in making grateful mention of an old French servant at Bordeaux, "that sympathy is not confined to one language or one nation."

The letters dictated by this invaluable young man on his death-bed, give ample testimony to his acquiescence in the will of heaven. The following is addressed to the whole of his beloved family, and is dated July 12, 1818:

"I find myself at length forced to the performance of a painful duty, which by deferring I had hoped to escape, viz. that of making you fully acquainted with my present painful and feeble situation. I wish you to be prepared for all events; and when I tell you that I write this letter from a sick chamber, to which I have been confined for almost a week, chiefly in bed, in a state of such helplessness, as to be absolutely dependent on the kind offices of the family with whom I lodge, who have been forced for several nights past to watch with me; that for a month past I have been forced to employ the skill of an eminent physician of the town, who visits me twice a day—you will agree with me, that it is very possible you have

seen me for the last time on this side the tomb. I wrote to you, by a friend, last week, a general account of the reverses which have led to this state. I wish not to expatiate; my sufferings have been, and continue to be, very great, and it is quite sufficient that I have to bear them myself without making you suffer, &c.

"Under these painful circumstances, the mercy of God has provided me every possible consolation, and in general my mind is tranquil and happy; oftener indeed disturbed on your account than on my own: and I earnestly pray, and confidently hope, that these consolations will soften your portion of this mysterious dispensation, as they do mine. The grand truths of the gospel, especially that of the universal love and fatherly character of *Him* in whose hands our breath is, confirmed as this doctrine is by reason and by past experience, fill me with humble confidence; and though death is awful, it has ceased to be terrible. When I look back on the merciful dealings of his providence during my long sickness, and reflect on the numerous and unexpected softening I have constantly received from his paternal goodness, how can I doubt that all is working together for my good; that in the hands of a Father I shall always be safe; and that if his wisdom sees good to remove me from this earthly scene, it is only to remove me to another, where my enjoyments will be increased, and where my perceptions of his everlasting mercy will be more lively, my views of his glorious designs for the children of men more extensive and enchanting?

"If I had had a doubt on this subject, the wonderful interposition of his providence in leading me, almost in spite of myself, to this house, would have removed it. There is not a single person in the family who does not strive to aid me, and the mistress is beyond all praise. All the day long she is in my chamber, with the exception of a few moments devoted to family affairs. She exhibits all the tenderness of a mother, performs the most menial offices with pleasure, and after all, she assures me that the pleasure of my acquaintance and friendship is an ample reward. I trust, however, my friends will enable me



to reward her more substantially in case of my death, and if I live, I shall not fail to shew her my gratitude.

"My doctor finds me better, and assures me there is hope. At all events, be tranquil: we *shall* meet again, if not here, at least in that world where there will be no more sorrow, no more tears. What can I say to my numerous friends? Give them my blessing. You will hear again, shortly. Be comforted."

*"Montauban, July 15, 1818.*

"DEAR MR. and MRS. ———"

"Contrary to my usual custom, I address you both, because I wish to include both in a mark of my remembrance and an expression of my gratitude, which my present circumstances lead me to believe will probably be the last. After the encouraging letter of the first of June, I did not expect so soon be under the necessity of wounding your feelings by so painful a recital as the present; but to prevent a still more painful shock, I feel it my duty to give you a faithful account of the actual state of my health, in order to prepare you for an event which, though not absolutely certain, I cannot but shortly expect. I dictate this letter from a bed which has been my refuge for upwards of a week, and in which I am in such a state of weakness as to be unable almost to move myself without the assistance of those around me. During this week, my pain has been so great as almost to deprive me of sleep, the last six nights having not slept as many hours.

"I have every consolation both spiritual and temporal. My hostess, formerly a young lady of some property, but who has suffered much since her marriage from sickness and adversity, treats me with the tenderness of the most affectionate mother. Twelve hours a-day, at least, she spends at my side; her tears flow more frequently than my own.

To say nothing of an affectionate servant, or of a most friendly physician, the minister of the Protestant Church visits me with affectionate kindness, and wishes me to assure all my friends in England, that in the

event of my death in a strange land, the interest which he and his friends take in my situation, will lead them to discharge every Christian and friendly duty; so that on this head you may be perfectly tranquil. In addition to this, the consolations of religion have increased with the increase of my trials, enabling me to preserve an almost uniform serenity of spirit: and I am confident that they will never forsake me.

The short letter which follows is peculiarly interesting, as being, in all probability the last Mr. Goodier ever dictated; for it was written on the 22d of July, the day before he expired. It is addressed to a friend in Shropshire, to whose family he had long been indebted for proofs of the warmest attachment.

*"Montauban, July 22, 1818.*

"MY DEAR MADAM,

"This is a melancholy renewal of our correspondence, if any thing can be melancholy to a Christian like you; but I cannot consider my last duty on earth fulfilled till I have requested you to write to my father; he will need comfort, and I know no one so well calculated as yourself to administer those gospel consolations which have been so long the support of your own life. In a letter to Mrs. F—— I have given the painful particulars of my illness, so that I need not repeat them here. During the last six nights I have not slept more than six hours; yet my pains are less, and my physician's hopes increase; but I am so weak as not to be able to turn myself in bed. I am tired with dictating, and will only add, that I have here every consolation; my confidence in God increases, and I am enabled to apply those comfortable words, 'my grace shall be sufficient for thee,' and 'all things shall work together for good to those who love God.' Remember me to your family, every one of whom I dearly love; and remember, that though in death we part, we shall meet in life, where there will be no parting.

"I remain, dear Madam,

"Your affectionate friend,

"B. GOODIER."

A communication from Mr. Goodier's

kind hostess afforded the gratifying intelligence, that to the last moment of existence the departing saint preserved his faith and patience without wavering. "You desire to be made acquainted," she says, "with the minutest details of the life and death of this excellent young man. I will endeavour to give you all possible satisfaction; but you will suffer me to omit the recital of those agonizing pains which for the last three months I saw him endure. Soon after his arrival here, his disorder took an alarming appearance; and although he then became convinced that his malady was incurable, that conviction had no power to shake the firmness of his soul; his cheerfulness was unabated, and the benevolent sweetness of his manners continued till he drew his last breath. When on his death-bed, he used to request the students, on their visiting him, to unite with him in the prayers addressed to the Almighty by the minister whose pious offices he had desired, and on these occasions he edified all around him by his patience and resignation. The sufferings he endured in his throat, the last two days, prevented the usual distinctness of his speech; but all that I could gather from his lips throughout those trying moments, were words of true submission to the decrees of Providence, and of consolation for us; consolation which he entreated us likewise to impart to his father and his other good friends in England. With undiminished fortitude, he expressed his last wishes respecting the rewards to be given in his name to his attendants; then informed us in what way he desired to have his funeral conducted; dictated an inscription for his tomb, and then expired!"

Mr. Goodier's remains were interred in a decent manner, and all the ministers of the place, and the professors and students of the college, as well as the English who were at Montauban, attended the funeral.

"How mysterious are the dispensations of Providence!" we exclaim, on hearing of a life of such fair promise thus early terminated. But the gloomy mystery brightens into an evidence of divine wisdom, if we reflect on the happy influence that may

be produced on the witnesses of such a holy death. This youthful Christian, brief as his existence had been, had sojourned long enough on earth to shew us how to use the precious gift of life; and it was the will of the Almighty also to make him a bright example at that trying hour when life must be resigned. We learn a heart-improving lesson when we compare the death of the aged saint, calmly and thankfully surrendering his being into the hands of Him who gave it, with that of the ungodly man appalled at the fatal moment, though cloyed even to loathing with the unhallowed pleasures of the world; yet the scene we are now contemplating is abundantly more animating and instructive. The Christian far advanced in years, wearied with the many struggles he has sustained, and aware that the failing of nature's powers is fast depriving him of his wonted enjoyments, is ready to ask of his Creator the repose of the grave; but when he who has just entered his joyful career of usefulness, warm with hopes as yet unchecked by disappointment, relinquishes without a murmur all the years of pleasure that imagination had promised, looking forward to that more joyful period when the oblivion of the tomb shall be exchanged for life and immortality—then, and then only is displayed the full triumph of Christian faith. Let not, therefore, the sorrowing friends of this follower of his blessed Saviour continue to sully his memory with repining tears; but, animated with his spirit, piously exclaim,—"*The Lord gave, and the Lord taketh away; blessed be the name of the Lord!*"

A. M.

[Mr. Goodier contributed to this work the Intelligence relating to the establishment of Unitarianism at Oldham, Lancashire, VIII. 535 and XI. 121; the Review of Ashworth's Unitarianism at Rochdale, XIII. 270; the Review of *Considerations sur la Divinité de Jesus-Christ*, XIII. 394; and the Specimens of Curran's Eloquence, XIII. 543. By an accident, the last communication did not appear till after his decease, and was inserted in the same Number that contained his Obituary. He was also the contributor of some excellent papers, signed B. G. in *The Christian Reformer*. En.]

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

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

(Continued from p. 13.)

No. 37.

*Philip à Limborch to John Locke.*

*Amsterdam, March 11, 1698.*

MY WORTHY FRIEND,  
**I** SEND you, by this opportunity, some extracts from Paul Servita, which may be inserted in the History of the Inquisition. The Authors I now meet with I read with peculiar reference to the Inquisition, and generally extract whatever occurs which may still further illustrate that subject, and thus serve to complete my History. You may, if you please, add these to what I sent you before. As to what you communicated to me three years since from the travels of Du Mont,\* the more I consider it, the more I am disposed to add that passage to my History. For though the regulations of the Papal Court forbid the disclosure of secrets revealed in confession, yet in favour of the faith they do many things which their laws seem to forbid, though, in truth, they sanction only what may more easily seduce and entangle the simple. Therefore, I think that not only the laws of the Inquisition should be considered, but especially the acts of its administration, which are very often directly opposed to its regulations. One thing is worthy of remark. Du Mont says, that the Confessors at Malta are obliged to reveal to the Inquisitors whatever any persons disclose to them in secret confession, if it concern the faith. I have no doubt that these secret confessions are revealed to the Inquisitors; though I can scarcely believe there is really a law to reveal them. Perhaps there is a verbal order given to the confessors, though no such law exists. Thus a Protestant and a stranger may be led into an error by conversations

with the inhabitants, whose statements are often very uncertain, and even false, as I have frequently discovered in travels, which contained a description of Holland. Whence it is to be considered how such cavils of the priests may be most surely refuted. Yet, however it be, this narration seems to me worthy of a place in my History, if it can be confirmed by any writer whose authority is unsuspected by the priests. If in the course of your reading you meet with any other passages of this sort, pray mention them.

I informed you, two or three months since,\* that a certain excellent person was very desirous of seeing your arguments on the Divine Unity. I wished to deal freely and openly with you, and could not conceal what was given me in commission. I am unwilling to interrupt your more important occupations, or to give you any trouble. I know, however, that if you can detach your thoughts from business, a sight of your arguments will highly gratify that eminent person; for he esteems greatly your judgment and ingenuity. Yet should not your avocations allow you the leisure requisite for the consideration of such a subject, and for writing more at large, or should I be in danger of giving you too much trouble, (which I beg of you to decline,) I will, if you desire it, excuse you to that eminent person as well as I can; but in that case pray dictate to me such an excuse, or rather, if you can, without finding or fearing any inconvenience, pray do this favour to that eminent person, who will thus have a clearer view of a subject on which your thoughts have been so long occupied.

Farewell, my worthy friend,

Yours, affectionately,

P. à LIMBORCH.

\* See XIII. 478, 481.

\* See XIV. 9.



No. 38.

*Philip à Limborch to John Locke.*

*Amsterdam, Kal. April, 1698.*

MY WORTHY FRIEND,

I RECEIVED, in due course, the 21st of March, your very instructive letter of the 21st of February. Of this I informed you in a short note delivered by my son. Mr. Le Clerc and I have read over your letter\* attentively. We think you have established by unanswerable proofs the Unity of the Divine Essence, so that nothing can be wanting to your argument. But we decline shewing your letter to that eminent person till we know more of your mind. There seems to be something farther required, and this I fear arises from my neglect in not sufficiently discovering to you the train of that eminent person's thoughts. So far as I can judge from his conversation, he readily admits that it is sufficiently evident that the Ruler of this universe is only one; but he desires an argument by which it may be proved that a Being, necessarily existent, can be but one; that argument to be deduced from the necessity of his existence, and to infer it *à priori*, (as the schools speak,) not *à posteriori*, or, in other words, to prove from the nature of a necessary existence, that it cannot be common to many. He says that, debating this subject with others, he has sometimes argued thus: What though such a Being exist, besides the one God on whom we depend, that Being will be regardless of us, because we depend not on him, and this may sufficiently incline us to love and worship the one God with all our hearts. But then it may be asked, can there be such a Being necessarily existing, besides the God necessarily existing, on whom we depend? Therefore if you can add any thing that may fully satisfy the curiosity of that eminent person, I shall expect to see it. In the mean time I shall be careful to keep your letter strictly to myself.

Farewell, most worthy friend, and if there has been any thing amiss in

\* This must have been a second letter, and in answer to Limborch's of 11th March, but neither of these letters has been preserved.

this business, perhaps through my imprudence, kindly forgive me.

Yours, affectionately,  
P. à LIMBORCH.

No. 39.

*John Locke to Philip à Limborch.*

*(Lettre de M. Locke à M. Limborch.)*

*Oates, April 2, 1698.*

SIR,

THE question which you have proposed to me, is from a person so eminent in genius and capacity, that I am quite embarrassed by the honour which he does me, to defer so much to my judgment on an occasion where he might, with more advantage and security, depend on himself. I know not how you have represented me to him, under the delusive influence of the friendship you bear me; but of one thing I am sure, if I consulted only my own reputation, I should forbear to expose my trivial speculations to a person of so profound a judgment, or venture to treat that article as a question to be argued; most people, probably, considering that it should be received as a maxim. For in their opinion it is better established on the common grounds, than if we attempt to explain it by speculations and reasonings to which every one is not accustomed. But I know that the person to whom I attribute that question has a mind of another description. His candour and integrity are equal to his knowledge and his other great qualities. Should he find my arguments not sufficiently clear or convincing, he will not on that account censure my design, nor judge ill of me, under the idea of my reasonings being not so good as he could have wished. Indeed, the less he finds of satisfaction in my arguments, the more ought he to excuse me, because though convinced of my insufficiency, yet I did not hesitate to obey his commands. I write then, merely because you both would have it so; and I freely consent, Sir, that you shew my letter, if you please, to that excellent person, and to others with whom you may converse on the subject. Yet this must be on the following conditions: First, that those gentlemen promise to give me their opinion of what I say, freely and without reserve. Secondly, that you do not give a copy

of what I write, to any person whatever, and promise to burn the letter whenever I desire you. To which I wish that you would have the goodness to add a third condition, namely, that those gentlemen would do me the honour to communicate to me the arguments on which they themselves establish the Unity of God.

The question you propose to me, reduces itself to this; *How may the Unity of God be established?* Or in other words; *How may it be proved that there is but one God?*

To resolve this question, it is necessary to know before we come to the proofs of the Unity of God, what we understand by the term God. The common idea of God, entertained by those who acknowledge his existence, and, as I think the true one, is, that he is a *Being, infinite, eternal, incorporeal and all-perfect*. Such an idea being once entertained, it appears to me very easy thence to deduce the Unity of God. In fact, a Being who is all-perfect, or, so to speak, perfectly perfect, can be only one, because a Being all-perfect cannot want any of the attributes, perfections, or degrees of perfections, which it imports him more to possess than to want. For otherwise he would be, so far, not entirely perfect. For example, to have power is a greater perfection than to be without it; to have more power is a greater perfection than to have less; and to have all power (that is, to be omnipotent) is a greater perfection than not to have all. These positions being established, two Beings all-powerful are incompatible; because the inference is unavoidable, that the one must will, necessarily, whatever the other wills; and in that case, of these two, the one whose will is necessarily determined by the will of the other is not free, and, therefore, has not that perfection; because it is better to be free than to be subjected to what is determined by the will of another. If, however, they are both reduced to the necessity of always willing the same thing, then one may will to do what the other would wish to hinder, in which case the will of the one would prevail over the will of the other, and thus, of these two, the one whose power is insufficient to support his will is not all-powerful; for he cannot effect as

much as the other. Thus one of the two is not all-powerful. There is not then, nor can there be two, all-powerful, nor consequently two Gods.

By the same idea of perfection we arrive at the knowledge that God is *omniscient*. But, on the supposition of two distinct beings, which have a distinct power and will, it is an imperfection that one cannot conceal his thoughts from the other. But if one of the two conceal his thoughts from the other, that other is not *omniscient*, not merely because he knows not all which can possibly be known, but because he is even ignorant of that which is known to another.

The same argument will apply to the *omnipresence* of God. It were better that he should comprehend the whole extent of infinite space, than be excluded from some part of it; for should he be excluded from some place, he cannot act there nor know what is transacted there, and consequently he would be neither omnipotent nor omniscient.

If to invalidate these arguments of mine, it be alleged that the two Gods supposed, or the two hundred thousand, (for by the same mode of argument by which you may have two, you may have two millions, as there is no limit to the number,) if, I say, it be objected that several Gods may have a perfect omnipotence which is exactly alike, that they may also have the same knowledge and the same will, and may exist, equally, in the same place, this is only to multiply the same Being, but, at length, it is in reality only to reduce a supposed plurality to a simple Unity. For, to describe two intelligent Beings who know, will, and do incessantly the same thing, and who have no separate existence, is to describe, in words, a plurality, but really to establish a simple Unity. For, to be inseparably united in design, will, action, and place, is to be as closely united as an intelligent Being can be united to himself; and consequently, to suppose that where there is such an union there may be two Beings, is to suppose a distinction without a difference, and something divided from itself.

I have ventured to send you my reflections on this subject, as they arose in my mind, without such an orderly arrangement as might render

them more perspicuous, especially if expressed more at large. Yet this letter will come under the examination of persons whose penetration is so great, that I should be trifling with their time, were I further to develop my thoughts on this subject. Such as they are, I pray you to send me your opinion of them, and the judgment of those gentlemen, that, thus informed, I may, for my own satis-

faction, examine the arguments anew, and give them additional force, (which my ill health and want of leisure permit me not to do at present,) or else abandon them altogether as incapable of any use.

I am, Sir,

Your very humble and very obedient Servant,

J. LOCKE.

## MISCELLANEOUS COMMUNICATIONS.

### *Lawfulness of Defensive War amongst Christians.*

[The following paper has been sent to us by the writer, *Mr. Wm. Christie*, of Philadelphia, the well-known advocate of the Divine Unity in Scotland, nearly forty years ago, of whom we gave an "Account," Vol. VI. pp. 129—138. The paper is taken from a Philadelphia Journal, entitled "The Democratic Press." It is only one of a series of essays, but it comprises the substance of the interesting inquiry, "Whether defensive war be just and lawful under the gospel dispensation?" Ed.]

As for me

I can and will be free:

Like a strong mountain, or some stately tree,

My soul grows firm upright,

And, as I stand and as I go,

It keeps my body so;

No, I can never part with my creation—right.

Let slaves and asses stoop and bow,

I cannot make this iron knee

Bend to a meaner pow'r than that which formed it free.

WATTS.

**I**N treating of the lawfulness of defensive war, it would be scarcely pardonable to omit mentioning a pretty numerous and respectable class of opponents, namely, the good people called Quakers in general, and their excellent and distinguished champion, Barclay, in particular.

Robert Barclay, of Ury, in Scotland, a landed estate not a great distance from the place of my nativity, was a gentleman descended from an ancient family, a man of opulent fortune, liberally educated, a profound scholar, not only acquainted with the

classical writers, but conversant in the writings of the Christian fathers in Greek and Latin, and in those of the most eminent modern divines, Catholic and Protestant. I cannot sufficiently admire and applaud Barclay's religious integrity in renouncing his fashionable connexions in high life, and attaching himself to a despised and execrated sect, among which he could then only find one associate approaching to himself, viz. William Penn, afterwards founder of Pennsylvania. About the time Barclay joined the Quakers and became their apologist, the jails of England were full of these innocent and deserving men, and they were opposed and harshly spoken of not only by the divines of the Church of England, but by Dissenters of different denominations, and I am sorry to add, not excepting the Socinians.

Robert Barclay was no Tory; though he would not have recourse to what he calls "carnal weapons" to defend the rights of man either civil or religious, yet he was fully sensible of the immense value of these rights, and in connexion with his brethren, established the most perfect liberty and equality. With what magnanimity does he address that profligate Prince Charles the Second, and censure the maxims of his arbitrary government in general, and his oppressive violence towards the unoffending Quakers in particular? Methinks, I contemplate the Prophet Elijah rebuking Ahab. But to come to the point, were the claims of Robert Barclay, William Penn, and their brethren, to divine, supernatural illumination, just and well-founded, or were they under the power of a delu-



sion? There is no medium in the case; I must either surrender myself to their claims, or refuse to acknowledge them. But at the same time I must add, that this delusion was innocent, and led to nothing criminal or wicked; or even dangerous to civil society, except in the case of the prohibition of defensive war. But here Robert Barclay makes a very candid concession, which in justice to his memory and the civil community, I find myself obliged to quote at full length.

“ But lastly, as to what relates to this thing, since nothing seems more contrary to man’s nature, and seeing of all things the defence of one’s self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian religion as that wherein the *denial of self*, and *entire confidence in God*, doth most appear, and therefore Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the *Christian world*, albeit we deny them not altogether the name of *Christians*, because of the public profession they make of *Christ’s name*; yet we may boldly affirm, that they are far from the perfection of the *Christian religion*: because in the state in which they are, (as in many places before I have largely observed,) they have not come to the pure dispensation of the gospel. And, therefore, while they are in that condition, we shall not say that *war*, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision, and the other ceremonies, were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ; but because that spirit was not yet raised up in them, whereby they could be delivered from such rudiments: so the present confessors of the *Christian name*, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and, therefore, cannot be undefending themselves, until they attain that perfection. But for such, whom Christ has brought hither, it is not lawful to defend themselves by *arms*, but they ought over all to trust to the Lord.”

I thank thee friend Robert for this

concession; it affords a proof, among others, of thy good sense, candour, Christian charity, and compassion for the present state and circumstances of the world. I also thank a venerable person and friend of civil and religious liberty, for having referred me to this passage, which, though in my younger days, I had several copies of Barclay’s Apology in various languages, in my possession, always, as far as I can recollect, escaped my notice and observation. I must further add, that I incline to agree with the same worthy person in the sublime idea, that “ there is a communication between the human mind and the Deity.” I think, I have myself felt something very like this, at some happy times, though transient and evanescent, but I may also be influenced by self-deception.

Before I take my leave of Robert Barclay, I shall introduce one more brief quotation from his book.—“ 2. That neither defensive nor offensive war was lawful to the Israelites, of their own will, or by their own counsel or conduct; but they were obliged at all times, if they would be successful, first to inquire the oracle of God.” This observation is true, but makes nothing for Robert Barclay’s cause, and may be turned against him with decisive force. It appears that the Jews had the sanction of the oracle of God himself for going to war. The Almighty could have saved them by miracle, or turned the hearts of their enemies, but he inclined to do neither. He authorized them by his priests or prophets to defend themselves, and to fight for their rights and liberties. When this is duly considered, who can truly say, that defensive war is unlawful? The Almighty is an unchangeable Being; the great and just Judge of the whole earth has ever done, and ever will do, what is right. Under the Christian dispensation we have, at present, no divine oracle to apply to; no prophet to give answers in the name of God. We may fast, pray and ask counsel and direction from God; and this is all we can do. In our final determination respecting war or peace, we must be guided by our reason, enlightened by the Scriptures of truth.

The Messiah has not yet taken possession of his kingdom; for “ his

kingdom is not of this world." The Messiah himself did not fight, nor would he permit his disciples to fight in the defence of his own sacred person: because it would have been to oppose the known mind and will of God to do so: but the Messiah never said, that none of his disciples should ever fight in a just public cause. He said, indeed, to Peter, "Put up again thy sword into its place, for all they that take the sword, shall perish with the sword." But this speech was particularly addressed to Peter, and suitable to existing circumstances at the time. Some early Christian writers, whom Barclay has quoted, thought war unlawful, but these fathers may have erred in this judgment, as they have erred in some other important points. If it be true, as some historians have reported, that there was a legion of Christian soldiers in the army of Marcus Antoninus, who, by their prayers, rendered an eminent service to that emperor, it would appear that the opinion of these fathers had not much weight with their fellow-christians.

The general precepts of our Lord respecting the forgiveness of injuries, not resisting evil, &c., have no relation to the state of nations, and must even be interpreted with some abatement of the literal sense in regard to private life. The conduct of Jesus himself on his trial before the Sanhedrim, and particularly that of Paul on a similar occasion, is decisive in this respect. When soldiers came among others to attend the baptism of John, he gave them some good advice, but by no means desired them to give over the military profession.—Our Lord, Matt. viii. 5, marvelled at the words of a Roman centurion, who had soldiers under him, and declared, "Verily, I say unto you, I have not found so great faith, no not in Israel." He does not desire, however, this worthy soldier to diminish his rank in the Roman army, nor does Peter require Cornelius, another centurion, to do the same, though this devout, charitable soldier was expressly sent to him to be instructed in his duty as a Christian. The Apostle Paul, in his Epistles, has many allusions to the military art: in particular, he speaks of "the breast-plate of righteousness,

the shield of faith, the helmet of salvation, and the sword of the spirit." A confirmed and determined Christian, capable of enduring hardness, is, in the animated language of Paul, styled "a good soldier of Jesus Christ." I can hardly think that Paul would have alluded so often to military concerns, if he had deemed the profession itself unworthy of a Christian to follow.

I come now to a passage that I apprehend to be clear and sufficient to decide the whole controversy. The author of the Epistle to the Hebrews, chap. xi. in enumerating and eulogizing those worthies who, in different situations, overcame the world and all its trials and temptations, by acting on the sublime and elevated principle of divine faith, has the following remarkable and emphatic words, ver. 32 to 34, inclusive: "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight (or expelled) the armies of the aliens."

I would now propose a question. What does the Author of this Epistle mean, by celebrating military heroes, joined with martyrs and confessors, and proposing both as patterns and examples of the efficacy of divine faith to the believing Hebrews? If every kind of war be absolutely unlawful under the gospel dispensation to Christians, his mentioning and applauding some of the names before-mentioned, must be considered as an exhortation and advice, on his part, to commit murder!—I might quote several learned Commentators on this passage in Latin and English: but this would be tedious. I shall, therefore, content myself with extracting a brief passage from the Family Expositor of Dr. Doddridge:

"Is it possible we should read these animated periods without feeling our hearts glow with a sacred ambition of acting as becomes those who have heard such tidings and beheld such examples? If the triumphs of faith

in Rahab, and Gideon, and Barak, and Sampson, and Jephtha, cannot move us, nor even those of David and of Samuel; if we are insensible of the martial prowess which they exerted in firm dependence on the *Lord God of hosts*—let us behold other combats, in which they who seemed *weaker*, became yet more gloriously victorious.”

It is evident from this quotation, and what follows it, that Dr. Doddridge thought martyrs and confessors superior to pious military heroes, and so do I: but it is as evident that he thought “martial prowess exerted in firm dependence on the *Lord God of hosts*,” also entitled to high, though not equal applause. This is all I contend for. I contemplate with particular satisfaction, that there is every reason to think, that our great American hero, the late General Washington, acted on the same glorious principle of divine faith in the Revolutionary War. It is well known that he was regular in his attendance on divine worship in that church which he approved. In his last excellent address to his fellow-citizens of the United States, he warmly recommends religion on general principles, without descending to the peculiarities of different sects, and considers morality, generally speaking, as standing on a baseless foundation without it. When engaged in the duties of the camp, he has been seen in a morning, in the adjacent woods, at his prayers; and his whole conversation and deportment in private life was exemplary and virtuous. There is also reason to think that many others besides him, in Congress and in the army, acted on the same noble principle. Dr. Price considers the people of America in general as having entered upon the war with a becoming Christian spirit. He contrasts their fastings and humiliations with a very opposite temper, which at that time prevailed among the British. The Declaration of Independence concludes in the following words—“And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.”

A just and absolutely necessary

war, undertaken and conducted on such principles, becomes sanctified, approved of God, and all wise and good men.

AN AMERICAN CITIZEN.

Philadelphia, Aug. 6, 1817.

[In another paper of nearly the same date, Mr. Christie relates the following anecdotes of the British opposers of the American War.]

I shall here mention an anecdote, communicated to me by a friend, long since dead, and I believe not generally known. In the time of the American War, Charles Fox and some of his friends were in a carriage, which broke down upon the road, near the seat of a bishop. This bishop was not the good bishop of St. Asaph, who spoke and voted in the House of Lords against the war, as the sequel will shew. Notwithstanding, he received Mr. Fox and his friends very hospitably, invited them to dinner, and promised his coach to conduct them to the next stage. After dinner, when Mr. Fox was asked to give a toast, he gave “Gen. Washington!” The bishop immediately rose up and went out of the room. Mr. Fox wrote a line entreating him to return. But he sent a verbal message intimating that “the coach was ready.” I shall add, that several of the Dissenting members in England, and some of the Presbyterian ministry in Scotland, were opposed to the war. Among others, the late Dr. Nisbet, then of Montrose, afterwards President of Carlisle College, in this state of Pennsylvania. Dr. Nisbet, as a minister of the Established Church, was obliged to read the royal proclamations on “Fast Days,” in the presence of the congregation, but he took care to read them in such a manner as to turn them into ridicule, particularly when he came to the words “these daring rebels,” which he recited in a loud tone, with an emphatical sneer. He then delivered a sermon, in which he said all he could say, without endangering himself. In his public prayers on Fast Days and on the Lord’s Day, after mentioning the king by name, and the magistrates, who were his hearers at the time, he said, “make him a blessing and not a curse to the country; may the magis-



trates be terrors *only* to evil-doers, but a praise to them that do well."

During the war, Dr. Dunbar, Humanity Professor in the University of Aberdeen, stood single and alone. All the great Doctors and Professors, Dr. Campbell, Dr. Pensioner, James Beattie, &c., styled "the Northern Lights," were on the opposite side. When Lord North and his colleagues were turned out, and a Whig ministry came in, Dr. Dunbar gave a vent to his just and long-restrained indignation, and repaid his brother Professors, with interest, for their insulting speeches, writings, and overbearing behaviour, in an elegant Latin oration, delivered in the University. "Quid non dixerunt! (said Dunbar,) Quid non scripserunt!" What have they not spoken! What have they not written!

Exeter,

SIR, February 9, 1819.

THE originals of the subjoined documents have been obligingly lent to me by a worthy member of the religious society I have the happiness to be connected with, in whose family they have been preserved. I have faithfully transcribed them for your use, hoping that they may prove acceptable to many of your readers. The former may now, perhaps, be particularly interesting, in consequence of the anxiety which begins to be publicly shewn by many Unitarians, to be relieved from the hard necessity of entering the marriage state by a ceremony which they disapprove and dislike. Feeling in my own mind a strong objection, as a Dissenter, not only to the form employed by the Established Church, but to marriage being at all treated as a religious rite, and rejoicing in the conviction that the progress of public opinion and feeling is, and *must be*, in the direction of liberality, I confidently anticipate a renewal (though probably not for some time to come) of the excellent law of the Commonwealth, which being too enlightened for its age, unfortunately perished as an untimely birth. I am happy to see this subject set, in what I think its proper light, by Mr. Rutt, in his speech at the meeting for the formation of the Unitarian Association, of which an account is given in your last Number [pp. 48—56].

W. HINCKS.

No. I. Copy of the certificate of a marriage before the civil magistrate, under the Commonwealth.

Devon:Sh.

December the Thirteenth day: 1653

These are to certifie whom it shall or may concerne That ffreman (Freeman) Parr of Talaton in this countie Marchant was the day & yeere abovesd lawfullie married unto Mers. Margery Cottle daughter of William Cottle of Talaton aforesd gent. Accordinge to a late Acte of Pliamt in that behalfe made and provided before me William Putt Esqe one of the justices of the peace within the said County At my house at Aish within the pish of Otery St. Mary in the Countie aforesd: Given under my hand and seale the daie and yeere above written,

(Seal)

WILLM PUTT.

In the presence of

William Eveleigh  
Brodburne

No. II. Certificate of Ordination in the year 1649.

Or asmuch as Edward Parr Camb:

Master of Arts in Kath:hall hath

addressed him-

self to the fifth *Classicall Presbytery* within the Province of LONDON;

according

to the Ordinance of both houses of parliament, of Aug. 28 1646 For the Ordination

of Ministers by the *Classicall Presbyters*, desiring to be ordained a preaching Presbyter for that he is called to the work of the Ministry in *Rew in Devonshire*.....

..... And hath exhibited unto the Presbytery sufficient Testimoniall (now remaining in their custody) of his competent age, of his unblameable life and conversation, of his diligence and proficiency in his studies [erasure seemingly of printed words] and of his fair and direct calling unto the aforementioned charge

We the Ministers of the said Presbytery, have (by appointment there-of) Examined him according to the tenour of the said Ordinance; and finding him to be duely qualified and gifted for that holy office and imployment (no just Exception being made against his Ordination or Admission) we have Approved him; and accordingly in the church of Leonard Foster lane in LONDON upon the day and yeer hereafter expressed, we have proceeded solemnly to set him apart to the office of a Preaching Presbyter, and Work of the Ministry, with Fasting Prayer and Imposition of hands: And do hereby (so farre as con

cerneth us) actually *Admit* him unto the said Charge, there to performe all the offices and duties of a faithfull Minister of Jesus Christ. In witnesse whereof we have hereunto

subscribed our Names this *Fifth*—day of *February*—*Anno Dom.* 1649.

James Nalton of Leonards church in Foster lane.

Roger Drake Minister of Michael [Cornhill] Querne.

Arthur Jackson.

George Fawler (Fawler) Minister of Bridwell London.

Guil: [William] Jenkyn pastor of Chthdo [Christ Church do.]

*Bridport,*

*January 1, 1819.*

SIR,  
**C**ONSIDERING Fellowship Funds as well calculated to contribute to the permanent support of pure religion; both to promote the genuine spirit of Christian fellowship among the members of our respective societies, and also to unite these (at present too much detached from one another) into a general body, I cannot but deem this Institution an auspicious era in the history of Unitarianism. Union is strength, and the cordial co-operation of the wise and good to advance the cause of knowledge and of virtue, is the best mode of ensuring its success. This principle is exemplified in a very striking manner, by the rapid progress which the British and Foreign Bible Society is making throughout the world. The joint operation of persons of the same religious sentiments, may be supposed to promote in a more *limited* degree, what the union of various classes of Christians effects on an *extensive* scale. The want of this among the Unitarians, is often the subject of regret. This inconvenience however would, I think, be in great measure removed by the adoption of the plan which some of your Correspondents have proposed, of "the Managers of the Unitarian Fund in London undertaking to be a central committee for the Fellowship Funds." This would prevent the necessity of ministers among us going from town to town making collections for the building or repairing of chapels, and, indeed, for any application whatever to individual societies on these occasions. Let this be always made to the committee in the metropolis, who will ascertain the propriety

of the claim, and grant the pecuniary aid which the case may require, and the state of the general Fund admit, resembling in *this respect* "the Widows' Fund," and the Society lately established "for the Relief of Aged and Infirm Protestant Dissenting Ministers." The common stock may be supplied by the regular remittance of the annual amount of the Fellowship Funds of our respective societies. This, together with the subscriptions of individual Unitarians, would, I doubt not, render the Fund adequate to all the purposes for which it is designed. Thus would general aid and co-operation be effected, most favourable to the success of the cause of pure Christianity.\*

It may be proper, however, to observe, that the establishment of a Fellowship Fund in every congregation of Unitarians (though a desirable object) is not necessary to the formation of the plan of a general co-operation among them. This purpose would be answered by each society among us, in whatever mode the subscriptions be raised, annually contributing to the *common stock*. Should the proposal now made meet the views of the gentlemen of the Unitarian Fund in London, their concurrence in promoting it, would, I doubt not, ensure its success; and its advantages to our common cause, would, I am persuaded, abundantly compensate, in their estimation, the additional trouble which might hereby devolve upon them. The communication of their proceedings from time to time, through the medium of the Monthly Repository and Christian Reformer, to the ge-

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\* The co-operation now proposed is between all those professing Christians who believe that there is one Being only who is self-existent, eternal, independent and unchangeable, possessed of every possible perfection, the sole object of religious worship, namely, the Parent of universal nature, the God and Father of our Lord Jesus Christ. This includes both the persons who maintain, and those also who reject, the tenet of the pre-existence of Christ, whilst they are agreed in the grand principle just stated; the principle on which they claim to themselves the title of *Unitarians*; a title now given to them by the Legislature, though *refused* by some of their less liberal fellow-christians.

neral body of Unitarians, would tend to afford satisfaction to the subscribers, to cherish a feeling sympathy and interest in the concerns of their Christian brethren, and animate their pious and benevolent exertions.

I have been led to these observations, Sir, by the Christian Fellowship Fund, just established in the Unitarian Chapel at Bridport. When the plan of this institution was first communicated to the public by the late greatly-lamented Dr. Thomson, some objections to it occurred to my mind; but more mature reflection, and the satisfactory reports of those societies in which it has been introduced, have convinced me of their futility. I think I now perceive benefits resulting from it, both important in their nature, and extensive and permanent in their influence. With these views, and knowing the readiness of many of my people to afford their aid in introducing and maintaining a Fellowship Fund in our society, on November 22, 1818, I preached a sermon on the nature and advantages of this Institution, choosing for my text 1 Cor. xii. 25, "The members should have the same care one for another." When I came to the particular object of my Discourse, I stated, that "the plan of a penny-a-week Fellowship Funds in Unitarian societies was proposed about two years ago, in the Monthly Repository, by the late Dr. Thomson, a respectable physician in Halifax. He has since, alas! been arrested by the hand of death, and ushered off the stage of human existence, at the age of 36, in the midst of his pious and benevolent labours for the glory of the one only living and true God, the cause of Christian truth, and the good of mankind. Let this, my friends, be an effectual admonition to us, to imitate him in what is so much to the honour of his memory recorded of him, that 'it was the first wish of his heart to do good himself, and to teach others to do good in every possible way.' Brethren, the time of our trial is short and uncertain; let us, therefore, improve it to the best of purposes, whilst lengthened out to us, that we may be rendered abundantly useful to society in our day and generation, and be qualified for the fellowship of the just made perfect in the heavenly kingdom. That good

man to whom I have just referred, 'though dead yet speaketh,' and the Institution which he has introduced into our societies, may possibly perpetuate the name of Thomson, when the monument of marble, about to be erected to his memory, is crumbled into dust."

After shewing, what appeared to me, the various advantages of Fellowship Funds, I requested those present, who were friendly to the Institution, would have the goodness to meet in the vestry immediately after the service, to assist in forming a plan of this kind for our society. A respectable number attended, Thomas Colfox, Esq., was desired to take the Chair, and the following preamble to the rules proposed being read, was approved by the meeting:

"As it is our duty to contribute, as much as we are able, to the promotion of what we deem to be Christian truth, and to the cause of benevolence, it behoves us to adopt those methods which are best calculated to answer these valuable purposes. Among institutions of this useful tendency, the establishment of Fellowship Funds appears to us to furnish an easy and convenient mode of aiding the diffusion of Unitarian principles, and of enabling our Christian brethren to erect chapels for the worship of the only true God, the Father of all, agreeably to the dictates of their own consciences. Besides this, the concurrence of the members of religious societies in pious and benevolent exertions, will, we conceive, cement them more closely to one another, and animate their zeal in the common cause of pure Christianity, as well as contribute to mutual edification, and to the permanent prosperity, harmony and comfort of such societies."

It is not necessary for me to detail all the rules adopted at this meeting, being similar to those which have been often inserted, on these occasions, in the pages of your Repository. The object of our Fellowship Fund is stated to be "to present occasional contributions to the erection or repair of Unitarian chapels; to Institutions for the liberal education of youth, and the diffusion of Christian knowledge; to the support of civil and religious liberty, and to the relief of the necessitous, especially of sufferers for con-



science' sake." The Minister of the society was as usual chosen President; Joseph Gundry, Esq., was requested to accept the office of Treasurer; and Mr. Williams, Jun., of Secretary. The committee consist of these, with the collectors for the time being, and six other subscribers chosen by the general meeting. It was agreed that the Fund should be formed and maintained by subscriptions of one penny per week, to be paid either weekly or every six weeks, or annually in advance, and also by benefactions to any amount. That this Institution might not interfere with the time or secular concerns of the other days of the week, the subscribers are requested to remain in their seats after the service on the Lord's day, and the collectors go to them and receive their subscriptions. This is done by some of the *younger* members of my society, and it afforded me the purest pleasure, to observe the readiness with which they undertook their office. The meeting of the committee once a month, is open for any of the subscribers who may choose to attend.

The next Lord's day, after the meeting of the friends to this Institution, I announced to the congregation at large, the formation of a Fellowship Fund in our society, and after reading the rules, concluded with this brief address: "Such is the nature of this Institution, such are the important objects it has in view, and such are the rules by which it is to be regulated. It is needless for me, I trust, to urge motives to recommend it to persons of every description in this congregation. It recommends itself; and those among us who can afford to spare one penny a week, I may venture to say, cannot lay it out to better purpose than in supporting this Institution. In this mode, a poor person enters into *fellowship* with the rich, and co-operates with them in the same good cause. Thereby is formed an additional bond of union, of Christian love and friendship among them. And why should it not be so? The high and the low, the rich and the poor, the master of the splendid mansion, and the tenant of the clay-built cottage, if sincere Christians, 'are *all one* in Christ Jesus,' and equally entitled to the gracious promises of the gospel. To do all the

good they are able in their respective situations, is certainly incumbent on the professed disciples of a Master, who both lived and died to promote the cause of truth, virtue and human happiness. Influenced by his example, my friends, 'let us never be weary of well-doing.' As to those of you who sustain offices in the Christian Fellowship Fund just established among us, you will, do doubt, faithfully discharge them. On the plan we have adopted, this will occupy your time and attention only a little on the Lord's day, and it is not merely *lawful*, it is also *laudable*, 'to do good on the Sabbath day.' You will unite with me in fervent prayer to the Father of lights, that he would be graciously pleased to bestow his blessing on this Institution, formed for promoting his unrivalled glory and worship, the cause of pure religion, the instruction of youth in useful knowledge and virtuous principles, and the relief of sufferers for conscience' sake."

About one hundred and forty members of our society have given in their names as subscribers to our Fellowship Fund, and some of the more opulent among them, have added liberal benefactions to their subscriptions.

THOMAS HOWE.

N. B. It may be proper for me to mention, that in transcribing from my manuscripts for the press, I have seen it expedient to make a few verbal alterations.

*Anecdotes of Charles II. and James II., from Evelyn.*

THE extracts from Evelyn's Diary, inserted pp. 22, 23, present a picture of the profligate reign of Charles II. in its commencement; another extract or two will shew that it was consistent to its close.

The following is a *Sabbath scene* at Court:

"1685, Jan. 25. Dr. Dove preached before the King. I saw this evening such a scene of *profuse gaming*, and y<sup>e</sup> King in y<sup>e</sup> midst of his *three concubines*, as I had never before seen. *Luxurious dallying and profaneness.*" I. 579.

The next Sabbath was employed in like manner, as will be seen presently. Some court chaplain had pro-

bably told the King in the morning, that he was a sacred person, a dread sovereign, high and mighty, most gracious and most religious, and the Lord's anointed; but none of the priestly attendants on royalty saw or could decipher the *hand-writing on the wall*. The day following this Sunday's revels, Charles was smitten with a stroke of apoplexy, under which he lingered till the Friday, and then (Feb. 6, 1685) expired in the 54th year of his age.

Evelyn writes thus in his Diary on the Sunday succeeding the King's decease:

"I can never forget y<sup>e</sup> *inexpressible luxury and prophaneness, gaming and all dissoluteness*, and, as it were, total forgetfulness of God, (it being Sunday evening,) w<sup>h</sup> this day se'nnight I was witness of, the King sitting and toying with his *concubines*, Portsmouth, Cleaveland and Mazarine, &c. a French boy singing *love songs*, in that glorious gallery, whilst about 20 of y<sup>e</sup> greate courtiers and *other dissolute* persons were at *Basset* round a large table, a bank of at least 2000 in gold before them, upon w<sup>h</sup> two gentlemen who were with me made reflexions with astonishment. Six days after was all in the dust!" I. 585, 586.

The Quarterly Review has exhibited Evelyn as a sort of Church-of-England Knight. His sense of religion was of a mysterious kind, since it did not keep him from such Sunday company. But there was so much in him to esteem and admire that we are not disposed to dwell upon his failings, which were chiefly the result of his absurd and mischievous notions of loyalty.

Much ridicule was cast upon Cromwell's chaplains who were instant in prayer for him during his last illness; but Charles's chaplains copied the example, and in them the practice is represented as orderly and pious.

"Prayers were solemnly made in all the Churches, especially in both y<sup>e</sup> Court Chapells, where *the chaplains* reliev'd one another every halfe quarter of an houre from the time he began to be in danger till he expir'd, according to y<sup>e</sup> forme prescrib'd in y<sup>e</sup> Church offices." I. 581.

An entry of Evelyn's, in his Diary of Feb. 14, affects the reader with a

kind of melancholy, even while he feels a sense of retributive justice. After a blaze of splendid vice and folly, Charles was in his very name and memory enveloped in darkness. His burial was obscure, and the indulgent, loyal Evelyn, recording the fact, is betrayed into a virtual charge against the lifeless monarch of being a buffoon and profane.

"The King was this night *very obscurely* buried in a vault under Hen. 7th's Chapell at Westminster, *without any manner of pomp, and soone forgotten after all this vanity*, and y<sup>e</sup> face of the whole Court was exceedingly chang'd into a more solemn and moral behaviour; *the new King affecting neither prophaneness nor buffoonery.*" I. 586.

The sober James now comes into the Diary, and one of the first anecdotes of him is creditable to his understanding. He was on a journey to Portsmouth to view the fortification, and Mr. Evelyn waited upon him in company with Mr. Pepys: they met the King at Winchester. Here his majesty discoursed with the Bishops of Bath and Wells, (Kenn,) and of Winchester, (Peter Mew,) on modern miracles: he declared himself a sceptic with regard to them, but Mew asserted the truth of two recent ones, viz. *the recovery of a decrepid child by baptism, and the healing of a blind man by the blood of Charles I.* Surrounded with such Protestant bishops, it is not wonderful that the two last Stuart Princes should have become Papists.

"The next morning setting out early, we arriv'd soon enough at Winchester to waite on the King, who was lodg'd at the Dean's (Dr. Meggot). I found very few with him besides my Lords Feversham, Arran, Newport, and the Bishop of Bath and Wells. His Majesty was discoursing with the Bishops concerning miracles, and what strange things the *saludadors* would do in Spain, as by creeping into heated ovens without hurt, and that they had a black crosse in the rooffe of their mouthes, but yet were commonly notorious and profane wretches; upon which his Majesty further said, that he was so extreamly difficult of miracles, for feare of being impos'd upon, that if he should chance to see one himselfe, without some

other witness, he should apprehend it a delusion of his senses. Then they spake of the boy who was pretended to have a wanting leg restor'd him, so confidently asserted by Fr. de S<sup>ta</sup> Clara and others. To all which the Bishop added a great miracle happening in Winchester, to his certaine knowledge, of a poor, miserably sick and decrepit child, (as I remember long kept unbaptiz'd,) who *immediately on his baptism recover'd*, as also of y<sup>e</sup> salutary effect of *K. Charles, his Majesty's father's blood, in healing one that was blind.*" I. 608.

Mr. Evelyn adds in a note, that his companion, Mr. Pepys, told him that being in Spain he had offered a considerable reward to a "saludador" to perform the oven feat, upon which the wonder-worker confessed the cheat; "yet," says the Diarist, "have these imposters an allowance of y<sup>e</sup> bishops to practice their jugglings." He adds, "This Mr. Pepys affirmed to me, but, said he, *I did not conceive it fit to interrupt his Majesty, who so solemnly told what they pretended to do.*"

Encouraged by the superstition of the Bishop of Winchester, James proceeds to talk more confidently of miraculous cures by means of relics, and he relates that his brother Charles had, at the time of his death, *a piece of the true cross* in his pocket.

"Afterwards his Majesty spoke of some reliques that had effected strange cures, particularly a piece of our Bl. Saviour's Crosse, that heal'd a gentleman's rotten nose by onely touching; and speaking of the golden crosse and chaine taken out of the coffin of St. Edward the Confessor, at Westm<sup>r</sup> by one of the singing men, who, as the scaffolds were taking down after his Ma<sup>ty</sup>'s coronation, espying a hole in the tomb, and something glisten, put his hand in, and brought it to the Deane, and he to the King; his Ma<sup>ty</sup>. began to put the Bishop in mind how earnestly the late King (his brother) call'd upon him, during his agonie to take out what he had in his pocket. I had thought, said the King, it had ben for some keys, which might lead to some cabinet that his Ma<sup>ty</sup> would have me secure; but, says he, you well remember that I found nothing in any of his pockets but a crosse of gold, and a few insignificant papers; and thereupon he

shew'd us the crosse, and was pleas'd to put it into my hand. It was of gold, about three inches long, having on one side a crucifix enamell'd and emboss'd, the rest was grav'd and garnish'd with goldsmith's work, and two pretty broad table amethysts, (as I conceiv'd,) and at the bottom a pendant pearle; within was inchas'd a little fragment, as was thought, of the true Crosse, and a Latine inscription in gold and Roman letters." \* I. 609.

A few pages onwards, Evelyn relates a conversation between James and Mr. Pepys, which settles the question of the religion (if the word can be used with regard to such a man) of Charles II. *He was, and died, a Roman Catholic.* In our Xth Volume, pp. 224—226, may be seen the no-longer-disputed narrative of the Popish ceremonies performed at his bed-side, when he was dying.

"This familiar discourse encourag'd Mr. Pepys to beg of his Ma<sup>ty</sup>, if he might ask it without offence, and for that his Ma<sup>ty</sup> could not but observe how it was whisper'd among many, whether his late Ma<sup>ty</sup> had been reconcil'd to y<sup>e</sup> Church of Rome; he againe humbly besought his Ma<sup>ty</sup> to pardon his presumption if he had touch'd upon a thing which did not befit him to looke into: the King ingenuously told him that he both *was, and died, a Roman Catholic*, and that he had not long since declar'd it was upon some politic and state reasons, best known to himselfe, (meaning the King his brother,) but that he was of that persuasion: he bid him follow him into his closet, where opening a cabinet, he shew'd him two papers, containing about a quarter of a sheete, on both sides written, in the late King's owne hand, severall arguments opposite to the doctrine of the Church of England, charging her with heresy, novelty and y<sup>e</sup> fanaticism of other Protestants, the cheif whereon was, as I remember, our refusing to acknowledge the Primacy and Infallibility of the Church of Rome; how impossible it was that

\* "There is a pamphlet giving an account of this finding, and presenting to the King, under the name of George Taylor; but his name was Henry Keepe. See Gough's Topography." Evelyn's Editor.



so many ages should never dispute it, till of late; how unlikely our Saviour would leave his Church without a visible head and guide to resort to, during his absence; with the like usual topics so well penn'd, as to the discourse, as did by no means seeme to me to have ben put together by the late King, yet written all with his owne hand blotted and interlin'd, so as, if indeed it was not given him by some priest, they might be such arguments and reasons as had ben inculcated from time to time, and here recollected; and in the conclusion, shewing his looking on the Protestant religion (and by name the Church of England) to be without foundation, and consequently false and unsafe. When his Ma<sup>ty</sup> had shewn him these originals, he was pleased to lend him the copies of those two papers, attested at the bottome in 4 or 5 lines, under his owne hand.

"These were the papers I saw and read." I. 612.

London,

SIR, February 24, 1819.

**I**N the new edition of Toller's Law of Executors and Administrators, published at the conclusion of last year, are the following passages:—

"By Statute 9 and 10 William III., c. 32, persons denying the Trinity, or asserting that there are more Gods than one, or denying the Christian religion to be true, or the Holy Scriptures to be of Divine authority, shall, for the second offence, among other incapacities, be disabled from being executors." P. 36.

"A legacy is a bequest or gift of personal property by will. All persons are capable of being legatees, with some special exceptions by common law and statute."

"By Statute 9 and 10 William III., c. 32, persons denying the Trinity, or asserting that there are more Gods than one, or denying the Christian religion to be true, or the Holy Scriptures to be of Divine authority, shall, for the second offence, be also incapable of any legacy." P. 299.

It must be quite superfluous to inform you, or any of my brethren in faith, that the Statute, commonly called the Blasphemy Act, was repealed by the 53rd Geo. III., c. 160, "so far as the same related to persons

denying as therein mentioned, respecting the Holy Trinity:" but as the work from which I have quoted the previous erroneous passages is commonly appealed to as authority by the profession, and referred to for their guidance by individuals, I apprehend it would not be entirely useless if you were to inform your numerous readers, that the Unitarians, though not more covetous than their fellow-creatures of the good things of this world, or of interfering in other men's affairs, are equally capable with all mankind of enjoying the benefit of their relations' and friends' liberality, and of discharging the last kind office which they can trust to any man's care.

ONE.

SIR,

Jan. 29, 1819.

**A** MEMBER of my family purposes shortly to enter into the marriage state; and though a Dissenter from the Established Church, he feels himself compelled, in order to obtain the benefit of a legal marriage, to have the ceremony performed at the Church of England, and by one of its ministers. As a conscientious man, the party referred to has carefully read over the marriage ceremony, to ascertain whether, without a violation of conscience, he can accord with its principles and details.

And first, Sir, as it is usual in the celebration of marriage for the younger branches of a family to attend, particularly young females, it is impossible not to feel repugnance at the very great indecacy of expression in several parts of the marriage ceremony: to quote such instances, would be to sully your pages, and render the publication which should contain them, an unfit companion at the breakfast-table of a moral and well-educated family. How extremely objectionable then must that language be, in a public, and as it assumes to be, a religious ceremony, which, even in the intercourse of private life, we should be ashamed to use in the presence of our wives and our daughters!

It seems, also, that the man who joins in the marriage ceremony, is made to declare a direct falsehood, by promising what he never intends to perform. I allude here to the declaration made by the man to the woman: "*With all my worldly goods*

*I thee endow ;*" whereas, this is so contrary to the fact, and indeed to the law of the land, that unless the woman has made a previous settlement, not only has she no title in the property of her husband, but all even that she possessed before, becomes absolutely and *bonâ fide* his.

To the libertine and the thoughtless I am aware that the objections already urged will appear of small importance; but the religious and moral character will see no good reason, why a ceremony, performed in a place supposed to be sacred, should continue to exist in a form, which at once violates truth, and offends the ear of delicacy. But, Sir, another and still more important objection remains to be noticed. It has happened with the party now about to enter the marriage state, that in the exercise of an honest, though what may be esteemed by some, a mistaken judgment, he has become not only a Dissenter from the Established Church, but a Dissenter from the doctrine of the Trinity; in the name of which the marriage ceremony is performed.

Must then a man, in order to obtain a legal marriage, subscribe to doctrines as true, which he believes to be false? Must he be guilty of solemn and deliberate perjury, and this in a place dedicated to religion? In vain, Sir, has the Legislature removed the penal privations, to which persons denying the doctrine of the Trinity were formerly subject, if they cannot obtain even the civil right of marriage, without subscribing to the truth of that doctrine. Under these circumstances, I am desirous of obtaining satisfactory and categorical answers from some of your intelligent correspondents to the following questions :

1. As it regards *kneeling* at the celebration of the marriage ceremony. Seeing that some of the directions of this ceremony are in common practice dispensed with; as for example, laying the accustomed fee on the book, might not the practice of kneeling be dispensed with, from those who have conscientious scruples; and in the case of a man and woman refusing to kneel, would the priest be justified in refusing to celebrate the marriage?

2. Seeing the Marriage Act was intended, as the preamble states, "to prevent clandestine marriages," would it not be altogether a legal marriage, if, after the banns were regularly published, the parties desirous of being married, were to declare in open church before the minister, in any form of words they might please, that they took each other to be man and wife, and refused to join in any part of the ceremony: could the priest in such a case, refuse to register the marriage, and give the parties a certificate of the same; and should he so refuse, would the legality of the marriage be invalidated?

3. As a great portion of the marriage ceremony is, at the option of the minister, frequently omitted, would the marriage of a party who should go through the ceremony till the priest had pronounced the words—"whom God hath joined let no man put asunder," and refuse to attend, or subscribe to any thing further, be hereby vitiated; and as in the second quere, "could the priest, in such a case, refuse to register the marriage," &c. &c.?

#### A CONSTANT READER.

P. S. I have just learned by the public prints, that a meeting has been held for the establishment of an Association for the Protection of the *Civil Rights* of Unitarians. It is impossible the committee appointed to carry into effect the objects of the Association, can be in any way employed in a manner more consistent with the principles of their appointment, than in a serious effort to obtain legislative relief to the Unitarian Dissenter in the instance of the marriage ceremony.

Hanwood,

SIR, January 28, 1819.

WHILE reading the beautiful letter of the "Reformed Jew," inserted in your December Repository, [XIII, 762,] how ardently did I wish that the person to whom it was addressed, had entertained more scriptural and rational views of Christianity, as such *only* could have enabled him to remove the grand difficulty complained of, and convince him that the *genuine* doctrines of the gospel must necessarily produce, and while they continued to be delivered, actually

did produce, *far other fruits* than those which are now manifested on the face of the Christian world.

If we believed that the will of God, which was made known to mankind by Jesus and his apostles, had been delivered down and taught in its native truth and purity for nearly *eighteen hundred years*,—or even since the era of the Reformation, and witnessed no better effects on the feelings and conduct of its professors than are now evident even in *this country*, (boasting, as some of us do, of its piety and morals,) should we not be justified in concluding, that, perfect as the theory of Christianity appears, experience had proved it unequal to the great work of *reforming the human race*,—the very purpose for which it was given! For, as the *appointed* means of doing this, do all rational believers look to Jesus as their Saviour. A religion for the *salvation* of the world, must *reform* the world; for "faith unless it sanctifies, *cannot save*."

That *universal love* is the great characteristic of Christianity, no one will deny: yet we must allow that the Jew is well justified in asking, "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?"

When we look around us, and over the Christian world, we must own that they are; and there is no way of accounting for it, and removing from the minds of men this most reasonable objection to our holy faith, but by statements, such as the following, which Unitarians can give from the full conviction of their hearts:

The gospel of Christ began (as we learn from apostolic authority) to be corrupted even by some of its earliest converts; and as the heathen world came in, and the *civil power*, under colour of protecting, assumed a right of interference and even dictation, it became more and more assimilated to their preconceived notions and prejudices, which were all in favour of *many gods*, *many objects of worship*, and abundance of outward rites and superstitious observances.

To those who had been accustomed

to deify almost every thing around them, to adore even brutes and vegetables, and fall down before "stocks and stones," it might well seem strange that he who was sent by the Almighty Jehovah to be the Saviour of the world, who performed such great miracles, and exhibited in his life a pattern of perfection such as mankind had never before conceived even in idea, and to crown all, had *risen from the grave*, and ascended into heaven in the presence of his disciples; to suppose this extraordinary person a *mere man*, seemed to their minds, prepossessed as they had been, nearly impossible! Yet the doctrine of *one only God* was so firmly laid down as the foundation-stone, both of the Jewish and Christian Scriptures, that it could never be disputed, and nothing but sad experience would persuade any one that a method of *evading* it could have been invented. Nor could it have been done but by almost imperceptible degrees:—the common sense of mankind would have revolted against so monstrous an assertion, (and nothing *like it* is even pretended to be found in the sacred writings) as that *one is three*, or that *three are one*. But dark ages of ignorance succeeded the promulgation of Christianity, and in the course of these, step by step, one absurdity after another was introduced and declared to be *Christian verity*, by the decrees of synods, councils, &c.; and in the course of successive centuries, while the Bible was inaccessible to the great body of believers, even if they had been able to read it, and little known or consulted even by the priests themselves, both the doctrines and practice of the Christian Churches attained the fearful *acmé* of corruption at which the Reformation found them.

Some of these strange doctrines, and many superstitious observances were then done away, and a noble spirit of inquiry seemed to be spreading among Christians: but the demon of bigotry and uncharitableness arose among the Reformers themselves; they raised the cry of heresy against each other, and even brought their brethren to the stake for holding opinions different from their own! This was too clear a proof that they were still "in the gall of bitterness," and that



the errors and corruptions which they had removed, were trifling in comparison with those that remained.

In so degrading a light are the great and glorious doctrines of the gospel now held by the leading men in this enlightened country, that we are told from the highest Church-of-England authority, that a belief in them requires "a prostration of the understanding"! And what can the Church of Rome, or the Koran of Mahomet do more? Nor is this the worst,—the creeds and articles of churches, calling themselves *reformed*, represent our Creator not as "the Lord merciful and gracious, who willeth not that any should perish, but that all should return, repent and live;" not as the loving *Father* and *Benefactor* of the human race, but in colours that inspire dread, I had almost said *aversion*,—for what can restrain indignant feelings in those who believe that they see *uncontrollable power*, cruelly and unjustly used? And we must, indeed, have laid aside the use of our reasoning faculties, if we see not this in the God described by Calvin.

But the doctrine which of all others most powerfully demoralizes Protestants, is that of the *atonement* of sin by the blood of Christ. To tell men that if they are saved at all, it must be by the *righteousness of another* being *imputed to them*, and that all they have to do, is to fix their trust in this doctrine so "*comfortable to sinners*," to ensure the full benefit of it to themselves! What is it but to outrage all our ideas of rectitude and justice, to loosen even in thinking minds, all bonds of moral obligation, and in others, to open a *wide gate* for the indulgence of every passion and inclination, and to lead to crime and profligacy of every description? That there are many excellent persons who zealously adhere to this doctrine, I well know, and that their conduct is so preferable to their creed, may be well attributed to their frequent reading of the Bible, on every page of which that *personal righteousness* is inculcated, which these inconsistent beings aver to be unnecessary to salvation.

How much is it to be wished, that Unitarian views of Christianity were laid before the Reformed Jews:—there

can be no doubt but it would be a powerful means of satisfying all their remaining doubts, and might be a material step towards the conversion of the whole people. Had every congregation amongst us a *Fellowship Fund*, zealously attended to, means would not be wanting to render this exertion, difficult as it may appear when compared with any efforts which we have hitherto made, *more than possible*.

Should you think these observations worth the attention of your readers, I request for them a place in the Repository.

MARY HUGHES.

Hackney Road,

February 11, 1819.

SIR,

THE careless manner of quoting Scripture, without understanding its meaning, and for the purpose of confirming prejudices and errors, has been a constant subject of regret to every thoughtful Christian; and seldom has there appeared a more striking example of this carelessness than in the letter of *Friend Walker's*, inserted in your Repository for October last, [XIII. 622,] but which, having resided at Brussels for nearly the past five months, I have but just read: to me it appears of too dangerous a tendency to pass unnoticed.

The writer, who professes himself to be one of the society of *Friends*, by way of apology for the fanatic fooleries which disgraced some of its members in the seventeenth century, remarks as follows:—"The concernments of becoming signs and wonders to the people by going about naked, putting on sackcloth, &c. among Quaker enthusiasts, like unto *Isaiah* and other enthusiast prophets of old, honest George [Fox] used to record, I believe very sincerely, as triumphs of truth:"—thus attempting to level the character of the Jewish prophets to that of the fanatics alluded to. This remark was once made to me by a confirmed unbeliever, who, like the generality of his fraternity, had examined the evidences of Christianity very superficially, in a conversation I held with him, in which I urged, as evidence of the truth of revelation, the fulfilment of the prophecies of *Isaiah* respecting the fall of Babylon, Tyre, Egypt, &c. That the same remark should be made

by a Christian, who boasts of the peculiar purity of his principles, must be a subject of equal surprise and regret.

I beg leave to observe, that the above remark, suggested by superficial Infidels, and superficial Christians, arises entirely from their ignorance of the meaning of Scripture phraseology. I should, indeed, have hoped, that there was scarcely a child in a Sunday-school, who, in reading any of the passages in which the prophets were said to have walked about *naked*, but who would have been informed by the teacher, that the word *naked* in those passages had a very different meaning from that suggested by the mere sound. I was about to refer Friend Walker to various commentators to set him right on this point; but one will be sufficient. That rational, plain and useful expositor, Job Orton, thus paraphrases Isaiah xx. 2, 3: "At the same time spake the Lord by Isaiah, the son of Amos, saying, Go, and loose the sackcloth from off thy loins, *which thou hast worn as a mourning habit for the sins and calamities of Judah and Israel*, and put off thy shoe from thy foot: and he did so, walking naked, *that is, without an upper garment*, and bare-foot."

I would recommend to Friend Walker, after reading this quotation, before he again censures the ancient prophets as enthusiasts, that he would pay a little more attention to their meaning, and he may rest assured that in that case he will not be less qualified to *write* on the subject.

This point is of the greater importance, if we reflect that the prophets in thus going *barefoot, naked, &c.* professed to act under the immediate inspiration of the Holy Spirit; equally so as when they delivered their important predictions respecting the fall of empires, or the still more important predictions respecting the Messiah. If, therefore, they were enthusiasts in the one case, what security have we that they were not enthusiasts in the others; and thus has a Christian, professing the purest of principles, with a dash of his pen endeavoured to destroy one of the main pillars of our holy religion: the prophet Isaiah singled out for his attack, is generally considered by both

Jewish and Christian commentators, as the peculiarly sublime and evangelical prophet, who prophesied far more amply and clearly respecting the Messiah, and foresaw more of the glory of his kingdom than any, if not all the other prophets, united; and in my opinion, had as little enthusiasm in his character as even Friend Walker!

I most earnestly hope I shall not be misunderstood by the following remark, as if I were in the least degree inimical to the free circulation of opinions, however erroneous. No, Sir, not only the Infidel, but the Atheist has, I think, a right to declare his sentiments, without any interruption from the civil magistrate; but I cannot on the present occasion help remarking, as somewhat curious, that the society of *Friends* have recently, in a fit of spurious modern orthodoxy, persecuted to the utmost of their power, one of the most respectable of their members, well known to you and to me, and to many of your readers, by expelling him from their fraternity, for his attachment to Unitarian sentiments, although he has proved that in what he has written on the subject, he has varied but in a trifling degree from the great and good—perhaps the very prime member of the sect—WILLIAM PENN: and that at the same time they can suffer another of their members to attack the universally-acknowledged foundations of our common faith, without even the slightest censure or notice!

Friend Walker, in his quaint, enthusiastic panegyric on his sect, is pleased to remark—"They" [the Quakers] "hold the most excellent system of religion that has ever yet appeared on the earth; a system more refined even than that of the primitive Christians, ere the gospel dove (Judæan) was crushed rather than cherished in the embrace of the imperial eagle (Roman)." Although we have the *ipse dixit* of the writer on this point, I must take the liberty of so far differing from him, as to declare, that, in my opinion, the primitive Christians were more "refined" in *their* system, and that they were free from certain errors in theory, and follies in practice, which have uniformly distinguished that otherwise very respectable society, of whose general worth I am

by no means insensible, and of whose individual excellence I am a happy witness. To specify particulars of their variations from the faith and practice of the primitive Christians, would lead me to a length that would neither correspond with my inclinations, nor that of your readers.\* I merely drop the hint to Friend Walker, that he may not think more highly of *himself* or his sect *than he ought to think*: and I sincerely hope that his respectable fraternity will not be offended, if I, in *stirring up their pure minds, by way of remembrance*, drop the additional hint, that if they, as a body, should be somewhat more attentive to the purity of principle and practice, which distinguished the primitive Christians; who, while they *counted all things but loss for Christ*, were by no means insensible of the value of their rights as MEN, and as CITIZENS:—should they be more careful of imbibing that spirit of servility and worldly-mindedness; and of displaying, at least, a tacit approbation of that system of corruption, wickedness and conformity to the world, in its worst sense, which has so peculiarly disgraced modern Christians for the past half century:—they will by no means decrease in respectability in the eyes of the world in general, or the Christian world in particular.

B. FLOWER.

SIR, March 2, 1819.  
**D**URING my visit a short time ago in Buckinghamshire,† there

\* One error, however, I cannot help noticing, and which, as it is stated in J. Walker's letter, appears to me, as a rule of life, to be of a most dangerous tendency:—that which exalts the "light within," above the sacred Scriptures; and we perceive the unhappy effects of this error in the mind of the writer, whose "light within," or what I believe your readers will term his *fancy*, led him to think himself more enlightened than the "enthusiast prophet Isaiah!"—Which is genuine Quakerism—that of the venerable assembly who advised keeping "to the form of sound words, the Scriptures," or that of J. Walker, who despises such a test, I leave to be settled between him and his opponent B., "the well-meaning Bible Quaker."

† Near Weston, a village where the majority are Roman Catholics. (Also, a Catholic college.)

was presented to me, by a cottager, a Roman Catholic prayer-book, published at Dublin: while perusing it, I was surprised at finding the whole of the second commandment left out, but the number ten was preserved by dividing the tenth into ninth and tenth. I shall feel obliged by receiving a communication from any of your correspondents, what grounds they have for erasing so considerable a portion of what is almost universally approved sacred.

E. S.

Walthamstow,  
 March 4, 1819.

SIR,  
**I**N p. 56, of your Repository for January, I find this alarming declaration, sealed by the authority of Mr. Stodhart, of Pell Street, Ratcliff-Highway, that "they who deny the co-equal and co-essential godhead of Jesus Christ, will, with Unitarians, be damned to all eternity." I read this denunciation with a mingled feeling of astonishment, contempt and pity. My astonishment, indeed, was not called forth by any novelty in the thing, as the temper which dictates these anathemas is, unhappily, prevalent enough. But were the sentence rung in my ears every hour of every day, I should never cease to be astonished at the presumption of a poor fallible mortal, who should dare to seat himself on the throne of God, and shut the gates of mercy on all who do not think as he does.—Unitarians are to be damned to all eternity!—Not surely because they differ in their religious creed from Mr. Stodhart. And yet I defy him, in conjunction with all who hold the same opinion, to assign a better reason why they should be damned than this would be. Theologians are not always with caution bold, but he must be a bold man indeed, who should have the hardihood to deny that Unitarianism has ranked amongst its professors, men who have been eminently adorned with every Christian virtue. Nor would he be less audacious, who should venture to affirm, that Unitarianism does not embrace every practical principle of Christianity. Virtue, indeed, is to a Unitarian, the acknowledged end of his faith, and every article in his creed enforces the practice of virtue. But



he does not believe the co-equal and co-essential Godhead of Jesus Christ; and, therefore, he is to be damned to all eternity. Mr. Stodhart, I am afraid, would not hear him, or he might plead, if not in arrest of judgment, at least in extenuation of his crime, that amidst the various and contradictory explanations which have been given of the Trinitarian doctrine, he was altogether at a loss to understand what it was that he was called upon to believe. Mr. Stodhart, however, (whose knowledge, no doubt, is equal to his zeal,) may perhaps be able to throw some new light on this perplexing subject, and may condescend to inform us how three *false* \* deities make one *true* God; unless, indeed, he should determine, in his anger, to leave us to find out the secret for ourselves. But Mr. Stodhart would say, mine is the doctrine of Scripture, and if the Unitarians would read the New Testament with impartiality, they would find it there expressed in every page. No doubt, if they would take Mr. Stodhart for their guide, and obligingly accept his interpretation of Scripture phraseology, they would find not only this doctrine, but every other article of his delectable system. But with Mr. Stodhart's good leave, they would rather see with their own eyes than with his; especially as, were they to borrow his optics, they might perchance, imbibe his spirit; from

\* The Father alone, saith Mr. Stodhart, is a *false* Deity. "To us there is but one God, even the Father," says the Apostle Paul. And in interpreting this declaration according to its literal meaning, I am supported by a good authority. A recent convert to Orthodoxy, in order to guard against the dire effects of interpreting Scripture upon the principles of rational criticism, has laid down a rule of interpretation, in terms to the following effect: that Scripture language is always to be explained according to the natural and obvious meaning of the words. Were this canon applied to the greater part of the New Testament, what woeful work would it make with the popular theology! It was kind, however, to endeavour to furnish a principle, which would at once clear up every difficulty. Mr. Stodhart, it is to be feared, would not have been thus indulgent; he would have contented himself with proclaiming, This is the truth, and if you will not believe it, you will be damned to all eternity!

which, at present, every feeling of their heart revolts. But Mr S. would add, or if he did not, somebody would for him, the Unitarians *perversely* and *wilfully* shut their eyes against the truth. It is no wonder that they who usurp one prerogative of the Almighty, should, upon occasion, exercise another. And, in truth, many of our orthodox brethren have a marvellous faculty of diving into the hearts of their opponents. In the twinkling of an eye they can unlock the breast of a poor Unitarian, and there, amidst other dire and dreadful things, they can clearly behold original depravity, in the shape of carnal reason, arming itself in proud rebellion against the truth of God. Some of this perspicacious fraternity have ascertained that Unitarians are neither more nor less than unbelievers in disguise. Others, I am told, have discovered, that, in the heart of a Unitarian, piety at best never rises above the level of *infidel devotion*. As we have been accustomed to pay some respect to the injunction of our Master, "Judge not, that ye be not judged;" we confess ourselves not qualified to carry on our theological warfare by this method of attack. We, therefore, leave it in the exclusive possession of our opponents; and much good may it do them.—But enough and more than enough on this ungracious topic. I will therefore, only add, that it is high time that this damning spirit of bigotry should hide its head and blush. Blush, indeed, it cannot, for bigotry, as it has no feeling, knows no shame. Let it, then, if it must be so, pour forth its fury while it may. The time cannot fail to come, when the wretched system which ministers fuel to this unholy flame, shall have been swept from the face of the earth by the progressive operation of that spirit of inquiry, which weak men may lament and bigots may execrate, but which no threats of damnation can intimidate, nor any mortal power repress.

E. COGAN.

SIR,  
THE Rev. R. Stodhart [p. 56] stood up at a meeting of the Woodstreet, Spitalfields, Charity School, and affirmed that "he who worshiped the *Father* alone, without God the Son and God the Holy Ghost, was an ido-

later : for the *Father* alone was a *false Deity*."

On looking into the Scriptures I find that Moses says,

"I, Jehovah, am thy God: thou shalt have no other Gods beside me."

I find that Isaiah says,

"I am God, and there is none else: I am God and there is none with me."

I find that Christ says,

"The first of all the commandments is, Hear, O Israel! the Lord our God is one Lord."

I look in vain for the terms God the Son, or God the Holy Ghost.

I ascertain from the express words of Jesus, that the Jehovah, the Lord, the God of the Old Testament is the *Father*.

"It is my *Father* that honoureth me, of whom ye (the Jews) say, that he is your *God*."

And still more explicitly, that the *Father* only is the true God.

"That they may know thee (*O Father!*) to be the *only true God*, and Jesus whom thou hast sent to be the *Christ*."

I see that Jesus directs his disciples to pray to the *Father* :

"When ye pray, say, Our *Father* who art in heaven."

And that he asserts of those who worship the *Father*, that they are the true worshipers :

"The hour is coming and now is, when the true worshipers shall worship the *Father* in spirit and in truth : " and he adds, "*God* is a Spirit, and they that worship him must worship him in spirit and in truth : " thus affirming that the Being whom he had named the *Father*, is the Being called *God*.

Looking to the apostles, I see that Paul says,

"There are gods many and lords many : but to us there is but *one God, the Father*."

I find that he worships the *Father* :

"For this cause I bow my knees unto the *Father* of our Lord *Jesus Christ* : " not to *Jesus Christ* himself ; not to *God the Son* ; not to *God the Holy Ghost* ; not to a "*Trinity* of persons co-eternal and co-equal."

If then *Jehovah* was the *Father*, not the *Son* ; if to the Jews there was one God only, and that God the *Father*, not the *Son* ; if Christ taught us to pray to the *Father*, not to the

*Son* ; and if he declared that the true worshipers should worship the *Father*, not the *Son* ; if *Paul* bowed the knee, not to the *Son*, but to the *Father* ; and if the *Father alone* was a *false Deity*, and the worship of a false deity be idolatry,—then the prophets, *Christ*, and the apostles were idolaters !

A JEW OF BEREÄ.

#### "Fire-Act London Clergy."

THE "Fire-Act Clergy" are not so nicknamed from their present doings, by which the minds of their parishioners are so much heated and inflamed, but from the amount of their benefices being regulated by an Act of Parliament which passed after, and in consequence of the Fire of London. The modus of assessment then and thereby fixed, appeared to the clergy in 1804 insufficient, and with no opposition from their parishes they applied to Parliament for relief, and obtained an Act raising the poundage. Still unsatisfied, they repeated their application to Parliament in 1817 for a further allowance ; but their prayer was refused. This check has not discouraged them, and they have given notice of a new application on the same account to the present Parliament. The parishes concerned in the proceeding have taken the alarm, and have in almost every instance published Resolutions declaratory of their surprise at the intention of the clergy, and of their determination to resist them by every means in their power. In many of the Resolutions there are statements of the distresses and grievances of the parishes, under the weight of taxation and of the poors' rate, which well deserve the serious consideration of our statesmen. We take notice of them, however, on account of other statements, which ought to be put upon record, and of sentiments which manifest the altered state of the public mind. The Church has no longer the hold which she once possessed of men's prejudices and fears. To the imprudence of the London clergy we owe the proof of this, to them alarming truth. We are indebted to them, besides, for the publication of facts which shew the absolute necessity of a reformation in the Church, and which indirectly furnish an argument for Dissent. The agitation of this and similar topics may lead to a general

union of the intelligent and independent part of the community for effecting, by constitutional means, the long-needed Church reform. Should not this end be attained to the full extent that may be desired, certain abuses may be abolished or mitigated; which would be equally beneficial to Church and State.

The London clergy have fixed a longing eye upon the original statute of Hen. VIII., relating to them, which was superseded by the Fire Act. But their parishioners remind them that that statute was enacted in Popish times and in the spirit of Popery. Thus the parish of *All-Hallows the Great* have published the two following resolutions:

"Resolved unanimously, That the constructions and designs of the said Act, framed under Roman Catholic authority, and in the time of Bishop Bonner, have given rise to the most vexatious and destructive litigation, and have produced ill-will and discord between the clergy and their parishioners.

"Resolved unanimously, That the statements and doctrine urged by the Rev. John Moore, in his printed case respecting such dormant right, as if emanating from and sanctioned by the general body of the clergy, are such as *Protestant ministers, in the present day, ought not to avow and acknowledge.*"

That of *St. Andrew by the Wardrobe*, the following:

"Resolved, That we sincerely regret that any minister of the Church of England should even hint at the revival of an obsolete statute, enacted in the dark ages of superstition and fanaticism, when the purses and the consciences of the community were equally under the dominion and controul of the clergy of the Church of Rome."

And, to the same effect, but in still stronger terms, is one of the resolutions of the parish of *St. Gregory by St. Paul*:

"Resolved unanimously, That even in the worst of monkish superstitions, when the clergy of this country were under the declared dominion of the Church of Rome, and throughout eight successive reigns, from the 13th of Richard the Second down to the 37th of Henry the Eighth, the addition to the stipends of the parochial ministers, which the last-cited statute went to fix, was vigorously resisted, and unceasingly contested; and this Vestry indulges a confident hope that such a matured system of organized exaction,

originating, as it did, with a bigoted prelacy, the supporters and champions of Popery, and now promulgated with the hope of extorting from the parishioners payments still more unwarrantable and burdensome, will at this day be firmly and resolutely opposed."

Many of the parishes have explained in their resolutions the original appropriation of Church Revenues, according to which only one third part belonged to the clergy. The reverend body would not, we dare say, be willing to revert to the old law and custom, and, taking tithes, oblations, &c., in full, to bear the charges of the poor, and of the erection and repairs of Churches. On this subject, the parish of *St. Andrew Hubbard*, thus express themselves:

"Resolved unanimously, That the Fire-Act Clergy, having in the year 1804 obtained a considerable augmentation of their livings, in consequence of the decreased value of money, and the enhanced price of the necessaries of life, now claim, as a matter of right, a still further increase, seeking in effect a revival of the statute 37th Hen. VIII., (which till within these few years was considered obsolete,) a measure which cannot be sufficiently condemned, and which we regard with the most serious alarm, especially when we recollect that such payments were originally in lieu of oblations, and applicable (according to the best authorities, viz. Blackstone, Burn and others) for the various purposes of maintaining the poor, (no poor laws being then enacted,) repairing the Churches, as well as for the support of the superior as also the inferior clergy."

The parish of *All-Hallows, in Lombard Street*:

"Resolved, That they recollect also, what is truly stated in the Resolutions of the London Clergy, (vide Times, 1st inst.) that 'By very ancient custom the London clergy, over and above personal tithes, were entitled to receive, on Sundays and holydays, from the occupiers of the houses in their respective parishes, certain oblations in proportion to the rents, which at one time were settled, by arbitration and consent, at 3s. 5d. in the pound, and were, after subsequent dispute and litigation, finally established by 37th Henry VIII. at 2s. 9d. in the pound.' But the London clergy have omitted to tell their parishioners, that the excessive rate of 3s. 5d. in the pound, afterwards, by litigation, reduced to 2s. 9d., had for its appropriation, not only the subsistence of the clergy, but also the expenses of the Church, and



*relief of the poor, for in those days the poor had no regular provision from any other source."*

The parish of *All-Hallows the Great* :

"Resolved unanimously, That this Vestry are equally astonished at the conduct of the clergy, in assigning as a reason for such application, that they were entitled, and have now a dormant right, under a decree in pursuance of an Act of Parliament in the reign of King Henry VIII., to payments at the rate of 2s. 9d. in the pound, when it is evident that such payments were originally in lieu of oblations *offered under threat of excommunication*, and applicable to the three several purposes, of *maintaining the poor, repairing the Churches, and supporting the Clergy.*"

The parish of *St. Gregory by St. Paul*:

"Resolved unanimously, That, *however unnecessary it may be to revert to the origin and principle of tithes*, this Vestry cannot forget that the rate of 2s. 9d. in the pound was originally levied in London in lieu of the offerings and oblations anciently made to the Romish Church, and that the money so raised was declared to be for *the maintenance of the poor, the repairs of the Churches, and the support of the clergy*, these purposes being now provided for by later laws, the very end and intention of the grant of 2s. 9d. in the pound have ceased to exist, and such grant ought, in consequence, to be repealed."

One of the series of Resolutions, adverts to the foundation of Church property, and lays down a doctrine which must shock such of the clergy (if any such there be) as yet cling to *divine right*. The doctrine is asserted by the *United Parishes of St. Mildred and St. Margaret Moses* :

"Resolved, That the system of tithes having *no foundation in this country but legislative enactment*, the clergy can have no rights except what they actually possess in virtue of such enactments; and that to advance claims to the rights of the clergy, as they existed in the days of Popery, and which, in this instance, were abolished by law, is repugnant to common sense, and an insult to a Protestant country."

The same parishes give the clergy an unceremonious hint:

"Resolved, That the dissatisfaction expressed by the London clergy might have been justly urged as a reason for *not accepting* their respective benefices, and may, even now, be admitted as a defence of their *resignation*; but can by no means be considered as justifying their intended

invasion of the property of their parishioners."

There are several resolutions relating to the amounts of the benefices of the *Fire-Act Clergy*; and their parishioners tell them that they have sufficient stipends, and more than sufficient. For example, the parish of *St. Antholin and St. John the Baptist* :

"Resolved, That of the fifty-one parishes which are within the equitable provisions of the act of the 44th Geo. III., c. 89, there are but few in which the Rector's maintenance (including glebe, parsonage-house, gifts and Church-dues) falls short of £300 per annum, and in many of those parishes it nets from £100. to £600. per annum."

The parishes of *St. Michael, Queenhithe*, and *Holy Trinity* :

"Resolved unanimously, That it is the opinion of this Vestry, that the clergy in general have at present sufficient, *and in many cases more than they are entitled to*, for the duty they perform, and in many instances have other Church preferments, and property attached to their livings; and when taken into consideration the difficulty in collecting the present rates, from the depressed state of trade, and the heavy demands made on the inhabitants for the support of the state, as well as the alarming increase of the poor rates, are determined to oppose the present application by every means in their power."

Many of the parishes state the value of their livings, and some of them naturally enough compare the wages with the work; e. g. *St. Bene't Fink, Threadneedle Street* :

"Resolved unanimously, That with respect to this small parish, the late augmentation to £200. per annum, is, in the opinion of the parishioners, a most liberal and handsome allowance for the duty performed, viz. *Prayers, and a Sermon on Sunday mornings only, Christmas-day and Good-Friday, and the Sacrament administered once a month; the inhabitants maintaining at their own cost, the reading of Prayers, and a Sermon on the Sunday evenings, under the denomination of a Lecturer*, (which, if their tithes are augmented, they fear they shall be under the necessity of discontinuing;) as also paying the clerk's salary, and that of all other attendants; together with the maintenance and repairs of their Church, which is a very heavy charge upon them.

"Resolved unanimously, that the incumbents of the said parish are styled perpetual curates, and hold this benefice with

any other preferment: and, in the memory of the oldest inhabitants, have *not been known to reside in or near London*, or perform the duty themselves; but have appointed a Sub-Curate, and oftentimes the service has been performed by the *Sub-Curate's Assistant*; and that without any controul of, and *very much to the dissatisfaction of the inhabitants attending divine service.*"

*Allhallows the Great:*

"Resolved unanimously, That the stipend, as augmented in the year 1804 for the united parishes of Allhallows the Great and Less, is £333. 6s. 8d., which, with the rental arising from the glebe and the impropriate tithes of Allhallows the Less, produces nearly £500. per annum.

The united parishes of *St. Mary Aldermay* and *St. Thomas the Apostle*:

"Resolved, That the united parishes consist altogether of about two hundred houses only, and the present Rector, besides holding other very valuable appointments, receives from these parishes, for tithes, £250. per annum; for rents of glebe, as at present let, nearly £200. per annum more; besides surplice and other fees.

"That the said rectory is a living, in the opinion of this Vestry, the annual income whereof, without any increase, is a sufficient compensation for a clergyman to reside within the said parishes, and devote his time to the whole duties thereof, whereas the said united parishes *pay also an annual stipend to a Lecturer* to preach in the afternoon of Sundays, the Rector not being compellable to perform such duty."

The united parishes of *St. George, Botolph Lane*, and *St. Botolph, Billingsgate*:

"Resolved, That by the said Act, passed in the 44th year of the reign of his present Majesty, the sum to be paid to the Rector of the said united parishes in lieu of tithes, was fixed at £300. per annum, being an augmentation to the extent of two-thirds of the former stipend, and *a most abundant remuneration* to the incumbent, both as it respects the duty performed, being *only morning service on the Sunday*, and the extent and population of the parishes.

"That in addition to the said annual stipend of £300., the Rector of the said parishes is in the enjoyment of a parsonage-house in each of the said parishes, which must produce a considerable addition to his income."

*St. Gregory by St. Paul*, (which parish seems to be subject to the rate of 2s. 9d. in the pound):

"Resolved unanimously, That in many cases the Minor Canons of St. Paul's have, with the utmost rigour, enforced the payment of 2s. 9d. in the pound, from poor and distressed individuals of this parish, who have *in vain pleaded poverty*; that vexatious proceedings in Chancery and in the Exchequer, have been carried on against the inhabitants, thereby putting them to a great expense; and that in one instance, a second Bill in Chancery hath been filed by the Rev. John Moore, one of the Minor Canons, against an individual in this parish, (who has already paid 2s. 9d. in the pound on his actual rent, with the land-tax added thereto, as settled by the Deputy Remembrancer of the Court of Exchequer,) for payment of the said rate of 2s. 9d. in the pound, on a supposed value of his premises, *arbitrarily assessed by the Minor Canons themselves*; and that if the said Rev. Gentleman should obtain a decree, the individual against whom such bill hath been filed will actually pay 6s. 9d. in the pound.

"Resolved unanimously, That the tithes now enforced by the Minor Canons of St. Paul's against this parish, by virtue of the aforesaid statute, produce to that body a clear annual sum of between £1,400. and £1,700.; that, in addition thereto, *this parish pay a further sum of £150. per annum*, (their proportion of the stipend settled by the 44th of his present Majesty,) to the Rev. Richard Webb, the Rector, who is also one of the Minor Canons; and this Vestry perceive, with no small surprise, the name of that gentleman in the list of the petitioners; and that it is altogether at a loss to determine, on what plea he would claim a further remuneration for the performance of his duties, more particularly *as divine service has been performed for some time past only once on each Sunday.*"

Broad complaints are made in some of the resolutions of the *non-residence* of the clergy, and of their holding *pluralities*; those abuses in the Church which good Bishop Burnet fruitlessly denounced, more than a century ago. The following are specimens,—

*St. Andrew Hubbard:*

"Resolved unanimously, That it is the opinion of this Vestry that no just cause exists for any increase, and that the London clergy in general, as a body, have at present sufficient, and in many cases more than sufficient for the duty they perform, and that their stipends are fully adequate for the due support of their character and true dignity. That in many cases they are non-residents, their parsonages let out in counting-houses, and many have other Church preferment, and the property at-

attached to their several glebes very considerable, all of which they forbear to state in their petition to the Honourable House of Commons."

**The united parishes of St. Mildred and St. Margaret Moses :**

"Resolved, That as their anxiety on the subject of emolument is but little consistent with the precepts of the religion they are appointed to teach, so neither is the case they have stated to the public consistent with the frankness it enjoins, inasmuch as they have not declared how many of their body derive consolation for the slender stipend of separate livings, by the enjoyment of pluralities and other ecclesiastical benefits."

**The united parishes of St. George, Botolph Lane, and St. Botolph, Billingsgate :**

"Resolved, That while this Vestry admit the right of the parochial clergy to a competent provision, they cannot but deprecate the object of the petitioners in the petition now under consideration, many of whom are (as in the case with the Rector of these parishes) in possession of other Church preferment to very considerable amounts, while they are residing away from their parishes, and the spiritual instruction of their parishioners, from whom they are seeking additions to their incomes, is left to stipendiary curates."

**The parishes of St. Alban, Wood Street, and St. Olave, Silver Street :**

"Resolved, That the inhabitants of these united parishes bear with regret, that the Fire-Act Clergy have again applied to Parliament for an increase of their stipends : feeling as we do the absence of any necessity since the last handsome advance, more particularly in case of our Rector, who has two livings, besides other clerical emoluments, we the inhabitants of the said united parishes feel it our duty to oppose, to the utmost of our power, any such addition to our already heavy burdens."

**The parishes of St. Michael, Queenhithe, and Holy Trinity :**

"Resolved unanimously, That we sincerely regret our Rector, the Rev. Thomas Coombe, D. D., has joined in the present application to Parliament, being previously acquainted with the sentiments of the inhabitants on the subject, as well as their means ; and that the Vestry cannot but deplore, that the Rector of these united parishes should betray such a want of humane feeling as to seek for an increase of his stipend, well knowing that in the year 1817 he did no personal duty what-

ever, and in the last year preached but two sermons, while the poor curate, who supplies his place, receives but £60. per annum, out of upwards of £300., the emolument of the living."

The parish of *St. Andrew Hubbard* reflect, in one of their resolutions, upon the conduct of certain rectors in thwarting the wishes of their parishioners, with regard to *Lecturers* :

"Resolved, That we cannot but lament, that in many parishes where the incumbents are petitioners for an increase of their stipends, (although, thanks to our Rector, we have no reason to complain,) so little pains have been taken to conciliate the minds of their parishioners, by a refusal of their pulpits to the most respectable and unexceptionable clergymen, who have been the unanimous choice of the parishioners, for lecturers, although they were to be paid by extra charges on themselves."

That of *St. Andrew by the Wardrobe*, insinuates a charge of ingratitude against the Rector :

"Resolved, That in looking to the signatures of the said petition, we particularly lament that our present incumbent,\* a gentleman who obtained his situation after one of the most severely-contested elections ever held for this rectory, and in which a very large sum of money had been expended, should have been induced under any circumstances to lend the authority of his name, not only to the present petition, but to one of a similar nature presented to Parliament within one year after his election."

In general, the parishes express their apprehension that the present attempt of the clergy is only part of a plan of encroachment. Some of the resolutions rebuke in the severest terms the supposed avarice and rapacity of the clerical body. A hint is given in one or two of them on the influence of this spirit and conduct with relation to *Dissent*.

**The united parishes of St. Mildred and St. Margaret Moses :**

"Resolved, That the renewal of their application to Parliament, for addition to the increase of income so recently obtained, is supported by no plea deduced from circumstances peculiar to the present day ; it therefore leads to a necessary suspicion, that success on this occasion would serve

\* Mr. Saunders, brought into *St. Andrew's* by the *Evangelical* party.



only to extend the views of the London clergy, and encourage them to further attempts at the attainment of what they are pleased to call 'their ancient rights.'"

*Allhallows the Great :*

"Resolved unanimously, That the obvious intent of the clergy is to apply from time to time to Parliament, in order ultimately to obtain what they declared themselves entitled to, viz. 2s. 9d. in the pound, and that their present application is to double the sums which Parliament, in its wisdom, in the year 1804, granted to them, making the amount of the fixed stipend in no case less than £400. and £670. in the highest, independently of all glebes and perquisites.

"Resolved unanimously, That it is the opinion of this Vestry, that the clergy in general have at present sufficient, *and in some cases more than sufficient for the duty they perform*; that in many cases the clergy are non-resident, and have other Church preferment, and the property attached to their glebe considerable; and that the cases of smaller stipends are *only adduced as a stepping-stone* for increasing the whole, whether deservedly or not; so that in certain cases, livings which are already almost sinecures are still farther to be increased in value, by a heavier burden on the parishioners."

*St. Gregory by St. Paul :*

"Resolved unanimously, That by the Act of the 37th of Henry the Eighth, it was directed, that the decree to be made under such Act should be enrolled in the Court of Chancery; but the same not having been so done, it is fairly presumed, that the clergy, as they did not enforce the execution of such decree, abandoned the same, being themselves conscious of the oppressive burden it imposed on the people; and this Vestry cannot but view with the deepest concern the clergy of the present day zealously endeavouring to re-establish such claim, which must be productive of a spirit of disunion, highly prejudicial to the best interests of religion, *and will materially tend to draw the great body of the people from the Established Church.*

"Resolved, That this Vestry deeply regrets that a body of Protestant clergy of the Church of England should be induced to adopt a course of proceedings in which it is much easier to recognize an attempt to enlarge the benefits already derived from the revival of a long-exploded and arbitrary grant, *than the spirit of Christian humility and disinterestedness, which is much better befitting their sacred character; and that this Vestry cannot sufficiently reprobate the money-getting spirit*

*which has marked the whole of their measures pending these proceedings."*

The united parishes of *St. Michael, Wood Street, and St. Mary, Staining :*

"Resolved, That this Vestry laments that the efforts of the clergy are not so much directed to objects of benevolence and patriotism as to the increase of their own emoluments, and that they leave the support of the religion of the country, for which they are so amply paid, chiefly to sectaries."

The resolutions which we have thus brought together, furnish matter for an additional chapter in the second edition of Mr. Bentham's "Church-of-Englandism."

One reflection must occur to every reader, a reflection, indeed, which is excited by almost every newspaper, namely, that there exists amongst us in the present day an unexampled degree of public spirit. Various causes may be assigned for it; our civil and political institutions, recent convulsions, present distresses, universal education and a diversity of religious sects: but the consequences of it no one can foretell, though it would seem allowable to predict that they will be favourable to freedom, truth and virtue.

E.

*The Nonconformist.*

No. VIII.

*On the Intolerance of the Dissenters, usually denominated "Orthodox," as compared with that of the Established Churches.*

THE great cause of all honest Intolerance, is the persuasion that belief in certain opinions is requisite to the attainment of future bliss. Those who entertain this idea must, in consistency, desire that the inquiries of their fellows should be restrained within peculiar limits. Some of them may imagine the circle within which the mind may expatiate with safety, to be more extensive than others, but all must alike feel that there are points, beyond which there is only one path to be chosen, without the most fearful danger. As the range of liberality is extended, the absurdity of the reverse proportionably increases. Of all those who deny to man perfect liberty of thought, or refuse to allow

his innocence in any speculative consequence to which it may conduct him, the Catholic is the most consistent and the most humane. He requires but a single effort—the resignation of all the discursive faculties, and then leaves the subject of his faith, in peace, to believe and admire: the Episcopalian sets an example of schism from his original Church, which he will allow no one to follow: while the Calvinistic Dissenter, more inconsistent still, is at once, openly nonconformist and intolerant; appealing against the miracles of the Roman Church to that reason which he will not admit as the judge of his own—and imposing on the young the duty of freest investigation, while he carefully inculcates that, unless its results are of a peculiar kind, everlasting torments will be the doom of the inquirer.

We should, however, fall into a greater inconsistency than those which we deplore, if we spoke of the bigoted as the guilty. Intolerance, unless it become active in the form of persecution, is a misfortune and not a crime. It is often mingled with the deepest and most intense affection, and a holy earnestness for the salvation of those whom it considers in fatal error, which claims a revering pity. In speaking, therefore, of the intolerance of our Dissenting brethren, we only mean to lament its consequences, not to censure the motives of those whose souls it darkens and oppresses. If the discipline of Dissenting churches seems to us to be founded on mistaken views of the Scriptures, and to be productive of bitter fruits, we cannot fail to acknowledge the stern honesty for which it has been famed, and the feeling of moral purity with which it is defended.

The ordinance from which the great body of Dissenters exercise a right of excluding those whom they think unworthy, is the Lord's Supper. To this commemoration of our Saviour's sufferings, they will admit none but those whom they believe the subjects of saving visitations from on high. Over those whom they allow to join in the solemn duty, they exercise a right of inspection, and maintain a power of forcing them to abstain from

the privilege, if they become unworthy to enjoy it. For all this authority, which they most conscientiously exercise, we think they have no warrant from him whom we esteem as the only Master of Christians.

The Lord's Supper was instituted doubtless on a most solemn and memorable occasion. The active labours of Christ on earth were finished, and nothing remained for him but to suffer. He was about to leave the companions of watchings, toils and hardships, the partakers of his acute sorrows and of the deep joys with which his devotion to his God, or his love for mankind, sometimes cherished and sustained his soul. Endowed with a holy resolution to meet an agonizing death, he felt in its near approach some shrinkings of his human nature. A tinge of awful solemnity was on all his thoughts, discourses and actions. After celebrating the passover with his disciples, he exhorted them to eat and drink in remembrance of him. Hence, the early Christians were accustomed to assemble and break bread, in fond recollection of their great Master. On these occasions some irregularities arose, not in the admission of persons who were unfit to enjoy the social remembrance of Christ; but in the conduct of some who changed the solemn festival into an occasion for revelling: Paul, therefore, rebuked the offenders, and declared "that he who ate and drank unworthily, ate and drank judgment to himself, not discerning the Lord's body." The import of this reproof is so exceedingly plain, that it is surprising by what a total forgetfulness of the context the Orthodox Dissenters have construed it, as excluding all but a certain description of men from the table of the Lord. Nothing can be more clear, than that the apostle only warns those who eat and drink to vicious excess on the sacred occasion, that they render themselves awfully criminal. There is not a word in the Scripture which requires any qualification from a communicant, except that which is necessarily implied, a sincere desire to participate in those feelings which the occasion is calculated to excite. There is, in fact, as much reason for requiring that men should be truly religious before they

are admitted to hear a sermon, or join in a public prayer, as that they should manifest any proofs of a fitness for heaven, before they are suffered to unite in affectionate remembrance of the death of him whose steps they ought to follow. Still less pretence is there for vesting in any earthly bosom the power of deciding on the fitness of one who desires to perform that which he regards a duty. Even supposing that the Lord's Supper might, in some states of mind, be received to the guilt and injury of individuals, the question whether this is the case or not, is one which *their* consciences are alone competent to answer: it is a matter which ought to rest only between man and his God. The Calvinistic minister who refuses to allow all whom he believes unconverted, to come to the Lord's table, lest they should incur the Divine vengeance, tells them in his discourses, that if they do not profit by his admonitions they will deepen the horrors of their eternal doom. They may "hear," but they must not "eat or drink judgment to themselves."

This exclusive system to those who have no other means of performing that which they regard as a duty, or of enjoying what they esteem as a privilege, except by undergoing the process required, from which their feelings or their consciences may revolt, is a great and serious evil. A man may be so firmly a Dissenter, as to esteem it sinful to join in the communion of the Established Church; he may be so orthodox in his general sentiments, as to feel it improper to seek the fellowship of those who differ with him, as to the person and work of his Master; and yet may be little prepared to pass through the ordeal which his fellow-christians require of him, before he can unite with them in celebrating the love of their common Lord. When it is remembered how large a portion of many congregations, who regularly attend public worship and assist in its support, do not appear among the members of the Church, it will readily be believed that this case is not of rare occurrence. Men who may have no doubt of their own fitness, even on the rigid principles of their sect, may shrink from disclosing the inmost movements of their soul to the critical decision of

an assembly, in which the coarse-minded and the illiterate often form a portion of their judges. Thus they find themselves excluded, not from office or honour or gain, but from the performance of an act which they believe enjoined on them by Scripture, or which they feel would nurture and cherish the deepest and most sacred of their religious affections.

The Church of England is, in our opinion, very far to be preferred in its internal discipline. In its construction, indeed, a principle of intolerance is recognized—in one of its forms, eternal punishment is denounced against unbelievers—but it "bears its faculties meekly." It is the mildest of all establishments which impose a test. It will not, it is true, bestow its honours, or suffer those of the state to be enjoyed by any who refuse to yield to its authority; but it freely dispenses the ordinances of God to all who choose to share them. It suffers any, who do not live in open sin, to come to its communion; and thus incurs censure, and is abused by the Orthodox Dissenters. Their worst accusation, indeed, amounts to that which was made in terms against the Saviour, "He receiveth sinners and eateth with them." There are many traits of charitable feeling scattered even among its forms; which, though inconsistent with its articles, the numerous men of true liberality in its communion fondly contemplate. Universal charity breaks through its ceremonies, and almost neutralizes its dogmas. If it asserts all men are, by nature, tainted with Adam's sin, it suffers the guilt to be easily washed away in baptism:

"A little water clears us of this deed;  
"How easy is it then!"

It drops all its intolerance in the grave. It deposits the body in the earth, whatever may have been the character of its late inhabitant, "in sure and certain hope of a blessed resurrection." It prays for all as *men*, not as outcasts or heretics. The harshest opinions contained in its forms, are not principles of action, except in its evangelical members. They do not reach the heart; or poison the genial sentiments of brotherhood and affection, which unite us involuntarily to all who are made of the



same blood, and liable to the same sorrows.

The Church of Rome, if it requires the most entire surrender of the reason, gives, at least, the most glorious return. If it inters the understanding of man, "it buries it in a triumphant grave." Its severer parts are touched and softened by the sense of beauty and grandeur which, amidst its absurdities, it cherishes: there is not more intolerance in an assembly of cardinals, than may sometimes be found in an evangelical tea party, and there is somewhat more to strike the imagination and captivate the senses. If the divine representations of the Virgin and her holy child, that mixture of maternal love and of devout awe in the sweet countenance of Mary, and of childlike innocence with unearthly wisdom in that of Jesus, do not justify the homage paid to the sacred mother, they have, at least, given us something which will make the world better and happier, when the spell of superstition is broken. To the Catholics are we indebted for these—for a thousand glorious representations of divine benignity and love—for pure and holy passion, tender sentiment and lovely shapes, coloured with the dews of heaven, and touched by the pencil of an angel.

The intolerance of Orthodox Dissenters is more displeasing than that of the Churches of Rome or England, because it is not like the former, softened and redeemed by the magic influences of beauty; nor, like the latter, grown almost obsolete, and already half abolished in the kindly dispositions of its members. It is an active, vigorous, and soul-pervading principle. It does not, indeed, prevent those whom it afflicts from exercising benevolence towards their fellows; it hinders them not from assisting the needs of those whom they term the outcasts of heaven, or from fervently attempting to convert them; but it destroys all equal charities, all unison of soul, all entire participation in sorrow or in joy. It cuts off those who cherish it from the great family. The mighty deeds of times of old, are to them "lighter than vanity." The thoughts of early youth can scarcely stir or delight them. Between them and their fellows, in their diseased vision, there is already

a gulph fixed; the seal of Divine approbation or of vengeance is already on the forehead. They have too much of nature remaining to burn or destroy those who partake not in their feelings; but they live in expectation of the day when they shall see it done by Jehovah. What hearty confidence, what unbosoming of the soul, can that man experience, who regards himself as already an heir of heaven, and his friend or relative, in the road to eternal woe? O no! There is no true toleration short of that which looks at the heart, not at the opinions—which sees even the errors of humanity, when palpable, with a tender eye—which traces out kindred virtue amidst the imperfections of the worst, which disarms "the soul of goodness in things evil;" and looks beyond the grave, in fond, though humble hope, of meeting all whom it has loved here in the presence of their elder brother, whom to "see as he is," will be to resemble.

T

SIR,

AS the propriety of making an appeal to the legislature upon the subject of the imposition of Trinitarian forms in the marriage service, has lately been a topic of frequent discussion amongst those who are principally aggrieved by the present state of the law, I have thought it might not be uninteresting to your readers, or inappropriate to the general design of your valuable miscellany, to register in its pages the few cases to be met with in our books of reports, which tend, in any degree, to explain a fact, at first sight wholly unaccountable, namely, the tame relinquishment by the bulk of Protestant Dissenters, of a privilege, which the more spirited and consistent conduct of the society of Friends secured to themselves, at the time of passing the act of the 26th George II., usually called the Marriage Act.

I shall preface the cases to which I refer, by an extract from Blackstone's Commentaries, and a few remarks illustrative of the legal notions previously entertained in this country, (in common with many other Christian states,) of the essential nature of the matrimonial contract.

Mr. Justice Blackstone, in the 15th

chapter of his first book, has the following passages: "Our law considers marriage in no other light than as a civil contract. The holiness of the matrimonial state, is left entirely to the ecclesiastical law: the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. The punishment, therefore, or annulling of incestuous or other unscriptural marriages, is the province of the spiritual courts; which act *pro salute animæ*. And taking it in this civil light, the law treats it as it does all other contracts: allowing it to be good and valid in all cases where the parties, at the time of making it, were in the first place, *willing* to contract; secondly, *able* to contract; and lastly, actually *did* contract, in the proper forms and solemnities required by law."—Upon the latter head, he remarks, "Any contract made *per verba de præsentī*, or in words of the present tense, and in case of cohabitation, *per verba de futuro* also, between persons able to contract, was before the late act, deemed a valid marriage to many purposes; and the parties might be compelled in the spiritual court to celebrate it *in facie ecclesiæ*. But these verbal contracts are now of no force to compel a future marriage, neither is any marriage at present valid, that is not celebrated in some parish church or public chapel, unless by dispensation from the Archbishop of Canterbury. It must also be preceded by publication of banns, or by licence from the spiritual judge. Many other formalities are likewise prescribed by the act; the neglect of which, though penal, does not invalidate the marriage. It is held to be also essential to a marriage, that it be performed by a person in orders; though the intervention of a priest to solemnize this contract, is merely *juris positivi*, and not *juris naturalis aut divini*: it being said that Pope Innocent the IIIrd was the first that ordained the celebration of marriage in the church; before which, it was totally a civil contract. And in the times of the grand rebellion, all marriages were performed by the justices of the peace; and these marriages were declared valid, without any fresh solemnization, by statute 12 Car. II. C. 33."

The above statement is substantially correct; but it hardly conveys a sufficiently precise idea of the state of the law before the Marriage Act. Prior to the edict of Pope Innocent, it seems\* that the ceremony of marriage, merely consisted in the bridegroom coming to the bride's house, and publicly carrying her to his own. After the edict, the ecclesiastical courts, adhering to the maxim of the civil law, held a contract in words, of the present tense, to be *ipsum matrimonium*,† and in case of a refusal to celebrate the marriage, proceeded against the offending party or parties, as for a contempt of the ordinances of the church; but were not permitted to declare the marriage void for civil purposes, except in the cases of the wife's title to dower, or to an appeal of the death of her husband, for supporting which, the bishop's certificate of "*lawful matrimony*" was required by the courts of the law.‡ In one point, it is well known that our spiritual courts were inclined to go much further in favour of marriage than the common law, as they held, that the solemnization of marriage legitimated children previously born, without reference, as it should seem, to any contract;§ but the earls and barons

\* See Moore's Reports, 169, 170, Bunting's Case.

† Strange, 937. Swinb. S. 17.

‡ See 2 Henry. Blackstone, 145.

§ It is well known that this is the case in Scotland, where the principles of the canon law have been more decidedly established, and less innovated upon, than in this country.

A striking instance occurred in the recent case brought before the House of Lords, on appeal, and reported in Dow's Parliamentary Cases, I. 148, under the title of M'Adam and Walker. The respondent Walker had been kept for several years, by Quintin M'Adam, Esq., as his mistress. On a certain day he called in his servants, and in their presence declared that she was his wife, and that his children by her were legitimate; upon which she rose, gave her hand, and courtsied, in token of assent, but said nothing. In the afternoon of the same day he committed suicide—but the marriage was, nevertheless, deemed complete and valid, so as to legitimate the issue. It is remarkable that the late Sir S. Romilly successfully argued in favour of the sanity of the deceased, which was attempted to be impeached.

of the realm repelled the proposal of the bishops to adopt this maxim, as a part of the statute law, with the celebrated answer, "*quod nolunt leges Angliæ mutare quæ usitatæ sunt et approbatæ.*" It may be readily supposed, that whilst ecclesiastical censures retained their full vigour, few instances would occur of accidental or contumacious opposition to the papal ordinance; but it is clear that the courts of common law never suffered it to have the effect of making the religious ceremony essential to the general validity of the marriage.

The Reformation produced no decided change in the respective jurisdictions of the civil and ecclesiastical courts, in the article of marriage, although the superiority of the former has been, of course, less disputable since the complete annihilation of the supremacy of the Pope. Several imperfect attempts were made, during the reigns of Henry the VIIIth, Edward the VIth, and Elizabeth, to arrange the canons, and give them a specific statutory sanction, but nothing was effected beyond a general confirmation of "such of them as were not repugnant to the laws of the realm." In the year 1603, various constitutions and canons, including some regulations on the subject of clandestine marriages, were agreed upon in the convocation of the province of Canterbury, and confirmed by the king; but these canons have been expressly decided to have no binding effect upon the laity. See 2 Atkyns, 650.

In the times of the civil wars between Charles and his parliament, and until the Restoration, marriages were contracted before a justice of the peace: these marriages were by statute 12 Charles II. C. 33, declared as valid as if solemnized according to the rites used in the Church of England; but it does not appear that this ratification was necessary for any other purpose, than to guard against penalties and disabilities in the ecclesiastical courts. It must be admitted, however, that the enactment was calculated to strengthen the doubts which have been agitated since that period.

When the Toleration Act of the 1st William and Mary had emancipated Nonconformists from the terrors of the ecclesiastical courts, it was natu-

rally to be expected that the Dissenters should, very generally, have availed themselves of their newly-acquired immunities in regard to the religious celebration of marriages. The perseverance and ultimate success of the Quakers in this respect, is matter of notoriety. The validity of their marriages is not established by any positive enactment in Lord Hardwicke's Act; it therefore rests upon grounds and principles, which were antecedently, common to all Nonconformists. It is equally evident, however, that the other sects of Dissenters did not, in any considerable numbers, refuse conformity to the established ritual in this particular; for in the statute 6 and 7 William III. C. 6, which imposed certain duties upon marriages, births and burials, there is a clause extending those duties to Quakers and Jews "*cohabiting as man and wife, although not married according to the law of England,*" and a proviso, *that nothing therein contained, should make good any such marriage or pretended marriage, but that they should be of the same force and no other, as if the Act had not been made*—a cowardly enactment, which shews a reluctance to admit what it was found impossible wholly to deny, and which was calculated, and probably intended, to deter other Dissenters from following the example of their more consistent brethren.

There are, however, three reported cases in our courts of law, from which it is to be collected, that the Quakers were not the only Nonconformists who practised the celebration of matrimony according to their own forms. As these cases are very brief, and are the only documents which I have been able to meet with in elucidation of this part of the history of Dissenters, I subjoin them for the gratification of such of your readers, as may not have an opportunity of referring to the original authorities.

*I. Hutchinson and Wife, v. Brookebanke.*  
5 W. and M. Mich. T. C. P.

Prohibition was prayed to the Ecclesiastical Court, upon suggestion of the statute of the 1st William and Mary, by which it is enacted, that no person dissenting from the Church of England, who shall take the oaths mentioned in an act of the same year, (namely, the new oaths of allegiance and supremacy,) and shall



subscribe the declaration mentioned in the statute of 30 Charles II., should be obnoxious to the penalties and forfeitures mentioned in the statute 22 Charles II. against conventicles, nor should be prosecuted in the Ecclesiastical Courts for nonconforming to the Church of England, except for non-payment of tithes, or other parochial or ecclesiastical dues: And moreover, (*outer*) that all marriages between Dissenters, (taking the oaths and making the said declaration,) solemnized before witnesses in the face of the congregation, by the said statute licensed, shall be good and valid in the law: And no persons shall be presented in the Ecclesiastical Court, for nonconformity to the Church of England in such marriages. And that the interpretation of all statutes belongs to the Common Law. And although the plaintiffs being Dissenters, have taken the oaths, and made the declaration according to the statute, and were married in the face of their congregation, in presence of witnesses according to the statute, and after banns published according to the discipline of the congregation; yet the defendants libelled against them in the Ecclesiastical Court, for incontinence and fornication between them, and compelled them to answer there, where they have pleaded all this matter, which the Court refused to admit.—Note, this was moved in Trinity Term last, and day given in this Term, and the Ecclesiastical Court stayed in the mean time. And now this Term it was agreed, that the prohibition shall go, and that the plaintiffs should declare on the prohibition, so that upon demurrer the law shall be tried. Pemberton counsel with the plaintiffs in the prohibition. Levins for the defendant. See 3 Levins, 376.

II. *Wigmore's Case*.—*Mich. 5 Ann.*  
*King's Bench.*

The wife sued in the Spiritual Court for alimony: in fact, the husband was an Anabaptist, and had a licence from the bishop to marry, but married this woman according to the forms of their own religion. Et per Holt, C. J. By the Canon Law, a contract *per verba de præsenti*, is a marriage, as, I take you to be my wife. So it is of a contract *per verba de futuro*, viz. I will take, &c. If the contract be executed, and he does take her, it is a marriage, and they cannot punish for fornication, but only for not solemnizing the marriage according to the forms prescribed by law, but not so as to declare the marriage void. See Salkeld, 438; 2 Burn's Eccles. Law, 436; Holt, 459.

III. *Haydon v. Gould*. 4 July, 9th Ann.  
*At the Court of Delegates.*

"One had issue three daughters. Margaret married to Richard Gould; Elizabeth

who married Franklin, and Rebecca who married Haydon. Rebecca deposited £180. in the hands of Gould, and took his bond payable to Franklin for her use. Rebecca died, and Haydon, her husband, took administration; and now Richard Gould and his wife sued a repeal upon this suggestion, that Rebecca and Haydon were never married, and it appeared in fact that they were Sabbatarians, and married by one of their ministers in a Sabbatarian congregation, and that they used the form of the Common Prayer, except the ring; and that they lived together as man and wife as long as the woman lived, viz. seven years. On the other hand it appeared, that the minister was a mere *layman*, and not in orders, upon which the letters of administration were repealed, and new administration granted to Margaret Gould, &c., and now that sentence upon an appeal was affirmed by the delegates; for Haydon demanding a right due to him as husband, by the Ecclesiastical Law, must prove himself a husband according to that law, to entitle himself in this case; and though, perhaps, it should be so, that the wife who is the weaker sex, or the issue of this marriage who are in no fault, might entitle themselves by such marriage to a temporal right, yet the husband himself who is in fault, shall never entitle himself by the mere reputation of a marriage, without right. In this case it was urged, that this marriage was not a mere nullity, because by the law of nature, the contract was sufficient; and though the positive law ordains that marriage shall be by the priest, yet that makes such a marriage as this irregular only, but not void, unless the positive law had gone on, and ordained it expressly to be so. Vide Mo. 169, 170. Bract. lib. 4, C. 8, 9. 3 Jas. I., C. 5, 13. But the Court ruled *ut supra*. And a case was cited out of Swinburne, where such a marriage was ruled void. And an act of parliament was made to confirm the marriages contracted during the Usurpation, viz. 13 Car. II., C. 35; and the constant form of pleading marriage, is, that it was *per Presbyterum Sacris Ordinibus constitutum*." Salkeld, 119.

It is added by Read, Tit. Marriage, "that the Act of the 7 and 8 William, C. 35, seems to put this matter out of all doubt, which lays a penalty on clergymen *in orders*, if they celebrate marriage in a clandestine manner; for if the same privileges and advantages attended marriages solemnized by the Dissenters, as those celebrated according to the Church of England, how easily would that act be evaded, or rather rendered of no effect! There would then be no occasion for licence or banns; for making oath or giving security that there were no legal

impediments, but every one might do what was right in his own eyes, who should get himself admitted of a Dissenting congregation."

The first of the foregoing cases is nearly coeval with the statute to which I have already referred, and by which the marriages of Nonconformists were recognized for the purpose of taxation. Although the Court of Common Pleas granted a prohibition, in the first instance, against the scandalous proceedings in the Ecclesiastical Court, which eagerly clung to this last remnant of power over the souls and bodies of heretics, yet it is manifest that doubts were then entertained how far that prohibition ought to be perpetuated—in other words, how far the alleged marriage was legally valid. We hear no more of the case, and it is to be lamented that the Dissenters did not at once make common cause with the persecuted parties, instead of permitting them to compromise the matter with their tormentor, who, most probably, withdrew his proceedings from the fear of an unfavourable decision.

In *Wigmore's case*, which came before the Court of King's Bench upon a suit for alimony, it will be seen that Lord C. J. Holt expresses an unhesitating opinion in favour of the marriage, without referring to any decision or judicial opinion to the contrary: but by this time, it is likely that the mass of Dissenters had acquired the habit of conformity to the marriage rites of the establishment. The licence stated to have been obtained from the Bishop, was probably granted under the Stat. 6 and 7 William III., which provided against the celebration of marriage at any place pretending to be exempt from the visitation of the bishop of the diocese, without such licence or banns duly certified. It is, however, evident that the irregular and clandestine marriages, contemplated by the framers of the statute, were solemnized by persons in Church orders.

The case of *Haydon v. Gould*, exhibits the determination of the Ecclesiastical Courts to annoy, to the utmost of their power, those who exercised, to the full extent, the privileges of the Toleration Act, and illustrates the absurdity of entrusting

a religious tribunal with any dominion over the *property* of individuals. It will be observed, that the decision was by an Ecclesiastical Court, though of appellate jurisdiction, and yet *there* it was admitted that the wife, or the issue of the marriage, might entitle themselves to temporal rights, whilst the husband was disabled to take any thing through the medium of a law whose requisitions he had contemned.

The mischief and inconvenience of clandestine marriages, had risen to a great height when Lord Hardwicke framed his celebrated Marriage Act. Of its beneficial policy, in a merely civil point of view, there can be little doubt, notwithstanding the clamorous opposition with which it was originally assailed; nor does there appear to be the slightest ground for accusing the legislature of an intolerant disposition towards Dissenters upon that occasion, inasmuch as the exception in the Act includes the only two sects who seem to have interested themselves to procure an exemption from its provisions.

To conscientious Antitrinitarians, who have at length been permitted to step across the threshold of legal toleration, some relaxation of the law is justly an object of solicitude; and their views may be accomplished either, first, by an act allowing them to celebrate their marriages before ministers of their own persuasion in places duly registered, (as a preliminary to which, the publication of banns, both there and in the parish church, or a special licence from a surrogate might be made necessary,) or, secondly, by an enactment empowering and requiring the ministers of the establishment, upon the written request of the parties, to omit the obnoxious passages in the Liturgy, without prejudice to the marriage. The latter plan would, probably, meet with a more ready sanction from Parliament, as it would not infringe upon the existing policy of the law, though it is to be feared that some portion of the clergy may feel, or affect great horror, in being called upon to accommodate the religious feelings of Unitarian "miscreants," by waving one iota of their "sound form of words," which, nevertheless, to impartial persons, presents not merely doctrinal grounds of objection, and is far inferior in sublimity and pathos to other parts of the Book

of Common Prayer. The petition, of which a form was inserted in last month's Repository, [p. 125,] presents the claim of the Unitarians to the consideration of the legislature, in terms so moderate and convincing, that it is to be hoped that it will be very generally adopted, should the new Association determine in favour of an immediate application; and as it is rumoured that Dr. Phillimore is upon the point of introducing a bill for amending the Marriage Act in other particulars, it is to be hoped that so favourable an opportunity will not be lost of bringing the subject under the notice of Parliament, however precarious may be the hope of immediate success in this appeal to the national justice and liberality.

U. B.

Paddington,

March 10, 1819.

SIR,

THE importance of the marriage question, now agitated by the Unitarian body, must plead my excuse for requesting your speedy insertion of the enclosed copy of a correspondence on that subject.

The extensive diffusion of your magazine amongst Unitarians, renders it the natural, and perhaps the most effectual, means of communicating information connected with their interests. Preferring, therefore, this method to any other which might present itself, of giving publicity to the enclosed letters,

I remain, &c.

JOHN DILLON.

(Copies.)

"To Mr. J. Dillon, Paddington.

"SIR, Feb. 28, 1819.

"Intending, by permission of Divine Providence, to enter again into the marriage state about next — and feeling it extremely humiliating to be obliged to go to the Church of England, and hear a ceremony performed in the name of the Trinity, I intend to protest against it. I have observed your protest in the Monthly Repository, and you will oblige me by saying whether such protest was delivered *previous to*, or *immediately after* the marriage ceremony, and whether you read over the same to the officiating minister, or merely delivered it into his hands.

(Reply.)

"Paddington,

March 6, 1819.

"SIR,

"I have only delayed answering your letter till I had time to give such particulars as might be useful to you.

"The line of conduct pursued by myself and several of my friends on the important subject of marriage, has been as follows: We had at first conceived that, conscientiously, there was no way open to enter into the marriage state, but by going to Scotland, or abroad. On further consideration it appeared, however, that every purpose, or more good might, perhaps, be gained by *submitting* to the laws, harsh and intolerant as they might be, and, *by means of a protest*, bearing our public testimony against them.

"Not to appear to take any undue advantage, I previously waited on the parson who was to perform the ceremony: you will see that this was a matter of some delicacy. The line of conduct I pursued, was, to behave towards him with every mark of attention and politeness, and this not from any respect for the man or his station, *but because it is the laws, or, at least, the practice of the country, and not the individual* which imposes upon us the hardship in question. I stated the case, and asked his advice how I should act; he was thus placed in a dilemma: for, advising me to submit to the law, I pointed out to him that this was counselling me to act against my conscience, advice which no honest or honourable man could give. I then stated that in former cases, much of the most obnoxious part of the ceremony had been omitted; but that if, at any rate, he compelled me to go through a ceremony obnoxious to my conscience, I must submit indeed, but that I should deliver a protest against it, to mark that *my mind* was no party to the degradation.

"At the time appointed, a protest, such as you have seen, having been drawn out, and signed by my intended wife and myself, just before what is called the service began, I put it into his hands, saying, '*We deliver this as our protest against the religious part of the marriage ceremony,*' or to that effect. He took it, and, requesting that no



further interruption might be made, went on; but little difficulty arose till I was bid to repeat the words, '*In the name of the Father, and of the Son, and of the Holy Ghost.*'—Here, of course, I paused—and, after a moment, told him that, as conscientiously disbelieving the doctrine of the Trinity, I could not repeat these last words. He expostulated—said he was only the servant of the law, and that we *must* say these words, or the marriage would be incomplete. I appealed to him, as one professing religion, and standing in what *he thought* a sacred place, whether he ought to call upon us to join in what, to us, was falsehood or blasphemy. The same answer as before. At length, finding resistance here vain, (though the point had been conceded to one of my friends by another parson,) I spoke to this effect: '*In the name of the Father, and (but protesting against it,) of the Son, and (but protesting against it,) of the Holy Ghost.*' When the priest afterwards repeated the same words, ('*In the name of the Father, and of the Son, and of the Holy Ghost,*') the whole party turned away from the altar. The minister, in this instance, did not press us to kneel, and waived most of the prayers which follow. Indeed, we contend, that, after he has '*pronounced the parties to be man and wife,*' the marriage must be, to all intents and purposes, complete, and every thing which follows may and should be omitted.

"Thus much for my own case: I should say, however, that having been present at five or six marriages of my friends, (all of whom have acted a similar part,) we have found great difference in the manner in which the minister has behaved, and the line of conduct he has adopted. Some have appeared really shocked at what they called our impiety. Some were afraid of incurring censure from their superiors if the matter were known. Some have omitted, at our request, nearly all the ceremony, whilst in one instance the whole '*long ceremony,*' as it is called, was insisted upon, together with the kneeling, &c.; but this experience has now convinced me never need be done by an individual, acting with the spirit and man-

liness which honest and conscientious intentions ought to give us.

"I have only now generally to add some remarks upon the difficulties you are likely to encounter. We considered it of great importance, as really called for, to pay no disrespect to the minister, as an individual; it is the system and not the man we object to; he would tell us that his situation was a painful one; our reply was, that we knew it was such, and that we felt for him—but that ours was *more* painful, to be called upon to go through a ceremony contrary to our belief and our consciences. We constantly kept up the distinction referred to in the protest, that we were willing to submit to him as the *civil* officer appointed by the law to register marriages—we only objected to him in his *religious* capacity.

"On the subject of the *law* of marriage, (with which, probably, you are better acquainted than myself,) it may be well to bear in mind, that the object of what is called the *Marriage Act* was, not to compel people to go to the Church of England for *religious* purposes, but to ensure *publicity* and prevent illicit marriages; an object which, we contend, would equally be gained, (even as the law now stands,) by presenting ourselves to the priest, and being registered by him, without our approaching his idolatrous altar at all.

"On one or two occasions the priest was, or professed to be, so shocked at our proceedings, that he threatened not to go on with the ceremony; this, we took leave to shew him, must be *at his own peril*, as, while by law *we* were obliged to present ourselves there to be married, *he*, by the same law, was *compelled* to do his part; and, as to any protest we might deliver, or objections we might verbally raise, the law had made no provision against them, to justify his *therefore* refusing to complete the marriage.

"By these means, acting with openness and firmness, avoiding personal offence where it was possible, but even at the hazard of personal offence maintaining the rights of conscience, myself and friends have, in various instances, succeeded in bearing all the testimony in our power against the

base and iniquitous system which now exists. Too many, and particularly too many of the Unitarian body, have submitted to the yoke in silence. I am happy to hear of one more individual honest enough to act upon the dictates of conscience, and I must conclude with wishing you all that happiness which, entered into with upright and conscientious feelings, the marriage state is so capable of conferring; remaining, &c.,

“JOHN DILLON.

“P. S. I shall be happy to be informed of your further views and intentions, and how you succeed when the time arrives. Of course you will endeavour to give all the publicity to the protest, &c., in your power, as that is the principal good to be gained; above all, communicate with *The Monthly Repository*, particularly as you will see the Unitarians are about to petition Parliament on the subject. As many other individuals may wish to possess the information you apply for, I have been advised to send a copy to the *Monthly Repository*, where, as connected with a subject so interesting and important to Unitarians, it will probably be inserted next month. Your name, of course, I shall not mention, leaving the publicity of *that* to your own decision.”

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

#### No. CCCXLII.

*Proposal to Kidnap George II. when  
Prince of Wales.*

Lord Orford, in his *Reminiscences*, lately republished in a small volume, relates many anecdotes not calculated to flatter royalty or to gratify the Whig prejudice in favour of the two first Georges. He says, pp. 42, 43,

“On the death of George I., Queen Caroline found in his cabinet a proposal of the Earl of Berkeley, then, I think, first Lord of the Admiralty, to seize the Prince of Wales, and convey him to America, whence he should

never be heard of more. This detestable project, copied probably from the Earl of Falmouth's offer to Charles II. with regard to his Queen, was in the hand-writing of Charles Stanhope, elder brother of the Earl of Harrington: and so deep was the impression deservedly made on the mind of George II. by that abominable paper, that all the favour of Lord Harrington, when Secretary of State, could never obtain the smallest boon to his brother, though but the subordinate transcriber. George I. was too humane to listen to such an atrocious deed. It was not very kind to the conspirators to leave such an instrument behind him: and if virtue and conscience will not check bold bad men from paying court by detestable offers, the King's carelessness or indifference in such an instance, ought to warn them of the little gratitude that such machinations can inspire or expect.”

#### No. CCCXLIII.

*Character of Doddridge in Verse.*

In the *Congregational Magazine* for October 1818, is a series of “Non-conformist Portraits,” under the head of “Poetry.” We do not suppose that a trick has been played upon the Editor; but what enemy to the Non-conformists could have clothed the respectable and amiable character of Dr. Doddridge, in more ludicrous fustian than it is invested with in the following passage of this “Congregational” manufacturer of verse!

“Ours is a DODDRIDGE, gentle and devout,  
“Scooping his knowledge from a thousand springs,  
“Until, replenished like a water-spout,  
“He rose and shook it from his sounding wings;  
“Not as that cistern,—by tempestuous flings,  
“But cool and calmly, as distilling dews,  
“Or music floating from Æolian strings:—  
“The genial drops, not scanty, nor profuse,  
“Watered Northampton.—”

## REVIEW.

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

ART. I.—*Sixteen Missionary Discourses.* By Richard Wright, U. M. 12mo. pp. 355. 7s. Eaton. 1817.

**E**NCOURAGED by the reception of his volume of “Discourses on Evangelical Subjects,” [Mon. Repos. VI. 548 and 612,] Mr. Wright has published these “*Missionary Discourses*,” so called because they have been preached in the course of his various missions, under the patronage of the Unitarian Fund. They are the best reply that could be made to certain writers who have insinuated that the Unitarian Missionaries are employed in sowing the seeds of religious intolerance and political disaffection. No one can read them and refuse to acknowledge that, whether the preacher be right or wrong in his opinions, evangelical truth, according to his own conceptions of it, is the sole object which he has in view, or to admit that, in his most controversial strain of discourse, he never loses sight of candour. By the matter and manner of these Discourses, in short, the supporters of missionary exertions, on Unitarian principles, are quite willing that the utility and efficacy of such exertions should be determined.

The Discourses are on the following subjects; I. Reason the Judge of what is Right. II. The Comprehensiveness and practical Importance of the Doctrine of the Divine Unity. III. The Goodness of God. IV. Evil from the Hand of God, and made subservient to Good. V. Jesus made both Lord and Christ. VI. Jesus Christ superior to all other Prophets. VII. The Pre-eminence of Jesus Christ in all Things. VIII. Christ the only Foundation. IX. Love to Christ. X. The Grace of God, and receiving it in vain. XI. Eternal Life the principal Subject of the Christian Revelation. XII. Death. XIII. The Causes and Cure of the Fear of Death. XIV. Future Judgment. XV. Hell, or the future State of the Wicked. XVI. Heaven, or the future State of the Righteous.

On these scriptural and practical

topics, the preacher discourses with studied plainness and simplicity, constantly keeping in view the benefit of “the common people,” whom chiefly he is called in his missionary journeys to address. He never departs from good sense to catch popularity, but whilst he is always rational he exhibits an Evangelical fervour which edifies the reader, and which must have affected the hearts of the hearers of the discourses, especially as they were delivered in the *extempore* form.

A few extracts will serve as specimens of these popular addresses.

On the subject of the Use of Reason in Religion, which is now happily common, but can never be uninteresting, Mr. Wright says smartly, but truly,

“Those who call the reason of others carnal, think themselves spiritual, forgetting that their own reason is as much human, consequently as much carnal, as that of those who differ from them. They only call that reasoning carnal, which they cannot answer.” P. 17.

In the Discourse entitled “Jesus made both Lord and Christ,” from Acts ii. 36, there is much close reasoning, the mode of which will be shewn by one passage:

“The Apostle declares, that the person he speaks of, was *made* both Lord and Christ. This proves that whatever else he was, he could not be truly God. The word *made* can never be applicable to God; for whatever he is, he must be self-existent: what God is, he always was, and must eternally remain: and, in the nature of things, he who is *made* what he is, cannot be God. Had Jesus been God, how could he have been *made* either Lord or Christ? God could not be made Lord; for he who is made Lord, was not always Lord, he was not Lord till he was made such; had he been always Lord, there could never have been a time when he was made Lord; but he who is truly God, was always the supreme and universal Lord: had Christ been God, *he* must always have been this supreme and universal Lord; of course, there could never have been a time when he was made Lord; but the apostle positively asserts that he was made Lord, and distinguishes him from God, by whom he was made



Lord. A being who is properly God, could not be made Christ; for we have shewn that the word Christ means one anointed; the Christ of God, the anointed of God; but who should anoint God Almighty, give him a divine mission, and endow him with qualifications to execute it?" Pp. 118, 119.

Mr. Wright appears to us to be peculiarly happy in his correction of popular errors concerning "the Grace of God." He explains this phrase as denoting the "unmerited, unpurchased favour, which God hath communicated to the world by Jesus Christ," and says,

"This explanation of the word grace is illustrated and confirmed by its use when applied to other subjects besides religious ones. You have heard of acts of grace passed by earthly legislators, or proclaimed by worldly governors. What is meant by an act of grace among men? It is well known to be an act of favour, by which insolvent debtors are set at liberty, and their debts are cancelled, without the creditors receiving payment from any other person; or it is an act by which criminals are freely pardoned, without the punishment they had deserved being inflicted on a substitute in their stead. Did the creditors receive full payment, it matters not from whom, no act of grace would be necessary to liberate their debtors. Had the penalty of the law been executed, whether on the criminal, or on one whom the court accepted, as his substitute, no act of grace would be necessary to rescue the offender from that penalty.

"The gospel is an act of grace from the God of the universe, infinitely more glorious, more gracious in its provisions for the salvation of guilty men, than the most signal acts of grace that ever came from earthly thrones: it proclaims the free forgiveness of sins, and eternal life as the gift of God through Jesus Christ. To represent its blessings as the purchase of substituted merit, as all bought and paid for, is to frustrate the grace of God, and make the most stupendous of his acts of grace, less gracious than those of mortals." Pp. 213, 214.

The Discourses on what have been quaintly termed the "four last things," namely, Death, Judgment, Heaven and Hell, are inserted, the Author informs us in the Preface, on our recommendation (VI. 615). We thank him for this deference to our judgment, and rejoice that we have been the occasion of bringing forth sermons of so much practical importance.

They will be read with deep interest by such as feel the power of vital godliness. Some speculations concerning the *place* of heaven and hell, in pp. 320 and 342, are perhaps less fitted for addresses from the pulpit, than for disquisitions designed for the closet; but the general tone of these last-mentioned discourses is sober and even solemn, and their evident tendency is to enforce the importance of religion, and the necessity of personal examination and labour with regard to eternal salvation.

Having descanted on the Christian view of death as *sleep*, the preacher says,

"This view of death is calculated to divest it of much of its gloom. Life is the day appointed for labour, trial, discipline and improvement, to prepare us for a future state. Why should we fear, at the close of this day, to retire to rest, under the guardian care of our Father and our God? The labouring man cheerfully retires, after the toils of the day, and rests till the morning: so may the good man retire from the labours of life at the close of it, to rest in peace, and enjoy the undisturbed repose of the grave, till the morning of the resurrection. Why should we indulge painful apprehensions in the prospect of the slumbers of the tomb, seeing we shall rest under the watchful eye of our heavenly Father, till called forth to enjoy an eternal day? The next moment to us, after we close our eyes in death, will be that in which we are called forth by our beloved Master, to join the society of the blessed in the immortal state." Pp. 278, 279.

We close our extracts with an interesting passage, which forms the conclusion of the Discourse on "The Fear of Death:"

"A man's future happiness or misery depends not on the feelings with which he departs from this life; but on his real character and moral state. A bad man, under the influence of some strong delusion, may die rejoicing, and go down to the pit with a lie in his right hand. A good man, in consequence of the nature of the disease which afflicts him, may have his last moments filled with gloom and sadness. God will render to every man, not according to his frames and feelings, but according to his deeds. If we live well, we cannot die otherwise than well, whatever our last feelings may be; nor can any thing deprive us of our future reward. An enlightened mind, a good heart, and a virtuous and benevolent life,

will prepare us for happiness, both in this world, and in the world to come." Pp. 290, 291.

There are some of the Discourses from which we have made no quotations, which we esteem very highly, and particularly those on the Unity and the Goodness of God.

In reviewing the volume, it has again and again occurred to us, that it will be found exceedingly useful in congregations destitute of ministers, where there is a taste for plain preaching, and in families, the members of which are engaged in religious inquiry, and are, at the same time, solicitous to cherish in their circle just religious feelings.

ART. II.—*The Doctrine of Instantaneous Conversion from Sin to Holiness, a Doctrine unsupported by Scripture. A Sermon preached before the Association of Unitarian Christians, residing at Gainsbro', Hull, Thorne, and adjacent Places, at the Chapel, Bowl-Alley Lane, Hull, on Wednesday September 30, 1818. By the Rev. C. Wellbeloved, of York. Hull, printed by Ross, and sold by Rodford and Co. London, sold by Hunter. 1818. 8vo. pp. 50.*

THE learned Dr. Jeremiah Hunt, who died in 1744, "had a strong persuasion that the age succeeding that in which he lived would be as remarkable for enthusiasm, as his own was for infidelity." \* That his prediction has been accomplished, the present state of religious opinion amply shews. It would not be difficult to trace the leading causes of the ascendancy of this fanatical spirit among our contemporaries. Fully to pursue the investigation, would be little consistent however with the end that we have now immediately in view: nor should we in any degree have adverted to the subject, were it not that the true remedy or preventive of a mental as of a bodily disease may happen to be suggested by an acquaintance with its source. The neglect of the application of sound criticism to the study of the Scriptures we cannot but consider as one of the principal reasons of the prevalence of a theological

system which, as we think, opposes alike the just philosophy of the mind and the tenor and declarations of the sacred volume. Although pure religion tends to interest the feelings deeply and effectually, it must at the same time be embraced by the understanding: and while that man reads his Bible to the greatest advantage, who makes the best practical use of it, yet, in order to learn what it really teaches, we must diligently compare it with itself, nor affix to the language of ancient and of Eastern writers ideas which are exclusively the growth of modern days, of Western climates, and of a corrupt and scholastic Christianity. This duty, we presume, is only of inferior obligation to the habit of perusing the word of life for purposes expressly devotional and moral. And the cure of those wild and visionary theories which abound in what is called the religious world, would perhaps be met with in the diffusion of accurate scriptural knowledge among all ranks of the community. A highly seasonable and important service is therefore rendered to the most valuable of all causes by the publication of the discourse before us.

Mr. W. takes his text from Acts iii. 19: "Repent ye, therefore, and be converted, that your sins may be blotted out." After offering some pertinent remarks on the error and the danger of applying such language, "without any regard to the original import of the terms, or to the peculiarity of the circumstances attending the instances of conversion in the apostolic age, to subjects and cases perfectly dissimilar," he enters on an inquiry into the meaning of the phrases *conversion*, *to convert*, *to be converted*, &c., in the New Testament, and, after a critical examination of them, infers that they are almost constantly used there to denote the relinquishing of Judaism or Heathenism for the faith and profession of the gospel. He does not indeed deny that such words may in some passages relate to the temper of the heart and the conduct of the life: "but then," says he, "we are to consider that this holiness of heart and life is regarded in the sacred writings as an effect, a consequence, a fruit of faith in the gospel." In this examination of these terms,

\* Kippis's Life of Lardner, xxxv.

and of the portions of the apostolic history in which they occur, the former and the less considerable part of the discourse is occupied: in the remainder Mr. W. endeavours to illustrate and establish three propositions, "1. That the conversion of Christians, that is, of those who are not idolaters or disciples of Moses, or conversion from a state of moral depravity and guilt to a state of righteousness, is not like the conversion of Jews or Pagans to Christianity, instantaneous; it is in its own nature a progressive thing. 2. Conversion of Jews and Gentiles to the faith of Christ, is a conversion that admits of no degrees, but conversion from sin to holiness admits of almost infinite degrees. 3. The conversion of Jews and Gentiles to the Christian faith was equally necessary for all; but conversion from sin to holiness, though necessary for all, is not to all alike necessary." From the whole the preacher draws the conclusions, that the doctrine of instantaneous and supernatural conversion is a dangerous delusion; that the articles of faith which pass for *orthodoxy* are inconsistent with truth; that the ordinance of infant baptism, about which so many keen disputes are now carried on, is wholly destitute of the efficacy so commonly ascribed to it; and that fidelity, zeal, benevolence, and a supreme regard to personal holiness, should dictate and accompany our profession of what we deem to be the pure gospel of Jesus Christ.

We are mistaken if this short analysis of the sermon under our review will not give our readers a strong desire to make themselves better acquainted with its reasonings. But we shall not have discharged our duty to the author and to the public without adding some observations suggested by an attentive perusal of his discourse.

Did he need any authority besides that of the Christian Scriptures for the sentiments which he has advanced, he might find it in one part of Dr. Paley's writings; \* although the sentences we shall transcribe from them do not appear to express his latest opinions: †

\* Sermons and Tracts, (1811,) pp. 57, 59.

† Mon. Repos. IV. 448, 451.

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"It is manifest," he remarks, "that no change equal or similar to the conversion of a Heathen can be experienced by us, or by any one educated in a Christian country, and to whom the facts, precepts and hopes of Christianity, have been from his infancy familiar."

Then to the question, 'What do the scriptural terms *conversion*, *the new-birth*, &c., mean, if they do not mean what modern religionists suppose?' he answers "nothing: nothing, that is, to us; nothing to be found, or sought for, in the present circumstances of Christianity."

We cannot but be of opinion that he and Mr. W. are substantially correct: nor may it have been useless to shew that the characteristic sentiments of a sermon preached, in the year 1818, before an association of *Unitarian Christians*, had occurred to such a man as Paley at least as long since as the year 1777. Reference might indeed be made to a far higher antiquity in their favour, as well as to other illustrious names among the clergy of the Established Church. Such an appeal however would be justifiable solely for the purpose of disarming that prejudice which refuses to read *Dissenting* and still more *Unitarian* divinity.

The labour employed by Mr. W. in an elucidation of the point which he aims at establishing, and his copiousness in treating of his subject, entitle him to great praise. His arguments are excellently calculated to set the matter in dispute for ever at rest; though no one who has any acquaintance with the world and with human nature, will be sanguine enough to expect that this will speedily be the result of even the strongest reasoning and the most perspicuous illustrations. Still, much may be hoped for from controversy conducted with knowledge and ability and temper, qualities which this discourse assuredly exhibits.

Perhaps we may be allowed to intimate that in opposing one extreme it becomes us to guard with the utmost care against the other, and to remember how near is *Scylla* to *Charybdis*. We should not have been sorry had Mr. W. qualified in some degree the following observation (p. 6):

"Even the history of our Lord himself, fruitful as it is of the most admirable



maxims of piety and virtue, is, in fact, a history of the controversy between himself and the Jews of his age, concerning the justice of his claims to be considered and received as the Christ, the Son of God, and a summary of the peculiar duties and privileges of those who were to be witnesses to the world of his death and resurrection."

Now to this statement we know not that any persons could in reason object had the preacher said,

"The history of Our Lord, is, in a very considerable measure, a history of the controversy between himself," &c.

Of Mr. W.'s position the *tendency* (not, we are sure, the design) is to prove that the interest of Christians in the evangelical narratives is less general and extensive than has been supposed even by many well-informed and reflecting readers of them. But will he maintain that the history of which he speaks is *nothing more* than a history of the controversy between our Saviour and the Jews of his age, &c.? The respectable author's words appear to imply as much; though we can hardly conceive that this is really his meaning. Those writings which it is usual to denominate *the gospels*, are the *records* of Christianity: we distinctly admit that they do not constitute our religion; yet to the large majority of believers in Jesus, through succeeding ages, and in different countries, they attest the justice of his claims to be considered and received as the Messiah, and furnish a summary of the duties and privileges of *all* who subscribe to his credentials and embrace his doctrine. *Historical memoirs* of an individual, must, from the nature of them, be *local* and *temporary*, in respect of the scenes, the persons and the circumstances described: the useful purposes however for which they were framed, have no such limits in effect, or in the contemplation of the writer; so much otherwise that if the subject of these memoirs be pre-eminently illustrious, and especially if he be a religious teacher and reformer, but most of all, if he be a divinely-commissioned Messenger and Saviour, the narratives of him will be calculated, and, in the order of Providence, intended, to become κτήμα ἐς αἰε, a bequest to all posterity. Such is the character, we are persuaded, of "the history of Our

Lord." Was it not drawn up that *we*, of this distant generation, as well as his personal attendants, might acknowledge him to be the Christ, the Son of God? To this end his miracles, his predictions, his religious and moral lessons, his example, his sufferings, his death, his resurrection, all conspire. When, on a very remarkable occasion, he declared, 'Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her;' when, in the spirit of the most comprehensive love, he uttered this language, 'Neither pray I for these alone, but for them also who shall believe on me through their word;' whenever, in short, he inculcated those virtues, and denounced those vices, which pertain to mankind at large, we must unquestionably regard him as speaking to a far wider circle than 'the Jews of his age.' We grant that not a few passages in this history demand a restricted interpretation. As to these, the necessity of their being so understood is obvious and urgent. We agree too with Mr. W. that "it requires some good degree of attention and judgment to discern what is common to all believers in all ages, and what peculiarly belonged to the first disciples." But these concessions do not forbid us to insist that there must actually be scope for discrimination; which, in truth, there would not be were the history of our Lord nothing more than a history of the controversy between himself and his contemporaries. The view which the preacher takes of "the apostolic epistles," we deem more correct. In regard both to them and the Four Gospels, a previous knowledge of the subjects discussed, of local customs, of incidental circumstances, and of the sentiments, &c. then prevailing, is, no doubt, essential: and, if they be perused in the exercise of it, we shall, as is probable, see reason to acknowledge that they are always of high value to the Christian in point of his faith and duty.

Our inference then is, that the history of our Lord may more properly be defined 'a history of those events attending his ministry, which it was expedient for his followers to know, and for the world to admit, with the

view of their being rationally convinced of his Messiahship.'

It may well be deemed singular, yet is strictly true, that "the word *conversion* occurs but once through the whole New Testament. Nor are the passages numerous in which we meet with nearly the same or with any similar expression. One text in which *to be converted* represents some moral change, is Luke xxii. 32: it predicts Peter's *repentance* after his denial of his Master. And the word has not a different meaning in Matt. xviii. 3: "Except ye *be converted*, and become as little children," in which clause there is evidently a reference to certain qualities of the understanding and the heart.

As a specimen of Mr. W.'s judicious criticism and reasonings in the former part of his discourse, we lay before our readers the following passage (p. 11):

"We may be certain," says he, speaking of the Jews whom Peter addressed in his second sermon, (Acts iii. 12 —,) "that they had not all become false witnesses against Jesus, or concurred in the subornation of such testimony. It is highly probable that they had not all assented to his condemnation or preferred to him a murderer. And if they had, this surely is not the only sin of which the apostle would exhort them to repent; it is not on their repentance of this that he would teach them to build the hope of pardon for all their other sins. These considerations may induce us to believe, that the repentance and conversion here urged, are no other than a change of opinion or of faith, which might lead indeed to the reformation of the heart and life."

The remaining division of this discourse, principally consists of *ethical* reasonings and illustrations of the most admirable kind, characterized by pertinency, clearness and force. How accurate and how seasonable are the remarks in p. 27!

"It is an incautious definition which is often given of repentance, or conversion, that it is a total change of heart and life. Even to many, to whom that change is necessary in a certain degree, a total change of heart and life would be a change greatly for the worse, because the number of their evil habits may be surpassed by the number of those that are good: virtuous dispositions may prevail to a much greater degree than such as are vicious;

so that not being very far from what they ought to be, a total reverse of character would remove them further."

This preacher well observes that the parable of the labourers in the vineyard "has no reference to moral repentance" (p. 37). He is of opinion that it regards the Jews of our Saviour's age exclusively: we think, however, though at present we have not time to shew, that its subject is *the calling of the Gentiles*. On either supposition, it can have nothing to do with the doctrine of late individual conversion. The attention we have bestowed on Mr. W.'s sermon, proves our sense of its superior merits: and we hope that it will be widely circulated and seriously perused.—With great satisfaction we perceive that the first part of this gentleman's edition of the *Holy Bible* is announced as being *in the press*.

N.

ART. III.—*A Speech on the Propriety of Revising the Criminal Laws, delivered Dec. 10, 1818, before the Corporation of the City of London.* By Samuel Favell. 8vo. pp. 80. Hunter, 1819.

THE Common Council of the City of London have acted up to their character, as the representatives of the metropolis of the most enlightened kingdom in the world, by a petition to the legislature for the revision of our criminal code, now generally acknowledged to be sanguinary and cruel. The petition and the resolutions introducing it are pertinent as to their matter, judicious in their arrangement and temperate in their language. They were brought forward by Mr. Favell, who has been long known in the city of London as the steady advocate of peace and humanity and reform. He has given his Speech, on this occasion, to the public, and a more able exposition of the argument for a revision of our criminal law, or a more manly and at the same time prudent assertion of the principles of humanity, as far as they affect this question, has been rarely seen. He entrenches himself deep in great authorities, and his selection of names and facts, and of written or spoken passages, makes his Speech as interesting as it is convincing.

Subjoined to the Speech are up-

wards of twenty pages of "Remarks, by a Friend." In these, we trace the hand of a gentleman who is in the constant habit of enriching our pages from the treasures of his well-furnished mind, and whose stores of knowledge are always at the command of any defender of the cause of truth and freedom and mercy. They are a valuable addition to the Speech, and from them and the Speech itself we have been tempted to make several extracts, but are obliged to forbear, on account of the many publications claiming notice in our brief Review.

ART. IV.—*Notes on a Visit made to some of the Prisons in Scotland and the North of England, in company with Elizabeth Fry, with some general Observations on the Subject of Prison Discipline.* By Joseph John Gurney. 12mo. pp. 178. Longman and Co. 1819.

MRS. FRY's benevolent and successful efforts to reform the female prisoners in Newgate are known to the public. In a former part of this work, we have, we believe, inserted an interesting account of the visiting association of which she may be considered as the head. This little volume records another "labour of love" undertaken by her in conjunction with her brother, the Author. A journey, "connected with the concerns of their own religious society, that of Friends," was made subservient by these philanthropic persons to the further object of inspecting jails, and pointing out improvements in their management. Their observations are here published, and the reader of them will admire equally the wisdom and prudence, and the benevolence and zeal of the visitors.

The public will be surprised to learn the miserable state of certain of the jails in Scotland. Happily, some of them are uninhabited; but in the manufacturing districts these receptacles of misery are crowded, and some of them exhibit incredible scenes of vice and wretchedness:

"No airing grounds; no change of rooms; tubs in the prisoners' cells for the reception of every kind of filth; black holes; no religious service; jailers living away from their prisons, consequently, an impossibility of any inspection, and an

almost total absence of care; free communication through the windows of the cells with the public." P. 105.

In the Scotch jails there is commonly a long iron bar fixed in the floor, through which the legs of the prisoner are fastened by rings, by which means the legs are constantly kept apart from each other, and the prisoner is prevented from undressing or going to bed.

The law of debtor and creditor is more severe in Scotland than in England. There, if a debtor escape from prison, the jailer or the magistrate becomes answerable for the debt. The consequence is a rigorous confinement, such as can be justified only in the case of the most desperate criminals.

The want of lunatic asylums in Scotland has led to the confinement of lunatics in the jails, and some cases are stated by Mr. Gurney of the treatment of these unhappy creatures which harrow up the feelings.

There are some exceptions to this miserable state of things in Scotland, and in most of the places visited, reforms were in contemplation.

In the North of England, the jails are variously managed. Some have been strangely neglected, but others are in the way of reform, and some of the Bridewells are really houses of correction and moral improvement.

The usual evils of jails, pointed out by Mr. Gurney, are insufficiency of food; want of clothing; no firing (in Scotland); the crowding of prisoners in sleeping-rooms; fetters, a marked cruelty in the case of prisoners untried, who must be presumed to be innocent; disregard of cleanliness; want of inspection and competent superintendence; the non-classification of prisoners, so that debtors and criminals, youths and veteran culprits, men and women, the tried and untried are sometimes mingled together, and treated alike; the absence of instruction; and above all, the want of employment. These evils are not found in all jails; all of them perhaps in none; and there are a few instances where enlightened and humane magistrates have banished them altogether. The supply of labour for prisoners, and the division of the profits of it with them, seem to be the best



expedients for promoting their reformation and securing the good order of jails. In some prisons, the earnings of the prisoners, of which they themselves, too, receive a part, defray the greater part of the expenses of the establishments. And it is found that but a small proportion of the prisoners that have been inured to labour in jail have been re-committed. On the female side of Newgate, since the institution of the Visiting Committee, the instances of re-committals, compared with re-committals before the institution was formed, are as 1 is to 7, and compared with re-committals on the male side, where there is no similar plan of visiting, only as 1 is to 12. These facts will surely convince such as are inaccessible to argument, that humanity is good policy.

ART. V.—*Representacion hecha á S. M. C. El Señor Don Fernando VII. en Defensa de las Cortes.*

*Representation to Ferdinand VII. in Defence of the Cortes.* By D. Alvaro Florez Estrada. 4th edition. London, 1819.

**F**EW pamphlets have excited a livelier interest than this. In spite of the most dreadful denunciations of the Spanish government against any person who should be found to possess it, it has been introduced into Spain, and purchased with incredible eagerness; it has gone through several editions, and has been translated into many languages; while the attempts to stop its circulation, and the malignant (though impotent) threats which Ferdinand has expressed against its distinguished author, lead us to expect that he has infused into it no small portion of the spirit of truth and liberty. This expectation will not be disappointed. El Señor de Estrada is an enlightened advocate of civil and religious freedom. He speaks truths (unwelcome to royal ears) with *emphatic* boldness. From the country where he has found an asylum from the malignant persecutions of tyranny, he gives vent to those "unutterable things" which may not profane the pure and irreproachable precincts of a despot's court!

It has been often asked, what did the Cortes to entitle them to the gratitude of Spain? They established a

representative government; they abolished the Inquisition; they diminished the monastic orders; they decreed the political liberty of the press; they did more—they saved their country, and *they shed no blood.*

D. Alvaro is at this moment under sentence of death—an honour which has been conferred on almost every illustrious Spaniard who has identified himself with his country's liberties. But the arm of the tyrant cannot reach him here; and he may yet see

"O venga é dia dichoso!"

the triumph of moral greatness over brute and barbarous force.

The present picture is indeed a melancholy one:

"A monarch who, in spite of his solemn promise to govern his people with paternal kindness and in the liberal spirit of the times, (see Ferdinand's Decree of May 4,) suffers himself to be led by a fanatic priesthood, and from the moment of his installation re-establishes that tribunal of blood and horror, whose end and object is to assassinate and destroy all who dare to differ from its inexorable ministers, men who encourage children to betray their parents, and wives to sacrifice their husbands. A government whose theory is deceit and falsehood—whose practice, oppression and infamy. A government which allows nothing but the eulogium of its crimes and persecutions,—which applauds treachery and revenge as the first of social virtues,—which expatriates the worthiest and the wisest of its dependents,—and welcomes and rewards the betrayers of their country. A government ever fluctuating between furious violence and shameful timidity. A nation, whose privilege it is to know that its king is the absolute master of property and life,—which to deny is sedition, or perhaps high treason." Pp. 104, 105.

The appeals he makes to other governments seem irresistible:

"Do the monarchs of Europe consider the poor Africans worthy of their commiseration, who never tasted the sweets of civil liberty—and will they not interest themselves in the sufferings of a nation, which struggled so nobly, and sacrificed so much for the independence of all, and for its reward, has been hurled into the abyss of the Inquisition, and subjected to a government whose horrors are a thousand fold more unbearable than the slavery of the blacks?" P. 109.

It is most unjust to accuse the Spaniards of inertness or indifference

to the possession of civil freedom. Since Ferdinand's return, there have been no less than seven organized attempts to shake off his ignominious yoke. Some of the best blood of Spain has been spilt in the hitherto vain effort: those efforts will not be finally lost.

"No desfallece, ni se ve oprimido  
Del varon fuerte é ánimo constante

\* \* \* \* \*  
En la mayor adversidad sufrido  
La airada suerte con igual semblante  
Mira seguro, y alentado espera."

Arguijo.

To avert the ruin which seems inevitable, unless a change of measures be introduced into Spain, D. Alvaro recommends to Ferdinand that he give a general amnesty to all who are suffering from political persecution; that the Cortes be immediately convoked; that friendly commissioners be sent to treat with the insurgent provinces of America; that the liberty of the press be decreed; that the Inquisition be abolished; and that trade be universally free with the Spanish colonies. Pp. 140, 141.

He might as well speak to the winds and the waves. The remedy (if

found) will be found in the excess of evil. Spain cannot be regenerated while Ferdinand is its master. The tribunal which shall depose this infatuated prince, will be honoured with shouts of gratulation from all that is great and good and generous in this insulted world.

B.

ART. VI.—*The Worship of Christ unauthorized by Scripture. A Discourse delivered July 22, 1818, at Brighton, before the Southern Unitarian Society.* By John Fullagar. 12mo. pp. 34. Hunter and Eaton. 1818.

AFTER an animated introduction, Mr. Fullagar proceeds to the proof of the proposition, which forms the title of his sermon. He states the argument fairly, conducts it judiciously, and brings it to a satisfactory conclusion. We have few sermons or tracts expressly on this point, and we recommend this discourse as well fitted and fully entitled to fill up a blank in the catalogues of our Book Societies.

## POETRY.

### SONNET.—TO REASON.

(From *Apeleutherus*.)

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

Thou noblest gift of Heav'n to human kind

To guide the gen'rous purpose, to controul

The waves that o'er the tortur'd bosom roll,

And check the heart to lawless joys inclin'd;

Bright emanation of that wondrous Mind  
That governs all, by Thee th' aspiring soul

Pervades all space, and sees throughout the whole

One mighty plan, by boundless love design'd!

Thrice happy he, who owns thy sov'reign sway;

Who, reckless what the sons of priest-craft teach,

And firmly trusting Nature's friendly ray,  
Amid the storm right onward wends his way

Through this dim vale of sorrow, till he reach

The peaceful mansions of eternal day!

### SONNET.—TO BENEVOLENCE.

(From the same.)

Parent of all the virtues which combine

To visit wretchedness with sweet relief,

To pour the healing balm on hopeless grief,

And deck with smiles "the human face divine!"

Heav'n's orbs resplendent at thy bidding shine,

By Thee from chaos rose this peopled earth;

For when the Almighty word gave Nature birth,

The scheme, the glory and the grace were thine.

Blest Angel! who, ere Time began his  
race  
Didst in the bosom of the Father dwell,  
Where'er Thou art is Heav'n, thine  
absence hell!  
Spread thy bright flame, unveil thy beau-  
teous face,  
Extend thy reign, thy gen'rous triumphs  
swell,  
Till one unbounded Heav'n all worlds  
embrace!

LINES

*By an African Woman.*

(From an American Newspaper.)

Imagination! who can sing thy force?  
Or who describe the swiftness of thy  
course?  
Soaring through air to find the bright  
abode,  
Th' imperial palace of the thundering God.  
We on thy pinions can surpass the wind  
And leave the rolling universe behind:  
From star to star the mental optics rove  
Measure the skies and range the realms  
above.  
There in one view we grasp the mighty  
whole,  
Or with new worlds amaze th' unbounded  
soul;  
Tho' winter frowns, to fancy's raptured  
eyes  
The fields may flourish and gay scenes  
arise,  
The frozen deeps may burst their iron  
bands,  
And bid their waters murmur o'er the  
sands;  
Fair Flora may resume her fragrant reign,  
And with her flow'ry riches deck the  
plain;  
Sylvanus may diffuse his honous round,  
And all the forest may with leaves be  
crown'd;  
Show'rs may descend, and dews their gems  
disclose,  
And nectar sparkle on the blooming rose.

MORNING HYMN.

Again the morning's beams proclaim  
The glories of thy sacred name;  
And heaven and earth and air and sea  
Reflect Thy might, Thy majesty!  
Thy everlasting love is spread  
O'er valley, plain and mountain-head;  
Breathes in the breeze, and lights the  
dew,  
'Tis ever active—ever new.

But man, Thy friend, Thy fav'rite shares  
Thy kinder, Thy peculiar cares;  
And what is man, that he should be  
A friend,—a fav'rite, Lord! of Thee?

O be it my unwearied aim  
To merit this distinguished name;  
All other praise—all other bliss  
Is weak, is vain, compar'd with this.

A.

TO A VIOLET.

Sweet flower! Spring's earliest, loveliest  
gem!

While other flowers are idly sleeping  
Thou rear'st thy purple diadem;  
Meekly from thy seclusion peeping.

Thou, from thy little, secret mound,  
Where diamond dew-drops shine above  
thee,

Scatterest thy modest fragrance round;  
And well may Nature's Poet love thee!

Yes! I have envied thee, sweet flower!  
And long'd like thee to live obscurely:  
Sheltered in some benignant bow'r,  
And breathing forth my soul so purely.

Thine is a short, swift reign I know—  
But here,—thy spirit still pervading—  
New violet-tufts again shall blow,  
Then fade away—as thou art fading,

And be renewed; the hope how blest,  
(O may that hope desert me never!)  
Like thee to sleep on nature's breast,  
And wake again, and bloom for ever.

A.

FREEDOM.

*(From the German.)*

Better to sit in freedom's hall,  
With a cold, damp floor, and a mould'ring  
wall;  
Than to bow the head, and to bend the  
knee,  
In the proudest palace of slavery.

OLEARIUS.

ON AN INFIDEL.

*(From the German.)*

\* \* \* \* laughs and jests at me;  
while I  
Return an honest, heartfelt sigh.

KAESTNER.



## OBITUARY.

1818. Dec. 21, at his house, *Hinckley, Leicestershire*, after a lingering illness, which he bore with exemplary patience and resignation, Mr. SAMUEL CRAVAN, aged 78, many years a respectable hosier of the same town. Mr. Cravan was for more than half a century, a zealous and highly-respected member of the Presbyterian Society of Hinckley. He was an upright and honourable man: as to his particular views, he was an Unitarian Protestant Dissenter; and his interest, in what he deemed the cause of truth, was warm, yet unobtrusive. He did not speak of religion as of a thing in which he felt no concern, but having himself felt the happy influence of Christianity on his own heart, he was anxious that others should taste and know the pleasures of true religion. He was habitually prepared to meet death, in whatever way it might approach him: this was a frequent topic of conversation with his most intimate friends, and he often spoke of it as an event highly to be desired: he always spoke of dying with a composure and tranquillity equally removed from stoical indifference and presumptuous assurance. In his frame of mind were seen the security of the Christian's hope, and the mild glory of the Christian's triumph. Many were his acts of kindness and charity, but they were performed without ostentation; their operation was often in secret, but of their effects many now living can testify. A funeral sermon was preached on occasion of his death, by the writer of this sketch, from 1 Pet. i. 3, to a numerous congregation.

C. N. S.

1819. Jan. 23, at his house at *Moriston, near Glasgow*, after a long and painful illness, ROBERT SMITH, Esq., aged 73. He was buried in the High Church Yard, on the 29th instant. A very numerous and respectable train of mourners, among whom were several of the Professors of the University, accompanied his remains to the place of interment. Mr. Smith's father was an elder in the North West Church, during the ministry of the Rev. Dr. Findlay, afterwards Professor of Divinity. A tribute of personal respect, and of congregational gratitude, was on the following Sunday paid to the memory of the deceased, in the services of Union Chapel. The preacher selected, as appropriate to the occasion, the words of the devout Simeon, (Luke ii. 29, 30,) "Lord, now lettest thou thy servant depart in peace, according to

thy word: for mine eyes have seen thy salvation."

This gentleman possessed a warm and benevolent concern for the improvement of mankind, and had diligently availed himself of the means with which Providence had amply favoured him, for gaining information on the principal subjects which affect the progress of human civilization. In the formation of his political and religious opinions, he evinced a determination to think for himself. He was a zealous and well-informed believer in the divine authority of the Jewish and Christian revelations. Those who were favoured with his unreserved intercourse, could not but admire the rectitude of his moral principles, the soundness and vigour of his understanding, the generosity of his disposition, and his habitually pious and cheerful reference to the government of a wise and benevolent Creator. Mr. Smith was upon principle a Unitarian Christian; and however this may in vulgar opinion detract from his worth and sully his reputation, Christians of *all* denominations, who love genuine honesty in the avowal, and liberality \* in the support of what they believe to be the truth;—all who are superior to "the fear of man which bringeth a snare," know how to appreciate and how to value a firmness of principle which shrank not from the certainty of popular odium, and a manly assertion of the right and duty of private judgment, not in the barrenness of *theory* merely, but in the palpable and resistless evidence of human life. In the merciful hands of our heavenly Father who judgeth righteously, his pure and elevated piety will secure for him that approbation which is "better than life," and all the joys by which life is distinguished. (Thus far was inserted in the *Glasgow Chronicle*.)

For several years past, Mr. Smith had retired from the active employments, from the hurry and bustle of life; and had chiefly confined himself to the ordinary pleasures of domestic intercourse, and the increase of that useful knowledge, which he already possessed in abundance. It is delightful when a taste has been formed like his, so pure and rational, in favour of books of a right description, which are capable of yielding to the mind, released

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\* Mr. Smith subscribed £150. towards the erection of Union Chapel, Glasgow, which sum, though at first lent, he afterwards wholly relinquished. See *Mon. Repos.* XII. 636.

from worldly cares, the most elevated sentiments, and the most virtuous occupation. Reading was not, however, with our friend merely a refined species of self-indulgence. In the words of the Roman Dramatist, he considered nothing human foreign to him. In whatever tended to ameliorate the condition of the human species—in the various philanthropic institutions for the increase of knowledge—the reformation of religion—and the wider spread of human civilization—his benevolent heart was warmly interested. With a mind liberalized by intercourse with the world, and acquaintance with the literary dead—he could seize at once the topics most calculated to yield to others solid instruction and genuine improvement. He could converse with ease to a very late period of his life, with a minuteness of accuracy remarkable for his years, upon the topics of his reading; and he was accustomed to attach that reverence and value to the records of his knowledge, only to be felt and realized by those who, like him, enjoy leisure and other facilities, for the attainment of a literary cast of mind. Our departed friend had evidently a leaning to works, the professed design of which is, to convey, in a practical and devotional strain, pure and elevated conceptions of the Author of our existence, of his character, his perfections, and moral government. These he would peruse and re-peruse, till he had imbibed the spirit, and become familiarized with the sentiments of his author, and thus acquired a fresh supply of nourishment for his own religious and virtuous contemplations.

In the remarks which I have now made, I have purposely aimed at a general description of that literary and devotional taste which our excellent friend had acquired. I should be sorry, however, for a moment to believe, that all the piety and moral worth which exist in the world, require the adoption of a particular religious creed. I cheerfully and readily acknowledge, that such a character as I have described, has been possessed by many, whose sentiments were the most remote from those which our departed friend, in common with ourselves, professed. But all that I wish to have admitted, and this we have a right to demand, is, the same liberal concession in reference to our own religious community. There are those who affect to deny to Unitarians even the possibility of that religious excellence, which will render meet for the Divine favour. But this charge, which can seldom be brought except by contemptible bigotry, conjoined with profound ignorance, is repelled by unequivocal proofs, which the obituary of every month presents to the candid judgment of the

Christian world; and is amply refuted by the excellences possessed by the individual whose memory we have now been fondly retracing. The saying of that amiable Prelate, the late Bishop Watson, of Landaff, when referring to the sentiments of his friend, the Duke of Grafton, which in his last and best days were perfectly Unitarian, will not be unappropriate: "If any one thinks that a Unitarian is not a Christian, I plainly say, without being myself a Unitarian, that I think otherwise." It will not be the least circumstance of interest, that our departed brother was to the last, a well-informed and most zealous advocate for the essential principle on which we dissent from all other Christian communities. He understood his principles thoroughly, and he valued them as one who understands them thoroughly will naturally do. Many of you will recollect with what ardour he assisted, a few years since, in the prosecution of plans designed to promote the prevalence of primitive Christianity in this populous city; and how exemplary and punctual was his attendance upon the religious services of my predecessor, conscious as he was of the weight of popular odium which this conduct involved. That we have lately been altogether deprived of his presence with us in our public devotions, is to be attributed to his distance of five miles from the Chapel, and to the nature of a painful and insidious disease, which would otherwise have rendered it scarcely within his power. For I can tell you, from his own mouth, that in this interval, his zeal for our prosperity has been unremitted, and that to be able to return hither to bear his continued testimony to the great truths of the gospel, was one of the chief desires of his heart. But thus it hath not seemed good to a wise and gracious Providence. That life, which was already extended beyond the age allotted in Scripture to man, is now come to a close! And never more, in this mortal state, shall our brother worship with kindred spirits the God of his fathers!—But there is another world to come, in which his strains of devotional praise shall be again renewed. The now corruptible body shall be reanimated, and furnished with ever-increasing vigour. This mortal shall be clothed with immortality; and then, in common with every true Christian, every virtuous and pious servant of God, he shall use the triumphant exclamation, "O Death, where is thy sting? O Grave, where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

B. M.

Glasgow, Feb. 10, 1819.

# INTELLIGENCE.

## DOMESTIC. RELIGIOUS.

### *Unitarian Fund.*

[*Report of 1818 : Mr. Wright's Journal of his Mission in Scotland, in 1817, concluded from p. 125*].

#### 5. *Ferry.*

A VILLAGE near Dundee. A member of the Dundee church resides here, and is doing what he can to enlighten his neighbours. I visited him, and preached to a small attentive audience.

#### 6. *Aberdeen.*

In this city and its vicinity there are several Unitarians, and other persons who are favourable to Unitarianism. I spent one Sunday here, and preached three times to large and attentive audiences. The congregation in the morning was estimated at four hundred, that in the afternoon at six hundred, and that in the evening at eight hundred persons, and I was informed many went away who could not get into the place. I hired the Caledonian Hall for the purpose. So far as I could learn, many who attended possess a disposition to inquire after truth, and judge for themselves. Besides conversation at other times, I spent one evening in conference with those who are declared Unitarians. I had a pretty long debate at my lodgings with a party of Calvinists, on some of whom what was said seemed to make an impression. Could proper means be applied, I think an Unitarian church might soon be raised in Aberdeen.

#### 7. *Blackford.*

A village in Perthshire. In this village there is an Unitarian church, the history of which is briefly as follows. The first time I was in Scotland I heard there were a few Universalists at Blackford : I visited, preached among, and had a good deal of conversation with them. They were none of them at that time Unitarians. The second time I went to Scotland I did the same, and found them more favourable to Unitarianism. The third time I went to the North I renewed my visit, and found they were become Unitarians. Ever since they have held regular meetings for the worship of the one God, and for mutual instruction. When they meet with sermons which they think proper, they read them publicly. They have been visited by no Unitarian minister but myself. The person who took the lead in conducting their meetings is gone to America ; still they go on and hold their religious meetings as before. I spent a day with them, and preached in their usual place of meet-

ing. Here is an example which ought to be followed wherever there are two or three Unitarians.

#### 8. *Falkirk.*

In this town and its vicinity there have for several years been Unitarians ; but they hold no regular meetings. I preached here once to a pretty large company.

#### 9. *Carluke.*

Here I preached to a pretty large and attentive audience ; and should have revisited Carluke, and have spent a Lord's day with the brethren, had not other labours prevented. Had a good deal of interesting conversation with the friends of Unitarianism, who are pretty numerous in this village and its neighbourhood.

#### 10. *Wishaw.*

In this village I preached to an attentive audience.

#### 11. *Lanark.*

Here I preached on the Castle Hill, to a respectable assembly. There are some Unitarians in this town.

#### 12. *Carnworth.*

In this place I preached in the Masons' Hall, to a small company.

#### 13. *Renfrew.*

In this town there are several Unitarians, and, if public meetings were kept up, a small congregation might be established. I preached to an attentive audience.

#### 14. *Kilburchan.*

In this village there are several well-informed and respectable Unitarians. I preached to an attentive and pretty large congregation.

#### 15. *Port-Glasgow.*

Since I was here before, the number of Unitarians in this town has increased ; they have not yet begun to hold meetings, but talk of doing it, and I hope they will soon commence them. I preached twice, and was well attended.

#### 16. *Greenock.*

I was surprised to find that no meetings had been held at Greenock since Mr. G. Harris left Scotland ; that when Mr. Mar-don of Glasgow had offered to go there to preach, his services had been declined, and that no steps whatever had been taken to keep the congregation Mr. Harris had collected from being scattered. Those who are regarded as leading persons among the Unitarians in this town, seem to think nothing can be done till they have a chapel erected, and a minister fixed among them, and that nothing can be done but by a minister. They seem to think the present is not exactly the time when any thing should be attempted. They talk of building ; but no spot is fixed on, no time for



beginning fixed. One of them told me he thought it would be a more favourable time two or three years hence. I believe there are Unitarians in Greenock whose feelings and wishes are very different; but they are in the more humble walks of life. I gave those I conversed with my thoughts freely. Though previous notice had been sent, on my arrival I found no place to preach in had been provided, no public notice given, nor even the friends in general informed of my coming, though the information had been received by those who are considered as managers at least two days before. Mortifying as it was to find things in this state, I resolved either to preach at Greenock, or to return the same day to Port-Glasgow, where I knew I could have a congregation. At length a room was procured; but it being a busy time, and the notice very short and partial, we had no congregation the first evening; on the second evening a small assembly came together, to whom I preached. I am truly sorry I have not a better report to make respecting Greenock: this report I feel it my painful duty to make, and have simply stated facts, without venturing to make any comment on them.

17. *Darnick.*

This is a hamlet of Melrose. I preached here one Sunday three discourses. The meetings were well attended. In this place there are several well-informed and zealous Unitarians. They have suffered reproach, and attempts have been made to injure them in their trade, on account of their religious sentiments, since I was here before; but they have continued steadfast in their profession. I preached in a carpenter's shop. At Darnick I was met by friends from Melrose, Jedburgh and Galashiels; in all which places there are Unitarians.

*I visited the following places, but found no opening for preaching.*

1. *Dalry.*

In this village there are several Unitarians, and I should have preached, had not the attention of the inhabitants been too completely pre-occupied by a company of players, and by a juggler, the former of whom gratified them with comic scenes, and the latter with two pennyworth of mystery, that evening; so I spent the time in conversation with my friends.

2. *Kilwinning.*

There are a few Unitarians in this village; but the inhabitants are either so indifferent, or so deeply prejudiced, that it was deemed impossible to obtain a congregation; consequently all I could do was to strengthen the brethren.

3. *Kilmarnock.*

I had hoped to find a person in the neighbourhood of this town who is a friend

to the cause; but on my arrival discovered that he lived many miles distant, and could find no opening to do any thing. In some parts of Airshire there are Unitarians who will not stir in the Unitarian cause.

4. *Carstairs.*

There are persons favourable to Unitarianism in this village; but no place could be procured to preach in, and the weather would not admit of being abroad.

5. *Biggar.*

Here no place could be procured to preach in, and the weather was unfavourable to being in the open air; nor could we discover that any persons were either disposed to hear or to converse with us.

6. *Covendon.*

A village at the foot of the hill called Tintoe. Here we spent several hours in interesting conversation with several persons who are favourable to Unitarianism. They were working men, but intelligent and well-informed for persons in their situation.

7. *Tillicultrie.*

In this village there is one Unitarian family, with whom I spent part of a day; but there were not persons sufficient disposed to hear to have a public meeting.

There are individual Unitarians, or single families, in various other places which I had not time to visit.

I had intended going farther north than Aberdeen, but was too long detained in the West to have time to do it.

*Remarks on the whole.*

Though there is but one new Unitarian church since I was in Scotland in the year 1814, viz. that at Blackford, the cause has been making progress during the last three years; the knowledge of the Unitarian doctrine is further extended; more tracts are got into circulation; a number of individuals in different places have received the doctrine, and new members have been added to the Unitarian churches already formed.

On the whole, the prospect is encouraging in North Britain: if proper means be used new churches will be formed, and the cause will make more rapid progress than it has lately done. There is an evident abatement of prejudice, animosity and intolerance in many places, and an increase of liberality and the spirit of free inquiry.

It cannot be denied that, in some places, there has been a neglect of those means which ought to have been used for the promotion of the cause, and a want of exertion, without which success is not to be expected; but it is hoped our brethren will be more active, and by their union, zeal, diligence and persevering exertions, do all they can to promote the knowledge of the truth, and the prevalence of the true spirit and practice of Christianity.

The circumstances of the times have been unfavourable, especially in manufacturing and commercial districts; they have entirely changed the worldly condition of some, and involved others in perplexity and trouble: whatever allowance may be made for those who have suffered in this way, those who have become more prosperous ought to abound in the work of the Lord, in proportion to their increased means and growing prosperity.

Whatever defects I have observed among my brethren in Scotland, I have seen much more to praise than to blame: their friendship and hospitality; the Christian fellowship and pleasing intercourse I had with them; the readiness with which they received the word, and attended to what I thought it prudent to suggest for their consideration, and their affectionate conduct during my sojourning among them, I shall long remember with heartfelt satisfaction.

May the God of all grace enrich them with every blessing, send prosperity to their churches, and give success to all their efforts for his glory and the good of their fellow-creatures. Amen.

#### *Unitarian Association.*

##### MARRIAGE LAW.

THE Committee having had occasion to re-consider the draft of a petition on the subject of the Marriage Law, as published in the last Repository, [p. 125,] have, in compliance with the suggestions of some friends to the cause, and to obviate possible objections, altered it in some respects, as will be seen by the subjoined copy. The public will now have both before them, and will adopt the one that appears best.

It has appeared desirable to the Committee, that the question should be agitated in the present session, and persons desirous of petitioning, are therefore recommended to proceed in getting their petitions ready for presentment; the ultimate use of all or any part being, of course, best left to circumstances, in the discretion of those who will be entrusted with advocating their cause.

It need hardly be added, that two petitions, copied on parchment, should be signed by each set of petitioners, one to each house of Parliament.

To the Right Honourable the Lords  
Spiritual and Temporal in Par-  
liament assembled;

or,

To the Honourable the Commons of  
the United Kingdom of Great Bri-  
tain and Ireland in Parliament  
assembled.

The humble petition of the undersigned  
Sheweth,

That your petitioners are Protestant Dissenters differing from the Established Church with regard to the doctrine of the Trinity, [and resident at or near ] or [usually assembling at ] for the purpose of religious worship].

That the marriage service, required by the existing law, is inconsistent in several points with the religious belief which your petitioners conscientiously entertain.

That by the municipal laws of many Christian states, as well as of this kingdom prior to the Act of 26 Geo. II., c. 33, commonly called the Marriage Act, the matrimonial contract has been considered as essentially of a civil nature, although usually consecrated by some religious ceremony.

That, accordingly, the marriages of Dissenters, celebrated in the face of their own congregations, after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the Ecclesiastical Courts, served to dispose the majority of Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine) to conform in that particular to the ritual of the Church.

That whilst your petitioners are far from wishing to impugn the policy of the Marriage Act, considered as a measure of civil regulation, they beg leave to suggest, that in its operation, in connexion with the present Church service, it imposes a burthen on conscience, which they humbly conceive was not intended by the legislature, as may be fairly inferred from the exemption in the act of the two classes of persons, against whose religious feelings and discipline it seemed particularly to militate.

That the just and liberal disposition of the legislature, manifested towards your petitioners, by the act passed in the 53d year of the reign of his present Majesty, c. 160, has encouraged them to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration; but they humbly submit, that such toleration is in their case necessarily incomplete, while they are obliged, by the marriage law, to join in a service repugnant in many parts to their religious feelings and principles.

Your petitioners, therefore, humbly pray that your [Right] Honourable House will take their case into your serious consideration, and afford them such relief in the premises, as in your wisdom shall seem meet.

And your petitioners shall ever  
pray, &c.

*New Unitarian Chapel, Boston.*

THE Unitarian congregation at Boston, Lincolnshire, was raised by Mr. *Platts*, now of Doncaster. He is succeeded by Mr. *D. W. Jones*, late of Namptwich. Under him the congregation has flourished so much, that a circular, from which the following is an extract, has been issued, signed by the Minister, and Mr. C. Wright, Secretary to the Committee:

"The place of meeting, which is at present occupied by the Unitarians here, is very inconveniently and unpleasantly situated, and much too small; and it is considered essential to the interests of Unitarianism, that a more commodious and convenient meeting-house should, if possible, be obtained.

"A subscription has been entered into, and £600. raised in the congregation; the present place of meeting is supposed to be worth £200.; the congregation has therefore a fund of about £800. applicable to the object in view.

"The expense of purchasing land and erecting the intended new chapel, is estimated at £1260., so that the congregation is, at present, nearly £500. deficient. Having already made every possible exertion amongst themselves, the members of the congregation know of no other method of accomplishing their purpose, than the soliciting of the aid of the friends to Unitarianism, throughout the kingdom."

We understand that the estimate of the price of the ground includes a sufficient space for a *Burial-Ground*,—an object which ought never to be overlooked in the erection of new Unitarian Chapels.

*Christian Tract Society.*

THE Tenth Anniversary of this Society was holden on Thursday the 11th March, at the Old London Tavern, Bishopsgate Street. At the meeting for business, *James Esdaile, Esq.*, was called to the Chair. The Secretary read the report of the Committee, in which an allusion was again made to the discontinuance of some subscriptions, on the alleged ground that so few new tracts are printed by the Society. The Committee allowed that the complaints which had been urged on this account were not wholly uncalled for; but they had not had it in their power to meet the wishes of the subscribers or of themselves in this particular. They had received during the year only three manuscripts, two of which they had, with reluctance, considered as unsuited to the objects of the Society, as to their literary execution. Of the third manuscript, which was from the pen of Mrs. *Mary Hughes*, they had printed 2000 copies; and, notwithstanding a smaller number of the tracts had been circulated during the last,

than during the preceding year, they had been obliged to reprint several of the old tracts, which, from their generally-acknowledged merit, continue in considerable demand. Of these reprints 20,000 copies had been thrown off, and it was apprehended that two or three more of the tracts must be reprinted, before all the subscribers could have their allotments. The number of copies printed during the last year, had therefore amounted to 22,000, which was an increase of 8,000 upon the number printed during the preceding year. It was also stated, that the amount of new subscriptions was nearly, if not quite equal to those which had been discontinued. From an abstract of the Society's proceedings, it appeared that there have been 266,000 tracts printed since its formation, of which, about 16,500 were circulated during the last year.—Of these 16,500 tracts, about one-third had gone out in boards, no less than 500 volumes having been ordered by the subscribers, the country societies and the publishers. And, if it may be argued from this circumstance, that the subscribers have not an opportunity of distributing the single tracts so widely as they have had, it is gratifying to learn, that the Society's tracts are thought worthy of constituting a part of more costly libraries, or of being suitable presents for servants and other young persons.

The Society's present property was stated to be as follows:

Balance in the hand of the Treasurer	-	-	-	74	14	1
Due from the publishers, country societies, &c., part being in stock liable to be returned	-	-	-	165	9	8
Estimated value of the stock on hand	-	-	-	239	13	0
				479	16	9
Due from the society for paper, &c.	-	-	-	140	10	4
Balance of the society's property	-	-	-	339	6	5

Thanks were voted to Mrs. *Mary Hughes*, for her continued literary contributions; also to the Treasurer, the Secretary, the Committee, the Auditors and the Collector, (Mr. *Marsom*,) for their services during the last year.

The following gentlemen were elected into office for the year ensuing:—

*James Esdaile, Esq.*, Treasurer.

Mr. *George Smallfield*, Secretary.

Committee:—Rev. Dr. *T. Rees*, Messrs. *Frend, Hart, Bayley, David Taylor, Holt, Watson, Richard Taylor, J. Bowring, W. L. Barton*, and *Joseph Fernie*.

Auditors:—Messrs. *John Taylor, D. Gibbs* and *T. Gibson*.



Between fifty and sixty of the subscribers and other friends to the society afterwards dined together; Mr. *J. T. Rutte* in the chair.

Among the sentiments proposed to the meeting as toasts, and prefaced with the chairman's accustomed ability, were the following:—The Reform of our Criminal Code; Mr. Richard Taylor, and the friends of justice and humanity in the corporation of London; Dr. Lindsay, and the extension of knowledge by the education of the poor. Mr. *Talfourd* gave a short but appalling description of our numerous and sanguinary penal statutes, but confidently anticipated a great, and no very distant, reform of the Criminal Code of this enlightened country. As a ground of his hope, he stated that, animated by the example and the benevolent intentions of the great man whose loss all parties have recently had to deplore, many professional gentlemen were rising superior to long-cherished prejudices and interested considerations, and were ready to join the national call for a nearer assimilation of our criminal laws to the dictates of philanthropy and the precepts of the Christian religion. Mr. *Taylor* observed, that he and the friends of humanity and justice with whom he acted, had had the satisfaction of seeing a greater progress made during the last twelve months, than during twelve preceding years, in the opinion that punishment should be proportioned to crime, and that the end of punishment should be the reformation of the offender. Dr. *Lindsay* expressed his cordial concurrence with the objects of this society, and his conviction that its tracts would have a tendency to restrain the young from the commission of those crimes, which the demoralizing system pursued in this country for a period of twenty years, has unavoidably and naturally produced. He rejoiced in the dissemination of knowledge among the poor, not only in Great Britain, but on the Continent, and particularly in France; where, he stated, that he understood there were already 880 schools established for the education of *all*, without distinction of sect or party.

In the course of the evening, the secretary announced that the committee had another tract under consideration, which, if approved of, would shortly be published. This, it is understood, is now in the press; and, that it is an abridgment of Mr. *Hanway's* popular work, entitled, *Advice from Farmer Trueman to his Daughter Mary*.

#### MISCELLANEOUS.

#### *Right of Appeal.*

THE Attorney-General, availing himself of the sensation caused by a Trial by

Battle having been claimed, and, strange to say, allowed by the Court, in a late case of Appeal of Murder, has attempted an alteration in the Constitution of the greatest magnitude; namely, to take away from the subject the right, which has existed from the earliest times, of prosecuting *in his own name*, in criminal cases, for redress of injuries; and to give to the Crown a new and uncontrolled power in all such cases of preventing the execution of the laws. So that, under pretence of abolishing a mode of trial which had long been obsolete, an occasion is taken of giving the king a dispensing power, by which he can prevent any murderer from being brought to justice or even to trial; leaving the lives and property of the people wholly in the hands of the executive, without power of obtaining redress against any ruffian under the protection of the Court.

An attempt was made by the Corporation of London to excite attention to the subject, by a petition presented to the legislature, founded on the annexed Resolutions, proposed by Mr. R. Taylor, who cited the authority of Holt, Dunning, &c., in favour of the Right of Appeal, contended that it had no connexion with Trial by Battle, explained its nature, and asserted its use and importance. Under the latter head we extract the following from his speech:—"That pardons have been abused by governments, we find from Blackstone, in a passage which he considered an approbation of this limitation of the power of the crown in the English constitution:—in treating of murder, he said, 'Our law has provided one course of prosecution, by Appeal, in which the king himself cannot pardon murder; so that he could not imitate the Polish monarch who remitted the penalties of murder to all the nobility.' From this it appeared, Blackstone thought that in an arbitrary government mischief might arise from pardons; and it seemed evident that the learned judge meant to pay a compliment to our constitution, by shewing our possession of this controul over the crown. He observed another instance of similar tendency in a Jacobite writer, who could not be suspected of wishing to lessen the powers of the crown.—Dr. King, in his *Anecdotes*, says, 'During the minority of Louis XV., a prince solicited the Duke of Orleans, who was Regent, to pardon a murder he had committed, after having been pardoned for a similar crime once or twice before. He assented, but gave him notice that he would certainly pardon whoever killed him: which,' says the Doctor, 'put a stop to the barbarities of this Bourbon prince.'" To those who remember the outrages committed by military officers at York, (where the brother of one

of the present ministers knocked off the hat of an unoffending citizen, and sabred him on the head as he stooped for it,) at Norwich, at Yarmouth, at Brentford, at Brighton, and the numerous other instances, in which the people are placed at the mercy of the now enormous standing army of the crown, it must, we should think, appear desirable that the subject should retain in his own power the means of securing redress.

We lament to add, that the Bill has proceeded to a third reading, without calling from any of those Members of Parliament, on whom we have been used to rely as the guardians of our rights, the least opposition, or any explanation of the grounds of their acquiescence.

*Resolutions.*

ATKINS, MAYOR.

At a Common Council, holden in the Chamber of the Guildhall of the City of London, on Thursday the 25th day of February, 1819,

“Resolved, That the mode of proceeding by Appeal in criminal causes is one of the oldest parts of the common law of this kingdom, and hath been pronounced by those eminent lawyers, Chief-Justice Holt and Lord Ashburton, to be a most noble birthright of Englishmen, and a great pillar of the constitution.

“Resolved, That the Right of Appeal in cases of murder, hath become of vital importance to the security of the people, as a check on the abuse of military power; and that a legislative abolition of this right would leave it at the discretion of the government to prevent, in any case, the course of judicial inquiry as well as to dispense with the execution of the law.

“Resolved, That the continuance of the mode of trial by wager of battle hath tended to prejudice the subject in his possession of this ancient right, and to frustrate and pervert the ends of justice.

“Resolved, That the freemen of this and of divers other the cities and towns of the kingdom are exempted by their charters from all obligation to trial by battle; and, therefore, as wager of battle is not essential to process by Appeal, no argument against its continuance can be founded on the impolicy or injustice of such a form of trial: and as the possibility of bringing to a second trial those who have been already acquitted by a jury arises only from an Act passed in the reign of Henry VII., this consequence may, in the opinion of this Court, be completely removed by an amendment of that Act.

“Resolved, That petitions be presented to both Houses of Parliament, praying that, in any Act to abolish the wager of battle, they will not take away from the

people of this realm their ancient and undoubted right of Appeals in criminal causes.

WOODTHORPE.

The Syrian Archbishop of Jerusalem, Gregorio Pietro Giarve, has lately arrived in this country. He is in the dress of the Apostle St. James, [so say the newspapers, but we confess our ignorance of the fashion which St. James established,] with the blue turban, a long robe, &c. His long beard, and venerable and apostolic appearance, attract great notice, and excite much curiosity. The Archbishop's object in visiting England is to solicit assistance, and obtain some of the machinery to establish a printing press at Mount Lebanon, for preparing, and there distributing, correct editions of the Sacred Scriptures in the Syriac language.

Another account mentions his arrival at Paris, (we suppose on his way to England,) and his application to the King of France to be furnished from the Royal Printing-office, with an assortment of Syriac types, for the purpose of publishing some religious works addressed to the Greek Christians. He is described in this notice as a Maronite bishop. The Maronites are a sect, or rather tribe of Christians, who, for many centuries, have inhabited the mountains of Syria. Their origin is obscure. They are subject to the Porte, but their mountainous situation enables them to maintain many privileges which no other Christians in the Turkish dominions enjoy. It is said that they will not permit a Mahometan to reside amongst them. Their number is estimated at upwards of 100,000 souls. From the beginning of the thirteenth century, they have been united with the Church of Rome, but in spiritual as well as temporal affairs, they assert no little independence. Their clergy elect a head, with the title of Patriarch of Antioch. The marriage of priests (though not of bishops) is lawful. This body of men are supported by voluntary aids, and by the labour of their own hands. Communion is administered in both kinds. Mass is celebrated in Syriac, which few of the people understand; the gospel alone is read in Arabic for their instruction. There is a Maronite college at Rome. Some of this singular people are described as *Nonconformists*, who hold the Church of Rome in great abhorrence.

Since the above was written, a meeting has been held in London of friends to the “Intellectual and Moral Improvement of Syria,” Sir Alexander Johnston, Knight, F. R. S. (late Chief Justice of Ceylon,) in the chair and a subscription opened to promote the object of the most reverend Gregory Peter Giarve's visit. The fol-

following statement has been published by this meeting:

"There are in Syria and the neighbouring countries, about one million of persons who use the *Carshun* language; that is, they speak Arabic; but, in writing it, they employ the Syriac character. These people have very few books among them, there being printing presses for the Carshun no where but at Rome and at St. Antonio, near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

*Fire-Act Clergy.* [See pp. 166—171.] The Committee of the House of Commons, to whom the petition of the London Clergy, under the Fire-Act, was referred, came to a resolution on Friday, March 12, that the petitioners had failed to prove the allegations in their petitions.

The lately vacant see of *Peterborough* is filled by the translation of *Dr. Marsh* from the see of Landaff. The new bishop of Landaff is *Dr. Vanmildert*, the Regius Professor of Divinity at Oxford, and Preacher at Lincoln's-Inn.

The Rev. *Christ. Wordsworth*, D. D., Rector of Lambeth, is appointed *Chaplain* to the *House of Commons*.

The *Church Union Society*, established in Wales, under the patronage of the Bishop of St. David's, have this year adjudged their premium of £50. for the best Essay on the Evidences from Scripture that the soul immediately after death is not in a state of insensibility, but of happiness or misery, to a writer under the signature of *Eusebius Oxoniensis*; and £10. each to the Rev. Johnson Grant, and the Rev. Edward Griffin, for the two next best Essays on the same subject.

The Earl of *Morton* is to be High Commissioner to the Church of Scotland.

The University of *Oxford*, true to its character and reputation, has unanimously agreed to petition against any repeal of the laws now existing against Roman Catholics.

The question of an *Application to Parliament* for the *Repeal* of the CORPORATION and TEST Acts, (to which we alluded under the head *Correspondence*, in the last Number, p. 136,) is, we believe, at rest:

the reasons for the Dissenters not moving at present, are probably (for we speak not on authority) that the leading members of their body are more actuated by timidity than by zeal for their rights,—that the Opposition are not disposed to clog their march to power with the prejudice that would be thrown upon them by taking up the cause of the Dissenters,—that a parliamentary application by the Dissenters might injure the cause of the Roman Catholics,—and that the Dissenters are not yet ripe for an unanimous, simultaneous movement, which alone could succeed.

#### PARLIAMENTARY.

*House of Commons.* Monday, March 1. Lord CASTLEREAGH moved for a Committee to inquire into the State of Prisons. His lordship endeavoured to shew that the present state of crimes was unavoidable, and that the Criminal Law did not deserve to be stigmatized as unreasonably severe. The motion was carried without a division, and a Committee appointed, consisting of gentlemen from both sides of the House.

Tuesday, March 2. Sir James MACKINTOSH brought forward his motion for the appointment of a select Committee, to take into their consideration so much of the Criminal Law as related to capital punishment in the case of felony. He delivered on the occasion a very able speech, in which he replied with singular felicity to the objections of the timid. The motion was opposed by Lord CASTLEREAGH, who wished all inquiries relating to Criminal Law, to be confined to his own Committee, previously appointed; and enforced by Mr. BUXTON, who, in a very eloquent speech, shewed the necessity of the measure, and exposed the futility of the noble Lord's objections, and the inadequacy of one Committee to such a variety of important objects. After an animated debate, the minister was beaten on a division, there being for the original motion, 147, against it, 128; majority 19. The Committee thus appointed consists of effective members; and we congratulate the country on this new triumph of humanity.

In the *House of Lords*, March 4, a discussion took place, on the motion of Lord HOLLAND, respecting the *state of the Slaves in the West India Islands*. His Lordship expressed himself satisfied with the measures adopted by the colonial legislatures for preventing the importation of slaves; and he allowed their good intentions with regard to the improvement of the condition of the negroes, though the result of the steps taken with a view to this end was less satisfactory. In *Jamaica*, an



act was passed, about a year and a half ago, providing the appointment of twenty curates to instruct the slaves, at a salary of £300. currency each. But it had been found impossible to procure respectable clergymen of the Church of England at the salary offered. What the legislature had done in consequence, he knew not, but he was sorry that they had passed some acts of an intolerant kind against the influx of missionaries. He thought that persons brought up in a humble sphere of life were the fittest instructors for the negroes, and he strongly recommended the employment of missionaries from the *Moravian Brethren*, on whom, as a sect, he pronounced high encomiums. These missionaries he would engage as schoolmasters. And, to encourage the negroes to receive instruction and baptism, he would suggest that registers of their spiritual improvement should be kept, and that such of them as were thus proved to be competent, should be admitted to give evidence in courts of justice. This distinction would gratify that natural ambition which the negroe, as well as every other human being, has to acquire importance. The Right Reverend Prelate, who had shewn so laudable an anxiety for the improvement of the negroes, would, he trusted, give his support to a measure of this sort. When he saw that temporal inducements were requisite to procure clergymen to preach the gospel, he could not think it improper that such inducements should be held out to the negroes to become Christians.—Lord BATHURST, after some observations on the colonial legislative provisions for the registry of slaves, and on the further measures contemplated at home, added, that in what the noble Lord had said respecting the appointment of curates, he had done justice to the intentions of the legislature of Jamaica. The salary of £300. currency, which amounted to little more than £150., had been found insufficient; and besides, the duties which the curates had to perform were not described. The objection as to salary had, however, been removed, and he hoped that proper appointments would speedily take place. The noble Lord thought that there was a difficulty in procuring a proper supply of clergymen of the Established Church, and certainly considerable difficulty had been experienced in that respect, though the Right Reverend Prelate who had been applied to had made every effort to overcome it. Great difficulty arose from this circumstance, that no person can be ordained by a bishop, except for some specific preferment or duty within the diocese of that prelate. The Bishop of London usually made the appointments, but, in fact, he had no legal authority over the West

*India Islands*. In the beginning of last century, it had occurred to Bishop Sherlock, that there was something irregular in the exercise of that authority; and, upon investigation, that was found to be the case. Still, however, it had been found necessary to continue the practice of ordination for the colonies; but in doing so, the Bishop of London overstepped, in some measure, the bounds of his authority. There was, of course, no little difficulty in the Bishop taking all the responsibility on himself. When a person was ordained for general colonial service, it was well known that the examination was not of precisely the same nature as that which would take place were he to exercise his clerical duties within the diocese. It would therefore be advisable to obtain some security, that persons ordained for the colonies did actually go to them, and when there, did not immediately return to act as clergymen in this country. The noble Lord had adverted to means of enabling a certain portion of the black population to give evidence in courts of justice; and it appeared to him that for that purpose it was necessary for the negroes to possess a competent knowledge of the Christian religion. He agreed with the noble Lord in this view of the subject; for the mere certificate of baptism would not be a proof of improvement in religious knowledge, if the negroes could obtain it without due preparation. They would willingly be baptized three or four times over, as *they believed it to be a charm against enchantment*.—The BISHOP of LONDON said, the noble Lord who had in so able a manner brought forward this question, had done him nothing but justice in attributing to him a sincere wish for the religious and moral improvement of the negroes. He could not, however, agree with the noble Lord in the manner in which he had proposed to communicate that religious instruction. The noble Lord had been too ready in concluding that recourse ought to be had to *sectaries*, and that temporal inducements were necessary to induce clergymen of the Church of England to perform their duty. The Church of England had as yet had very little opportunity of making efforts in the colonies. The clergymen appointed for Jamaica had, in some publications, been blamed for not doing more than they had yet accomplished; but what was expected of them was really beyond their physical powers. There were in Jamaica 19 parishes of great extent; each of these parishes was from 30 to 40 miles long, and about 20 or 30 broad. It was not possible, therefore, for any man to maintain that sort of communication with the population of such parishes, as might subsist between a clergyman and the population of a parish in England. When he was

informed of the act granting £300 currency as salary for curates, he made inquiry among merchants acquainted with Jamaica, as to the propriety of that sum, and they assured him that it was not sufficient to maintain any person in the character of a gentleman. In consequence of his representations on the subject, the salary had been increased to £500 currency, which he understood amounted to something between £250 and £260 sterling. This it was expected would be found sufficient, and thus one great difficulty as to the appointments was removed. He did not yet, however, know what conditions would be proposed along with the salary. What the noble Secretary of State had said on the subject of the appointments was correct. It had been found, after an inquiry made by the law-officers of the crown, that the Bishop of London had no jurisdiction over the colonies. They had, however, from the necessity of the case, continued to act, and had corresponded on the subject of appointments with the governors of the West-India islands. The learned prelate proceeded to detail at great length measures which have been adopted for the religious instruction of the negroes, and observed, that *that instruction was best confided in the hands of the clergy of the Established Church.*—Lord HOLLAND explained that in using the words temporal inducements, he meant what was admitted, that the salary was thought insufficient for persons educated for the Church of England: he had, therefore, recommended the Moravian Brethren as a means of removing that difficulty. The noble Secretary of State was not correct in saying that *he* thought a competent knowledge in the Christian religion necessary to the admission of negroes to give evidence in courts of justice. He wished it to be distinctly understood, that he had given no opinion on that question. He had merely said, that many persons were of opinion, that a considerable degree of religious instruction must precede any improvement in the condition of the slaves, and it was with the view of conciliating that opinion he had suggested the plan which he had briefly described.

#### *English Catholics.*

*House of Commons.* March 4. Lord NUGENT rose to present a petition from the *English Catholics*, praying for relief from certain grievous civil disabilities to which they were well known to be subject. The petition was signed by upwards of 10,300 persons, many of whom represented families of the highest rank and antiquity in the kingdom. At the head of this list, which contained eleven peers and thirteen baronets, was his Grace the Duke of Norfolk, hereditary Earl Mar-

shal of the kingdom. The statements in the petition had undergone such ample and frequent discussion, that the minds of members must be sufficiently informed as to them. The prayer was for a relief to which that House would think the petitioners highly and peculiarly entitled. He felt happy to be assured, that the general feeling on this question was fair, good and candid. When he contemplated the memory of the great and good men in whose hands such a petition had been formerly placed, he acknowledged, with unaffected dismay, that he felt himself unfit for the task. It was natural also that he should feel diffident in coming forward as the advocate of a question which for so long a time had the support of that man whose loss the House had so recently to deplore, (the late *Mr. Elliot*, Member for Peterborough,) a man whose whole life had been spent in the strict and able discharge of those high duties which his situation as a statesman and a senator had required, and who died, leaving the bright example of so many public and private virtues, among which his zeal and perseverance in behalf of his long-suffering fellow-countrymen (the Roman Catholics) stood eminently conspicuous. When this question had engaged the attention and employed the talents of such a man as Wyndham, and of so many other distinguished senators, from Elliot up to Burke and Saville, up to that period when the first repeal of that bloody and unnatural code, the penal laws, took place, it was natural that he should be diffident at the consciousness of his own inability to follow in their path, and to take upon himself the advocacy of a cause in which they had acquired such deserved celebrity. It was, however, a relief to him, that this subject would, he presumed, be brought forward at an early period, by a right honourable member, (*Mr. H. Grattan*), who had ever stood foremost in advocating the rights of his Roman Catholic countrymen—a man, whose presence alone (*Mr. Grattan was then in his seat*) forbade him from saying what he felt with respect to his powerful talents and incessant exertions, as the first and the last in the great and glorious cause of religious liberty. (Here the noble Lord entered into a detail of the great severity with which the penal laws pressed upon the Roman Catholics, and commented at some length upon the patience and the uniformly steady conduct with which they bore their privations.) He would not enter into the question, how far the House ought to make the grant which the Catholics sought for, the subject of negotiation; but his own opinion was, that it would do no good. It would tend to create differences and divisions amongst the Catholics themselves, and would certainly lessen the value of

the gift which the legislature might be disposed to bestow. The petitioners complained, and, he conceived, with justice complained, that they were subjected to two grievances—the one, political disqualification, and the other, religious obloquy; the latter arising out of the former. They complained that these were not the consequence of any political tenets hostile to the government of the country, but for religious opinions, for which, he conceived, they ought to be responsible to God alone. Was it, he would ask, consistent with the mild and tolerant nature of the British constitution, that so large a portion of our countrymen should be thus held in continued obloquy, because they differed from a great body of their fellow-subjects in some religious points? They were Englishmen by birth, by education, and by feeling; and yet, because they professed an attachment to certain religious principles, which to them appeared to be right, they were insulted, debased, and rendered aliens in their native land. Would any gentleman, in a company of gentlemen, think another less worthy of the ordinary marks of respect paid in civilized society, because he adhered with steady attachment to certain religious rules; or would he attempt to impugn the motives for such belief? Undoubtedly not; and yet for nothing more than that attachment were the Roman Catholics of this country deprived of their rights as British subjects. The noble Lord adverted to the signing of Magna Charta, which had been extorted by that love of liberty and attachment to their country which distinguished the Roman Catholics of those days; love and attachment which, he would assert without fear of contradiction, had not less characterized their Roman Catholic descendants to the present period. He said that the attachment of the Roman Catholics to their religion during a long period of persecution and suffering, was a proof of their honour and good faith. In those, he maintained, would the Protestants find their best security. Without them, there could be nothing to depend upon; with them, they had every guarantee which it was possible to expect. With these impressions strong upon his mind, he begged to present to the House the petition of the Roman Catholics of England. Their situation, he begged to remark, was worse than the Roman Catholics of Ireland; they were debarred of many privileges which the Irish Catholics enjoyed. At the same time he begged to be understood, as not wishing to separate their interests. He conceived the benefit of emancipation equally due to all; and however highly he valued each as a body, he would not advocate the rights of either, to the exclusion of the other. His object was, that conciliatory measures should be

adopted towards them all, as he was sure that would be a step tending to consolidate the strength of the empire. The petitioners did not enumerate their grievances; they complained generally of their exclusion from political rights, and they relied for their restoration upon the justice, wisdom, and liberality of Parliament.

Lord MORPETH wished to take an early opportunity of expressing his opinion of the character of the petitioners, who were, by an unjust law, deprived of the means of exerting their abilities in the manner which, as British subjects, they had a right to expect. They did not speak of their loyalty, for that the house knew well; but they humbly prayed that the house might take the subject of their grievances into serious consideration. He trusted the House would do so, for no portion of his Majesty's subjects possessed stronger claims on the attention of the legislature.

Dr. PHILLIMORE conceived the subject of so much importance, that he could not suffer the present opportunity to pass without offering a few observations. The House had heard the nature of the petition; they would hear that many of the names affixed to it were the descendants of men whose bravery and patriotism were mixed up with the brightest annals of English history. They would find the names of men to whose ancestors the country owed so much on many and important occasions, but who were now, by an illiberal and cruel code, deprived of the means of following the glorious example which their forefathers had left them; but who, nevertheless, were still distinguished for their private virtues, and every way worthy of their country and their birth. Well had the noble Lord who presented the petition said that the subject was important. It was indeed highly so, and he trusted that every member of the House would give it his most serious consideration, before its merits came to be discussed; and that they would consent to have wiped from their statute-book a code so repugnant to the mild spirit and principles of the constitution, so disgraceful to the character of their country as a free nation. The time for considering this question he considered was peculiarly favourable. We were at the beginning of a new parliament, at a period of profound peace, and when every thing conspired to render an inquiry effective. He thought that this consideration was due to the character and conduct of the Roman Catholics, who, though remarkable for their loyalty and attachment to the constitution, were nevertheless subjected to penalties to which no other portion of his Majesty's subjects were exposed.

Mr. W. SMITH did not intend to have addressed the House upon this subject, but was induced to offer one observation in



consequence of what had fallen from the hon. and learned gentleman who last addressed the House. It had been said that no other portion of his Majesty's subjects were subject to the same political disabilities as the Roman Catholics; but it should be recollected, that the *Protestant Dissenters*, of whom he had ever been one, were exposed to the same test oaths, to the same disabilities, and, with the exception of eligibility to a seat in parliament, of which he was an instance, were incapable of holding any situation, civil or military. He was a friend to the prayer of the petitioners now before the House. He was as anxious as any man that they should be admitted to an equal participation of the benefits of the constitution with their Protestant brethren; but at the same time he hoped the House would consider, that when they discussed the merits of the Catholic question, they should not omit the claims of the *Protestant Dissenters*, which were equally founded in justice.

The Petition was then read, and ordered to lie on the table, and to be printed.

*House of Lords.* March 15. Lord AUCKLAND moved the order of the day for the commitment of the *Chimney-Sweepers' Bill*, designed to supersede after a time the use of climbing-boys. He relied upon the facts that had come out in evidence. The inhabitants of the parish of Christ-Church, he said, had met to petition against the bill. In the course of the proceedings, it was suggested that it would be proper in the first place to try how far it was practicable to sweep chimneys by machinery. A machine was produced, and experiments made; and the result was so satisfactory, that the very persons who assembled for the purpose of petitioning against the Bill, actually signed a petition for it. Another fact had occurred in making experiments on the chimneys connected with the House of Commons. In consequence of the directions of the Speaker, a person had proceeded to sweep with a machine, and he could only sweep 19 chimneys out of 61. The housekeeper, however, was determined to continue the experiment, and under his superintendence no less than 60 out of the 61 were swept. The chimney that remained unswept, required some alteration to make it accessible to the machine.—The Earl of LAUDERDALE contended that no machine that would answer the purpose had been invented; the Bill would therefore increase the danger of fire in the metropolis. With regard to this Bill, as in many other cases, mankind were carried away by ideas of humanity. He concluded with telling stories relating to his taking calomel, and to an Irishman who, sending, according to country custom, a goose up his chimney to sweep it, was

reproved by a humane neighbour, who said that he might have sent up two ducks.\* —The Earl of HARROWBY was not able to entertain their lordships with any jokes, either relative to himself, or extracted from Joe Miller, but believed very little was necessary to support a measure founded in humanity, and which they had reason to conclude was perfectly practicable. The noble Earl had shifted his ground, and no longer rested on his general principles with regard to free labour. The best argument for the Bill was, that it would afford time and opportunity for making the arrangements necessary to the abolition of climbing boys.—On a division, there were for the Bill, contents, 20; non-contents, 37: majority, 17. Thus the Bill is lost.

#### LITERARY.

A society has been established at Carmarthen, under the title of *The Cambrian Society*, for the preservation of the remains of ancient British literature, poetical, historical, antiquarian, sacred and moral, and for the encouragement of the national music. The first object of the Society is, to collect a complete catalogue of all Welsh manuscripts, in the principality and elsewhere. Copies will be taken, as opportunity serves, of all manuscripts that may be discovered, such copies to be lodged in the British Museum. A complete collection of Welsh printed books is also contemplated, to be deposited in the library belonging to the school in Gray's Inn Lane. The Society has requested Mr. Edward Williams to reside, for a certain portion of the year, at Carmarthen, to superintend the printing of the Society's publications, and to give instructions to young students in Welsh poetry and literature. Mr. Williams's prospectus of collections for a new History of Wales, collected and translated from ancient historical documents in the Welsh language, is printed and published at the expense of the society.

It is well known that in spite of his own positive denial, the late Sir Philip Francis has been asserted to be the author of the *Letters of Junius*. If indeed he were, his threat is fulfilled and the secret has perished with him. Sir Philip's will, dated April 28, 1818, contains no allusion whatever to *Junius*. A tract is now in the course of publication at Edin-

\* The House of Commons has had some experience of this course of parliamentary tactics, by which a humane proposal is laughed out of doors; but it may be questioned whether success in this case will be accounted an honourable triumph by the public and posterity.

burgh, from the pen of C. M. Chalmers, Esq., the object of which is, to refute the pretensions of Sir P. Francis, and to establish the claims of another eminent character, hitherto unsuspected.

At the Prince Regent's Levee, on the 18th inst., Mr. J. T. VALPY was presented for the purpose of delivering into the hands of his Royal Highness the first number of the new combined edition of the *Delphin* and *Variorum Classics*.

The valuable oriental MSS. bequeathed to the University of Cambridge, by the celebrated African traveller, BURCKHARDT, consisting of upwards of 300 volumes, have safely arrived, and are now deposited in the Public Library.

Sir J. E. Smith is about to publish a Reply to Professor Mouk and the Quarterly Review on the subject of his late treatment at Cambridge.

The third volume of "Sermons for the Use of Families," by the Rev. Mr. Butcher, of Sidmouth, will be published in the course of the ensuing month.

#### FOREIGN.

##### FRANCE.

Violent political agitations have prevailed during the last month in France, occasioned by the opposition of the Chamber of Peers to the liberal measures of the government. It is something new to see the ministers of the crown engaged in conflict with a party whose avowed object it is to increase the power of the monarch. The *Ultras*, or violent monarchists, in the House of Peers, were a majority of 93 to 54. To turn the scale, the government has adopted the revolutionary measure of creating 60 new peers, by which it has obtained a majority. Of these new peers, there are 15 out of 23 persons, excluded by the ordinance of 1815 as suspected Napoleonists. All of them are advocates of liberal opinions; many of them military men; and one, if not more, a Protestant. The Upper Chamber consisted before of 208 members, not including "Sons of France, the Princes of the blood, and the Chancellor, President of the Chamber." This bold step has enraged the *French Tories*, and they have fomented disturbances in the provinces. At Nismes the yell of intolerance has been again heard in the streets; but by the resolution of the Protestants and the vigour of the government, the assassins of 1815 had not, when the last dispatches arrived, proceeded beyond threatenings.

Letters from Paris of the date of 24th instant, represent that the agitations respecting the law of elections, which the

*Ultras* wished to alter, are at an end. The proposition of the Peers to that effect was rejected in the Chamber of Deputies by a majority of 56 votes, out of a total of 244. The chamber consists of 250 members, and there are four or five seats vacant, so that not above one or two members were absent: a striking proof of the deep interest taken by the assembly in public questions, and of the resolution of the majority to discharge their duty as guardians of the Charter. A popular English Journal (*The Times*) has naturally contrasted the fidelity of the French Chamber with the carelessness displayed in our own parliament, where, upon an average of attendance, the gravest subjects are disposed of by one third of the members. The speech of the keeper of the seals in the Chamber of Deputies "tore the veil that concealed from public view the horrible assassinations that took place in the South of France during the years 1815 and 1816, and produced in the chamber an effect difficult to be described." Yet, the Dissenting ministers of London have been again and again charged with *aggravating* these enormities! This is another proof that time is in alliance with truth. The preponderance of the liberal party in the Chamber of Peers is now decided: in a division on a question, calculated to try the strength of the parties, the ministers had a majority of 119 to 47.

Both *Catholics* and *Protestants* in France were, till lately, characterized by *religious indifference*. Nothing in England struck a Protestant minister of Paris with more surprise, on a visit which he made two or three years ago to this country, than the number of theological publications, and especially magazines, issuing from our press. In France, he observed, there was no controversy, nor was there a single religious monthly publication. Since the period of his visit, there has been a visible movement in the public mind of France, in favour of inquiry and reform; as a proof of which, it may be stated, that the Protestants have set up a monthly publication, entitled *Archives du Christianisme*, and the liberal Catholics another, under the title of *Chronique Religieuse*. The Protestant Magazine was established, we suspect, at the instance of some zealous Calvinists in England, as a means of promoting in France an "evangelical" revival. It must, however, be differently conducted before it produces this or any other effect: the numbers of it that we have seen are very meagre. The Catholics are more fortunate in their work, owing principally to their Editor, the Abbé Gregoire, who is well known for his talents and philanthropy. [*Mon. Repos.*]

XII. 7, 8.] The *Chronique* cannot be compared with our English magazines; but it is compiled with ability and displays some spirit, and has now and then some interesting articles of intelligence. The design of the Abbé Gregoire and his associates, is to uphold the liberties of the Gallican Church, against the *Ultra-montane*, or Popish faction; to expose the bigots in the church of France, who are disposed to introduce the doctrine of the *Infallibility of the Pope* and the habit of unconditional submission to Rome; to defend and protect the clergy who took the liberal side in the Revolution; and generally, to oppose and correct superstition, and to encourage as much freedom of thinking and acting as is consistent with the Catholic religion in its most liberal form.

The Gallican is, in some degree, a Reformed Church. Such, at least, it appears in the eyes of the Pope, and, we are sorry to say, of some of the English Catholic priests. Dr. Poynter, Vicar Apostolic of the London District, has lately adopted a measure of some severity towards the French priests residing in his province, who amount in number to nearly 400. He has required them to sign, under pain of interdiction, a declaration of absolute subjection to Pius VII., and Pius himself, by a bull, dated September 19, 1818, has approved the Vicar's proceeding. He declares the nonsubscribers *schismatics*. A papal bull is, however, not what it once was: while some of the French priests, within the titular see of London, have subscribed unconditionally, others have done so only with qualifications, and the majority have refused all subscription whatever: these are suspended from their functions.

The new *Concordat*, proposed in 1817, had, in the middle of last year, given rise in France to about *thirty* publications, *pro* and *con*. The controversy is yet warm and appears likely to continue.

Since the peace, *Schools for all* have been introduced into France, and, though the oldest is not yet three years old, there are already *eight hundred* of them! These schools propagate themselves: to establish one in a province, it has been well said by our benevolent neighbours, is to sow the seed of more. They have had to encounter in France the same objections which have obstructed their progress in England, but the press ensures their success. The French call them *Schools of mutual Instruction*. The Society which promotes them have individually and collectively issued many publications relating to them: they have now established a *Monthly Journal of Education* to give information of the success of the new method.

To crown all, a *Bible Society* has been

established at Paris, under the sanction of the government.

The Duke de Richelieu has lately shewn a degree of disinterestedness and generosity which is not common with statesmen. On his retirement from office, to make way for the present ministers, the two Chambers, on a message to that effect from the king, passed a law creating in his favour a *majorat* of 50,000 francs (upwards of £2,000 per annum). Whilst the law was in progress, he signified his intention of not accepting the proposed grant. The gratitude of Louis XVIII., however, to a man who had contributed so much to the restoration of the Bourbon family, which was also felt or feigned by the ministers and the chambers, urged on the measure. It is now law; but the Duke, adhering to his resolution (a resolution differing from that of a royal English Duke, on a recent occasion) of *not adding to the burdens of the state*, has signified to the mayor of Bourdeaux, that the pension, so honourably granted to him, shall be devoted to "some establishment for the relief of humanity" in that town, with which his family was formerly connected. Whatever may be thought of the Duke de Richelieu's services to the people of France, his patriotic and benevolent example deserves to be recorded for the admonition of statesmen and in honour of human nature.

Several sanguinary and fatal *duels* have lately taken place in France, in consequence of which the Attorney-General in the royal court of Paris, (M. Bellart,) has instituted *prosecutions* against the *survivors*. He states that this measure has been adopted "not on account of any violation of the rules consecrated by usage in cases of single combat, but because voluntary homicide, according to the laws of France, is a crime, even though the result of a duel, unless the duel is unpremeditated and engaged in solely from the necessity of self-defence; because a pre-concerted duel is an insult to the laws, which gives no one the right of avenging his own cause; because the public ministry, specially appointed to enforce the execution of the laws, would betray all its duties in not prosecuting the known authors of ascertained homicides; and because the maintenance of public security, and the peace of families and society is deeply interested in preventing the propagation of the fatal and anti-social error, that human life may be destroyed, provided it is in a duel, without the fear of incurring any kind of punishment."

Marriage appears still to be regarded as a civil contract. The inferior tribunal of Louvain has condemned the Sieur



*Vansoens*, parish priest of *Cortenaeken*, in a fine of 100 francs, for having given the nuptial benediction to persons not married before the civil magistrates.

There lately appeared at Paris, in three volumes, 12mo., *Psalmi ad Hebraicam veritatem translati et in ordinem naturalem digesti*, attributed to a modest and virtuous magistrate, who has studied profoundly the original language, and who, in 1809, published a French translation of the Psalter.

M. *Maillet-la-Coste*, professor of eloquence in the royal college of Montpellier, already known by works which shew fine talents, has just published at Paris, an eulogy on *Rollin*, an essay for the prize proposed by the French Academy. In vindicating *Rollin*, the professor launches his thunders against the Jesuits, *Rollin's* enemies.

The bodies of *Descartes*, *Montfaucon* and *Mabillon*, have been removed, with becoming funeral pomp, from the Musée des Antiques, and interred in the Church of St. Germain Desprès. Exclusive of a separate inscription on a coffin of each, the following has been engraved as common to the three:—"Quorum cineris religiosè primum oculis suis conditos, dehinc communi fato per xxv. annos inter profana exules, cum terræ sacræ renovatâ piarum exequiarum pompâ redderentur, regia inscriptionum et humaniorum litterarum academia, titulis adscriptis, senioribus ætatibus, commendavit."

#### SPAIN.

The late rising at *Valencia* [p. 133] was more serious than was at first imagined. Eighty individuals, many of them distinguished by rank and services, have been arrested; and the number liable to arrest throughout Spain, from a supposed connexion with the same plot, amounts to the alarming number of 4700 persons. *Elio*, the governor of *Valencia*, has received a letter, threatening revenge from "a thousand poniards" for the blood lately shed.

Whilst the intelligence from every other country of Europe shews the progress of the human mind, and at once excites the hopes and gratifies the desires of the Christian philanthropist, the news from *Spain*, whether political, ecclesiastical or literary, only raises a sigh over poor human nature. The *Madrid Gazette* announces, for instance, that the general of the *Capuchins*, in his quality of Grandee of Spain of the first class, has had the honour of being covered in the presence of the king: at the same time appears the decree of the Grand Inquisitor, prohibiting certain books, such as *Annales de l'Inquisition*, by M. *Llorente*. [See p. 91.] All reading, however, is not suppressed: the prospectus of a weekly journal has reached us, which is to be

devoted, not to dangerous matters of politics and religion, but to *bull-fights*! It is proposed in this work, so fitted to Spain in its present state, to give the detail of every encounter, the genealogy of every animal, who is its master, the names of the *Toreadores*, *Picadores*, *Matadores*, &c. the arms employed, the wounds received, the dogs let into the ring, the number of horses killed and also wounded, and whether slightly or mortally. Worthy studies for the subjects of Ferdinand, man-milliner to the Virgin Mary! The reader has probably had enough of this prospectus; but it may add to his stock of knowledge to be informed, that the projected magazine will detail the operations of two important personages, necessary to the getting up of a bull-fight, according to etiquette: the one is the *hangman*, who has his box on one side of the arena, in order to be ready, if any *toreador* break the rules of this noble contest, to inflict upon him the prescribed punishment, namely, two hundred lashes; the other is a *priest*, a *father confessor*, who is in another box at hand, with his consecrated oil to administer *supreme unction* to any of the *toreadores* who may be mortally wounded!

#### ITALY.

*Rome*.—The *Diario di Roma*, or Journal of Rome, announces that an Englishman, M. *Sams*, has recently bought upon the continent a complete manuscript of the *Hebrew Pentateuch*, of very high antiquity. It is written upon skin, thought to be goat-skin, and forms two volumes, or rolls, two feet broad, and one hundred and sixty-nine long. It is said to have been obtained from a reduced Jewish family, who, having given it in pledge for a limited time, had not the means of redeeming it. This valuable manuscript is not *unique*, (says the *Chronique Religieuse*,) if, indeed, it be not the same that was in the possession of M. de la Serna Santander, at Brussels, which we once saw at his house, and of which he gives a description in the learned catalogue of his library, Vol. I. p. 8; he believed it the most ancient in Europe. This manuscript, formed of fifty-seven skins, sewed with threads of the same material, is a hundred and thirteen feet long, the characters large and handsome, without vowel points.

A Leipzig literary journal announces the discovery of a treasure in ecclesiastical literature. The celebrated *Ulphilas*, the Arian bishop of the Goths, who flourished about the year 365, had, it is well known, translated the Holy Scriptures into his own language, called *Masogothic*. This translation was wholly lost, until the year 1597, when a considerable part of the four gospels was found in the library of a monastery in

**Westphalia.** The manuscript is called the *Codex Argenteus*, from the letters being in silver and gold. It is in the library of *Upsal*, and is highly valued by the *Swedes*. There have been three editions of it, the first at *Dort*, in 1665; the second at *Stockholm*, in 1672; and the third at *Oxford*, in 1750. The *Oxford* edition contains the observations of *Benzelius*, and remarks, together with a *Gothic* grammar, by the learned editor, *Mr. Edward Lye*. Long afterwards, a discovery was made of a manuscript in the library of *Wolfenbutel*, which contained fragments of the *Epistle to the Romans*: this was published in 1762. Such is the history of this famous work down to the present times. The account from *Leipzig* is, that the *Abbé Ange Maio*, one of the librarians of the *Ambrosian Library of Milan*, to whom we are already indebted for the recovery and publication of several inedited fragments of ancient authors, lately discovered, on examining some manuscripts, that under the *Latin* writing there was another writing of a different cast; this writing thus disguised by the superficial manuscript, he has found to be *Ulphilas's Masogothic Translation of the Thirteen Canonical Epistles of Paul*, which was considered to be entirely lost. The *Abbé* proposes to publish this translation, for which already *Ulphilanian* types, of different sizes, have been founded. This publication, which will throw new light over the sacred writings, is said to be impatiently expected by the learned.

An edition, by subscription, of the complete works of *M. Tamburini*, is projected at *Milan*, to make thirty-four volumes in octavo. *Tamburini* is one of the professors of the university of *Pavia*. His productions, *Latin* and *Italian*, are accounted the classical books on their several subjects. In advanced age he preserves, it is said, all the energy of his intellectual faculties and of his character. He is quoted as a proof that *Italy* is not the seat of prejudice and superstition; having displayed throughout the whole of his lengthened life exemplary zeal in opposing licentious casuists, flatterers of power, and abettors of *ultramontane* prejudices, and in promoting the triumph of the true principles of religion, which always engaged both his understanding and his affections.

A new *Latin* translation of the *Psalms* has been lately published at *Genoa*, by *M. François Riccardi*, who had previously published in the same language a translation of the *Canticles*.

A royal decree has been issued at *Naples*, for the establishment of an asylum for the poor blind.

It is announced on authority that the episcopal sees of *Piedmont*, to the number of fifteen, have been recently filled. The superseding of some of *Bonaparte's* bishops, and particularly of *Marentini*, is regretted by the liberal journalists, they being described as able and excellent men. As a compensation, however, they state with much satisfaction, that the *Sardinian* government, at the desire of the *Pope*, has raised some parish priests to the episcopal rank, much to the chagrin of the noblesse, who had, until the *French Revolution*, appropriated the bishoprics to their own order. The elevation of *M. d'Angennes*, formerly a priest in the diocese of *Turin*, is a measure much extolled, he being a declared foe to tyranny. He is bishop of *Alessandria*. His pastoral letter on entering upon his office is published, and extracts from it are before us, which fully justify the praise that has been bestowed upon him. In *Piedmont*, feudal titles are kept up, and the new bishop addresses the order of noblesse with great faithfulness, on the rights of the poor. The pastoral letter is in *Latin*, and yet a part of it is directed to titled females. Another pastoral letter is much spoken of, that of *M. Bigex*, bishop of *Pignerol*. This is in *French*, which appears to be generally used in the diocese. One great object of the letter is to reclaim the Protestants of the valleys of *Vaudois*, which are in the diocese of *Pignerol*: the tone of it is said to be mild and affectionate. The Protestants in the valleys amount to about 18,000; they are under the superintendence of a dozen ministers, to each of whom the *Sardinian* government allows an annual salary of a thousand francs, about forty guineas.

#### UNITED STATES OF AMERICA.

The legislature of the United States has given great umbrage to the politicians of *Europe*, by their refusing, contrary to the report of one of their own committees, to censure *General Jackson* for his conduct in seizing two of the *Spanish* posts, and putting to death, as spies, two Englishmen of the names of *Ambrister* and *Arbutnot*, who were found fighting on the side of the *Indians* at war with the United States. One of these unfortunate men was executed in defiance of the verdict of a court-martial. The transaction appears to be contrary to the law of nations, and is certainly marked by cruelty. But *America* will be punished by loss of character: the *British* government will, we dare say, seek no other revenge than that which it finds in public opinion.

The United States have gained a great accession of strength by the purchase of the *Floridas* from *Spain*. The price is 5,000,000 of dollars, and these are to be paid to citizens of the United States, as an

indemnification for alleged Spanish spoliation. Spain finds herself too weak to hold these colonies, and therefore resigns them under a colourable pretext: a part of the price is, no doubt, the stipulated neutrality of the United States with regard to the South American Republics. East and West Florida are estimated to contain a population of 40,000 souls. They abound in the productions of the West Indies. Under the protection and encouragement of a wise and powerful government, they will become every year more valuable. To the United States, this territory is of the greatest importance, as the possession of it secures them in the south from contact with European powers. It lengthens too their line of sea-coast, and gives them complete command of the mouth of the Mississippi, and of the Gulf of Mexico. In war with this country, the United States would now possess increased means of annoying the trade of our West-India Islands; this we lament, but we hope that the interests of both nations will long keep them in a state of peace.

The American newspapers have lately published the following letter to *General Washington*, from Lord (then the Hon. Thomas) *Erskine*, in the blank leaf of a presentation copy of his "View of the Causes and Consequences of the Present War with France:"

"Sir,—I have taken the liberty to introduce your august and immortal name in a short sentence, which is to be found in the book I send to you.

"I have a large acquaintance amongst the most valuable and exalted classes of men: but you are the only human being for whom I ever felt an awful reverence.

"I sincerely pray to God to grant a long and serene evening to a life so gloriously devoted to the universal happiness of the world."

"T. ERSKINE.

"London, March 15, 1797."

The government of *New York* adopted in 1817 a custom long established in *New England*, that of setting apart a day after harvest to thank the Almighty for his bounties. This is at once a festival of piety and of benevolent gaiety. Collections are made on this day in the churches; and in addressing to Heaven thanksgivings for the Divine blessings, care is taken to share them amongst the necessitous.

#### ST. DOMINGO, OR HAYTI.

Our notice of this country in the last Number, p. 125, was scarcely correct. Instead of saying that it is divided into two "sovereignities," we should have said that the government of the northern part of

the island is an absolute monarchy, and that of the south-west a republic. *Christophe* is, therefore, a king; *Boyer*, the successor of the lamented *Petion*, a president. Both governments are zealously promoting schools for all. In both, establishments are formed for the advancement of literature and science. And, in the republic at least, the assistance of distinguished foreigners is eagerly solicited in the province of education. Here, too, the press is active, and blacks and men of colour are emulating the whites in the display of intelligence. They have several newspapers and magazines. One of the latter, *l'Abeille Haïtienne*, *The Haytian Bee*, is both political and literary. No. 21 contains a poem on the immortality of the soul, against Materialists and Sceptics. In No. 24 is inserted a law of the 26th of June 1818, discussed and adopted by the Chamber of Representatives of Communes, adopted by the Senate, and published by the President, decreeing the establishment, in every department, of an hospital, where the sick and infirm may receive assistance, kindness and the consolations of religion.

#### NOTICES.

Mr. *Ashworth*, of *Rossendale*, announces that there has been received for the *New Unitarian Chapel, Rochdale*, from *Liverpool Unitarian Fellowship Fund*, £20  
*Sheffield Unitarian Fellowship Fund*, 5

Several contributions have been received for the Meeting-House, *Colchester*, which will be duly acknowledged by an Advertisement, when the account is closed.

It is expected that the *Seventh Anniversary* of the *Scottish Unitarian Association* will be held at *Edinburgh*, the last Sunday in April.

The Annual Meeting of the *Southern Unitarian Fund Society* will be held at *Portsmouth*, on Wednesday, April the 7th, the morning service at the General Baptist Chapel, Thomas-street; and the evening service at the Unitarian Chapel, in the High-street. The Rev. *Abraham Bennett*, of *Poole*, will preach in the morning, and the Rev. *John Fullagar*, of *Chichester*, in the evening.

On Wednesday, April 14, will be held at *Bridgwater*, the Second Meeting of the *Half-Yearly Association of Ministers and Friends residing in part of Somersetshire and Dorsetshire*, who are united on the important principle that God the Father is alone the object of worship. The Rev. *Samuel Fawcett*, of *Yeovil*, is expected to preach. Divine service to begin at eleven o'clock.



## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Christian Reformer, or New Evangelical Miscellany. By the Editor of the Monthly Repository. Vol. IV. for 1818. 12mo. Boards. 6s. 6d.

Religious Liberty and the Rights of Conscience and Private Judgment grossly violated by an anonymous Writer in the Gloucester Herald; with Replies to his Letters and Additional Remarks. By the Rev. Theophilus Browne, M. A., Minister of the Unitarian Chapel in that City. 12mo.

The Trinitarian's Appeal Answered, in a Letter to the Rev. Samuel Newton of Witham. By A Layman. 12mo. 6d.

A View of the Intellectual Powers of Man; with Observations on their Cultivation, adapted to the Present State of this Country. Read in the Literary and Philosophical Society of Liverpool, 20th November, 1818. 8vo.

The Essentials of a National Church briefly explained, scripturally enforced, and humbly recommended to the Consideration of the Legislature. By a Friend to a more Comprehensive Liturgy. 8vo. 2s. 6d.

The Deity of Jesus Christ subversive of his Sonship and Mediation; and inconsistent with the Common Faith of Christians. By Richard Wright, Unitarian Missionary. 12mo. 3d.

An Essay on the Duty of Free Inquiry in Matters of Religion. By the same. 12mo. 3d.

*Sermons. (In Volumes.)*

A Course of Lectures, on Subjects connected with the Corruptions, Revival, and Future Influence of Genuine Christianity. By W. J. Fox. 8vo. 9s.

On Various Occasions. By the late Francis Webb. Royal 8vo. Portrait. 18s.

Preached in the Tron Church, Glasgow. By Thomas Chalmers, D. D. 8vo. 12s.

On Various Subjects. By the Rev. Sir John Head, Bart. 8vo. 12s.

Lectures on Scripture Doctrines. By W. B. Collyer, D. D. 8vo. 14s.

*(Single.)*

Preached in St. George's Meeting-House, Exeter, Nov. 15, 1818, occasioned by the Death of Mrs. Nation, Relict of the late Hellow Nation, Esq., who died Nov. 3, in the 88th year of her age. By the Rev. Thomas Jervis. 1s. 6d.

The Grace of God to Britain, preached at the Female Orphan Asylum, Dec. 13. By S. Piggott, A. M. Candidate for the Office of Morning Preacher. 1s.

Preached at the Consecration of St. James's Church, in the Island of Guernsey, August 6, 1818. By John, Lord Bishop of Sarum. 1s.

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## CORRESPONDENCE.

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Communications have been received from Messrs. L. Holden; H. Taylor; J. Jevans; J. H. Bransby; Holbrook Gaskell, and W. Harrison; and from Philalethes; Matthew Moderation; C. M.; D.; Selrahc; P. K.; An Occasional Reader; A Tyro; Brevis; X; Homo, and Angelica, whose sex we must take the liberty to doubt.

Our *Intelligence* takes up so much room, that although we are extending our Magazine beyond the limits which prudence prescribes, we are obliged to try the patience of some of our Correspondents. May we add, that the length of their papers sometimes tries ours?

We beg leave to suggest to our friends who supply us with *Obituary* accounts, that many of our subscribers object to the unqualified panegyrics of which they often consist. It is difficult, we are aware, to repress on these occasions the tender enthusiasm of friendship, but would it not be better to restrict these communications to a brief statement of *facts*, and a delineation of the *leading features* of character?

Dr. Charles Lloyd wishes to avow that our reasons (pp. 129, 130) for regarding, without sympathy, the case of the booksellers who are under prosecution for selling the "Age of Reason," are to his mind altogether insufficient; and an anonymous Correspondent from *Liverpool* considers our remarks "uncalled for, ungenerous and cruel." Be it so. We have nothing farther to say on the subject, except that we are amongst the few Christian writers that have pleaded the *right* of unbelievers to publish their opinions, and that it would be hard if after this we were not allowed to judge of the *expediency* of using the right in any particular case.

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