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Account of Harvard University, in Cambridge, Massachusetts.

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HARVARD University is the most ancient and the best endowed of any scientific institution in the United States. It has flourished without interruption for nearly two centuries, during which time it has gradually gathered strength from the patronage of government, the munificence of individuals, and the uniform respectability of its character and administration. It has been enabled to hold out extensive means of affording instruction, and to exact higher qualifications from its students, than any other American seminary. The number of its students, which within a few years has been augmented about one-third; the requisites for admission and the course of studies, which have been greatly elevated during the same period; the late repeated endowments from public and private liberality; the increased number of offices and departments of instruction; the erection within a short time of four extensive and commodious additional edifices; the important acquisitions of books, apparatus, and specimens relating to the physical sciences; are circumstances sufficient to shew the prosperity and flourishing state of this institution.

Harvard University derives its name from the Rev. JOHN HARVARD, its earliest benefactor, who in 1638 bequeathed half his estate, amounting to nearly £800 sterling, for the endowment of the College. The names of the subsequent benefactors of the institution are attached to the professorships, buildings, or other fruits which have resulted from their munificence.

Professorships, Foundations, &c.

Most of the professorships are established on foundations given for the express purpose by individuals, or appropriated from the funds of the University. From the income of these foundations the professors principally derive their salaries. The other departments of instruction are supported

by periodical assessments on the members of the college.

The *Hollis Professorship of Divinity*, was founded by Thomas Hollis, Esq., of London, by donation, in 1722. The professor gives lectures, and attends exercises of the students.

Hollis Professorship of Mathematics and Natural Philosophy, by the same gentleman in 1726. The professor has charge of the philosophical and astronomical apparatus, and gives lectures and exercises. *

Hancock Professorship of Hebrew and the Oriental Languages, established by the Hon. Thomas Hancock, of Boston, by will, in 1764. Lectures and exercises by the professor.

Boylston Professorship of Rhetoric and Oratory, founded by Nicholas Boylston, Esq., of Boston, by will, in 1772. The professor inspects the compositions of the students and attends their public declamations.

Massachusetts Professorship of Natural History, established by subscribers to a fund in Boston and elsewhere in 1805. The professor resides at the Botanic garden, and gives lectures to the students.

Hersey Professorship of Anatomy and Surgery, founded by Dr. Ezekiel Hersey, of Hingham, and others, in 1783. The professor has charge of the Anatomical Museum and gives lectures in Cambridge to the students, and in Boston to the Medical class.

Hersey Professorship of the Theory and Practice of Physic, by Dr. Hersey and others, in 1783. Lectures given in Cambridge to the students, and in Boston to the Medical Class.

Erving Professorship of Chemistry and Mineralogy, by William Erving, Esq., of Boston, and others, in 1783.

* In exercises of private lectures a professor examines the class in a classic or text book, giving such illustrations as he sees fit.

The professors have charge of the Laboratory and Mineralogical Cabinet and give lectures in Cambridge and Boston.

Royall Professorship of Law, by Hon. Isaac Royall, of Medford, in 1773. The professor gives lectures in Cambridge to the senior class and graduates.

College Professorship of Metaphysics and Ethics, partly on an annuity from West Boston bridge by act of the Commonwealth in 1810. The professor gives exercises and superintends the forensic disputations.

College Professorship of the Greek Language, by College law 1811. Exercises by the professor.

College Professorship of the Latin Language, by College law 1811. Exercises by the professor.

A Professorship of Greek Literature, by a donation from an unknown individual in Boston, in 1815. The present professor is on his travels in Europe and Modern Greece.

Smith Professorship of the French and Spanish Languages, by Abiel Smith, Esq., of Boston, by will, in 1815. Professor not yet appointed.

Lectureship of Materia Medica and Botany, established 1815. Lectures given in Boston to the Medical Class.

Lectureship of Midwifery, established 1815. Lectures given in Boston to the Medical Class.

The Professor of Law and the Medical Professors and Lecturers reside in Boston. The rest of the officers at Cambridge.

For the remaining departments of instruction and government, see the list of officers.

There are various other funds devoted to specific purposes, some of which are suffered to accumulate until sufficient for the proposed object; the interest of others is annually appropriated agreeably to the intentions of the donors. These are,

Dexter Fund. The late Hon. Samuel Dexter bequeathed 5000 dollars, to promote the critical knowledge of the Scriptures.

Alford Fund. By the executors of the will of the late Hon. John Alford, of Charlestown, to establish a professorship of Moral Philosophy when sufficient.

A Township of Land. By Samuel

Parkman, Esq., of Boston, towards endowing a professorship of Christian Theology, to have special charge of the resident graduates.

Bowdoin Premiums. Not less than 100 dollars per annum, by the late Governor Bowdoin, given in four premiums, or more, to members of the college, authors of the best dissertations on subjects annually proposed by the corporation.

Boylston Premiums. Of these an account is given under the Medical department.

Endowments for the support and assistance of students. The *Hopkins Fund*, by Edward Hopkins, Esq., of Great Britain, together with legacies of Mr. Pennoyer and Mrs. Saltonstall, give about 1000 dollars per annum, to be divided among ten resident graduates, students in divinity. Mr. Hopkins' legacy also provides 70 dollars per annum to be distributed in *books* to meritorious students.

Exhibitions, or gifts provided for by Lieut.-Gov. Stoughton, Rev. W. Brattle and others, amount annually to about 750 dollars. Of the late liberal donation of the State of 10,000 dollars per annum for ten years, one quarter is devoted for assisting the education of meritorious students, a part being annually distributed; the rest funded. Thirty students save the expense of board by services rendered in the hall.

Requisites for Admission and Course of Studies.

Candidates for admission into the University are now required to be well versed in the whole of Arithmetic, in Ancient and Modern Geography, in the grammar and prosody of the Latin and Greek languages, to be able to translate English into Latin, and to construe and parse any portion of the following books, viz. Dalzel's *Collectanea*, *Græca Minora*, the Greek Testament, Virgil, Sallust, and Cicero's *Select Orations*: also to produce a certificate of their correct moral character, and to give bonds in the sum of four hundred dollars for the payment of their quarter bills.

The time of residence at the University, except for those who enter at an advanced standing, is four years; during which time they study the Greek and Latin Classics, the French or the

Hebrew language, the English language, Rhetoric and Belles-Lettres, History and Antiquities, Logic, Metaphysics, Moral and Political Philosophy, Theology, Algebra, Geometry, Trigonometry and the higher branches of Mathematics, Natural Philosophy, Astronomy and Chemistry.—Exercises or recitations in all these branches are given by the instructors, and a punctual attendance on them required by law. Written themes upon subjects given out by the Professor of Rhetoric, public declamations, and forensic disputations are also regularly required.

Public lectures are given by the professors, either to the whole college, or to the upper classes only, according to the nature of their subjects. These are upon Rhetoric and Oratory, on Philology, on the Oriental languages, on Natural Philosophy and Astronomy, on Divinity, on Sacred Criticism, on Zoology, on Botany, on Chemistry and Mineralogy, on Anatomy and Surgery, on Medicine, and on Law.

The students have regular hours of study and of recreation. Gymnastic exercises are authorized, and a military corps is kept up in the two upper classes, the members of which become perfect in the manual exercise. An attendance is also permitted on such teachers of polite accomplishments as are approved by the college government.

Exhibitions.

Public exhibitions take place three times a-year, and consist of performances by such members of the two upper classes as are selected for their merits, by the government. They are delivered in the college chapel, in presence of such citizens and strangers as may attend.

Commencement.

This anniversary takes place on the last Wednesday in August. At this time the degrees are conferred, and public performances delivered by the Bachelors and Masters of Arts. These exercises are attended by the Supreme Executive and other officers of the Commonwealth, by citizens and strangers of distinction, and by a numerous and fashionable audience. A custom of ancient date has rendered this anniversary a day of parade and festivity both in Cambridge and Boston.

Number of Students.

The whole number of graduates at the College since its foundation is 4509. The present members, exclusive of the Medical Class in Boston, are as follow :—Seniors, 57 ; Juniors, 66 ; Sophomores, 91 ; Freshmen, 65 ; Resident Graduates, 19. Of these a certain portion resort here from a considerable distance, and among them may be observed the names of many of the most distinguished families in the southern states.

Present Officers of the University.

Rev. John Thornton Kirkland, D.D., LL.D., President ; Aaron Dexter, M.D., Professor of Chemistry ; William D. Peck, A. M., Professor of Natural History ; Rev. Henry Ware, D.D., Professor of Theology ; Hon. Isaac Parker, LL.D., Professor of Law ; Levi Hedge, A. M., Professor of Logic, Metaphysics and Ethics ; Rev. John S. Popkin, D. D., Professor of the Greek Language ; Rev. Joseph McKean, LL.D., Professor of Rhetoric and Oratory ; James Jackson, M. D., Professor of Theory and Practice of Physic ; John C. Warren, M. D., Professor of Anatomy and Surgery ; Sidney Willard, A. M., Professor of the Oriental Languages ; John Gorham, M.D., Adjunct Professor of Chemistry ; Levi Frisbie, A. M., Professor of the Latin Language ; John Farrar, A. M., Professor of Mathematics and Natural Philosophy ; Andrews Norton, A. M., Lecturer on Sacred Criticism and Librarian ; Jacob Bigelow, M. D., Lecturer on Materia Medica and Botany ; Walter Channing, M. D., Lecturer on Midwifery ; Rev. Edward Everett, A. M., Professor of Greek Literature ; Joseph G. Kendall, A. M., Registrar and Tutor of Geometry and Natural Philosophy ; Allston Gibbs, A. M., Tutor of Geometry and Natural Philosophy ; Jonathan M. Wainwright, A. M., Instructor of Rhetoric and Oratory ; John Brazer, A. B., Tutor of the Latin Language ; Francis Jackson, A. M., Proctor ; Samuel Gilman, A. M., Proctor ; Henry Ware, A. M., Assistant Librarian ; Charles Folsom, A. B., Regent ; Thomas Savage, A. B., Proctor ; James Walker, A. B., Proctor ; Nicholas Faucon, French Instructor.

Of the College Buildings.

The College edifices, eight in num-

ber,* are pleasantly situated in Cambridge, about three miles from Boston. They stand on an inclosed plain of fourteen acres, around which, except in front, a thicket of forest trees is planted. They are half a mile from the banks of Charles River, and immediately contiguous to the extensive common of Cambridge. Three of these buildings are appropriated to public purposes; the rest are occupied for lodging-rooms by the students. Most of them bear the names of different benefactors of the college. They are as follow:

University Hall. This is an elegant and spacious edifice, built in 1814, entirely of the Chelmsford granite, the colour of which approaches nearly to white. It measures 140 feet by 50, and is 42 feet in height. Its dimensions exceed those of any of the other buildings, and its style of architecture is chaste and ornamental. It contains a handsome chapel for the purposes of worship and of literary exhibitions; six rooms for lectures and recitations; two rooms for occasional public purposes; four dining halls, and two large kitchens.

Harvard Hall. This is of brick, and was built in 1765. It is 108 feet by 40, and 38 feet to the roof. It is surmounted by a cupola, and bears the College clock and bell. It contains the library, the philosophy chamber, a large apartment ornamented with paintings, busts, &c., the philosophical apparatus, and lecture-room.

Holworthy Hall. Of brick, erected in 1812. Length 138 feet, breadth 34, height 37. This building is occupied by students of the senior class, every two of whom possess a large room fronting south, and two smaller apartments on the northern side, each sufficiently large to serve the double purpose of a study and bed-room.

Hollis Hall. Of brick, built in 1764. Length 105 feet, breadth 44, height 37. It is a plain building, with a simple pediment on each side. It contains thirty-two rooms for students, each of which has two small studies.

Stoughton Hall. Of the same dimensions and materials as the last, and appropriated to the same pur-

poses. Being built in 1804, its appearance is somewhat more in the modern style.

Massachusetts Hall. Built in 1720, and the oldest of the present edifices. It is 100 feet by 41, and has only three stories to the roof, the fourth being furnished with Lutheran windows. It has thirty-two rooms for the use of the students.

Holden Chapel. Of brick, 50 feet by 34, height 29; originally erected for a chapel, but now occupied by the medical professors, for those lectures which are given at the University. It contains the chemical laboratory and lecture-room, the anatomical museum and lecture-room, and the Boylston medical library.

College House. Situated on the opposite side of the street, a three story building, containing twelve rooms for students.

Besides these, the president's house and those of several of the professors, also the Medical College in Boston, are owned by the University.

The Library.

The Library contains between 17,000 and 18,000 volumes, and is continually increasing. The selection of books, for the most part, has been made with great care and judgment; many of them are works of great rarity, scarcely to be found, it is said, even in Europe. Owing to the munificence of the donors, a larger proportion is elegantly bound than is usual in similar institutions.

The Library is open every day (Sundays excepted) to officers and residents at the University, and such strangers as may visit it. All the students are permitted to use its books, and members of the two upper classes may exchange them twice in the week. The privilege of borrowing books is enjoyed also by members of the Corporation and Board of Overseers, and all clergymen of public education, residing within ten miles of Cambridge.

In addition to this, there is a valuable Medical Library of about 500 volumes, the gift of W. N. Boylston, Esq., for the use of students in medicine at the University, and accessible to members of the Massachusetts Medical Society, residing in the neighbourhood.

* Exclusive of the Medical College in Boston.

Philosophical Apparatus.

The apartment in Harvard Hall, lately occupied as a chapel, has been repaired and fitted up for the Philosophical Apparatus and the lectures on Astronomy and Experimental Philosophy. The room is 46 feet long, 28 wide, and 18 high, and is a beautiful piece of Doric architecture. The instruments have been cleaned and repaired. The smaller ones are arranged in elegant glass cases. The others are distributed about a floor, a little raised at one end of the room, and enclosed with a railing of a circular form, with the lecture table in the middle. Immediately fronting the table, are the seats for students, having a curvature corresponding to that of the table and railing. They rise one above another to the number of ten, and are entered at each end from an aisle on the wall. They are sufficient to accommodate two hundred, without any one being more than twenty-five feet from the table.

The philosophical apparatus is very complete. Many of the instruments are upon the largest scale and of the best workmanship. Among the instruments used on the subject of mechanics, are Atwood's machine for illustrating the laws of accelerated and retarded motion; a whirling table with its appendages; instruments fitted to demonstrate the various mechanical powers, the laws of projectiles, &c. For experiments in Hydrostatics and Pneumatics, there are instruments for shewing the hydrostatic paradox; several hydrometers; Prince's air pump, with a large assortment of receivers and other appendages; a condenser; a fountain for compressed air; an air gun; glass models of a fire engine; a common pump, and an intermittent fountain. Appropriate to electricity are several large electrical machines, cylindrical and globular; a plate machine of two feet diameter; several electrical batteries, amounting to sixty feet of coated surface; a variety of electrometers and condensers; three galvanic batteries, one of two hundred pairs of plates, six inches square; apparatus for the decomposition of water, the alkalies, &c. Among the optical instruments, are a number of microscopes, simple and compound, the solar and lucernal; a camera obscura; a camera lucida; a magic lantern,

fitted to exhibit the constellations, the aspects and eclipses of the sun and moon, and some of the more interesting phenomena of the planetary motions; instruments for optical deceptions of different kinds; a reflecting telescope of five feet; two smaller ones with micrometers; a night glass; and an achromatic telescope of three feet. In the department of astronomy, besides the instruments just mentioned, are an equatorial; a transit instrument of three feet; an astronomical quadrant of two feet, together with reflecting quadrants and sextants; also a large and elegant orrery of six feet diameter, exhibiting the diurnal as well as annual motions of the planets, the eccentricities and obliquities of their orbits, the inclinations of their axes, and motions of the satellites; a small orrery of two feet; a planetarium, tellurium and cometarium; Senex's globes of twenty-eight inches, and Carey's, of eighteen inches diameter. Besides the above instruments, the apparatus contains most of the smaller ones that are described in the best treatises on Natural Philosophy.

Chemical Laboratory.

The Chemical department at the University has lately undergone very essential alteration and improvement. On the return of peace, a large order for apparatus, &c. was sent to England, and an agent* went out for the express purpose of selecting instruments of the best quality, both for the Laboratory at Cambridge and in Boston. The articles have arrived; they have been chosen with much judgment; they are all of a superior kind, and form a very large and valuable collection.

In order to accommodate the department of Chemistry still farther, the whole of the lower story of Holden Chapel has been devoted to this purpose. It is divided by a partition, one apartment being appropriated for a lecture room, the other for a laboratory. This last room, which is indispensable for the chemist, has been fitted up with great judgment, and contains every thing necessary to a full course of lectures on chemistry, arranged in the neatest and most convenient manner. It is probably the most complete Laboratory in the

* Mr. J. F. Dana.

United States. The series of furnaces are built externally of common brick, internally of the fire-proof brick, covered with slabs of soap-stone. This series includes the furnaces for *digesting* and for *naked distillation*; a *wind* furnace, which with proper fuel will produce a temperature sufficiently high to melt the substance of a Hessian crucible, and to vitrify the fire-proof brick with which it is lined; a *muffle* furnace; a *forge*, worked with an organ bellows; a furnace for *common purposes*, and a *distilling* apparatus. The flues of these furnaces are carried up separately, to the height of about 35 feet, by which a very strong draught is obtained. One of Accum's *universal furnaces* is placed on an elevation in the lecture-room, in order that most of the operations which require heat may be viewed by the audience during the lecture. The Laboratory is about 35 feet in length and 28 in breadth.

Among the instruments and apparatus recently imported, may be noticed Leslie's photometer; Pepy's mercurial gazometer; an electrical machine and electrometer, by Singer; an excellent air-pump, with stopcocks fitted to jars of different sizes; Wollaston's reflective goniometer; the differential thermometer; Ferguson's improved pyrometer; a voltaic battery in troughs of Wedgewood's ware; galvanometers and condensers; apparatus for the slow and rapid combustion of hydrogen, for the decomposition of water, &c.

An elegant cabinet of minerals, containing among the rest a number of highly valuable foreign specimens, presented by the French Government, and by Dr. Lettsom, of London, is annexed to the chemical department.

Botanic Garden.

A piece of ground, handsomely situated with a gradual declivity towards the south, has been appropriated to the purposes of a Botanic Garden, being partly a purchase of the subscribers to the Natural History Fund, and partly the donation of Andrew Craigie, Esq. It is situated about half a mile to the west of the College edifices, and contains from seven to eight acres. This spot is handsomely inclosed with a high fence and a belt of trees, the northern side being sheltered with a copse of evergreens. It contains three buildings; the professor's house,

situated on an eminence on the western side, and affording a delightful view of the garden; a gardener's house on the opposite side, and an extensive greenhouse and conservatory for the plants of warm climates in the centre. The latter building contains apartments admitting different degrees of heat, calculated for the plants of all latitudes and climates south of us. It is furnished with a rich and splendid collection of exotic trees, shrubs and plants, assembled from the southern parts of our own country and of Europe, from the two Indies, from Africa, South America and New Holland. The area of the garden is laid out in the most ornamental style, and is constantly kept in high cultivation. It contains an extensive and increasing variety of hardy plants, both native and foreign, and in the vegetating season affords to the students of the University a most excellent practical field for the pursuit of botanical studies. A fountain and a pool of water near the centre, furnish a place for the cultivation of aquatics, and an unfailing supply for the purpose of watering the garden. The whole is under the immediate superintendence of the Professor of Natural History, and a suitable number of gardeners is constantly employed for its cultivation.

Anatomical Museum.

The University contains two collections of anatomical preparations, one of which is kept in Boston and belongs to the Medical School; the other in Cambridge, for the use of the senior class of students in literature, and the occasional instruction of the medical class. The first contains about a thousand pieces, which are of three kinds. 1st. Dry injected blood-vessel preparations of different parts of the human body. 2nd. Wet preparations of healthy structure, which are mostly injected. 3rd. Morbid preparations. Among the osseous pieces are uncommonly fine specimens of Exostosis, Anchylosis, Necrosis, Spina Ventosa and Fracture; and, among the soft parts, of organic diseases of the heart and arteries. The injected wet preparations of healthy structure, are probably not exceeded in the United States in number or beauty. Those of the organ of vision are peculiarly elegant.

The whole of this collection has been made by the present professor.

There are also in this collection wax representations of the eye magnified, of the ear, and of the male and female organs of reproduction.

The Anatomical Museum at Cambridge consists of preparations of the human body, and others of wax. The former were presented to the University, through the agency of Ward Nicholas Boylston, Esq., by John Nicholls, LL.D., of London. They were prepared by the celebrated Dr. Nicholls, who himself invented the corroded injections. Many of these are found at Cambridge in perfect preservation, and cannot be excelled in beauty nor minuteness, especially those of the vessels of the lungs, of the heart, and of the urinary organs. In this collection, there are a great number of fine specimens of urinary calculi, all which are sawed to exhibit their interior texture; among them, are one which has a leaden bullet, and another which has a needle for its nucleus.

The wax preparations were in part a donation from Hasket Derby, Esq.; the rest were made for the University by direction of its present Government.

In addition to this collection, the Professor of Anatomy has commenced the formation of a cabinet of comparative anatomy. This is small at present, but exhibits the skeletons of various quadrupeds, birds and reptiles, and some handsome injections of minute structure.

Massachusetts Medical College.

The Medical Lectures of Harvard University were formerly given in Cambridge only, to the senior class and to medical students. In the year 1810, it was thought expedient that a Medical Institution should be commenced in Boston, under the auspices of the University, for the express education of medical students. The object of this new establishment was to allow a longer term for the medical lectures, and also to afford students the opportunity which they had not before enjoyed, of attending surgical operations and hospital practice. A building in Boston was rented and fitted up with lecture-rooms by the professors, and lectures commenced on the different branches

of medical science. From this time the number of students has regularly increased, and it is now more than double the average number who formerly attended at Cambridge. The growing state of this Institution, pointed out the necessity of a suitable public building, to contain the lecture-rooms, laboratory, museum, &c., and in 1815, the Corporation appropriated twenty thousand dollars from the grant then made them by the Commonwealth, for the erection of such an edifice. The building, which is to bear the name of the *Massachusetts Medical College*, was immediately commenced: it is now very near to its completion, and will be in perfect readiness for the lectures of the ensuing season.

The Massachusetts Medical College is situated in Mason Street, near the Boston Common and Mall. The building is of brick, 88 feet in length, and 43 in its greatest breadth. Its figure is oblong, with a pediment in front, and an octagonal centre rising above the roof, and also forming a three-sided projection in the rear of the building. This is surmounted by a dome, with a skylight and a ballustrade, giving an appearance of elegance to the neatness and fit proportions of the building.

The apartments on the floor are, a spacious Medical Lecture-room, of a square form, with ascending semi-circular seats; a large Chemical Lecture-room in the centre, of an octagonal form, with ascending seats; a Chemical Laboratory, fitted up with furnaces and accommodations for the costly apparatus used in the lectures; and a room to be occupied by the Massachusetts Medical Society. In the second story is the Anatomical Theatre, the most extensive room, occupying the whole central part of the building, covered with the dome and skylight, with semi-circular seats which are entered from above, and descend regularly toward the centre. A large and a small room for practical anatomy, together with another for the museum, occupy the extremities of the same story.

The whole building is warmed by a single stove situated in the cellar, calculated by the inventor* for burning

* Mr. Jacob Perkins.

the Rhode-Island coal. Owing to the *smallness* of its draught, it burns this coal in great perfection, keeping up a permanent and intense heat. This stove is surrounded by a brick chamber, from which a brick flue is carried up to the second story, communicating by large pipes on apertures with all the principal rooms of the house. The air is admitted from the outside of the building through a brick passage way, down to the stove; a portion of it goes to maintain the combustion; the rest being rarified by the heat of the stove, ascends rapidly through the flue, and may be delivered at pleasure into any, or all the apartments, by opening the pipes or communications. The strong current of heated air thus obtained, is sufficient to warm the largest rooms in a very short space of time.

A cistern of water is placed near the roof, which is supplied by pumps from a well in the cellar, and may be drawn out for use by pipes communicating below.*

Medical Library.

The importance of a *Medical Library* in an institution of this sort, has caused active measures to be taken for an early and respectable foundation of this kind. To this end, about five hundred volumes have been already contributed, and suitable provision made for the regular increase of the collection. Attention has been paid particularly to supply such books as will be most useful to students during their attendance on the lectures; and with this view, a considerable number of copies of each of the most approved elementary and standard works on the several departments of medical science, have been furnished. Any present deficiencies will be supplied during the lectures by

* The Lecturer on Midwifery has made arrangements in Florence for procuring wax preparations which shall illustrate his Lectures on Pregnancy and Parturition.—One of the best artists in the Florence School is now making a preparation to answer the above objects; and that it may be as perfect as possible, it is to be made under the immediate inspection of one of the officers,—Sig. Professor Casselli. The preparation above alluded to, will be completed in May 1816.

the removal from the Boylston Medical Library in Cambridge, of such books as may be most wanted.

Medical Lectures and Degrees.

The Medical Lectures in Boston will hereafter commence annually on the third Wednesday in November, and consist of five courses on the following subjects: Anatomy and Surgery, Chemistry and Mineralogy, Materia Medica, Midwifery, and the Theory and Practice of Physic.

Candidates for the degree of Doctor in Medicine are required to attend two courses of the Lectures of each of the medical professors. They must study three years before they can be examined, two of which at least must be passed under the direction of a regular practitioner of medicine. Those who have not had an University education, must satisfy the president and professors of their knowledge in the Latin language and in experimental philosophy.

The examinations commence on the second Wednesday following the close of the Lectures, and are made in all the branches taught in the Lectures.—An inaugural thesis must be publicly read and defended previously to graduation.

Boylston Medical Prize Questions.

A provision for one hundred dollars per annum has been made by the liberality of Ward Nicholas Boylston, Esq., which sum is annually adjudged in two prizes of 50 dollars each to the authors of the best dissertations on subjects proposed by a committee appointed by the corporation of the University. Since their establishment in 1803, nineteen of the Boylston premiums have been awarded for dissertations to various physicians and medical students.

Count Rumford's Legacy.

Benjamin Count Rumford, an American by birth, whose talents and researches have given him celebrity throughout Europe, lately deceased at his country residence in France. This distinguished philosopher and political economist, mindful of his native country, has bequeathed, with certain restrictions, the whole of his estate to the University, where he had acquired

the first rudiments of physical knowledge.* His will provides 1000 dollars a-year for the establishment of a professorship on those departments of Natural Philosophy which are connected with the improvements of social life. He has also made the University residuary legatee to his whole estate, subject only to certain life annuities.

Islington,

August 4, 1820.

SIR. **H**AVING passed a month at Tunbridge Wells, I beg leave to transmit you an account of the state of religion in that celebrated watering-place. There is a Chapel of Ease, supplied for nearly these forty years past by the Rev. Martin Benson, a clergyman of talents and respectability. There are also two Methodist Chapels; one belonging to John Wesley, and the other to Lady Huntingdon. These are all the places of worship at the Wells; for, alas! there is an utter extinction of the three legitimate classes of Protestant Dissenters.

The Presbyterian Chapel, a capacious structure, is still to be seen on Mount Sion, shut up and in a dilapidated condition. One of its two pillars, sustaining a portico at the entrance, has given way, whilst the other, tottering beneath the weight, exhibits a melancholy relic of Presbyterian lukewarmness and degeneracy! In the time of the Rev. William Johnston, (a truly respectable teacher of youth,) the chapel was well filled. Among its attendants were some of the nobility and gentry frequenting the Wells. The Duke of Leeds was an occasional auditor. Since the decease of Mr Johnston, the Rev. Mr. Hampton officiated there, and latterly the Rev. Mr. Gough; but the doors of this venerable temple are now closed; the building has fallen into decay, and will ere long sink into an unsightly mass of ruins! Mr. Johnston lies interred in Spaldhurst church-yard, the parish church belonging to the Wells. Thither I

made a pilgrimage, and copied the following inscription from off his tomb:

“Here are deposited the remains of the Rev. William Johnston, A. M., twenty-four years Pastor of the Dissenting Congregation, Mount Sion, Tunbridge Wells. His character, distinguished by learning, piety, benevolence and usefulness, will cause his death to be long lamented by his family, his flock, and his numerous friends. He departed this life in the believing hope of a better, March 2nd, 1776, in the 62nd year of his age.” The well-known lines of Horace, *Quis desiderio sit pudor*, &c. conclude the just tribute of regard to the good man’s memory. Upon inquiry at the Wells, I found that a very respectable Presbyterian gentleman, residing at Clapton, is the only surviving Trustee of the Chapel, so that there may be yet a possibility of its restoration.

The Independents, a flourishing portion of Protestant Dissenters, had also a chapel at the Wells, but it has for some time past been sold and converted into lodgings, under the appellation of *Sydenham House*! The General Baptists likewise have had their Meeting-house (formerly frequented by *William Whiston* when at the Wells) recently demolished, and on its site is erected a range of small cottages! The adjoining burying-ground remains, with many head-stones, witnessing the prosperity of former days, all gone down to the dust. Here lies intombed their last pastor, the venerable and truly Christian *Joseph Haines*, who died about seven years ago, in the 82nd year of his age. He presided over his little flock for upwards of half a century. His predecessors were Matthias Copper and Richard Hugget. Of the former, I have heard that *honest Whiston*, when meeting him at the Wells, said, in the presence of the then Bishop of London, “This is, my Lord, an archbishop on true apostolical principles;” alluding to his being a messenger as well as elder of the General Baptist Churches. Twenty years ago, I called on Mr. Haines, passed an hour in his company, and well recollect his primitive appearance. Instructive was his conversation. He told a tale of other times. Full of anecdote, he was communicative on all subjects. A resident from his ear-

* Count Rumford, then about 16 years of age, attended the Lectures of Professor Winthrop, in Harvard University, in 1770. His early attachment to experimental philosophy is exemplified by the fact, that he constantly walked from Woburn to Cambridge, a distance of nine miles, to attend these Lectures.

liest childhood, he had some knowledge of the leading characters visiting the Wells for a long tract of time. He mentioned, among other incidents, that Secker, Archbishop of Canterbury, would in his morning walk over Mount Ephraim, look in upon him, conversing freely on the Athanasian Creed, Adult Baptism, and other topics of controversial theology. This eminent Prelate was educated among the Dissenters. Though elevated to the Archiepiscopal mitre, he retained much of his original simplicity. Secker was the correspondent of Lardner; the latter thanking him for a publication sent him, was reproved by the former for an excess of compliment on the occasion.

Mr. Haines was the friend of the poor. Familiar with the medicinal virtues of the vegetable world, he readily, as well as gratuitously, applied his knowledge to the remedying of diseases amongst the lower classes of the community. A small painting of this apostolic man was shewn me by his niece, living at his usual residence, *Gilead Cottage*, Mount Ephraim. It was impressive. A folio herbalist lay open before him on a table, indicative of the benevolent employ in which he delighted, whilst his aged features and locks white as the driven snow, gave him the appearance of an inhabitant of the antediluvian world.

Such is the state of religion at Tunbridge Wells. With due respect for the Church of England, and its illegitimate offspring the Methodists, I cannot but lament the extinction of the regular Dissenters. They are the advocates of the right of private judgment, of the sufficiency of the Holy Scriptures, and of the glorious cause of civil and religious liberty! There is no harm arising from diversity of sentiment when clad in the garb of love and amity. It is, however, mortifying to reflect, that at so respectable a place as Tunbridge Wells, there should cease to exist a class of religionists in whose creed the leading feature is, that every individual should think and act for himself in matters of conscience. Bigots like Samuel Johnson, who advised his reader to imitate Dr. Isaac Watts in every thing except his Nonconformity, will rejoice in the destruction of all sectarists; but the liberal and enlightened Christian must

exult in the spread of Truth, under any form, and, along with it, in the diffusion of Christian charity.

JOHN EVANS.

Whitchurch,

July 2, 1820.

SIR,
I HAVE made the following extract from the *Gentleman's Magazine* for August 1773, that your readers may be informed of a fact that I believe is not generally known, viz. that Bishop Sherlock, like Archbishop Tillotson and many other great and good men, did not approve of the Creed commonly called the Creed of St. Athanasius:

“His (Bishop Sherlock's) opinions on some controverted points were far from orthodox in his latter years, nor did he at all approve the Athanasian Creed, nor his own writings against Bishop Hoadly, which, he told me, he was a young man when he wrote, and would never have collected in a volume.”

Permit me to add, that I am persuaded it would be highly interesting to Unitarians, especially to Unitarian ministers, were you or some other gentleman to republish in a separate work, the principal articles of the *Theological Repository*,—a work seldom now to be met with, but which contains the writings of many able men.

J. M.

Brief Notes on the Bible.

No. XIV.

“I and my Father are one.” John x. 29.

THIS and some corresponding texts have been so often and so well explained to signify simply one in mind—in will—in purpose—chiefly, if not wholly, in reference to the gospel dispensation,—that I am not about to retrace the argument by insisting in detail upon this very obvious construction of them, obvious as the light to minds unblinded by early prepossession or habitual prejudice.

But it cannot be uninteresting to consider briefly in what sense these declarations were received by those to whom they were addressed.

The Jews were always on the alert to entrap our Saviour in his discourses, and to catch at any equivocal expression that might fall from him, capable

of being twisted into an offensive import. It is not, therefore, from his implacable enemies that I would seek an elucidation of his meaning in any instance, especially in passages perhaps designedly ambiguous, to revolt the impracticable stiffness of their hearts.

Rather would I have recourse to his chosen friends and disciples for *their* understanding of any declarations that passed his lips, and which have since become the subjects of controversy; and *that*, fairly ascertained, should, in my humble apprehension, prevail decisively.

Did, then I ask, those friends and disciples who accompanied his ministry, and whose faith in what he uttered was implicit, understand him as asserting that he and his Father were "one God"? What indications escaped them of their understanding him in this awful and overpowering sense? Did they cover their faces and fall prostrate in his presence? Did they subsequently associate with him, oppressed by the consciousness of his divinity,—even with that hesitation and restraint which any of them would have felt, if apprised that they were conversing with Cæsar in disguise, however much encouraged by his condescension? We know the contrary of all this; that his disciples to the last conversed with him without embarrassment, affectionately, familiarly, however respectfully; and that the tone of the intercourse they held with their Master was scarcely changed, after he had ratified his divine mission by emerging from the tomb.

What then is the clear deduction from these premises?

Is it that which I have recognized in the commencement of this paper?

Or, are we to vindicate the Jews in the strained constructions they put, or affected in their malice to put, upon his divine communications, and confess that they did *not* misinterpret or misrepresent them?

Or, to maintain that his disciples chatted with the Almighty, knowing well with whom, and seated themselves at table with him, so undauntedly, that one of them scrupled not to recline upon his bosom?

Or, to contend that the orthodox of this generation understand what Jesus said, but that his confidential disciples, to whom, in their retirement, he was

accustomed to expound what he had declared ambiguously in public, did not?

It is a choice of difficulties that I present to these impatient theologians; more than suspecting that, arrogant as the assumption might appear, they would, one and all, incline to choose the last as the least.

BREVIS.

SIR,
MUCH as you have doubtless lamented the late decision of the American Congress to permit the Missouri territory, on its admission among the United States, to hold slaves, it will give you some consolation to hear from undoubted authority, that this decision is as warmly reprobated by the more enlightened of our transatlantic brethren of all sects and parties, as it can be in this country.

In a letter from a very excellent Unitarian minister in Dorchester, Massachusetts, dated April 20th, with whom I have the privilege of occasionally corresponding, after mentioning the unchristian proposition and deploring the unhappy result, he thus expresses himself:—"It was generally believed that Congress could not grant such an indulgence; that it would be a violation of the Bill of Rights on which our constitution was founded, as well as of the principles of justice and humanity. Both in the Senate and Congress, the question whether Missouri should be admitted with or without the restriction, was agitated in warm debate, and in some most impressive speeches. All that learning, humanity, a regard to sound policy, and a respect for the principles of our free government could adduce in favour of restricting slavery in the New State, exhibited with the most powerful and impressive eloquence, failed, alas, of effecting their benevolent purpose. Their pleadings fell upon deafened ears, and moved not hearts indurated by selfishness. The bill for the admission of Missouri into the Union passed the House of Representatives *without* the restrictive clause prohibiting slavery, though only by a majority of four votes.—Against the restriction, 90; for the restriction, 86; so that Missouri is permitted to become a slave-holding state!!"

My correspondent thus proceeds,—

"It is impossible to describe the feelings of surprise and regret which this decision has occasioned in all the New England States. The friends of humanity and freedom are palsied with the shock. Not only will this be the means of continuing and extending the most unchristian and disgraceful practice of keeping slaves, but of opening a new mart for the sale, and thus furnish slave-traders and kidnappers with inducements to procure 'per fas, aut nefas,' new supplies by importation."

My friend adds, "In connexion with this lamentable result is another occurrence painful in the extreme. You have doubtless heard that the most distressing fire ever known in this country, extended its ravages in Savannah, the capital of Georgia. A tender feeling for the sufferers called out very liberal contributions for their relief, particularly in the Northern States. In the city of New York, the sum of twelve thousand dollars was promptly subscribed, and forwarded with a request, that such people of colour as were sufferers, might participate in the distribution. This gave umbrage to the city council of Savannah, who sent back the money to the donation committee of New York, because they considered it as encumbered with a condition with which they were unwilling to comply. How strange, and passing strange, that the pride of domination, over a humbled race of wretched people, should so operate and prevail as to produce the rejection of a charity, in which benevolence had hoped, that however cruelly and unjustly degraded, they might, in this instance at least, have equitably shared! How apparent, that the possession of slaves renders the heart of the master not merely insensible to the obligations of humanity, but even to the claims of compassion and mercy!"

Though I am not at liberty, Mr. Editor, without the consent of my excellent correspondent, to give his name, I shall, in proof of my full conviction of the correctness of his account, add my own,

CATH. CAPPE.

Clapton,

August 1, 1820.

SIR,
I OBSERVED, a few days since, in a newspaper, the death of Dr. Bennet, Bishop of Cloyne, in his 75th

year. It immediately occurred to me that he was one of my friend Wakefield's associates at Cambridge, and that a letter of his was in the correspondence, annexed to the first volume of the *Memoirs*, from which his name was withdrawn, with obvious propriety, on the publication in 1804, but which, in conformity with the just maxim *de mortuis nil nisi verum*, it was no longer necessary to leave anonymous. As that letter, (No. IV. p. 376,) the original of which is in my possession, may, probably, be still unknown to many of your readers, I shall take the liberty of largely quoting it, in connexion with the following circumstances:

Mr. Wakefield, who, of course, subscribed the Articles on taking his Bachelor's degree in 1776, repeated the subscription at his ordination in March, 1778, at the age of 22. In 1792, when he wrote his Life, he thus ingenuously reproves himself for that transaction: "Even then, I was so little satisfied with the requisition of *subscription*, and the subjects of that subscription themselves, that I have since regarded this as the most *disingenuous* action of my whole life; utterly incapable of palliation or apology; and I hold it out, accordingly, to the severest reprobation of every honest reader." (*Mem.* I. 121.)

In August, 1778, with a very fair prospect of success, Mr. Wakefield became a candidate for the Mastership of Brewood School, understanding that no subscription would be required. On finding himself misinformed upon this point he appears to have written to his friend, who had very kindly promoted that object. In his letter, dated September 10, 1778, Dr. Bennet, who was ten years older than his correspondent, thus writes:

"You have doubts on the subject of our articles, and where is the man who has not? At least I should have a very bad opinion both of the sense and the heart of such a man. But the only difference between us is, that you suppose no man in such circumstances can conscientiously subscribe to articles which he does not believe. You have certainly seen Powell's Sermon upon that subject, and let us abuse him as much as we will, it is the case, that they are, and must be, subscribed in different senses by different men.

And do you really think that every man who subscribes is guilty of perjury, but the very few who understand them literally? Perjury, perhaps, is too harsh a term; subscribing that a thing is true, being very different from swearing to the truth of it.

“But you, at least, think us guilty of gross prevarication; and here remains the difficulty, whether you think the possession of the comforts, and, what some think, the honours of life, worth such a prevarication or no. This, my dear Wakefield, you only can determine. *Fecerunt ulii et multi, et boni*. But I own authority is a very bad argument against conscience; if it was not, I would mention, in particular, your fellow-collegian, *Jortin*, between whose character and yours there is, in many respects, a great resemblance. He professes himself a doubter about the Trinity. He had a mind far above worldly views; yet whether from a desire to be useful in his profession, or any other good (it certainly was some *good*) motive, he subscribed repeatedly, both before and after this profession.

“I do not see why we need scrupulously inquire in what sense the Articles were originally, or are now imposed: if I can make the declaration that I believe them to be *true*, (take the word truth as you please,) I have done enough. This, you will say, is very relaxed morality: but there is something very like it in St. Paul, when (though eating of meat offered before to idols is forbidden by all the apostles as a great sin) he tells his scrupulous converts, whatever they think of the matter, to ask no questions, and that then they may eat with a safe conscience.

“I fear I shock you; and I told you at the beginning of this letter, I should only expose myself. I repeat, therefore again, that it is the concern of your own heart. If you cannot persuade yourself to the attempt, God forbid that I should persuade you. As an honest man you will then make the sacrifice required of those who cannot subscribe, (and a great one, indeed, it is,) and as an honest man you will be rewarded for it. *Blessed are ye, when ye suffer for righteousness' sake*. With respect to my esteem, and to my interest, they are always at your ser-

vice; I only wish for opportunities to assist you.” (*Mem. I. 377—380.*)

These passages afford no unfair specimen of the manner in which the *Powells* and *Paleys* of the Church of England have encouraged the candidates for her honours and emoluments, though otherwise conscientious, to prevaricate in the most solemn transactions. Mr. Wakefield, in his letter, dated Richmond, Oct. 2, 1778, thus replies:

“I give my judgment on *Powell's* Sermon with much diffidence, it is so long since I read it, and I have it not by me: all I can recollect of the matter is, that his argument appeared to me then by no means satisfactory; rather calculated to evade than determine the debate. However, if at the best every man subscribe in a different and indecisive sense, there is in my opinion no alternative; let such articles be abolished; *that* subscription is an absurdity and a snare: and, if it exclude any from the Church, will exclude only the deserving.

“As far as I am able to discern, the unequivocal language of Scripture gives us reason to expect a much more flourishing and extensive reign of Christ than we now see: and if they who are of full age refuse to act conformably to their superior knowledge, in *leaving the first principles of the doctrines of Christ, and going on unto perfection*, they counteract the designs of God, who raised them up as lights in their generation, and obstruct the furtherance of the universal kingdom of his Son.

“The apostle says, *If any man say unto you, This is offered in sacrifice unto idols, eat not*, i. e. If any man inform you (or if you think) that these articles are partly irrational and partly antichristian, subscribe not. Besides, had I opportunity I think it might be shewn, that the cases are not parallel; at least, according to my apprehension, the same argument would have holden good against a renunciation of the errors of the Church of Rome.” (*Ibid. 381—383.*)

It is not surprising that Dr. Bennet, with talents and a character highly respectable, should have had *his reward*. He resolved, like Sir Thomas Browne, (*Rel. Med. S. vi.*) “in divinity to keep the road and follow the great wheel of

the Church," perhaps even then *Crosier and mitre dancing in his eyes*, and he early reached the envied goal the Episcopal *otium cum dignitate*, which he enjoyed and adorned for thirty years. His friend *Wakefield*, in the mean time pursued a less frequented path with only *here and there a traveller*; and could with perfect sincerity thus speak of himself, as I remember to have heard him, on a very interesting occasion:

"Every opportunity of worldly elevation and ecclesiastical emolument have I promptly and largely sacrificed on the altar of liberty and conscience: and I stand alone, like a hermit in the wilderness, reaping a scanty harvest from the hard and barren soil of learning, unpreferred, unpatronised, unpensioned, unregarded, amidst my contemporaries, whom I see risen and rising round me daily, to the highest situations in Church and State, with original pretensions to distinction far less flattering than my own." (*Defence in the King's Bench*, Feb. 21, 1799, p. 55.) [*Mem. I. 378.*]

Now the lordly mitred head is laid as low as that of the laborious scholar, unendowed, except with priceless and imperishable treasure, and who has now long arrived where the wicked cease from troubling and the weary are at rest, and rested from his labours; it is interesting, and can scarcely be unedifying to look back to the point from which these literary associates diverged, and to observe their very different progress towards *that bourn from which no traveller returns*. From the contemplation of such a subject, an unambitious Christian may also be confirmed in the opinion that Articles, Creeds and Establishments are the creatures of *fleshly wisdom*, rather than the fair offspring of *simplicity and godly sincerity*.

J. T. RUTT.

P. S. Since writing the above I have observed in the *Terræ-Filius*, No. XXXI. published in 1721, some instructions "to all gentlemen school-boys, who are designed for the University of Oxford." Among them are the following:

"Your only safe way is to carry along with you consciences *chartes blanches*, ready to receive any impression that

you please to stamp upon them.—Never, therefore, explain your opinions, but let your declarations be, that you are Churchmen, and that you believe as the Church believes. For instance, you have subscribed the Thirty-nine Articles; but never venture to explain the sense in which you subscribed them; because there are various senses; so many, indeed, that scarce two men understand them in the same.—Suppress, as much as possible, that busy spirit of curiosity, which too often fatally exerts itself in youthful breasts; but if (notwithstanding all your non-inquisitiveness) the strong beams of truth will break in upon your minds, let them shine inwardly; disturb not the public peace with your private discoveries and illuminations; no, if you have any concern for your welfare and prosperity, let Aristotle be your guide absolute in philosophy, and Athanasius in religion."—*Terræ-Filius*, Ed. 3, 1754, pp. 167, 168.

Bristol,

August 17, 1820.

SIR,

I DULY received the letter transmitted to me by you, from your Correspondent "A Constant Reader," and having no other means of replying to it but on the pages of your Repository, I trust that you will allow me a short space for that purpose.

We have every reason to believe that there are in various parts of the country, small numbers of Unitarian Christians who are desirous of meeting for mutual edification every Lord's-day, to worship the "God and Father of our Lord Jesus Christ," and, keeping in mind the very encouraging declaration of our Master, "Wherever two or three are gathered together in my name, there am I in the midst of them," it cannot but be considered an imperative duty in them so to do. In few instances can it be supposed that these small congregations have the means of procuring the services of a regular minister: nor is it needful. Any pious and sensible member, or several of these in turn, may surely with great propriety and usefulness perform the offices of one. I say this from a most *satisfactory* experience of many years,—first in attending upon

a service carried on in a neighbouring family, and afterwards in my own. *

Your Correspondent complains of the deficiency of sermons sufficiently simple and affecting for the use of these societies, and wishes for compositions "in which the doctrines and duties of Christianity are treated in a very plain, striking and familiar manner." A collection of such might, I think, be easily *compiled*, from the compendious store of admirable works now before the public under the form of sermons; and had I a prospect of lengthened life and health, I would gladly undertake the task. But as the proportion of my remaining time which I am able to devote to my pen, is now much less than I wish, and I cannot rationally look for its increase, I must I fear content myself with adding, *as I can*, to the number of those short pieces which appear to be generally esteemed useful; *grateful* for having been enabled, in however humble a degree, to forward the glorious cause of Christian truth and righteousness.

The sermons chiefly used in the small congregation above mentioned, were those of the venerable Theophilus Lindsey, (these I warmly recommend, for the familiar simplicity of their style, and for the happy manner in which Christian *practice* is shewn to arise from *genuine* Christian *doctrines*;) with the two volumes of our Missionary, Mr. Wright,—those of Doctors Toulmin, Enfield, Estlin and Rees,—and to these I would now wish to add the excellent compositions of Dr. Lindsay, Mr. Cogan, Mr. Butcher, &c.

These sermons appeared to be highly acceptable and interesting to those, both rich and poor, with whom I associated; but much will depend upon the manner in which they are delivered. Though the number of hearers be few, the energy of the minister should be undiminished; indeed it should be increased if he is desirous of adding to

* Under these circumstances, a printed form of prayer will perhaps be generally thought expedient, and I beg leave earnestly to recommend the one which we chose. It is entitled "Devotional Offices for Public Worship, collected from various Services in Use among Protestant Dissenters." It consists of five morning, and five evening services.

Printed by J. and W. Eddowes, Shrewsbury.

them. He must not *read* prayers and a sermon, he must *pray* and *preach*; and a tolerably good English scholar is as competent to do this as the most learned. To *understand* and to *feel*, are the indispensable requisites; and a union of these often inspires a flow of natural eloquence, which produces more powerful effects than all the studied graces of art.

I ought, perhaps, to apologize for the unexpected length to which the deep interest which I take in the subject of your Correspondent's letter, has carried me. I should rejoice to hear that his wishes were likely soon to be answered by one fully competent to the undertaking, which I think highly probable.

MARY HUGHES.

SIR,
I WAS both hurt and astonished by a perusal of the communication from Gloucester contained in your last Number (p. 392). That so respectable a name should be affixed to it seemed hardly possible; but that circumstance appears to render it necessary that some notice should be taken by a friend to the Unitarian cause, of this strange compound of absurdity. To no part of it can I apply a softer term, and one of the proposals it contains demands a still stronger and more serious mark of disapprobation.

If the object of the writer was to assist the resources of the Unitarian Fund, I should have hailed with approbation a remonstrance on the backwardness of many wealthy persons among our congregations to promote its good work: such an effort, earnestly yet temperately made, might have been productive of beneficial effects. A Unitarian minister, zealous as he ought to be for the wide dissemination of what he considers *gospel truth*, in counteraction of the corrupt and false systems which have for so many centuries covered the Christian world with various shades of pernicious error, seems bound to exert his influence to its utmost extent, to increase the means of pious and enlightened men who devote so large a portion of their time and talents to this noble purpose: but in doing this, let him be careful neither to lose sight of sound morality nor common sense.

To propose that we should "*buy*

canal shares, invent machines, write books," &c. &c., and give the profits to the Fund, is trifling, childish folly, most unworthy of the talents and character of your Correspondent; but when he goes gravely on to mention to Unitarians the purchase of *lottery tickets*, in the hope of gaining prizes for the benefit of the Fund! our feelings are changed to those of indignation and disgust. No, Sir; I trust the cause of truth will "run and be glorified" without its supporters identifying themselves with those corrupt and weak financiers who, to fill their coffers, make no scruple of employing means the most obviously calculated for demoralizing the people. The Parliamentary discussions which have from time to time taken place on this subject, must, I thought, have convinced every man who had the good of his fellow-creatures at heart, that it was his bounden duty, by every method within his reach, to put down and discourage so fruitful a source of their crimes and misery. Little indeed did I imagine that it would ever be proposed to any body of Christians as a desirable pecuniary resource; and should any sect or denomination think proper to adopt it, I would, as a *suitable auxiliary*, warmly recommend their proceeding in the next place to open a *dram shop*, which would be a much more certain road to profit, and be little more injurious to the morals of its customers than the *lottery office*.

I have thought it right to enter a decided *protest* against this *strange proposal*, which I cannot doubt will be received by all serious Unitarians with unmixed disapprobation, and remain, heartily wishing that all Christians were equally so,

AN ENEMY TO EVERY SPECIES OF GAMBLING.

P. S. Since writing the above, I have had daily proofs of the *indignation* which the strange paper alluded to has excited in the bosoms of Unitarians of every description. All lament that a month has been suffered to elapse without a strong expression having appeared, to testify their decided reprobation of the plans it proposes, as manifestly absurd, and, with regard to the lottery, grossly immoral. I also beg leave to enter a protest against terming money collected by the members of a society for its own particular

purposes, a *Fellowship Fund*. It is a Congregational Fund, which can pretend to no *fellowship* beyond its own pale.

Examination of Mr. Daniel Harwood's Reasons for returning to Trinitarianism.

"Till we all come in the unity of the faith, and of the knowledge of the *Son of God*, unto a perfect man.—That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men." Ephes. iv. 13, 14.

SIR,

THE "painful emotions" which Mr. Harwood supposes must "necessarily be produced in your mind" by the circumstances of his relapse into the complexities of Calvinism, [see pp. 388—391,] will, I conceive, be limited to compassion for the vacillating mind of the writer. Emotions of a very opposite nature must, abstractedly from this feeling, be excited in the bosom of the Unitarian, who cannot but wish that every similar instance of defection from the Nazarene simplicity of faith, may ever be defended by similar arguments.

If by man's being a "fallen and depraved creature," the writer meant no more than that he was *prone* to sin, the Unitarian, who believes that it was the office of Christ to "turn men from the power of Satan unto God, that they may receive forgiveness of sins," Acts ii. 18, could have no dispute with him: but if by this, as appears to be the case, he understands a "moral incapacity," the demand of Jehovah, Ezek. xviii. 31, "Why will ye die, O house of Israel?" and his exhortation, "Make you a new heart and a new spirit," must be regarded as egregious trifling or a cruel mockery: and if the "overcoming of the native bias to evil," *must* be the "effect of divine influence" operating according to election, there seems as little reason in the advice of the Apostle Peter, (2 Ep. i. 10,) that we should "give diligence to make our calling and election sure:" nor if "these things be so," can the veracity of Paul remain unimpeached, when he expressly declares, that "God our Saviour will have all men to be saved." To reasonings of this kind, we may oppose the question of Dr.

Price, "If men can do nothing, why does it not follow that they have nothing to do?"

Mr. H. inquires, "Is it reasonable to suppose that this great and glorious moral Governor would pardon rebels without making some public manifestation of his displeasure?"

He did so: for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" that is, have come under the penalty of sin, as is evident by what follows: "Death reigned from Adam to Moses even over them that had not sinned after the likeness of Adam's transgression," Rom. iv. 12—14; and this explains the meaning of 2 Cor. v. 21, "Made him to be sin for us, who knew no sin;" which has probably led the writer to infer that the death of the cross was, to use his own words, "a substitute for personal punishment," which God was "necessitated" to provide "before he could pardon mankind."

Now this is all very complete and compact according to the scheme of the school-theology; but from this I appeal "to the law and to the testimony." The Scriptures mention the ends of the death of Christ, not as *penal* but as *præmial*: Heb. ii. 10: "It behoved him to make the captain of their salvation perfect through suffering;" Heb. v. 8: "Though he was a son, yet learned he obedience by the things which he suffered." From which texts I infer two conclusions; first, that Christ was not subjected to death by way of punishment for human sin, and, secondly, that he was not God.

Let us now try, by the same test, the proposition of Mr. Harwood, that God could not pardon mankind without a punishment for sin being first provided:

"I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah xliii. 25.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." Isaiah lv. 7.

"He hath not dealt with us after our sins. As far as the east is from

the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psalm ciii. 10, et seq.

This last sentiment may serve as an answer to the following characteristic specimen of scholastic divinity: "If God," observes Mr. H., "was infinitely worthy to be loved by us, to fail in that love was an infinite fault, which deserved an infinite punishment; and an infinite punishment could only be removed by an atonement of infinite value, which could only be offered by a mediator of infinite dignity."

But Bishop Watson is of opinion that we have no rule but God's wisdom to guide us in determining what price, if a price for our redemption be necessary, God might or ought to accept; and he sees no difficulty in admitting that the death of an angelic or a human being might be the price which God fixed upon. The fact, however, is, that no idea answering to that of *atonement*, in the popular sense, is conveyed by any word in the originals of the Old and New Testaments. The atonements in the former are *coverings* for sin: the sacrifice which Christ is said to offer up of his own life, is aptly and beautifully compared with the sacrifices under the Jewish economy, from their sanctifying or purifying effects; but the *atonement* of the New Testament is in the Greek the *reconciliation*: and be it observed, that this reconciliation is not of God to man, as Mr. Harwood's scheme supposes, but of man to God: 2 Cor. v. 19, 20: "God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of *reconciliation*. We pray you in Christ's stead, be ye *reconciled* to God." Rom. v. 11: "By whom we have now received the *atonement*" (the reconciliation).

As Mr. Harwood concedes that "what is clearly proved to be irrational, cannot be a doctrine of revelation," I shall venture briefly to examine by the touchstone of *reason*, this assumed atonement of infinite value, offered to an infinite Being, by a Mediator of infinite dignity.

Mr. H. "thinks that the Scriptures

do describe the one only God under the three-fold character of Father, Son and Spirit," though, as he brings forward no evidence in justification of his so thinking, I am at a loss to know whether he grounds his notion of a God who is three and one, on the spurious text, 1 John v. 7; (which, however, Calvin admitted had relation to agreement of testimony, and not unity of nature;) on the baptismal form, Matt. xxviii. 19, which is just as little to the purpose; or on the plural nouns of dignity in the Hebrew, by which Joseph might also be proved to be more lords than one, and Behemoth be made to enjoy a plurality of being. To the writer's proposition I should not object, provided the Word and Spirit were considered, as I think the Scriptures do consider them, in the light of qualities or attributes of the Divine Mind; but I cannot assent to their being each God *within* God, or to Christ having pre-existed as the personified Word in God, any more than I can assent to the Arian hypothesis of the Word being a secondary God *out* of God.

I presume the writer intends that the Father, Son and Spirit, existing as God, form together that infinite Being whom we understand by the term God. Now if the Father was "infinitely worthy to be loved by us," was not the Word or Son also infinitely worthy? Was not also the Spirit infinitely worthy? Was not the infinite fault of sin committed, therefore, equally against the Son and Spirit? And does not reason, on this principle, require that an infinite atonement should be made to each of these persons or subsistences that altogether make up the whole idea of God? How, then, came the second person only to make this satisfaction, or why did he make it to the Father only, and not also to the Spirit? And how happened it that he required no atonement to be offered to himself, if he also were the infinite God? Further, if the Word be only one of those divine persons or characters which together compose one infinite Being, he was himself only a third part of infinity; how then could he render an atonement of infinite value? If Mr. H. reply, that each character in the Godhead is by himself alike infinite, he then makes three infinities; and three

infinite beings are three Gods. If he pronounce that there is only one infinite being, then it was not the Word or Son only, but the Father, Son and Spirit that made this infinite atonement, otherwise an infinite atonement could not have been made, and if made, to whom did they make it?

But the great argument of Mr. H. is grounded on the literal meaning of expressions, viewed in reference to modern usage and association, and on the position of words in the English translation of the Scriptures; and he seems to suppose that what strikes an English reader as the meaning of a word or sentence, must necessarily have struck a Jewish reader in precisely the same manner; that what was plain to the Hebrews must be plain to the English, and that what appears obscure to the English, must have been equally obscure to the Hebrews. But the most curious particular in this notable argument, is his assertion, that no passage of inspired writ can admit but of one meaning, and that meaning the one that consists with the opinion of his own sect—the alternative being the rejection of the authority of Scripture altogether. It is unreasonable, he thinks, that God should suffer the writers of the Scriptures to convey to all future generations descriptions of the person, character, offices, &c. of the Messiah in such ambiguous terms as would admit of their being understood to describe a divine person, if he were not in fact the true God. This reasoning supposes that the Jewish writers should have been inspired to adopt modes of phraseology and habits of mental association, not only foreign to the custom of their own age and tongue, but exactly suited to all future generations, however distant in climate or differing in language: it supposes also that we are obliged to decide *our* faith by isolated phrases and sentences, and are to open the Bible as if in search of the *sortes virgilianæ*, instead of attending to its general tenor, and comparing one scripture with another.

Mr. H. observes, that Ephes. v. 5, Tit. ii. 13, 2 Peter i. 1, *may* be translated so as to bear a direct and positive testimony to the deity of Jesus Christ:

"No covetous man, who is an ido-

later, hath any inheritance in the kingdom of Christ and of God."

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

"Through the righteousness of God and our Saviour Jesus Christ."

This is saying no more than that we may put any sense on a text which best comports with our preconceived system of opinions, provided it be grammatically feasible: but though the Trinitarians build their faith on sentences thus favourably biassed, after being torn from their immediate context, as well as viewed disconnectedly from the general texture of Scripture, we oppose this grammatical dexterity by an appeal to those numerous texts where no such ambiguity can be pretended, and where Christ and God are spoken of in plain contradistinction as two separate persons; in the same manner as any unprejudiced mind, for instance that of a child, would conceive them to be spoken of in the texts above cited, notwithstanding the *verbal* ambiguity, which, in fact, is the same in the Greek, Latin and English; and to assert that God could not have permitted a verbal ambiguity to exist, which self-evidently does exist, is to deny that the rules of philology are applicable to the Sacred Writings, and to require that, to guard against the possible aberrations of the human intellect, and to spare his creatures the exercise of their understandings, God should have changed the nature of language.

In pursuit of the same argument, Mr. H. demands, "Will any one say that the clause in John i. 1, cannot be translated 'the Word was God?'" And he adds, "If the idea intended to be conveyed was only that the Word was a God, i. e. that Christ was a person of the greatest dignity, but not the supreme God, will reason teach us that a phrase would have been used so likely to lead to the promulgation of an opposite idea?"

But if, as we find stated in the same Scriptures on the authority of Jesus himself, the Jews "called them gods to whom the word of God came," John x. 35, the improbability of John's using such a phrase, supposing that the word is there used personally of Christ, is not so apparent. If Christ be "the image of God," Heb. i. 3,

I do not well conceive how "reason could teach" us that he is the very God whose *image* he is.

I, however, for one, am of opinion that, although Christ is spoken of in John i. 1, as the personal word, this is only figurative; because he was the medium or depositary of the word—in the same manner as he is styled the Resurrection, because he was the first who rose to immortal life; and I consider the Word, in the opening of John's Gospel, to be the original word or wisdom that was with God and was God, that is, his essential attribute. I think it probable that the Evangelist wrote in reference to the Gnostics, who were accustomed to separate the attributes of Deity as personal emanations, and denied that the Father was the creator of the world. "The word being made flesh," or the "power and wisdom" of God being revealed in the man Christ Jesus, seems to regard also the Gnostics, who believed his humanity a phantom. The passage is so rendered and illustrated, consistent with the popular Version, by the Socinian Biddle, (see his *Tracts*,) and that it is so interpreted by eminent modern Unitarians, as PRIESTLEY and LINDSEY, is perfectly known not only to Unitarians themselves, but what is somewhat remarkable, to Mr. Harwood himself! who from his occasional reference to the Improved Version must have had it in his hands, and must have read a paraphrase to the above tenor in the notes at the bottom of the page; yet in the eagerness, probably, to claim the honours of conversion as "a brand snatched from the fire," he chooses to make the Improved Version of this passage "the rock of his offence," though he must or ought to have seen that the Unitarian cause required no such aid.

Mr. Harwood thinks it "reasonable to conclude either that Jesus, the Christ, was the Divine Being incarnate, God manifest in the flesh, (I must protest, by the way, against the phrases being necessarily synonymous,) or that revelation is all a fable;" but as he also admits that "reason as well as revelation is the gift of God, and, therefore, they cannot contradict each other," I should wish him to reconcile his conclusion with the following, selected out of innumerable parallel

texts. They are not such as *may* be capable of a different sense, but such as can be capable but of one.

Deut. xxxii. 39 : "See now that I, even I, am he, and there is no God with me."

Isa. xlii. 1 : "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him."

Isa. xlix. 1 : "The Lord hath called me from the womb."

Acts iii. 22 : "Moses truly said unto the fathers, (Deut. xviii. 15,) a prophet shall the Lord your God raise up unto you of your brethren, like unto me."

Matt. xix. 17 : "Why callest thou me good? There is none good but one, that is God."

Heb. iv. 15 : "In all points tempted as we are, yet without sin."

John xvii. 3 : "That they may know thee (the Father) the only true God, and Jesus Christ whom thou hast sent."

John x. 36 : "Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God?"

John v. 19 : "The Son can do nothing of himself."

John v. 30 : "I can of my ownself do nothing."

John xiv. 10 : "The words that I speak unto you I speak not of myself; but the Father who dwelleth in me he doeth the works."

Mark xiii. 32 : "Of that day and that hour knoweth no man, no, not the angels that are in heaven, *neither the Son*, but the Father."

Acts ii. 36 : "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Acts iv. 10 : "Jesus Christ of Nazareth, whom God raised from the dead."

Acts v. 31 : "Him hath God exalted to be a prince and a saviour, for to give repentance to Israel and forgiveness of sins."

John xx. 17 : "I ascend to my Father and your Father, and to my God and your God."

Rev. iii. 12 : "I will write upon him the name of my God."

2 Thess. ii. 16 : "Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts."

1 Cor. viii. 4, 6 : "There is no other God but one. To us there is but one God, the Father—and one Lord, Jesus Christ."

1 Tim. ii. 5 : "There is one God, and one mediator between God and men, the man Christ Jesus."

John viii. 40 : "Ye seek to kill me, a man that hath told you the truth, which I have heard of God."

How Mr. H. can reconcile reason with revelation on the hypothesis that he who was "tempted"—who was "sanctified and sent"—who "could do nothing of himself"—who did not know the time pre-determined in the Divine counsels for the destruction of Jerusalem—who was "raised from the dead"—who was "exalted at God's right hand"—was all the while himself the Divine Being incarnate; or how he can reconcile this hypothesis with the declarations of Jesus and his apostles, that there was only one God, and that God, the Father only—it is for him to explain.

If Christ, instead of revealing "the true God and eternal life," was himself that very and only true God whom he revealed, there seems no possibility of eluding the conclusion of Noetus and the Patripassians : "The Scriptures declare one God, even the Father; this being manifest, and it being acknowledged that there is but one God, it follows of necessity that he suffered; for *Christ was God*, and he suffered for us, being the Father, that he might be able to save us."—Hippolitus cont. Hær. II. 6.

Mr. Harwood may decide for himself whether this be the more "reasonable" conclusion, or that, in the words of Lardner, Jesus was (as the prophets and apostles unequivocally declare) "a man appointed, anointed, beloved, honoured and exalted by God above all other beings."

Mr. Harwood refers us to "Fuller's Calvinistic and Socinian Systems compared," as the instrument, "under the Divine blessing," of his retrograde conversion; a book replete with bitter and calumnious inference, and disgraced by disingenuous misrepresentation. To the argument founded on the superior graces exhibited by Calvinists, it may be replied that Peter preached Unitarianism. Acts ii. 22 : "Jesus of Nazareth, *a man approved of God*

among you by miracles, and wonders, and signs, which *God did by him* in the midst of you."

Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost (Spirit) and with power; who went about healing those that were oppressed of the devil; for *God was with him*."

Paul preached Unitarianism. Acts xvii. 24: "God that made the world, —hath appointed a day in the which he will judge the world in righteousness by *that man* whom he hath ordained; whereof *he* hath given assurance unto all men, in that *he* hath raised him from the dead."

The faith of the *unlearned* of the first centuries was Unitarian; as *Tertullian* and *Origen* indirectly admit: if then the manners of the primitive churches were exemplary for sanctity, as the Heathen testimonies prove, those manners were produced by Unitarian preaching and doctrine; and if those of modern Unitarians betray comparative coldness or levity, their faith is not accountable for this, but it must arise from some extrinsic cause.

As Mr. Harwood has eulogized Mr. Fuller's attack on the Unitarians, I would recommend the perusal of the tract of *Dr. Toulmin* in answer to it; I would also request his serious attention to the "Letter on the Logos," by Dr. Lardner, a man, who to zeal of faith and extent of learning united the graces of charity, humility and candour.

EBION.

SIR,

Clapham.

A QUOTATION from Mr. Belsham, in a late Number of the Repository, attracted my attention by these words: "I defy any one to say what my friend's Bible-Christianity is" (p. 336). Now I wish so far to accept this challenge, as to endeavour a sketch of what Bible-Christianity, or philography, as it may be called, at least *may be*. Its distinguishing feature is, that it adheres to the *language* as well as to the presumed sense of Scripture, and does not, in any part of its church discipline, require any narrower definition of a man's faith, than that it is that of the Bible: for the rest, leaving the Scripture to fight its own battle on an open field. Endeavouring to remove

the causes which prevent men's minds from receiving faithfully the impression of scriptural truth, which, in fact, are nothing else but some unscriptural religious language passing current in the world, it believes that this is the way for the real truth of God, as it is written in his word, to have free course and be glorified. It believes also that this way becomes us most, as fallible men, as Christian brethren, and as stewards of the mysteries of God. But it is objected, that this will put a stop to all intelligent discussion of religious topics, and make us little better than hypocrites, agreeing in words while we entirely differ in thought. But this objection lies only against those who would push the plan to an extravagant extent, as it is by no means intended to interdict such variations of expression as are necessary in order to being understood, on any occasion; neither such as are requisite for an agreeable freedom of speech. These are widely different from creeds and subscriptions, and all the other modes of catechizing and dogmatizing which the spirit of party and the love of contention have begotten. But to exhibit the idea of philography somewhat more precisely, I subjoin what I have fancied might serve as the principles of a *philographian* society.

The Bible, the *whole Bible*, and *nothing* but the Bible.

Regarding the Scripture as a true and perfect rule of religion, and the only one which is of more than human authority, we are bound strictly and faithfully to abide by this rule, abandoning every other.

Agreeably to this principle, we deem it unlawful to require assent to any form of words except the Bible, in order to admission to Christian communion or to any place of service or authority in the church. Moreover, in professing our own faith or instructing others, concerning disputed doctrines, we deem it proper, as far as may well be done, to avoid the use of any form of words which is not found in the Scripture.

Rejecting thus the traditions and commandments of men, we receive the Scripture as our guide on all points to which its instructions extend; of faith and practice, of worship and church order. We receive it also very strictly

and closely: for example, if it appears that we are directed by many plain precepts and examples to address our prayers to the Father, while to warrant praying to Christ or any other name, there is found no plain precept nor any example, except such as is connected with a miraculous revelation, in such case our principle will oblige us, on all common occasions, to pray to the Father only.

I feel, Sir, that in such a communication as the present, I lay myself open to the charge of conceit and presumption: I can only say in apology, that it is a predicament in which one must always of necessity stand, when one dares to speculate on any public improvement, unless one has the prudence to arrest every vagrant idea as it is passing the barrier of the lips: a severity, how grievous and tyrannical!

PHILOGRAPHUS.

SIR,
WHERE Christian interpreters differ as to the sense of passages in the Old Testament, it would seem desirable to allow the recorded opinions of intelligent Jewish commentators considerable influence, and more especially in matters of verbal criticism.

The celebrated Rabbi Isaac Cardozo was born in Lisbon at the beginning of the 17th century. I am not acquainted with the particulars of his conversion to Christianity, but it appears he practised both in Valladolid and Madrid as a Roman Catholic physician. His convictions (if he was ever convinced) were unsatisfactory and temporary, and as he returned to his former profession of faith, he was compelled to exile himself from his country. He fled to Venice, became a member of the Hebrew academy there, and ended his days in that city.

He wrote several medical works, and one on General Philosophy, but that by which he is best known is "Excelencias de los Hebreos," Amsterdam, 1679, 4to. pp. 431. The first part is composed of eulogiums on the Jewish institutions and opinions; and the second consists of replies to the numerous calumnies directed against them. Each part is divided into ten heads.

In the chapter on the integrity of

the sacred books, as preserved by the Jews, he has this passage:

"The original Hebrew of Isaiah ix. 6, is: *To us a boy was born, to us a son was given, and the lordship was on his shoulder; and the Wonderful, the strong God, the Counsellor, the Eternal Father called his name* שָׁר שְׁלוֹמִים *Prince of Peace.* * The Latin instead of (he) *called his name*, puts *his name was called*; in the place of Vaykra they read Vaykaré, to make it appear that this boy (Niño) is the Wonderful, Counsellor, God, Father Eternal and Prince of Peace; but in the most ancient Hebrew copies we find Vaykra, (he called,) and not Vaykaré, (was called,) and the meaning of the prophecy is, that God, the Mighty, the Wonderful, the Counsellor, the Eternal Father, called that child, who is the Messiah, Prince of Peace, because he is to bring with him perpetual peace; and the prophet goes on to explain that he will establish the seat of David in everlasting power and peace—and support it in judgment and justice. This sense is also followed by the Chaldee paraphrase, whose comment on the text is as follows: 'To us a child was born, and he shall bear the law upon himself to maintain it, and he shall be called Messiah before him who makes the counsel wonderful of the most mighty God, whose peace shall be multiplied on us in his days;' where it is clearly seen that it is God who calls, and the Messiah who is called; otherwise the construction of the sentence would be imperfect, the nominative and accusative being necessary."

Some of the obscurity which pervades rabbinical writings distinguishes the close of the above passage, but it is altogether a memorable one, and to the authority of Cardozo, I hope hereafter to add, in detail, that of Abraham Usque, Duarte Pinel and others, with some notes on other texts.

J. B.

† Niño fué nacido á nos, hijo fué dado á nos, y fué el señorío sobre su hombro, y llamó su nombre el maravilloso, el Dio fuerte, el consejero, el padre eterno, Principe de Paz.

SIR,
IT appears to me desirable that you should record any notable instances of bigotry or immorality in the contemporary journals, and therefore I beg leave to present you with two specimens of criticism from the *Gentleman's Magazine* for July last.

This first is the entire Review (p. 47) of "Benson's Chronology of our Saviour's Life," and is as follows:

"The Unitarians having *coolly* pronounced the whole of the narrative contained in the preliminary chapters of Matthew and Luke to be *false*, Mr. Benson, with great temper, merit and learning, has elaborately and successfully confuted them.

"It is a severe trial to the temper of Christians, even to hear of such effrontery as gave occasion to this work; but our opinion is, that the authors are mere jesters, and jack-puddings, in a clerical costume."

Of the logic of the first paragraph, I say nothing, but let me inform Mr. Urban, who it appears does not consider *urbanity* essential to his character, that all Unitarians have not discarded the preliminary chapters, and that the Unitarians to whom he refers do not pronounce the chapters in question to be *false* but only *suspicious*.

Christians of Mr. Urban's stamp have their tempers severely tried by the cool effrontery of these Unitarians; they can scarcely refrain from laying hands upon them; but though their hands are tied, their tongues are not, and therefore they give way to their temper in vulgar revilings. "Jesters"! and "Jack-puddings"! No, no; it is the grave argument of Unitarians which gravels such writers as this, and makes them kick and flounce.—What is meant by "clerical costume"? Are Unitarian ministers to be allowed "the benefit of clergy," that they may be more easily abused? And does not this sage critic know that the introductory chapters have been dealt with as unsparingly by laymen as by divines?

Unitarians may welcome the reproaches which they share in common with all the friends of peace, humanity and pure morality. What "jester," what "jack-pudding" "in a clerical" or other "costume," could have imposed the following detestable sentences upon the simplicity of "Sylvanus Urban, Gent."? They are copied

from the Review of "Sheppard's Inquiry on the Duty of Christians with respect to War," p. 49.

"— we find all sorts of cowards incorporating themselves under the name of Peace Societies. For our parts, we think that the extinction of the warlike character of a nation is the introduction of every kind of mean villainies; if you lose a dissipated soldier, you gain a rogue, rebel, or fanatic in his place: one who lives by duping others instead of squandering his own property."

"Religion, as the basis of moral and benevolent character, we believe the best human means of personal perfection, but as an instrument of public policy or worldly object, we think it to be of pernicious result. There are two evils inevitably attendant on civilization, beggars and pleasurable vices. These alarm various old women in breeches; but wherever there is man, there will be vice, and wherever there is wealth there will be pleasure; and military and gentlemanly habits support a chivalrous, honourable and upright mode of behaviour between equals, and a spirit of patronage towards inferiors, which can never proceed from the conventicle system, that implies both mind and action in an enslaved state; where morality is without charity, where innocence is tutored to connive at design, and purity is without holiness, and roguery is without censure."

"The reply of Christ to the soldiers (Luke iii. 14) is generally understood by orthodox commentators to imply no reprobation of the military profession *as such*; and the ingenious Miss Porter has shewn that such an institution is a real blessing."

This moralist can see nothing in the love of peace but cowardice, and no alternative to a warlike character but mean villainies. He looks with complacency on a dissipated soldier, who squanders his own property, because he is the reverse of a fanatic. He ridicules the alarm of various poltroons (his offensive description of whom we shall not repeat) at pleasurable vices; that is to say, debauchery and adultery. These are in his view gentlemanly habits. In the conventicle, "mind and action" are "in an enslaved state;" that is, as the fanatical apostle has expressed it, the thoughts are brought into captivity and the body into subjection to Christ. What rigour, what duping, what roguery!—After this, Mr. Urban's scribe should not have appealed to the New Testament. "The

reply of Christ to the soldiers, Luke iii. 14"! And the calumniator of conventiclers did not really know that the words in question were not Christ's, but John Baptist's? To whomsoever he may attribute them, let him meditate on the words a little preceding, "Oh! generation of vipers." All his "orthodox commentators," and "the ingenious Miss Porter"* to boot, will scarcely be able to satisfy him that a character of which ignorance and uncharitableness are the principal ingredients is "a real blessing."

CANTABRIGIENSIS.

SIR, September 5, 1820.

IN "A Short Memoir of the Life of Edmund Law, D.D., Bishop of Carlisle," by Dr. Paley,† the following sentences occur:

"The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are particularly distinguished, is, 'that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility, to which the death brought upon mankind by the sin of Adam had reduced them.' He interpreted literally that saying of St. Paul, (1 Cor. xv. 21,) 'As by man came death, by man came also the resurrection of the dead.' This opinion had no other effect upon his own mind than to increase his reverence for Christianity, and for its divine founder."

Now in this memoir, *as it is republished by the Bishop of Chester*, who has prefixed it to the new and very handsome edition of his late father's

* No reflection is intended on this truly respectable lady, who occupies a high rank amongst the female authors of the present day. The indecorous association of her name with the passage of Scripture, so egregiously misrepresented, is the work of Mr. Urban or his coadjutor. She would, I am sure, be the first to mark with contempt such a compliment from such a pen.

† Extracted from Hutchinson's *History of Cumberland*, II. 636—638.

"Considerations on the Theory of Religion," with which he has just favoured the world, *the two concluding sentences of the above quotation are left out*; and the omission is thus accounted for, in a note: "The Editor has here omitted an assertion of the author, very much questioning his authority for making it."

That *authority*, Sir, will easily be discovered in the writings of Bishop Law. Indeed, if Dr. Paley has correctly stated it as the opinion of this prelate, "that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species," &c., we have here a literal interpretation of the saying of St. Paul in 1 Cor. xv. 21. And, in proof of such being the conviction of the author of the "Considerations," &c., I may safely appeal to the whole of his discourse on "the Nature and End of Death under the Christian Covenant," and in particular to pp. 350—352 of the Carlisle edition.

With these writings of his venerable father before his eyes, it appears difficult to imagine on what ground the Bishop of Chester can *very much question* Paley's *authority* for making the assertion that I have cited. Perhaps the Editor of the Memoir (though such, assuredly, was not the case of its author) had in view solely a literal interpretation of a single word in the clause, "By MAN came also the resurrection of the dead." Yet here again all doubt should have been suppressed by the well-known fact that the seventh or *Cumberland* edition of the "Considerations" was *purged* by Bishop Law of some ancient prejudices relative to pre-existence, &c.* This clear and decisive testimony admits of no contradiction. The late excellent Bishop of Carlisle interpreted literally the whole of 1 Cor. xv. 21: he embraced the doctrine of the unequivocal humanity of Jesus Christ.

It may not be amiss to observe, that in some other, though comparatively

* See Belsham's *Memoirs of Lindsey*, pp. 163, 164, and Meadley's *Memoirs of Paley*, 2nd ed., p. 146, together with the "curious notes" there referred to: they will be found in *Mon. Repos.* XIII. 289—294.

unimportant instances, the republication of the *Memoir* * deviates from the original.

N.

Attempt to distinguish between Genuine and Spurious Christianity.

(Concluded from p. 452.)

FOR the better satisfaction of the Unbeliever it may be proper to state how those corruptions have arisen and been established, and I shall endeavour to shew, that many of the books of the New Testament are spurious, and that it is chiefly from those books that the corruptions have been drawn and established; for it is scarcely possible that the clergy of the apostate church could have so grossly imposed upon the credulity of mankind, as to have brought them to believe the fables, falsehoods, and lying wonders of the orthodox church, if they had not had texts in those spurious books to support and prove those doctrines. Let not the candid Theist feel any obstacle to his belief of Christianity, from the introduction of those corruptions: there is no greater difficulty in this, than, upon his own system, in the introduction of natural and moral evil into the Divine government. But it may here be asked, How are we to separate the chaff from the pure grain? To this I reply, that the work is not without

difficulty, but so important and glorious is the end that it will well repay all the diligence, labour and learning that can be employed in accomplishing it, and not require so much as has been bestowed for the last century in collating manuscripts and correcting texts. For, though these are very useful and laudable objects when bestowed on books that are authentic, (and all are at present taken as such,) of what use can it be when applied to books that are spurious? Besides, it appears there is a method more satisfactory, and not requiring so much critical learning. As I observed before, the New Testament is well known to be a volume of books, selected and brought together, being the work of various and different writers; these are so distinct and independent of each other, that though some of them be found forgeries, others can be proved authentic. Those books must therefore be examined separately, and stand or fall by their own separate and independent evidence; for so discordant are they, that all cannot be true: and the various sects into which Christianity is at present split, evidently shew that, from the present state of the New Testament, it may be made to prove any thing that the interpreter chooses, according to his previous opinions or fancy.

I will now proceed to shew, whether by the external, internal and prophetic evidence taken to our aid, we cannot make the separation and set up a standard by which to prove the truth or fabrication of the other books: if we can find in either of the Gospels a plain account of the revelation of the will of God to man in the New Covenant, as offered to him through Jesus Christ, and the evidence for the authenticity of that Gospel be established, we have then all that we want or can reasonably ask for; which are the FACTS contained in the history of the life, ministry, death and resurrection of our Lord. Now in the New Testament we find four Gospels, each said to contain, correctly, the history of these important events; these books differ so much from each other in many facts and important circumstances, that they all cannot be true, and from some of them have sprung some of the greatest corruptions of Christianity. If, therefore, we can find either of

* In a copy of it now before me, Paley introduces his notice of a defect in his patron's habits of mind with characteristic delicacy and great beauty: "His fault," says he, ("for we are not writing a panegyric,) was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station." This parenthesis, the Bishop of Chester has thought proper to omit. The body of the work is printed from the author's "last verbal corrections." It would seem, however, that the *index* has not been remodelled. (See the "various notes" of which mention has been already made.) The Bishop's own *advertisement* is somewhat enlarged from that of the Carlisle edition. We learn from the conclusion of it, that his translation of *Archbishop King's Essay on the Origin of Evil*, "was translated into German by the celebrated *Michaelis*," who used it, as Dr. Law was informed, "for his Lecture-book."

them well authenticated, we shall have obtained an important point, and can set up that Gospel as a standard by which to try the other three.

Upon the very entry into the investigation we are struck with various circumstances inducing us to give a preference to the Gospel of Luke; it has all the marks of genuine history; we have the name of the author, the friend to whom it was addressed, and for whose use it was written; it has the date when the transactions took place; the names of the Roman officers then governing in Judea; and the name of the Jewish high-priest at the time of the crucifixion. These are marks of an authentic history not to be found in the other Gospels. We find Luke on the commonly received evidence has had a preference. Chillingworth, (Chap. iv. Art. iii.) speaking of Luke's Gospel, amongst many other articles in its favour, says, "But that St. Luke has written such a perfect Gospel, in my judgment, ought to be no manner of question;" and again, "that all the things necessary to salvation are certainly contained in his writings alone." But besides these there is another testimony in favour of the authenticity and genuineness of Luke's writings, which for many years past has been most satisfactory to my mind. I allude to that excellent work the *Horæ Paulinæ* of Paley.

The genuine Epistles of Paul are generally received as authentic, and there is reason to believe they have been as little interpolated or altered as any books of the New Testament. The reason is obvious, for most of them being addressed to the different churches which Paul had planted, they were most probably kept as public documents by the churches, and therefore not so easily played tricks with (as if they had been addressed to private individuals) by the "ready fingered Scribes" of the second century, whose interpolations and alterations few of the Christian writings extant at that time escaped. Now Paley, by the finest piece of criticism that perhaps was ever written, has shewn by a mass of undesigned coincidences between the letters of Paul and the Acts of the Apostles, that the Acts must be in the main a true history. If this be allowed, and I think it cannot be

fairly denied, the Gospel of Luke must be true also, for it is the first part of the same history.

Here then we have obtained a most important fact, because we have a well-established standard by which to try the other three Gospels; for as we find in Luke a plain, well-digested account of all *the important facts we want* of the life, ministry, death and resurrection of our Lord, if the other three Gospels do not contain the same facts, doctrines and material circumstances, they ought to be disregarded and expunged from the sacred volume. But before we proceed thus far, we should be cautious that our standard itself be pure and correct, free from any alterations or interpolations.

Considering the unavoidable errors that would creep into the text in multiplying copies, it is not to be expected that we should find any one book free from minor errors: in Luke there are a few gross interpolations, which are easily detected. On the fabrication of the two first chapters see a most satisfactory account in the *Improved Version* of the New Testament (*in loc.*) and Evanson's Dissonance. The pretended miracle of the Gadarene demoniac and the herd of swine, is inconsistent with the character of Jesus, and too absurd in itself not to be immediately rejected; the transfiguration is of very doubtful character, and the temptation of Jesus by the devil worse than doubtful. But with some other minor errors, no way essential to the history, by expunging those interpolations it will then be found a plain, rational and consistent relation of the facts of the life, ministry, death and resurrection of our Lord. In Luke's history, thus purified, we have every thing we can wish, and nothing contrary to our best conceptions of the Divine character. It is an important point thus to have obtained, on rational evidence, a pure standard, by which to examine the other books of the New Testament. But in this brief effort to shew the cause from whence the corruptions of Christianity have arisen and been continued, it would be much too large an undertaking to bring all the books to this test. I shall therefore only, as an example, examine the Gospels of Matthew and John with each other and with our standard, to shew that they

are not entitled to credit; and that from these two Gospels have been derived and defended, some of the worst and most corrupt doctrines of the orthodox church.

In the first place, there is no satisfactory proof that they were written by Matthew and John, but strong internal evidence that they were not written by those two early disciples of our Lord. If Matthew ever wrote any Gospel, the only testimony we have of it is from Papias; but this Gospel he tells us was written in Hebrew about eight years after the death of Jesus. There is no account of any person who ever saw this book; and, notwithstanding the fanciful hypothesis of Dr. *Marsh*, now Bishop of Peterborough, (though not his own,) that "from this original Gospel all the others were copied," it is the opinion of *Lardner* and other eminent scholars and critics, that the book we now have is no translation, but was written originally in Greek about 25 years later, by whom, I believe, nobody knows. Besides the many fictions and fables contained in both these books, some of the grossest and most corrupt doctrines, by which the pure religion of Jesus has been so defiled and disgraced, have been founded on passages in them, and those books are constantly referred to in proof of them. Matthew begins with a string of fables and fictions; the astrologer and the star, the murder of the infants, and the miraculous conception, from which has proceeded the idolatrous worship of the Virgin Mary. (Of this fable, however, the author, whoever he was, has not even the merit of the invention, for the same story was propagated by the philosophers at Athens on the birth of Plato, 400 years before.) On this book exclusively, I believe, is *founded* the blasphemous doctrine of eternal torments, one of the greatest libels that ever was published against the benevolent character of God, by the folly or wickedness of man. Upon the form of baptism, said to be commanded by our Lord in the last chapter, (a form which, as it appears, the apostles never made use of,) is founded the unintelligible and inexplicable doctrine of the Trinity.

There is no satisfactory, external evidence that the latter Gospel was written by John the Apostle, but strong

internal proof to the contrary. Whoever the writer was, it appears probable that he was a Greek, converted to Christianity, and previously well versed in the Platonic philosophy of that time: the whole style of the book, but particularly the introduction, plainly discovers that it could not be written by John, the son of Zebedee, the Galilean fisherman. The beginning of this book is in such metaphysical and undefined language, that from it the orthodox undertake to prove and defend the doctrine of the Trinity; Unitarians, though not agreeing amongst themselves about the meaning of it, defend the doctrine of the Divine Unity; and the Arians, with much greater plausibility, establish the foundation of their own peculiar hypothesis. On this book alone the Church of Rome has established the monstrous doctrine of transubstantiation, and the Church of England the kindred doctrine of consubstantiation. Upon the pretended dialogue between our Lord and Nicodemus, has been founded the mysterious rite of baptism of the orthodox church; and our own church, in its form of baptism, declares, "that our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost." Now our Saviour Christ really says no such thing; but, on the contrary, offers to mankind very different terms for obtaining eternal life, Luke x. 25—29. Some of the miracles in this book are of the most fabulous and marvellous kind. The resurrection of Lazarus, if true, was a miracle the most distinguished of any that Jesus wrought, and could scarcely have failed of being noticed by Luke; but it is not noticed by any other writer in the New Testament, and from the circumstances, both previous and subsequent, is improbable in a very high degree.

The standing miracle of the Pool of Bethesda in so public a part of the city of Jerusalem, is certainly a most improbable fiction. Jerusalem was then under the Roman government, and yet no Roman historian ever mentions it, nor does it appear that any Jew ever heard of it. But this writer, whoever he was, determined to astound us with still greater wonders, (which I am incapable of doing justice to without giving his own words,) tells us,

that "this is the disciple which testifieth of these things, and wrote these things; and *we* know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, *I* suppose that even the world itself could not contain the books that should be written." Who the *we* and *I* are in the above, the writer has not vouchsafed to tell us; but the orthodox church, to get rid of the difficulty, says, but without any proof, that the concluding verses were not written by John, but by the Church at Ephesus. For my own part I confess, that the beginning, middle and end, of this extraordinary book, appear so much of a piece, that I cannot believe it was written by the apostle; and from the corruptions it has been the means of introducing into the pure religion of Jesus, I should rejoice to see both those spurious books expunged from the sacred volume. For, how is it possible, whilst we retain such books, to expect by argument to convert an enlightened Unbeliever to the truth of the Christian revelation?

In the observations I have made on these spurious books, I do not mean to insinuate that they are all fiction; on the contrary, I am well satisfied, when compared with *Luke*, they contain some facts of the scenes in which our Lord was engaged during his ministry, and many of his sayings and exhortations, for without these there could have been no pretext for admitting them into the sacred volume. But this cannot make them worthy of being retained there, for such facts being found in other well-authenticated books are not wanted; and if found in those books *only*, they are of too doubtful a character to entitle them to credit.

I have only selected a few of the most striking corruptions that have been established, and are supported from Matthew and John; but I earnestly hope it may excite abler talents to labour in the same cause of purifying the Christian Scriptures, by exposing and expunging the spurious books and corrupt doctrines. The task is the most useful and honourable in which they can be engaged; for as by human instrumentality its corruptions were introduced, so by the same means must its recovery be effected, by promoting its progressive march,

till its final and glorious accomplishment—that it may no longer remain in its present state, to the Jew a stumbling block, and to the Unbeliever foolishness.

Unitarians (who now generally acknowledge the authenticity of all the books) will probably say, We see no necessity for expunging any books from the New Testament. We believe that we do already understand and hold the pure doctrines of Christianity, and are constantly preaching and writing against the corrupt doctrines of the orthodox church. But how is this done? By a never-ceasing warfare of words! Each party generally leaving off where he began; both satisfied with their own previous opinions. As long as these spurious parts of the New Testament are retained, both the enlightened Unbeliever and the orthodox champion are furnished with fair weapons for the combat, whilst the Unitarian is reduced to the hard necessity, not of proving the truth of the doctrines he himself holds, from the well-authenticated Scriptures; but whilst admitting the authenticity of all the books, in repelling the doctrines and arguments of his opponent, which he can only attempt to do by criticism and dextrous management, changing the arrangement of passages, transposing figurative language into plain, and plain into figurative, and by these means endeavouring to explain away the meaning of all the strong passages brought by his opponent in favour of his doctrines. What, for instance, can be more impracticable than all attempts to reconcile Luke iv. 22, and Matt. xiii. 55, (where the same fact is related with more particulars,) both proving that Jesus, from the declaration of his neighbours and townsfolks, who must have known him from his infancy, was the son of Joseph and Mary, with Matt. i. 18, and John i. 9—14? How much better to labour in detecting the spurious books, than to labour *in vain* in attempting to reconcile that which is irreconcilable! And how can a Unitarian, by such means as these, expect to satisfy an Unbeliever of a religion being from God, that admits of such contradictions, and requires resorting to such means for its defence?

I will now endeavour to shew the Unbeliever what Christianity is accord-

ing to *Luke's Gospel*, when separated from its interpolations. It seems as if it was a prevailing opinion (because the New Testament is thus made up) that a number of books were necessary to record the history of the new covenant. Now, on the contrary, had there been no other books extant than *Luke's Gospel* and the *Acts of the Apostles*, we should have had in them every thing we could want: and even in these books, though they contain a most interesting history of the life, ministry, death and resurrection of our Lord, it is in one chapter only, and even a few passages of that chapter, that the terms and conditions of the new covenant are clearly and distinctly laid down, in language so plain as to be level to the capacity of a child. (Luke x. 25.)

A certain Jewish lawyer stood up, saying to Jesus, "Master, *what shall I do to inherit eternal life?*" He said unto him, What is written in the law? How readest thou? He answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: *this do, and thou shalt live!*" *Our Lord makes no other conditions necessary to obtain eternal life*; and notwithstanding all the nostrums for salvation invented by the orthodox church, and their unintelligible doctrine of a saving, mystical faith, the only faith required of us is, *to believe that Jesus is the Christ*, the Messenger of the new covenant, Acts xvi. 30, 31, and Rom. x. 9. In this pure and excellent religion, we plainly discover both the wisdom and goodness of God: its whole tendency is to make us virtuous, that we may be happy, by forming in us a character of mind that will give us the best support under the discipline he has appointed, while training us up to be members of a future state of endless existence in the society of good men made perfect. This religion is the very reverse of the unintelligible doctrines of the antichristian orthodox church, whose predicted mark is MYSTERY, engraven in deep and legible characters on her forehead. The pure religion of Jesus is, on the contrary, plain and easy to be understood, and thereby fitted for universal reception;

it is level to the capacities of all mankind; as intelligible to the poor and illiterate as to the priest; to the peasant as to the philosopher; and therefore bears internal evidence of being from God.

Having now shewn the enlightened Theist that pure Christianity is conformable to the Divine character and perfections, his first objection no longer remains; and his second, I trust I have fairly answered and removed by the evidence of completed prophecy. I would in concluding, address a reflection or two to his serious consideration. On his own system, when he surveys the works of creation, so vast and sublime, he cannot help contemplating the power and wisdom of the Creator; and if contrasted with this view, he should turn his thoughts inwardly on himself, and consider his own limited faculties and comprehension of mind, it can hardly fail to produce the most profound humility. I honour him for not receiving any revelation, said to be from God, that is not agreeable to his divine perfections, but represents him as a merciless and partial Judge, such as he is represented under the corrupt doctrines of orthodox Christianity; but the humility which such views must impress upon his mind, should make him anxious to obtain, and gratefully thankful for receiving, any revelation from God, containing such internal evidence of its truth, and confirmed by the irresistible testimony of prophecy! Such is the Christian revelation in its original purity! From the light of nature, he can obtain no *satisfactory evidence* of the destination of man—whether he shall live again after he is dead. Christianity solves this most interesting problem, assuring him that if he cultivates in his mind habitual devotion to God,* and a kind and benevolent disposition to all his fellow-creatures; accepting and believing in the mission of Jesus as the messenger of this revelation, *he shall inherit eternal life*. But to a rejection of these plain conditions of reward, is

* I would have made a few observations upon the vital importance of not confounding habitual devotion with verbal prayer, and substituting the one for the other; but I fear I have already trespassed upon your limits,

annexed the penalty, if he disobey and reject them, *of future punishment*. The particular nature of that punishment is not clearly revealed, because not necessary for us to know; but if for a moment we contrast loss of life with immortality and never-ending happiness, the mind is scarcely able to grasp the idea and comprehend the vast difference! Let us, then, be careful that we do not, from pride or vain philosophy, reject this GOSPEL; and may the solemn but cheering declaration of Jesus sink deep into every heart, **THIS DO, AND THOU SHALT LIVE!**

J. S.

SIR,
I AM always anxious to see your Miscellany as soon as it is published. I have been accustomed to regard it as the vehicle of liberal criticism, and the medium to excite the attention of the public to useful and moral subjects. What, then, was my surprise in perusing a letter from Gloucester, (p. 392,) signed *Theos. Browne*, in which a proposal was made to Unitarian societies, which, if adopted, would be a perversion of a judicious institution, a violation of a religious compact, and a sanction of iniquity—of iniquity the disgrace of our country, and even unable to be defended by our present administration! I refer to the proposal of Fellowship Funds purchasing lottery tickets. When I had finished the perusal of the letter, I retired to bed, but not to repose. The image of departed excellence presented itself to my imagination. I thought I saw the amiable and pious Thomson approach me; but how changed was his countenance, how altered his voice! The aspect of mildness and benevolence was transformed into the knit brow of indignant virtue; the soft, affectionate tone of his voice, was altered into the animated, nay impassioned warmth of offended piety: “Is it for this,” he said, “is it for this I have advised the formation of Fellowship Funds? Is it for this they have been adopted by so many Christian societies? My design was to unite the rich and the poor, and enable each to be helpers of the other; my hope was, that the humble spirit should receive encouragement, without having to experience the delay of solicitation from

scattered wealth, or the discouragement of exertion from the refusal of a few whose means might not equal their wish to do good. But never, never did I suppose, never, never could I have believed, that a Christian minister would have proposed that Fellowship Funds should be applied to the purchase of lottery tickets! Tell it not in Gath. Unitarians! you will reject with disdain such an advice; you will, as one man, say, Our funds are sacred to the relief of our indigent brethren, and never, never will we sanction by our practice the corruptive influence of lotteries—corruptive to individuals, to public bodies, to nations.” I was awaked by the energy in which this sentence was uttered, and I replied,
NEVER, NEVER.

Lynn,

September 6, 1820.

SIR,

IN the concluding paragraph of the report in p. 482, there is a mistatement, which, no doubt, arose from accidental error, and I am certain that the reporter, whom I have the pleasure to know, will be thankful for its correction. So far from Mr. Madge having a “numerous audience,” he had comparatively but very few persons to hear him on the occasion referred to, and for the three following reasons: advertisement of a collection, smell of paint, and a popular fair being held in the neighbourhood. I am thus particular because there were at the time a few of our differing brethren present, who might be inclined to say, should the Repository come under their eye, that we are given to exaggeration respecting our numbers. Now, whatever our wishes may be upon this head, our statements should be correct.

B. TRELEAVEN.

Remarks of an Unitarian Traveller.
 No. II.

SIR,

I BEGAN to travel when I believed the Assembly's Catechism ought to be regarded next to the Bible. Long after I found I could not explain all it advanced, I still considered it owing to there being many mysteries in revelation which it was impiety not to receive as truths. At that time I reached Colchester on the Saturday, because

there were two sound divines that I could hear on the following day. I keep up the custom though I have changed my place of worship. As I pass through Brentwood, I regret to find an interest lost to the Presbyterians, which might have been preserved had the preachers explained to their hearers the truth as they embraced it themselves. This hath been the fault with many teachers. How they can justify their conduct, must be left to their own consciences and to the great day of account. At the Hyde I see a residence where I have often thought a temple should have been built to the One God. Dr. Disney's conduct in resigning his livings in the Establishment; the station he had filled in Essex Street; the ample fortune he had received from Mr. Hollis, would have authorized the expectation that where Dr. Disney resided, there would have been an Unitarian place of worship. This was the practice of the Puritans as to places of worship, and their example contributed to cherish the principles of liberty, and to encourage men to serve God according to the dictates of their consciences. We their descendants shew too great conformity to the world.

A noble example of a contrary practice was furnished by Mr. Rutt when he lived in Essex. He opened a place of worship for himself and friends, and though he was, like Wickliffe, a light shining in a dark place, and those around did not derive the benefit that a subsequent period might have produced, yet it has been conjectured that the unprovoked and intemperate publication of the Dissenting minister of Witham, was occasioned by some poison he imagined to be left, or some heresy, inculcated by the Rutts or the Evansons, who had resided in his neighbourhood, and which was only to be eradicated by an attack upon all those who dared to read the Improved Version, or to believe that, after the manner which this divine pronounces heresy, the God and Father of all may be worshiped in sincerity and truth. But the Witham divine has received according to his deeds, and I can learn from the poet to spare and even pity the fallen.

From Witham I proceed to Colchester. I well remember the mixture of pleasure and pain I used to receive in visiting that place; pleasure in

hearing what I considered sound doctrine; pain in seeing the haughtiness of party spirit, and the stand-by self-sufficiency that prevailed in the congregation. The very buildings of the town seem to indicate the prevailing disposition of the inhabitants. There is an air of imposing consequence which marks the progress of wealth, not equally accompanied by mental improvement. There is something very warning in the conduct of the Colchester Independent Dissenters. They used to have two ministers. This occasioned a spirit of favouritism instead of union. Each minister had his particular admirers, and their approbation was marked by coolness to the other minister, and often by proceedings that extended beyond the ministers' usefulness, even to their personal comfort. This was strengthened by contention for borough ascendancy, and squabbles proceeding from electioneering contests. Mr. Tierney and Mr. Thornton can give some account of these transactions before they were entered upon by Mr. Harvey. Though I have long declined engaging in worship with the Independents, I was glad they had united in one minister; one whose pecuniary importance and whose respectability of talent and character, raise him above the fear of the impertinent interference of the purse-proud merchant, or the imaginary consequence of the self-created righteous member of a church. These facts have led me often to reflect on the consequences to Dissenting societies of having among them some more wealthy than their neighbours; but my design is not to dwell on these at the present. The circumstances, however, of Colchester, lead me to view an interest of Unitarians in that place with peculiar pleasure and peculiar anxiety. A new class has risen there, the evangelical clergy; these, with the jealousy of orthodoxy, the unpopularity of the system of the divine unity, render the station highly important. May the wisdom, the zeal, the knowledge of the friends of our cause, give interest to the inquirer and encouragement to the believer! Lectures—explaining the Scriptures—catechising the young—a Fellowship Fund—a Vestry Library, should be added to exemplary conduct, and to regular observance of the services of the Lord's-day. Mr. Wright's

occasional presence would be of great benefit both at Colchester and at Ipswich. To that place I never go without thinking of my own illiberality, and the excellency of a man now no more, an ornament to our cause, and a true friend to liberty and social happiness. When I was orthodox, I thought I was doing right in cautioning a friend from being acquainted with Wm. Notcutt, or even using his shop. I often told him of my narrowness of mind, after I saw that among heretics there was knowledge, kindness, and a love of man, founded on the love of God to man. Never was there a man who more wished for the peace and liberty of his country than Wm. Notcutt, or was more anxious that religion should be without priestcraft, and benevolence without ostentation. How delighted was I to see the union that prevailed in his house; his children assisting in the shop—rising early to teach the poor—and on the Sunday joining to celebrate the loving-kindness of God in the house of prayer! Had a distinguished Unitarian minister shewn the same zeal, and applied the same judgment, when he resided in Ipswich that he has done since he fixed in London, the cause might have received great strength, and the cold and languid state in which it now appears, have been somewhat prevented. This is not produced by either indifference or want of ability in the minister; yet it becomes the congregation to consider whether all is done to spread the truth, and whether the lower classes especially receive the attention to which they are entitled. My regard for the interest of genuine piety will excuse the freedom of these remarks of an

UNITARIAN TRAVELLER.

*Nottingham,
August 5, 1820.*

SIR,
THE inclosed remarks appeared some months ago in one of the Nottingham papers. I should not have thought it necessary to give them further publicity, had it not been for the recommendation of an intelligent friend at a distance, to whom I happened lately to mention the circumstance which gave occasion to them. It was his opinion that the pages of the Repository ought to receive a record of every opinion expressed by authority on a question so important

to Unitarians. And though judicial addresses of the nature now alluded to, are not always the result of much deliberation, and would not in any case be cited as authorities, yet they shew the bias of some of those to whom we look up as interpreters of the law. The charge on which the following remarks are made, appeared in the most authentic shape, as it was published from the revised notes of the Reporter at the unanimous request of the Grand Jury. Upon the whole, therefore, I trust that this communication will not be thought unworthy of a place in your useful Miscellany.

H. T.

To the Editor of the Nottingham Review.

SIR,

In perusing your report of the Charge delivered by Sir W. D. Best to the Grand Jury, at the late assizes for the county, I was surprised to meet with the following passage: "He must state, that if the words attributed to the prisoners, attacked the divinity of either of the persons of the Trinity, that was undoubtedly a blasphemous libel. The liberty of the press, the liberty of Englishmen, allowed a man to question the propriety or authority of any text in the sacred volume; but it never could be permitted, in a Christian land, that any should dispute the first and leading principles of the gospel, which held out to man his brightest hopes, and opened to his view another world."

Concluding that this passage conveys a correct statement of the learned judge's opinion, I think myself called upon, in justice to the religious denomination to which I belong, respectfully to state some reasons which lead me to believe that his opinion is unfounded; for you will be aware, Mr. Editor, that there lies an appeal both in law and reason, from the opinion of any individual however respectable. Should it even appear that I had been mistaken in my view of the law as it now stands, it would be allowed me, in a question materially involving the principles of religious liberty, to shew, that if such be the law, the sooner it is done away the better.

But that it is no longer a crime in the eye of the law, to call in question the doctrine of the Trinity, appears from this—that, by an unanimous act of the Legislature, commonly called Mr. William Smith's Bill, all the statutes inflicting penalties on such as impugn that doctrine, are repealed; and Unitarians are now protected in their Dissent from the doctrinal Articles of the Established

Church, just as other classes of Dissenters are protected in their Dissent from those Articles which relate to discipline and forms of worship.

I know it has been said that Unitarians are still amenable to common law, by which their tenets are condemned. But can it reasonably be affirmed, that the Legislature, with the full concurrence of the Ministers and the Bench of Bishops, would, by statute, protect and legalize that which is still to be considered as unlawful; or, that a judge, in the administration of common law, is permitted to punish that which the wisdom of the legislature has been solemnly engaged in relieving from penalties? If so, statute law appears to be perfectly nugatory: it must be for amusement that all its ponderous volumes have been compiled; and Parliament, it seems, might be harmlessly occupied in passing statutes to legalize house-breaking and theft.

It is a further argument for the exemption of Unitarians from the operation of common law, that the peculiar modification of Christian belief which they profess, has only of late years arisen in England. When there were no persons existing in the country, who, cordially believing in the divinity of the Christian religion, at the same time maintained that the doctrine of the Trinity was unfounded in Scripture, persons impugning that doctrine might be held to attack the authority of revelation, and might come under the cognizance of common law, as evident unbelievers in Christianity. It is now otherwise; the legislature has thought proper to recognize the existence of a class of individuals professing themselves Unitarian Christians, who believe in the divine authority of Christ, and receive the Holy Scriptures as the standard of their faith, but hold it as a part of that belief, that the Almighty is to be worshiped in one person only.

It is not conceivable that common law can take cognizance of the tenet of those to whom the above description applies.

If it be said that the learned Judge's observation was meant to apply to an indecorous and scurrilous attack upon the doctrine alluded to, I shall be happy to accede to this interpretation, being ready to admit that a sincere profession of religion under all its forms should be treated with reverence. This maxim, impartially applied; would greatly recommend our common faith to the regard and homage of mankind.

In conclusion, I cannot but observe, that when his Lordship admits that "the liberty of the press, the liberty of Englishmen allows a man to question the authority and propriety of any text in

the sacred volume," he concedes a much greater degree of liberty than he seems to be aware of; since the question of the Trinity does not go so far as to involve the propriety or authority of any part of the sacred volume; the only matter of dispute being the right *interpretation* of those Scriptures, which are admitted on both sides to be the ultimate authority in all such questions.

I am, &c.

AN UNITARIAN.

Nottingham, April, 1820.

Bridport,

August 19, 1819.

SIR,

THE declarations lately published by the Emperor of Russia against the restoration of the Cortes and the Constitution established in Spain in 1812, which was sanctioned by the chief powers of Europe, have occasioned in the minds of many persons considerable alarm, arising from an apprehension, that they presage the return of the horrors of war. I ask the question, On what pretence? And am answered, The obligations of the Holy Alliance. The Holy Alliance! I reply; why, that is our security for the preservation of peace; for it is founded on the principles of Christianity, and we all know, that the religion of the gospel breathes nothing but the spirit of forbearance and philanthropy. To convince the most sceptical that I did these peaceable and benevolent rulers of nations no more than common justice, I turned to Vol. XI. p. 143 of your Repository, have now this document before me, and shall produce strong proofs of my assertion; I say strong proofs, for can we wish for stronger than the solemn declarations of two Emperors and one King, "in the name" too "of the Most Holy and Indivisible Trinity"!

The first sentence I read is the following: "As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe between the Powers has not been founded on those true principles, upon which the wisdom of God in his revelations has founded the peace and prosperity of nations, we have consequently," &c. None who know any thing of the history of Europe, and at the same time the injunctions of Christianity, will dis-

pute this position. Its truth is as evident as the light at noon-day. Happy would it have been for this part of the world, if the political relations here referred to, had been always regulated according to those principles of equity, peace and mutual good-will which are recommended by divine revelation! The inconsistency of the former with the latter, now acknowledged by these united sovereigns, has been clearly pointed out, and established by irrefragable arguments, attended with such keen remonstrances against such proceedings, by the enlightened advocates for the rights of nations, as have produced correspondent feelings in every heart duly impressed with a sense of justice and humanity. The partition of Poland, and various other partitions, aggressions and wars, both before and since that memorable act of flagrant injustice, might, if needful, be quoted by way of illustration. The conviction of error, however, is the first step towards amendment.

The object of this Holy Alliance is thus stated: "They solemnly declare that the present Act has no other object than to publish in the face of the whole world their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely, the precepts of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections."

No sentiment advanced by the most enlightened Christian philosopher was ever more just or more consonant with reason, the feelings of humanity, and the principles of divine revelation, and no resolution could possibly do the coalesced monarchs more real honour. The Three Articles of this Alliance are in unison with the above declaration. The concluding clause, indeed, of the 1st Article, furnishes ground for apprehension in the minds of some persons, of its not being favourable to the cause of civil and religious liberty: "Regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same

spirit of fraternity with which they are animated to protect religion, peace and justice."

"The protection of religion," it is well known, has been the pretext for erecting the horrid tribunal of the Holy Inquisition, and of all the bloody persecutions which stain the annals of the Christian church. Many persons understand hereby *political* religion merely, which has as various complexions as there are governments in the world. The *civil power* has often stepped out of its province to prevent, by the *force* it can command, the spread of the religious sentiments it dislikes, and to protect, by the same means, those which it approves. If this be really "the protection of religion" meant by the Holy Alliance, no enlightened mind can view it with complacency, and the description of it given by a writer in the Morning Chronicle cannot be far from the truth, that "it is a strong league made, in the name of God, against liberal opinions." (Mon. Repos. XIV. 304.) As, however, there is a sense to be affixed to it which is not merely justifiable, but the sacred duty of every professing Christian, from the king in his splendid palace to the peasant in his lowly cottage, "charity, which hopeth all things," will put the most favourable construction on the phrase, as used by these high contracting parties, till their conduct evince that candour was deceived. The protection of religion, peace and justice, except it be in the *spirit* and by the *means* which are sanctioned by religion, peace and justice, would lead to religious persecution, tyrannical restraints, and flagrant violations of civil rights. As an additional ground for confidence in the sincerity, peaceable views, and Christian benevolence of these sovereigns, let it be considered that Alexander, the Emperor of Russia, who is at the head of the confederacy—Alexander, celebrated throughout the world for his piety, his regard for the education of youth, and his laudable zeal in disseminating the Sacred Scriptures, when at Aix-la-Chapelle in 1818, expressed the highest satisfaction at the communications made to him of "the Society established upon principles conducive to permanent and universal peace."

As they solemnly declare it to be their fixed resolution to take the pre-

cepts of Christianity for their sole guide, I shall select a few of them, that all persons, by comparing their conduct towards their own subjects and other nations with these rules, may be able to determine for themselves whether they fulfil or violate their engagements: "Thou shalt love thy neighbour as thyself." "Whatsoever ye would that men should do to you, do ye even so to them." "Take my yoke upon you and learn of me," says our revered Master, Jesus Christ, "for I am meek and lowly in heart." "Mind not high things, but condescend to men of low estate." "Study to be quiet, and mind your own business." "If it be possible, as much as lieth in you, live peaceably with all men." "Be not overcome of evil, but overcome evil with good."

It may be said, that these precepts are applicable to private individuals only in their intercourse and transactions with each other, but not to kings and potentates to regulate their conduct towards those whom they govern, or to influence their political relations to other states—for these must be founded on different maxims. I can produce high authority against this position, even the authority of the leading powers of Europe. Referring in the Holy Alliance to the precepts of Justice, Christian Charity and Peace, they say, "which far from being applicable only to *private* concerns, must have an immediate influence on the *councils of princes*, and guide all their steps."

Consistently with these declarations, what may we reasonably expect will be the conduct of the associated sovereigns towards Spain, (and to this point merely would I confine my observations,) in consequence of the restoration of the representative Government of 1812? Let it be remembered that this Constitution was favoured with their sanction. It was violated by the King, and is now re-established by the people, with the declared concurrence of his Majesty, who gives every possible proof of his sincerity. He and the Cortes are going on cordially together in their endeavours to remove those evils which were produced by misgovernment, and to bring the energies of the nation into operation for the settlement of their finan-

ces, and the promotion of industry, public prosperity and happiness. These laudable objects they are pursuing, without giving any disturbance to their neighbours. In these circumstances have appeared those two documents from the Court of St. Petersburg which give so much alarm to the friends of peace. The Emperor Alexander calls on the other sovereigns of Europe to join with him in some measures respecting Spain, but of what nature he gives no intimation. By their professedly taking, however, the precepts of Christianity for their guide, they subject their conduct to a decision which the meanest of those they govern are as well able to make as themselves. It will not require the sagacity of the philosopher or the political skill of the statesman, to determine whether or not in their treatment of Spain, they adhere to the resolutions expressed in the Holy Alliance. If they so interpose in the internal concerns of an independent nation, as to endeavour by force to oblige it to change the government approved by both the King and people, and thus to introduce all the horrors of war and desolation, it will be evident to the whole world that they are the aggressors. If it be said, they are induced to take this step by deep political reasons of state, of the propriety of which none can judge but themselves and their privy councillors—this would not avail to their justification, for they reject and condemn the *old* maxims by which Europe has been a long time governed, and profess to adopt the *new* principle of administration, namely, the precepts of the Christian revelation, and particularly specify the precepts of Justice, Christian Charity and Peace. If these be violated by them, awful is the responsibility they will incur. They must answer for it at the tribunal of mankind, and of their God, the Supreme Sovereign, "who is no respecter of persons." Their solemn declarations in the Holy Alliance will be generally considered as *hypocritical cant*, for the purpose of deception, and they will furnish an additional ground for the admonition of the Psalmist, "Put not your trust in princes." Let them consider also, that sound policy—as well as Justice, Christian Charity and Peace,—warns them to beware how they

rekindle those flames in Europe which may eventually consume their own governments.

T. HOWE.

On the Right of the Magistrate to punish Unbelievers.

LETTER III.

Chichester,

SIR, August 12, 1820.

I SHOULD be little worthy of the notice Mr. Belsham has done me the honour to bestow on me, (pp. 346, 347,) if I was not sensible of its value. He needs not to be informed of the estimation in which I hold him, or how highly I prize his unwearied exertions in the cause of genuine Christianity, rational religion, and practical virtue. If, therefore, I have the boldness to avow myself not altogether convinced by what he has said, he will ascribe this perseverance on my part to any cause rather than to disrespect towards himself; nor will he deem it a vain compliment if I say, that to differ from him on subjects such as that now under our discussion, must be regarded by every one desirous of reasoning correctly, as a powerful inducement to review with greater care and attention the grounds of his dissent.

I will, as briefly as I can, touch on the several articles of his last communication to the *Monthly Repository*, affixing corresponding numbers to my remarks.

1. I wish not to be considered, and I do not know that, from any thing I have said, I ought to be considered as an advocate for the infliction of civil penalties on Unbelievers, and on that account must take the liberty to complain of the running title which appears on the pages occupied by Mr. Belsham's letter.* I hope this misapprehension of my meaning is not general, for it is akin to the mistake of Mr. Fox, who seemed to think that Mr. Carlile was arraigned for his want of faith. Revilers of religion and scoffers, are

* For this title the Editor alone is responsible. It would oblige him if correspondents would head their own papers; though he suspects that in so doing some of them would experience a little of that difficulty that frequently embarrasses him.

persons of a very different description from simple Unbelievers; and it is with the former of these alone that I have at present any thing to do. I cannot discover that, by preventing the mischiefs these persons would disseminate, the magistrate does not patronize Christianity as effectually, though not quite so directly as by positive encouragement in the way of salaries, endowments, &c., for teaching its evidences and doctrines. Nor do the mathematical sciences stand exactly on the same footing as religion. Were they precisely similar, [and Mr. B.'s argument requires hardly any thing less than this,] we should have almost as many mathematical schools and denominations as we have sects in religion, and as many impugners of the general principles of the science as we have of the truth and authenticity of the Christian revelation. It is true, that, on some points, mathematicians have disagreed, and occasionally their controversies have been seasoned with as much acrimony and sarcasm as the keenest polemic could desire: still, the main principles, being impregnable, and admitted to be so, have not been assailed. It has been said, indeed, by a good judge of human nature, that if it was the interest of any great man, or any powerful body of men, that *two* and *two* should be, not *four*, but *five*, there would not be wanting persons to undertake the demonstration of this new proposition; and the force of ridicule might be joined to that of argument to bring the old mode of reckoning into disgrace: but as neither the ambition nor the cupidity of any man can be gratified, nor his necessities aided by such a change; as it is the interest and convenience of all, without exception, that terms applicable to number and extension should have a fixed and invariable signification, there is no danger of this abuse ever taking place. The excellent Bishop Berkeley, zealous, doubtless, for what he supposed to be the mysteries of our holy religion, some of which he probably apprehended to be in danger from the application of incompatible terms, undertook to shew that certain positions in the higher mathematics stood on no better foundation than his creed; but in this, as he had none to go before him, so he has had none to follow him.

and his single exception may be regarded as a confirmation of the general rule. Further, if imposing declamation or successful buffoonery was to be employed against this useful science, its catholic professors and their infidel opponents would stand on the same ground, and suffer equal and immediate inconvenience; nor would the interests of society, as to morals, be in the smallest degree compromised. For these reasons, I conceive that the case of encouraging mathematical sciences by endowments, premiums, &c., and defending the same by penalties, is not parallel to that under consideration.

2. I am afraid that the sweeping conclusions which Mr. Belsham and others seem disposed to draw from our Lord's commands to bless those that curse, &c., and the too indiscriminate manner in which they apply them, would destroy the foundation of social security. The intelligent friend to whom I formerly referred, observes that arguments founded on them might be used, with almost equal effect, by criminals of all classes who wished to elude public justice.

The late Mr. Edgeworth was (I believe unjustly) accused of disregard to religion. His protest against this charge has been publicly made, and no one, on the other hand, I conceive, will impute to him the absurdity and guilt of intolerance. He has asserted his conviction that *religious obligation is indispensably necessary in the education of all descriptions of people, in every part of the world, and that he considers religion, in the large sense of the word, to be the only certain bond of society.* Those who concur with Mr. E. in this sentiment, must regard it to be the duty of the magistrate to assist the cause of religion by his patronage, and to defend it by his penalties. It is not to be denied that those who choose to draw from these premises very revolting conclusions, may, without violating any rule of right reasoning, draw them; but they are in great danger of violating the laws of God, and of opposing the maxims of enlightened policy, and the dictates of justice and humanity. In connexion with this, I would observe that, in any community or state that patronizes Christianity, the largest sense of the word religion must include that divine

institution, and exclude every other, and that, with this qualification, the larger and the more general sense in which the word is taken, the better.

3. We may admit that, by making avowed infidelity an object of civil penalties, we are in danger of assisting its cause and extending its diffusion; but surely a distinction ought to be made: an argument should be replied to by an argument, and a false statement by opposing and unexceptionable evidence, neither of which can be effected by throwing a man into prison. If I engage in this sort of controversy, and call the magistrate to my aid, I manifestly shew a deplorable want of proofs: I quit my province only to betray my weakness, and I lose my character and injure the cause of which I have undertaken to be the advocate. Now the magistrate is no advocate. It is his business to legislate and judge; but of what is he to judge? Surely not of the divine origin of our religion, or of the arguments for or against it. The former he is supposed to have taken for granted, and it belongs to him to animadvert on any insults or affronts that may be offered to it; and as, by the hypothesis, he has taken Christianity under the patronage of the laws, it is his duty to guard it by their sanctions. In his legislative capacity, the magistrate will hardly have leisure and opportunity to qualify himself for the decision of controversies, and in his judicial functions he has nothing to do with *truth*, except so far as regards the evidence before him, and the correct application of the law to the facts of the case. If it be required that "scepticism should have fair play," and that the "Infidel should do his worst," I answer, that the first requisition is perfectly reasonable, but that I do not see the expediency of complying with the latter, if, in order to do his worst, the Infidel is guilty of *foul play*; and with this he may be justly charged, whenever, in the prosecution of his design, and by means of confident but false assertions, scurrility and low wit, he endeavours to draw the inferior propensities of our nature into alliance with him in his attack on its better principles and momentous interests.

But truth, invincible truth, laughs at his puny efforts, and scorns his

malice and his rage, and, in the end, if left to her own energies, will be completely victorious." I own, Mr. Editor, I wish to encourage in myself and in others all becoming confidence in the power of truth; but, like its eternal Author, it works through a long course of ages, and, although in the end it shall subdue every thing to itself, what, in the mean time, is to become of those who are rendered deaf to its voice and blind to its attractions? Are they to be left to be nuisances in this world, and to perish in the next? As the magistrate's power does not extend to the next world, so neither do his rights; but I think he would be wanting to his duty, if he did not, in his own jurisdiction, exert himself to the utmost in preventing the mischiefs which an ignorant and licentious contempt of religion, publicly avowed and gloried in, cannot fail to bring on a community.

4. Intelligent and well educated persons in the higher ranks of life have, for the most part, habits of thinking and acting sufficiently secular: any successful attempt, therefore, to identify our holy religion with its corruptions, cannot fail to have a very unfavourable effect on persons of this description; but it does little with the lower and less instructed classes, on whom the influence of authority and prejudice and long usage is almost irresistible. I have great pleasure in entirely concurring with Mr. Belsham in the persuasion that the corruptions of Christianity have been a manifest and lamentable cause of infidelity among the higher ranks: I conceive also that the prediction of Sir Isaac Newton so often referred to was founded in reason and will be verified in fact. To allow free scope, therefore, to fair and decent argument, is, in my apprehension, the duty of the magistrate; but I cannot infer from this that it is right for him to give even negative encouragement to senseless, scurrilous infidelity in the hope that Christianity will thereby be the sooner restored to its original purity. The most rigorous examination of its evidences, and the most liberal discussion of its doctrines, conducted on proper principles, must lead to good; but the priests of infidelity, now under consideration, enlighten no class of society, inform no man's

understanding, improve no man's heart: they are impelled to activity by the lowest selfishness, and they conduct their victims to guilt and ruin.

The prosecution and penalty which several years since a bookseller sustained for selling Paine's *Age of Reason*, are thought to have greatly lessened the circulation of that foolish book among a class of readers not likely to inquire for even a cheap copy of Bishop Watson's reply to it. Very lately, a needy publisher, encouraged by the political circumstances of the times, and by the supposed increase of "a liberal minority," thought it would answer his purpose to revive this expiring reptile of unbelief. If his trial and condemnation have really advanced the sale of the work, we must either regard the prosecution as unwise, or lament that more care was not taken to stop the secondary mischief. I apprehend that most of the infidel writings so widely circulated and so generally read in France about the middle of the last century, were printed at a distance. The occasional burning of a copy gave the rest a quicker and more extensive sale. Whether the royal privilege would have been granted to an attack on Christianity, and refused to a defence of it written on Protestant principles, I have no means of knowing. I believe it is certain that the unfortunate Louis XVI. was disposed to favour the Protestants, and to connive at their meetings for religious worship.

I cannot have the satisfaction of thinking with Mr. Belsham, that "none but readers of the worst character" can be affected by writings of the description now under discussion. On such readers they are likely to have one unfortunate effect, that of precluding all chance of repentance; but on inexperienced, half-educated young men, hurried along by the impulse of the passions, their influence must be generally and fatally pernicious. In this view of the subject the interposition of the magistrate seems hardly less requisite than in preventing the corruption of youth by the abatement of other demoralizing nuisances. Does any one doubt that the motives and influences of Christianity are fitted to raise human beings to the highest degree of moral excellence and happiness? Yet, resting on this certainty, no one believes

the far inferior sanctions of human laws unnecessary to private and public security. Not exactly similar, yet not entirely dissimilar is the expediency of civil regulations to secure attention and respect to divine things. Paying due regard to considerations of this nature we shall be led to think (contrary to the opinion of your ingenious Correspondent Mr. Rutt, pp. 408--411,) that the magistrate does not altogether step out of his province when, within certain limits, he undertakes *the cure of souls*. Certain it is, that he can do but little in this way, and this may be a reason why he should do all he can, and also why he should not attempt more than he can do, lest he defeat his own purpose.

It is a truly Christian restraint which Mr. Belsham imposes on himself when he feels excited to great indignation by the malignity and ribaldry of the infidel writers in question. A similar restraint will often be felt to be necessary by the liberal controversialist, when he has to oppose what he deems to be absurdity enforced by arrogant intolerance. This, if I mistake not, is the fit occasion for the exercise of that forbearance and mildness on which Mr. B. lays so proper a stress; but the magistrate, from the very relation in which he stands to the offender, can hardly have occasion for exerting this kind of self-command. If to the usual feelings of humanity he joins the virtue of Christian charity, he will pity and pray for the unfortunate object against whom he is obliged, for the sake of the community, to award the sentence of the law. The bitter and contemptuous expressions which the late Mr. Gilbert Wakefield applied to Paine, in a pamphlet written against him, appear to me to breathe more of an unchristian spirit than can be found in the sentence of a judicial tribunal, dooming the delinquent author or publisher to an imprisonment, in which he may, if he chooses, so improve his time and correct his way of thinking, as much more than to compensate for the injury sustained in his person and property from such a visitation. *To give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear,* to reply in this way to an opponent in debate, or to a magistrate enforcing the sanctions of intolerant and inhuman laws,

is the genuine mark of obedience to the apostolic precept, *let this mind be in you which was in Christ Jesus*. I would it be obeyed by that judge who should abandon the public duties he has sworn to perform.

Neither the revered individual whom I am now under the painful necessity of opposing, nor any one of my readers will imagine that, in what I am going to say, I mean, in the slightest degree, to allude to *him*, and in whatever degree it may be applicable to others, I am well aware that, in the war of controversy, recrimination is a weapon which it is far better to lay aside than to employ; but I may, perhaps, be allowed to regard with some little suspicion *his* pretensions, the exercise of whose Christian forbearance and charity is confined to those who violate the laws, and is withholden from those who execute them; who makes no allowances for the errors and excesses of persons in authority, and, at the same time, with extraordinary warmth and eagerness, pleads the cause of indigence or cupidity openly opposing the civil institutions of his country, and his own most valuable interests and dearest hopes, and supposes this direction of his conduct and feelings to be conformable to the rule, *whatsoever ye would that men should do unto you, do ye even so to them*; and who applies the morality that may be truly called *evangelical* to such delinquents as *want* power, and seek it *per fas et nefas*, and excludes altogether from his charitable regards and candid allowances such as *possess* it, and, from that possession, are exposed to temptations, perhaps more difficult to withstand than those which assail the inferior classes of mankind.

Mr. Belsham thinks that a doctrine leading by plain and direct inference to injurious consequences cannot possibly be true. Mr. Hume has supported the reverse of this position. He says, [*Essays*, III. 137, 12mo. 1770.] "When any opinion leads into absurdities, it is certainly false; but it is not certain that an opinion is false, because it is of dangerous consequence." In this I cannot help assenting to Mr. Hume, and I assent the more readily because his distinction very much assists my hypothesis, that *utility*, and not *truth*, is the proper object of the magistrate's contemplation; and, on

the other hand, I would remark, (what may be regarded as a cogent argument against intolerance,) that opinion, merely as such, has very little influence on human conduct, which, on sudden emergencies, will, for the most part, take the direction of immediate impulse, and, in cases requiring deliberation, that of habit. In the case of persecution, whether inflicted or suffered, the temper and disposition of mind is every thing, and speculative opinions or theoretical views of the foundations of morals or politics next to nothing. A bold bad man raised to power will either persecute or tolerate as may best suit his secular purposes. The just and conscientious possessor of unlimited authority may, through mistaken notions, be intolerant; but his mistakes are not likely to originate in such a view of the subjects of *right, power, &c.*, as Hylas has been compelled to take. Usually, opinions are only the *pretence* for persecution. This at least, I think, must be the case in the present enlightened state of the world. The moral causes of it being, for the most part, interest or revenge, or fear, or, in a word, *selfishness* differently modified according to the characters in which it is found, and the circumstances in which it operates.

If, Sir, I decline remarking on more than one of your valuable Correspondents who have done me the honour to consider some of my notions; this, I trust, will not be ascribed to want of due respect. To one gentleman, who has zealously stood forth in the defence of the Review of the Inquirer's "Four Letters to Mr. Fox," (pp. 288—290,) I can only express my regret that he has so much mistaken me, and that it is my own fault that he has done so. An unfortunate *hiatus* of mine has led him to suppose that I had charged him with calumny for asserting that the Inquirer "appears, in fact, in the train of Hobbes," &c. He may be assured that no such accusation was in my mind. The Latin word, which might have been inserted with far less offence than the omission of it has, to my sorrow, occasioned, and which would have completed the sentence, *argumentum ad invidiam*, implies that the argument was introduced for the purpose of giving the Inquirer a *bad name*, by classing him with suspected or avowed Unbelievers, and nothing

further. To the learned Jacob Bryant, who associated Dr. Priestley with what he called the *inglorious triumvirate of Collins, Hume and Hobbes*, adding, that "he would have been glad to have found him in other company," Dr. P. replied as follows:—"I can only say, that if I be in company with *truth and good sense*, I shall always think myself in *good company*, whoever else be of the same party." The Inquirer also may very legitimately adopt the erastianism of Hobbes, the toryism of Hume, and the critical opinions of Gibbon, without partaking in any degree of their infidelity. The *hiatus* alluded to was wholly unconnected with any thing like a denial of the Inquirer's attachment to some of the opinions of Hobbes, or any thing like a charge of "calumny" preferred against the Reviewer for having alleged such an attachment: I, therefore, cannot but lament that that gentleman should have given himself the trouble of searching for, and citing passages from Hobbes in proof of what was never denied.

HYLAS.

Contemporary Journals.

A FRIEND to the Monthly Repository having for a particular purpose, of no consequence to any one but himself, drawn up a catalogue of the contemporary Magazines and Reviews, with historical and critical notices, now submits it to the readers of that work. He believes that he has omitted few of these important publications, and none of any consequence. Should the reader detect any omissions, he will oblige the writer by supplying them in communications to the Editor. The only works designedly left out of the list are The Monthly Repository and the Christian Reformer. For convenience of insertion, the catalogue will be divided into parts, the works being arranged according to their professed objects.

No. I.

Monthly—Religious—Magazines.

The Methodist Magazine, Bro. 6d. This belongs to the Wesleyan connexion, to whom its circulation is chiefly confined. It is ornamented monthly with the portrait of a preacher. It was established by John Wesley,

and was at first called "The Arminian Magazine." "In the year 1780," (says Southey, in his Life of Wesley, lately published, Vol. II. pp. 414, 415,) "he began to publish the Arminian Magazine, for the double purpose of maintaining and defending those doctrines which were reviled with such abominable scurrility by the Calvinists in their monthly * journal, and of supplying his followers, who were not in the habit of reading much, with an entertaining and useful miscellany. Both purposes were well answered; but having this means at his command, he indulged his indiscriminate credulity, and inserted, without scruple, and without reflection, any marvellous tale that came to his hands." The ministers of the connexion are the venders

* "In the Preface to the first volume he says, 'Amidst the multitude of magazines which now swarm in the world, there was one, a few years ago, termed The Christian Magazine, which was of great use to mankind, and did honour to the publishers; but it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called The Spiritual Magazine; and, not long after it, its twin sister, oddly called The Gospel Magazine. Both of these are intended to shew, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for us all, but for one in ten, the elect only.'

"This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation of the world, absolutely and irrevocably decreed, that 'some men shall be saved, do what they will, and the rest damned, do what they can,' has, by these tracts, been spread throughout the land with the utmost diligence. And these champions of it have, from the beginning, proceeded in a manner worthy of their cause. They have paid no more regard to good nature, decency or good manners, than to reason or truth: all these they set utterly at defiance. Without any deviation from their plan, they have defended their dear decrees, with arguments worthy of Bedlam, and with language worthy of Billingsgate."

"These were the first religious journals which were published in England. Since that time every denomination of Dissenters, down to the most insignificant subdivisions of sects, has had its magazine."

of this and all other Western literature; this may account for the immense number of copies of the magazine said to be sold, 25,000 monthly. With such wide correspondence as the Methodist managers can secure, it is singular that their journal should be so dull and uninteresting, even with regard to their own objects. They take one sure way of perpetuating its dullness—for convenience sake printing every Number a month before-hand.

The Evangelical Magazine. 8vo. 6d. Now in the XXVIIIth Volume. This work was projected, and for a long time conducted, by the late Mr. John Eyre; its present Editor is Mr. Burder, the Secretary to the Missionary Society. The circulation is or has been upwards of 20,000. It boasts a monthly portrait (somewhat roughly executed) of some "Evangelical" minister. * To it is attached, and this is its second title, a "Missionary Chronicle," printed, we believe, at the expense of the Missionary Society. This is a very interesting part of the magazine, and the Intelligence generally is of some importance to the Dissenters and to the friends of humanity and religion. The literary part of the Journal is above contempt; it was not so originally. The conductors have probably improved the work as fast as the mass of subscribers could bear it. The profits of the work, which are devoted to the "Widows of Evangelical Ministers," Presbyterians, Independents and Calvinistic Methodists, are derived mainly from the advertisements, which are without parallel for number. The magazine before us has a blue wrapper of 16 pages, containing 111 advertisements: there are besides 14 pages of bills stitched into the wrapper. The advertisements are a source, not only of profit to the proprietors, but also of amusement to the readers.

The Christian Observer. 8vo. 1s. 6d. Now in the XIXth Volume. This work is advertised as "Conducted by Members of the Established Church." It is, in fact, the organ of the Church Evangelical party. Upon the whole,

* Now and then a learned and even a lady attains the honour of being represented in "Evangelical" style. One or more converted Pottentoms are amongst the "handsome likenesses."

it is a respectable publication; though bigotry appears in it occasionally, and in the monthly "View of Public Affairs" slavish political doctrines are not infrequently inculcated.

The Baptist Magazine. 8vo. 6d. A Portrait occasionally. Now in the XIIth Volume. The work is now carried on for the benefit of the Widows of Particular or Calvinistic Baptist Ministers; these were formerly entitled to a portion of the profits of the Evangelical Magazine, but on account of some misunderstanding the Baptists withdrew their claim on receiving a certain sum for their Widows' Fund. The magazine is below the Evangelical in its general articles. Appended to it is the "Missionary Herald," giving an account of the Baptist Mission in the East Indies: also, the "Irish Chronicle," detailing the proceedings of the "Baptist Society for promoting the Gospel in Ireland." This magazine is by no means an adequate representative of the learning and talents of the Baptist denomination; scarcely, it is to be hoped, of their sentiments on great public questions, for it expressly vindicated the prosecution and punishment of the Deist, Carlile.

The London Christian Instructor, or Congregational Magazine. 8vo. 1s. Now in the IIIrd Volume. The profits are pledged to be devoted to Aged and Superannuated Ministers and Congregational Academies. By the term *Congregational*, is meant *Independents*, those Dissenters taking that title who hold that each congregation has all the powers of government within itself. The name, however, applies to almost all the English Dissenting Churches, though it is given by courtesy and for the sake of convenience to one of the Three regular Denominations of Dissenters, who are distinguished from the Presbyterians by their adherence to the doctrine of the Assembly's Catechism, and from the Baptists by their observance of the rite of Infant Baptism. This magazine of theirs is, in point of matter, on a level at least with the other so-called orthodox journals. Much superior it cannot yet be said to be. It is as might be expected devoted steadily and zealously to the principles of Nonconformity. Our readers already know that it is not quite exempt from the sin of bigotry.

The Edinburgh Christian Instructor. 8vo. 1s. 6d. Now in the XIXth Volume. This is a work of considerable ability; it is devoted to the interests of the Evangelical party in the Kirk of Scotland. Calvinism has no equal advocate in England.

New Evangelical Magazine. 8vo. 6d. A Portrait. Now in the VIIth Volume. This work is quite as "orthodox" as the Evangelical, though in a different way. It is not disreputably conducted; it breathes a bold Dissenting spirit. The supporters of it seem to be Baptists, of a Sandemanian cast.

Missionary Register. 8vo. 6d. (Not numbered.) The "Register," which is in the hands of the Evangelical Church Party, contains "the principal Transactions of the various Institutions for propagating the Gospel: with the Proceedings, at large, of the Church Missionary Society." It is a valuable and interesting record of the unparalleled exertions now making for the diffusion of Christianity in the popular acceptance of it. No one can look with indifference on this and similar journals, whose eyes are open to "the signs of the times."

The Christian Guardian. 8vo. 6d. Now in the XIIth Volume. It is also entitled "Church of England Magazine," and said to be "by a Society of Clergymen." It is strongly Calvinistic, and is another instrument in the active hands of the Evangelical Church Party.

The Herald of Peace. 8vo. 9d. Now in the IInd Volume. This publication is conducted by the Peace Society, with a view to its great and good object—that of bringing War into abhorrence. It is perhaps tinged more than enough with the Quaker peculiarities; but who that is under the influence of the gospel, and loves mankind, can help wishing it good luck in the name of the Lord?

The Jewish Expositor, and Friend of Israel. 8vo. 6d. Now in the Vth Volume. The organ of the London Society for promoting Christianity amongst the Jews. The contents may be gathered from the title. The work is given to all persons collecting to the amount of one shilling a week for the Society. Maps and prints, illustrative of Jewish History, Ceremonies and Antiquities, are promised.

The Orthodox Journal, and

lic Monthly Intelligencer. 8vo. 1s. Now in the VIIIth Volume. This "Journal" is really "orthodox," that is, it is devoted to the interests of the only Infallible Church! Yet it will be scarcely allowed to deserve its title by some Catholic doctors and nobles; for, strange as it may sound, the work is no mean advocate for the principles of civil and religious liberty. The Editor is W. Eusebius Andrews. He is, it seems, the object of loud and frequent censure amongst some of his own communion, who denounce him, he says, as a "Radical," but he makes himself merry at their expense, and advertises his own Portrait, with the following N. B.: "The leading members of the Board, we understand, are very anxious to see it."

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

No. CCCLXIX.

Circumstantial Evidence.

"In the county of Warwick there were two brethren, the one having issue a daughter, and being seized of lands in fee, devised the government of his daughter and his lands, until she came to the age of sixteen years, to his brother, and died.

"The uncle brought up his niece very well, both at her book and needle, &c., and she was eight or nine years of age.

"Her uncle for some offence correcting her, she was heard to say, O good uncle, kill me not! After which time the child, after much inquiry, could not be heard of.

"Whereupon the uncle being suspected of the murder of her, the rather for that he was her next heir, was upon examination, anno 8 Jac. regis, committed to gaol for suspicion of murder, and was admonished by the justices of assize to find out the child, and thereupon bailed him until the next assizes. Against which time, for that he could not find her, and fearing what would fall out against him, took another child, as like unto her both in person and years as he could find, and apparelled her like unto the true child, and brought her to the next assize: but upon view and examination she was found not to be the true child, and upon these pre-

sumptions he was indicted, found guilty, had judgment, and was hanged.

"But the truth of the case was, that the child being beaten over-night, the next morning, when she should go to school, she ran away into the next county, and being well educated, was received and entertained of a stranger; and when she was sixteen years old, at what time she should come to her lands, she came to demand it, and was directly proved to be the true child.

"Which case we have reported for a double caveat: first to judges, that they in case of life judge not too hastily upon bare presumption; and secondly to the innocent and true man, that he never seek to excuse himself by false or undue means, lest hereby, he offending God, (the Author of truth,) overthrow himself, as the uncle did."

—*Coke on Attainders.*

No. CCCLXX.

Fanaticism cured by "The Holy Father!"

Establishing metallic conductors at Dijon was a source of contest between philosophy and religious bigotry. At the time when they had first been proposed by Franklin, Guyton de Morveau, whose abilities as a magistrate were as highly valued as his exertions as a lecturer in chemistry, seconded the efforts of that illustrious philosopher of America; but at first his proceedings were considered as irreverent and irreligious. He was attacked for his presumption in disarming the hand of the Supreme Being! and would have suffered materially from the multitude of fanatics who had assembled to pull down the conductor, placed on the house of the Dijon academy, had not Dr. Maret, the secretary, succeeded in dispersing the motley troop, by assuring them that the astonishing virtue of that instrument resided in the gilded point which had purposely been sent from Rome by the Holy Father!—*Journal of Science and the Arts, No. VI. p. 269.*

May it be asked, if any of our English mayors, aldermen, town clerks, or common council men, or any of the Scotch provosts, bailies, &c., have given lectures in chemistry, or been as famed as Guyton de Morveau, a French magistrate, in the cause of liberality of sentiment and general science?—*Non est et ab haste docetur.*

REVIEW.

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

ART. I.—*An Historical Map of Palestine, or the Holy Land.* Drawn by J. T. Assheton. On one very large sheet, price £1. 8s., or neatly mounted on Canvass, with Roller, £1. 15s. Leigh, Strand. 1820.

THE application of modern science to the evidences of the important facts recorded in the Scriptures, must afford satisfaction to every friend of Christian Truth.

The work before us is an elegant Map, evidently the result of much skill and industry. It exhibits the country between the parallels or latitudes of 30° 50' and 33° 40', and from the meridian of 34° 20' to that of 36° 30', east from Greenwich. It therefore comprehends the coast from the Mountains of Lebanon to the confines of Egypt. The size is 41 inches in height by 28 in breadth, and the scale of longitude nearly 11 inches to a degree.

Than graphical representation, nothing more strongly impresses upon the mind, more especially upon the youthful mind, the events of former days. With the Sacred Volume open before him, and this Map expanded beyond it, the historical and descriptive portions of Scripture will be read by the student with increased interest; because, with this auxiliary, more accurate and lasting ideas will be acquired. The work is illustrated with expressive miniature figures, similar to those in the maps of Janson, which constitute a part of the “*Geographia Vetus, Sacra et Profana*,” but the groundwork is far superior; and, as references are given to the respective passages in which the events or occurrences are described, it serves, in some degree, as an Index to the historical parts of the whole of the Sacred Writings.

In a work like the present, critical accuracy, as to the positions of places, cannot be expected; for the greater part is necessarily laid down from mere verbal description, in which even days' journeys must, in some cases, be admitted as definite measures. It is also well known that, until lately, even the

coast-line was very incorrectly represented, from want of astronomic observations. We are, therefore, gratified to find that so much has been achieved, rather than surprised that more has not been effected, and strenuously recommend the work to all places of education, as an object of study, and to every library, as a useful and pleasing ornament.

P.

ART. II.—*The Brothers, a Monody; and other Poems.* By Charles A. Elton. 12mo. pp. 128. Baldwin and Co. 1820.

MR. ELTON, who is well known to the public by his “*Translation of Hesiod*,” and his “*Specimens of the Classic Poets*,” and who has interested our readers by other publications, to which literary usage will not allow us to refer more particularly, now comes before us as a poet, and, we lament to say, as a mourner. His is no fictitious tale and no imaginary grief. He sings of real calamity, such as Providence rarely permits to fall upon the heart of man. The melancholy event is fresh in the painful remembrance of many before whose eyes this page will come; to others it may be sufficient to say, that “*The Brothers*” were two sons of the author's, youths of high promise, who about two years ago were swallowed up by the waves in the Bristol Channel, in returning from an islet, the passage of which is fordable at low water. What impression such an event was likely to make upon a mind of great susceptibility, some may be able to imagine; but no apprehension of it can come up to the reality as expressed in the *Monody*, which is the effusion of a heart bleeding at every pore, and which affects the reader of sensibility even to agony. After this, we need not say that the merit of the poetry is of lower consideration; though as far as the attention can be abstracted from the narrative and description, which the “*Monody*” really is, there will be found great beauty in both the thoughts and the language, and associations of ideas that

are the property only of a creative or poetical mind.

The volume is addressed to a person unnamed, but easily deciphered, in verses of exquisite tenderness. A deep feeling of melancholy pervades them. Every prospect is funereal.

A little pain—a little suffering yet—
And earth shall cover and the world forget.

The darkness of the future is in the following lines aggravated by contrast:

When life was in its spring and fancy free,
Its lays, the lays of love, were breath'd to thee!
When, as in vision, hover'd on my sight
The elastic step and glance that swam in light;
And the live rose, that deck'd thy virgin prime,
Glow'd on thy cheek, as though it mock'd at time.

And now—that hope and joy are seen to fade,
Like stars dim gliding till they mix with shade;
Now that thy cheek has sorrow's canker proved,
When thus by sadness chang'd, ah! more beloved!
Now pale and leaning o'er a weed-strewn herse,
I call upon thee with a dying verse;—
So shuts the volume of our vernal years,
And the last page is blotted with our tears!

In the conclusion of the dedicatory address, the poet assumes a Christian character, and his verse corresponds to the glowing theme;

What calms the tumult? What allays the loss?
What stills thy murmur, thy despair?
The cross—that brazen serpent rais'd to save—
That ransom from the worm-envenom'd grave;
To that, oh lone one! raise thy swimming eye,
Symbol and gate of immortality!
From whose unclouded top the steps ascend,
Like Israel's ladder, to thy God and Friend:
Where they, for whom thy pillow sleepless lies,
Descend and re-ascend before thine eyes,
And beckon to that Eden of the blest
Where souls departed in expectation rest.

Believe that angels stay the thrilling tear

For those they lov'd, for those who lov'd them here;

Trust that to those pure souls e'en now are given

Shadowings of bliss and gleams of future heaven;

Not in the obstruction cold of mortal clay

Deem that they sleep till earth shall pass away;

But lift e'en now their intellectual eyes
Midst visions of the mediate Paradise;

View him that rose with healing in his wings,

And listen high unutterable things.

Bethink thee,—for thou know'st,—
Some chequering years

Shall sweep like shadows o'er this vale of tears;

When thou shalt every mortal pang resign,

And their exulting spirits spring to thine!

The "Monody" is a selection and description of the circumstances in which the sad event is clothed in the author's mind. With this one remembrance all objects are associated. This is nature. Poetry only reveals and illustrates the sentiment.

The reader probably recollects the Dialogue which Shakspeare has put into the mouths of Philip of France, Pandulpho the Pope's legate, and Constance, the mother of Prince Arthur, a prisoner in the hands of the cruel King John:

Pan. You hold too heinous a respect of grief.

Con. He talks to me, that never had a son.

Phil. You are as fond of grief, as of your child.

Con. Grief fills the room up of my absent child;

Lies in his bed, walks up and down with me,

Puts on his pretty looks, repeats his words,

Remembers me of all his gracious parts;

Stuffs out his vacant garments with his form.

Every parental heart verifies this picture. There is equal truth in Mr. Elton's amplification of the same idea; truth we mean in reference not only to his own imagination, but also to general nature.

My heart is drown'd in softness, as again

I see, I feel them present, their known
looks
And lov'd familiar shapes, where'er I
wend,
In day-light or the gloom of fading eve,
Through peopled marts and streets that
thronging sound
With hum of multitudes, and most, oh
most!
Among the hills and hedgerows, and near
brooks
Where sedges dip their verdure, and o'er
heaths
Sprinkled with yellow broom, whence far
the range
Of azure mountains like a mist appears
Above the channel'd sea; and when, deep
sunk
In sleep's overpowering heaviness, with
eyes
That waking inward view th' external
world,
Its colour'd shadows, and its moving
forms,
I still am doom'd to see—for ever
there—

For ever!—by my side and in my sight,
Th' inseparable phantoms: they attend
My rising up and lying down: pursue
My steps, and flit around me with their
bright
Yet shadowy presence—angels of the
dead!

The effects of a superior moral and
religious education are most pleasingly
delineated:

Thus pass'd their lives; their vernal lives
so sweet,
And brief as sweet; inheritors of love,
Playmates of nature, they were fit for
heav'n,
And gather'd for that Eden, which their
faith
Saw, though unseen: the book of life to
them
Spread unreserved its page, and they
would turn
A solemn gladden'd aspect, when the
tongue
Of rapt Esaias spake Jehovah's name,
The God Creator and the Saviour God,
With whom is none: from the pure
word itself
They drank as from a fountain, and, un-
spoil'd
By dark deceits and vain philosophy,
Sate meek disciples of the Son of God.
They saw the gracious Father in his
works
Redeeming or creating; and they traced
His finger in the stars, and heard his
voice
Among the trees, as though the earth
was still

That garden where he walk'd; for him
they fear'd
Even in his meanest creatures: reverenc'd
him
In the rook's instinct and the emmet's
craft;
The sooth'd familiar reptile, fled them
not:
The speckled toad beneath the thicket
lay,
His bright eye shining like a gem, nor
shunn'd
Their footstep; and the brutal urchin
stood
Rebuk'd, who in their presence sought to
harm
One creature that had life: the most
oppress
Or scorn'd to them were dearest—.

Some of the incidents described par-
take of a mysterious or ominous cha-
racter. They who attach least impor-
tance to them must still respect and
spare the apprehensiveness of grief,
which alone, as the author says,

————— can feel and know
The mystery of signs, and read, in types
And shadows, warnings of th' event to
come.

Few passages of this highly interest-
ing Monody are finer than the apos-
trophe to the Planet Jupiter:

Oh, star of Jove! whose ruddy orb,
immense
And clear, did flash its lengthen'd ar-
rowy gleams
Through the still air's dark azure, me-
mory hangs
A cloud upon thee: never shalt thou rise,
Oh bright and beauteous planet! but the
scene
Of those bare hills, those eve-discolour'd
craggs,
And the far light-house with its twink-
ling flame,
Shall crowd upon the vision of my mind.
They look'd upon thee with their asking
gaze
Bright star of evening! and their thoughts
were fix'd
Among those planetary worlds. Art
thou
Their habitation? Can embodied souls
Tenant thy sun-revolving globe, or soar
Their spirits to an empyrean height,
View'd from whose glorious pinnacle thou
palest
Thy flamy splendour, and appearest dim,
A speck in the immensity of light?

In a note, Mr. Elton gives an ano-
nymous ode from the Bristol Mercury,
occasioned by the resplendency of this

planet at the time referred to, which he says, from the attention that it excited in his family circle, has become associated with recollections of deep and melancholy interest. The ode is so beautiful that we too must transcribe it:

To the Planet Jupiter
I look'd on thee, Jove, till my gaze
Sank shote from the pomp of thy blaze:
For in heaven, from the sunset's red
throne
To the zenith, thy rival was none.
From thy orb rush'd a torrent of light
That made the stars dim in thy sight:
And the half-risen moon seem'd to die,
And leave thee the realm of the sky.
I look'd on the ocean's broad breast,
The purple was pale in the west:
But down shot thy long silver spire,
And the waves were like arrows of fire.
I turn'd from the infinite main;
Thy light was the light of the plain;
'Twas the beacon that blazed on the
hill—

Thou wert proud, pure, magnificent still.
A cloud spread its wing over heaven:
By the shaft of thy splendour 'twas
riven:

And I saw thy bright front through it
shine,
Like a God from the depth of his shrine.
But, planet of glory and awe!
It was not thy lustre I saw:
For my soul was absorb'd in the night
When last I had gazed on thy light.
I thought of the hand I had held:
Of the heart which its pressure reveal'd:
Of the eye fix'd with mine on thy
beam—

And the world was forgot in my dream.
Flame on then, thou king of the sky!
For thy brightness is joy to my eye!
For this hour thou art beaming above
The home of my wife and my love.

A happy and more than poetical, a religious, use is made of the pleasant circumstance of the "Brothers" having passed their last earthly eve in one of the humble places of worship with which our country happily abounds. That rustic temple open'd not its gate To earthly guests; it was the porch of heaven.

The occurrences of the next melancholy day are told in the privileged tone of sorrow, and without pomp or art.

That night the little chamber where they lay,

Fast by our own, was vacant and was still—

The emblems of domestic desolation, the wail, and the exclamation of the following passage, speak at once to the heart, and especially to the parental heart, that has known bereavement:

Our dwelling-house is desolate: this foot

Shall ne'er repass the threshold which ye

Silence is in the walls that rang so late
To your sweet laughter, and the heedless

bird
Flits round the chamber of your happy

sleep.
The plants ye loved are wither'd like

yourselves.
The wrecks and relics of your curious

search,
Gleanings from fields and woods, the air

and streams,
The weed, the pebble and the insect's

wing,
Remain, the records of your innocent

tastes;
Remembrancers of days of happiness
That never can return: your pen's known

trace,
The limnings of your pencil's opening

skill,—
Oh! thought of agony!—are these then
all,—

All that are left me of your lovely
selves?

The conclusion of the Monody sheds a ray of cheerfulness and hope over the mind so long darkened and oppressed by the contemplation of this calamity. The author beholds the scenery on the banks of the accustomed river in the gloom of his own thoughts; but the setting sun shoots forth an unwonted splendour, and he exclaims,

How the mind, effused
Out of itself, communicates the hue

Of its own subtle spirit to the forms
Of outward things, and makes the woods

and streams
Respond to its discourse, and character
Their image to its passion!

I beheld
A grave of waters, deepening dark and
still,

Beneath me, and above, the tinging
gleam

Of light from heaven; the resurrection's
dawn.

Gilding the funeral vault; and in the
sun
The Christian's rest of glory; light and
strength

In his decline—the earnest of his rise.

Of the "Fugitive Pieces" following the Monody, we have been most pleased with "The Vision," a Vision

lines "Written on a Vernal Day, during Confinement from Indisposition," the "Easter Hymn," and "Sabbath Musings."*

Some notes are added, chiefly of a theological complexion, which will be read with interest by such as delight to trace the speculations of an accomplished mind on sacred subjects.

ART. III.—Coercion in propagating, defending, and supporting the Religion of Jesus, shewn to be in direct Opposition to his Teaching and Practice, in a Discourse, delivered at the Chapel in Parliament Court, Artillery Lane, London, on Thursday, May 25, 1820, before the Supporters and Friends of the Unitarian Fund. By Russell Scott. 12mo. pp. 40. Hunter and Eaton.

YOU can no more subdue the understanding with blows," says Dr. Jortin, in words which Mr. Scott has very aptly inserted as a motto to his discourse, "than beat down a castle with syllogisms." Yet this is one of the last truths which communities, and even Christian communities, learn. Mr. Scott has, therefore, seasonably borne his testimony to the rational character and merciful spirit of the gospel; and, in so doing, has virtually pleaded the cause of the Unitarian Fund, the object of which is to promote that truth which is in alliance with charity, and by the means solely of argument and persuasion.

The preacher's text (Luke xiv. 23) was once the war-whoop of bigots and inquisitors, and an instrument of deadly persecution. Bayle wrote a considerable work to wrest from the hands of ecclesiastics so destructive a weapon. Truth has at length triumphed, and it would now be accounted ridiculous, if not worse, to urge the words of Christ as a sanction of the notable practice of chaining or destroying men's bodies for the good of their souls.

Mr. Scott amply explains and illustrates the passage, and boldly exposes the inconsistency of Christians who, in the language of the writer before quoted, challenge unbelievers and

heretics, and then call for the constant to strengthen their arguments.

The authority of a distinguished member of the Romish Church is, in the following passage, happily introduced on the side of religious liberty.

"The advice which the amiable, learned and pious Archbishop of Cambray gave to the unfortunate son of James the Second, of England, deserves the attention of all governments who attempt to bolster up a national religion by prosecutions, or who endeavour to crush all dissidents, by letting loose on them the demon of persecution in any shape or degree. The venerable Fenelon recommended to the Chevalier St. George, if he should ever regain the throne of his ancestors, on no account whatever to constrain his subjects in matters of religion; stating that no human power can force the impenetrable entrenchments of the freedom of the mind. Violence, he adds, can never persuade men; it only makes hypocrites. When kings interfere in matters of religion, instead of protecting her, they reduce her to slavery. Give to all, then, civil liberty; not as regarding every thing as indifferent, but as enduring with patience what God permits."*—Pp. 8, 9.

ART. IV.—The Means of doing Good. 24mo. pp. 212. Printed and Sold by G. Nicholson, Stourport.

WE wish the editor or publisher of this little volume who has sent it to us, had supplied us with the name of a London bookseller of whom it may be had, for we can sincerely recommend it to our readers. It is full of humanity, and contains invaluable counsels, especially for the poor and the young.

"Of Individual Happiness," the compiler says,

"How vain, how ineffectual are the means which mankind employ to attain happiness! When I reflect on those talents in men which fit them for important affairs who undertake the discipline of courts and camps; who are looked up to as the soul of the body politic, and as the life of empires; who raise or destroy kingdoms; who give peace or war at pleasure; what are they in the true estimate of human life? They are children heaping up shells or erecting castles of

* The "Sabbath Musings," which exhibit the glowing characters of Christian truth and piety, will be found in *The Canadian Reformer* of the present month.

* See Appendix to the Monthly Review, Vol. LIX., N. S. p. 501.

and, which the first breeze overturns, or the first wave swallows up."—P. 39.

The author discovers a genuine Christian feeling towards the poor. He says,

"Till the poor can be brought out of that wretched state of dependence and penury in which they languish, to instruct is rather to mock them. Put the poor into a situation of being comfortable, and give them instruction at the same time, and you will then be truly their benefactors; otherwise, what do your Sunday-schools, your charity-schools, your na-

tional schools? They discover only signs of woe. Where age goes to a workhouse, and youth to the gallows, the police of that country is bad."—Pp. 56, 57.

We presume that we are indebted for this contribution of charity to one of the Society of Friends. A Frontispiece gives us the Good Samaritan in the garb of a Quaker, and in a list of "Trades which Women might conduct" (pp. 122—124) is that of *Preacher*.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Considerations on the Theory of Religion. By Edmund Law, D. D., late Lord Bishop of Carlisle; to which is prefixed, *A Life of the Author*, by the late Wm. Paley, D. D. A new Edition, by George Henry Law, D. D., Lord Bishop of Chester. 8vo. 12s.

The Welsh Nonconformists' Memorial; or, Cambro-British Biography; containing Sketches of the Founders of the Protestant Dissenting Interest in Wales. To which are prefixed, *An Essay on Druidism, and Introduction of the Gospel into Britain.* With an Appendix, including the Author's Minor Pieces, and his Last Views of the Christian Religion. By the late Rev. William Richards, LL.D. Edited, with Notes and Illustrations, by John Evans, LL.D. 12mo. 8s.

Letters addressed to the Calvinistic Christians of Warwick, occasioned by the Rev. Evan Herbert's Publication, entitled The Antidote, or Unitarians proving themselves to be Infidels, by denying the Doctrines of the Bible. By the Rev. Wm. Field. 4s.

The Brothers, a Monody; and other Poems. By Charles Abraham Elton, Esq. 5s.

Historical and Descriptive Sketches of the Town and Soke of Horncastle, in the County of Lincoln, and of several Places adjacent, embellished with Engravings. By George Weir. Royal 4to. £1. 1s.

Thoughts upon the Love of excellency and the Love of Excellence. 8vo. 6s.

Select Works of the British Poets, with Biographical and Critical Notices. By Dr. Aikin. 8vo. 18s.

Milton's celebrated work, on the Doctrine and Discipline of Divorce, with a Preface referring to Events of a deep and powerful interest at the present Crisis; together with Notes explanatory and illustrative; with a Review of the

Controversy between Milton and his Opponents. By an Eminent Civilian. 8vo. 12s.

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OBITUARY.

1820. May 28, at Walcot, aged 60, the Rev. and venerable JOSIAH THOMAS, M. A., one of his late Majesty's Chaplains, Rector of Street-cum-Walton, and Blackwell, Somerset, and of Kingston Deverell, Wilts, officiating minister of Christ Church, Bath, and Archdeacon of Bath. He was seized with his fatal illness on his return from London, whither he had come to attend the King's levee on his appointment. His father is the only

daughter of the late H. Harrington, M. P., a name celebrated at Bath.—Archdeacon Thomas was a High Churchman of the old school; our readers may remember his "Protest against the Church Missionary Society," inserted amongst our "Ecclesiastical Documents," &c. &c.

He died on the 28th inst. at 6 o'clock, and was buried in the Bath Abbey on the 30th inst. at 11 o'clock. He was 60 years of age.

minister in the Calvinistic persuasion of that town, and previously resident at Bala and Mold. He was esteemed for the mildness of his manners and the benevolence of his disposition. He deserves also to be mentioned as the author of several works, particularly an English-Welsh Dictionary, in his native tongue. —*The Cambro-Briton.*

It is said more than 3000 people followed his remains to the house appointed for all living. It will be recollected by many of our readers, that this excellent man preached one of the Missionary Sermons in London, in the year 1817.—*Evangelical Magazine.*

— 22, at *Edinburgh*, Dr. JOHN MURRAY, Lecturer on Chemistry. Dr. Murray is the author of "Elements of Chemistry," 2 vols. 8vo. 1801, 2nd ed. 1810. "Elements of Materia Medica and Pharmacy," 2 vols. 8vo. 1804. "A System of Chemistry," 4 vols. 8vo. 1806. "Supplement to the System of Chemistry," 8vo. 1809. "A System of Materia Medica and Pharmacy," 2 vols. 8vo. 1810.

July 12, at his palace, in *Chelsea*, after a long illness and general decay of nature, the Hon. BROWNLOW NORTH, D. C. L., Bishop of Winchester, Prelate of the Order of the Garter, Provincial Sub-Dean of Canterbury, and Visitor of Magdalen, New Trinity, St. John's, and Corpus Christi Colleges, Oxford, F. A. and L. S. His Lordship was aged 79, and was nearly 40 years Bishop of that diocese. He was a man of retired habits.

— 12, at *Chelsea*, the Rev. THOMAS PEIRSON, D. D., aged 74, formerly senior minister of the Established English Church at Amsterdam. His ample and valuable library was sold in 1815: the catalogue (*Bibliotheca Peirsoniana*, see M. Repos. X, 95) is a curiosity in this species of literature.

— 16, in *Montague Square*, in his 75th year, the Right Rev. WM. BENNET, D. D., Bishop of Cloyne.

He was educated first under Dr. Thackeray, and afterwards under his learned successor, Dr. Robert Sumner, at Harrow School, where he had for associates the late Sir William Jones and the present Dr. Parr. He was removed to Emanuel College, Cambridge, where he took the degrees of B. A., 1767, and M. A., 1770. His compositions in English were perspicuous, correct and elegant. When a young man, he wrote Latin prose and Latin verse with great fluency, and a copy of verses, which he presented to

bridge call *Tripot*, was honoured with the warm approbation even of the fastidious Mr. Gray. In 1775, he succeeded his friend Dr. Richard Farmer in the Tutorship of his College, and proceeded B. D., 1777, and D. D., 1790; in which latter year, having been appointed chaplain to the Earl of Westmoreland, he was elevated to the bishopric of Cork and Ross, and in 1794 was translated to the valuable see of Cloyne, estimated at nearly £6000 *per annum*. The Bishop was an antiquarian, and in 1790, was elected Fellow of the Society of Antiquaries. There is a high eulogium on his character in Dr. Parr's "Sequel to a Printed Paper lately circulated in Warwickshire by the Rev. Charles Curtis, 1792."—(See *Gent. Mag.*) Dr. Bennet's character as a Churchman may be estimated by his correspondence with Mr. Wakefield, related in the present Number, pp. 512—514.

August 1, at *Norwich*, the Rev. EDWARD BEAUMONT, Roman Catholic Grand Vicar of the counties of Suffolk and Norfolk, who for 62 years had exercised his missionary functions in the said city. He was the youngest son of the same ancient family in Derbyshire, to which the poet of this name belonged, was born in the year 1731, educated at the English College of Douay, ordained priest there in 1757, and took up his residence in Norfolk on the 1st day of August, 1758, and by a remarkable coincidence died on the same day of the same month.

When first appointed to the mission he came as chaplain to the Duke of Norfolk, who had a house and chapel erected for the purpose, adjoining a scite of buildings called the Duke's Palace. On the accession of the late Duke to the title, who had become a proselyte to Protestantism, that he might enjoy the civil honours of his rank, Mr. Beaumont was deprived of his mansion and chapel; on which he took a private house in the Willow-lane, and the chapel afterwards was turned into a public library. On the Bill of Relief in 1791 being passed, the Catholics of Norwich raised the present chapel by subscription, to which he afterwards removed and continued there to perform his sacred functions till within a few weeks of his death. Though of a nervous and delicate constitution, such was the regularity of his habits, that we do not remember his omitting to say mass and preach his sermon one Sunday from illness, for 60 years of his mission, and very few instances occurred of his inability to perform the usual duties of his office, even in the last two years of his life. He was buried at the same place.

with great pomp in St. Giles's Church.—
Orthodox (Catholic) Journal.

August 16, at *Woolwich*, in the 70th year of his age, the Rev. JOSEPH WILCOX PERRY, many years minister of Salem Chapel in that town.

— 22, at *Wandsworth Common*, HORATIO GOODBEHERE, Esq., aged 24, son and heir and only child of the late Samuel Goodbehere, Esq., Alderman of London. (See Vol. XIII. 723 and 773.) His mother, the worthy Alderman's relict, had died a few days before

Sept. 5, at *Hampstead*, after a short illness, aged 83, Mrs. JESSER, relict of the late Wm. Jesser, Esq., of Hackney.

— 14, in *St. Paul's Church-yard*, FRANCES, the wife of William VOWLER, Esq., and daughter of the late Rev. Dr. *Flemyan* (for an account of whom see Vol. XIII. 751, 752).

Lately, at *Clapham*, in the 80th year of her age, Mrs. VENNING, widow of the late John Venning, of Walthamstow.

Lately, in a fit of apoplexy, at *Shiprods near Henfield, Sussex*, in the 73rd year of his age, JOSEPH HOLDEN, Esq., of Brighton, formerly of Lombard Street, London.

Lately, in a fit of apoplexy, TIMOTHY BROWN, Esq., of Peckham.

Lately, at *Eye, in Suffolk*, in the 89th year of his age, the Rev. ROBERT MALYN, who was chaplain on board the Prince Frederic man of war, at the taking of Louisburgh, and was present at the death of General Wolfe, and the taking of Quebec, in 1759. For the last 59 years, this venerable clergyman had been Rector of Kirkton in Suffolk.

Lately, at the *Villa House, Bathwick*, aged 85, JOHN TRUSLER, LL. D. This singular author, a wholesale dealer in compilations, was born in London, in 1735. He had no academical education, but was bred to physic in a very humble line, though afterwards he contrived to obtain orders, and for some time officiated as a curate in and about London. In 1771, he started a project peculiar to himself, that of abridging the sermons of eminent divines, and printing them in the form of manuscripts, so as not only to save clergymen the trouble of composing their discourses, but even of transcribing them. Dr. Trusler next established a printing and book-selling business upon an extensive and very lucrative scale. He

resided several years at Bath on the profits of his trade, and latterly on his estate on Englefield Green, in Middlesex.

Lately, at the *Scottish Monastery in Rotterdam*, after a short illness, the Rev. JAMES ROBERTSON, by whose perious exertions the gallant Marquis de Romany, with his 10,000 Spaniards, effected their escape from the North of Germany, and soon after joined their countrymen that were then struggling for their independence.

Some Account of Mr. JAMES CURTIS, whose death was announced p. 365.

He was a native of Gloucestershire, and his father, who resided on his own estate at Frampton Cotterel, dying intestate, he became possessed, as the eldest son, of a small property in that and the adjoining county of Somerset, to the exclusion of his brothers and sister, sufficient to have made him independent; but his first act was to call them together and divide his inheritance with them according to their respective expectations. This and other early instances of purely disinterested feeling form an index to a course of humane and liberal conduct, of which his whole life was a series. A property which had fallen to him, as heir at law, in consequence of the death of a relative leaving no legitimate issue, was made over by him, without hesitation, to an illegitimate offspring; he maintained that the distinctions of law could not destroy the natural relations of parent and child, and that justice and equity recognise no difference between the claims of the legitimate and the illegitimate; on these grounds he could not be prevailed upon to retain, by a *legal title*, the birth-right of the natural representative.

To the age of 60 he had taken an active part in the concerns of life, and if his character was not marked by a firmness and decision, which are usually the concomitants of a more robust constitution, it was compensated by an affectionate sensibility in his domestic relations, and an active, universal benevolence, which never slept while the energies of life remained; but a naturally generous disposition betrayed him into indulgences of his philanthropy, to an extent which the interests of a numerous family might not strictly justify, and which neutralized the effect of his activity and industry. Besides pecuniary assistance to the necessitous, his good offices were always available in the form of advice and personal exertion whenever required, and in many instances the most judicious and successful efforts have been made to best to all unending efforts in

the cause of the oppressed and unfortunate, some of which might not be uninteresting, were it not infringing the limits of an Obituary.* He acquired some knowledge of medicine and surgery from cursory reading and a friendly intercourse with intelligent men in the profession, † which he turned to the advantage of his poorer neighbours, where professional assistance was not within immediate call, and he was unremitting in his attendance on those who required his aid. In this and in every act of compassionate attention to the casualties of a populous district, he was cheerfully seconded by an amiable partner, (the daughter of Mr. Stephen Maberly, of Mangotsfield,) whose domestic and neighbourly virtues have left impressions, after a lapse of 30 years, highly grateful to the survivors of her family. In the care and moral education of his children his solicitude could not be surpassed, and his own example of a strict adherence to truth upon all occasions and under all circumstances formed a groundwork, the benefits of which they have every reason to acknowledge. He was a declared enemy to the demoralizing application of blows, both at home and at school, and, without a tincture of hauteur in his own composition, he endeavoured to inculcate a feeling of independence. That which they have considered a defect, is the retirement in which they lived for the most part, and at the same time with an expectation that they should be acquainted with the manners of the world. The plan he adopted for reli-

gious instruction during their mother's life was a division of the Sabbath; both dissented from the doctrines of the Establishment, but had imbibed opposite religious opinions from their forefathers, each system being respectively considered the most sure of the many certain roads to future happiness. One part of the day was devoted to the doctrines of Arianism, as rationally adapted to the concerns of this life as well as the rewards of eternity, and the other part to the more awful dogmas of Calvin as the only means of salvation.

Neither creeds nor catechisms formed any systematic part of instruction at home, because none could be found to reconcile discordant opinions; and when introduced by the minister or friends of either parent, the children happily escaped the mental slavery which results from the best of such compositions, through the objections of the other.* He was a rigid observer of sabbath ordinances, and in all respects exhibited a sufficient attachment to the family faith; but from an early period, his mind was tinctured with a love of liberty, civil and religious, which, as years and knowledge increased, he became anxious to promote by his most active exertions. The interests of the small Presbyterian congregation at Frenchay were objects of his assiduous attention, and his official administration of the lay duties of the place, were not lightly estimated by the minister or members, who found his services useful even after his removal to a distance of twenty miles. Deficiencies in their small charitable collections were, in many cases of emergency, supplied from his own purse. His marriage, already noticed, threw him into the midst of a zealous Calvinistic society of his wife's relatives and friends, whose officious, though well-meant concern for the future welfare of himself and family, proved a serious cause of interruption and annoyance, and led him into the depths of religious controversy. Perhaps few persons in his limited sphere have been more constantly or more earnestly engaged in doctrinal disputes, both written and verbal; and his survivors are far from thinking his time and talents altogether unprofitably employed; they reflect with pleasure and satisfaction on the gradual progress of his mind from a state of comparative spiritual thralldom, to his latter more enlarged views of the constitution of our nature and of the universe.

* Breakfasting with a magistrate, an invalid, whom he had the day before furnished with a ticket of admission to a medical institution, was brought in charged with an infraction of the game laws. After a consultation with a brother magistrate, it was proposed (lest he should have come prepared to pay the legal penalty) to double it, as a pretext for committing him to prison—he represented to them the state of the man's health, and the probable consequences of confinement—urging the injustice of the proceeding; and at length asked if it were presumed that the man had no friends to notice the intended wrong. The answer was, “D—n him, he has no friends that we care for!” and he instantly replied, “Gentlemen, the man has a friend—proceed at your peril!”—A commitment was made out in defiance, but the man was allowed to find his way to the hospital instead of the prison.

† The late Dr. Wright of Bristol, and Dr. Bradford of Frenchay, may be mentioned as entertaining for him sentiments of respect which were mutual.

* The writer of this well remembers a consultation between his mother and the Rev. Dr. Caleb Evans upon this subject, but the catechism which was put into his hands by the Doctor was not preserved.

He could not engage in religious investigation, in the detection of superstition, and (by a fearless, unhackled mode of reasoning) in the emancipation of his own mind from early prejudices, without communicating the result to the succeeding generation; and it was never a source of uneasiness to him that some of his children outran the progress of his own convictions and doubts; this was a happy consequence of his having long since adopted principles of religion as the result of human experience, and as a subject for the exercise of human faculties—"as a science advancing with the progressive march of the human mind"—rather than as a perfect, immutable system, unsusceptible of the modifications to which, in the progress of general improvement, it must inevitably, however reluctantly, be subjected.

When first he removed from the society and place in which he received his youthful impressions, he carried many of his prejudices with him. At Lidney, on the opposite banks of the Severn, where he resided* about two years, finding the parish church the only place of worship within many miles, he supplied the deficiency in the best manner he could by a service in his own house on Sunday evenings, to which he invited as many of the neighbours as were disposed to attend; and although the clergyman of the place was a liberal and intelligent man, and a frequent visitor in the family, he seldom entered the church, and always with a hesitating conscience. If he happened to put his head within the door before the commencement of the sermon, he never failed to retire until there was nothing to dread from responses and ceremonies, so shockingly repugnant to the ears of a rooted dissent; but his opinions and conduct became gradually more liberal, and at Swansea, his next place of residence, his opportunities of entering into theological discussion revived the inclination. His acquaintance was extensive among the liberal Dissenters, and he always courted and enjoyed the society and conversation of their ministers. He never shrunk from any question of sectarian controversy, for all the subtleties of which he was prepared; and his habits of corresponding and disputing upon theological subjects, with the sanguine hope of convincing his adversaries, practically approached the state which some of the most zealous pulpit instructors represent as an object of emulation,

* At this place he enjoyed the friendship of the late Mr. Richard, of Lidney Park, now the seat of the Right Hon. Baron Brougham, who frequently spoke of the late Mr. Curtis with respect.

viz. the abstracting our thoughts from the affairs of this life, and setting the affections on those of another, but which experience proves, as in this case, to be a compromise of indispensable duties, and things absolutely needed to material existence. At the same time, the cornerstone of orthodoxy was occasionally loosened by discussion, and whatever the Unitarian cause may have profited by the accession of the late Rev. Daniel Jones, of Trowbridge, formerly minister of a Baptist congregation at Swansea, the change in his religious sentiments may be mainly attributed to their frequent reasonings together.

He became attached to Wales from a previous knowledge of the country, as well as the friendly connexions he now formed; and the hospitality he had experienced in various parts of the Principality was a frequent theme of his latter days. He of course met with every variety of character; and perhaps circumstances arising from the easiness of his own disposition, led him to the conclusion that, in the transactions of business, they were too apt to consider the English resident among them in the light of intruders.

During his residence here, the stagnation consequent on the breaking out of the war with France, involved him in inextricable difficulties. He had engaged in a banking concern, in addition to several others, and so sudden was the transition from commercial abundance to need, that only a few weeks previously he had refused the use of a very large sum of money, to be employed in the purchase of estates, or such other speculations as that part of the country might offer, either on his own account or in conjunction with others.*

Ever susceptible to the claims of justice and humanity, he could not pass through life insensible to the public occurrences of his time. He was decidedly opposed to the American war, and expressed his sentiments in prose and verse in the newspapers and periodical publications of the

* It should not be passed over, as instances of the liberal interchange of good offices between the Clergy and Dissenters, that he had on several occasions relieved persons of that profession under pecuniary difficulties, and had exerted himself to remove aspersions on the character of one reverend individual, which he conceived to be unfounded. On the other hand, a worthy person, with no other than a paternal inheritance, considered more than a fortune by the officers of agriculture to the country, and his misfortunes.

day. One circumstance has tended to impress the writer of this with a recollection of the conclusion of that contest, which would otherwise have been matter of history. The news of the surrender of the British army, under Lord Cornwallis, which brought despondency to the friends and conductors of the war, was to him the signal for hope and rejoicing, and he gave vent to his feelings in a manner that might have been attended with personal hazard in the present times. He ornamented his house with a ship of war's streamer from the roof, and surprised the inhabitants of the place with repeated discharges from an old piece of cannon, and a brilliant illumination in the evening closed this ebullition of his patriotism. The French Revolution revived his political ardour; he never restrained the expression of his sentiments among those most opposed to them, and his pockets generally contained a budget of his political effusions, consisting of mock loyal songs and addresses, burlesque hymns and prayers for fast and thanksgiving days, &c. &c., many of which found their way into political publications. One of these ephemeral productions was reprinted and circulated, (as there is reason to believe,) to the extent of 50,000 copies. Whatever he undertook he pursued with ardour, and upon principles of conscientious rectitude; his pen was always ready in the cause that excited his feelings. On the subject of theology his compositions in his younger days were numerous and chiefly devotional. An elegy he published in the year 1775, on the death of the Rev. Mr. Janes, pastor of Tucker-street, Bristol, is accidentally preserved, and some of his poetry in manuscript still among his papers is not without merit. One of the Unitarian Society's tracts, entitled "A Letter from an Old Unitarian to a Young Calvinist," may be mentioned as a specimen of his mode of reasoning, although it should be noticed that this was a private letter to a nephew, written without a view to publication, and forgotten until recognised with the above title. Another production, in the shape of a pamphlet, was a satire on Methodism and the doctrines of Regeneration, under the title of "The Life of ****, &c., written by Himself." It purports to contain the particulars of a conversion under the ministry of the late Mr. Huntington; and the proofs of the correctness of the picture he has drawn are, that many an honest disciple of that class has read this detail of shocking depravity, clothed in popular evangelical language, without questioning its genuineness or suspecting its irony, and with the same devout admiration he had been accustomed to bestow on Bible history. The

object of the author was to show, that doctrines like these are calculated to root out all moral principle and benevolent feeling, if they were not happily counteracted by just notions of right and wrong, founded on the experience and common sense of mankind. Many will be found to condemn this mode of attacking the most absurd of religious opinions; but his ideas on that subject were, that mere opinions on a subject of general concern are open to all, to receive or reject, to admire or despise; and that if the right of prescribing the mode in which an opponent shall conduct an argument be once admitted, the arguments themselves will soon become objects of limitation; that, if the same principles of personal forbearance and courtesy which govern the relations of society in other matters are applied to religious controversy, no individual can have any rational pretext for taking umbrage at the manner in which an opinion is treated which he may happen to profess; and he was the last man to affect a reverence for that which he could not respect. What he declared he acted upon. His liberality was not mere profession; and, upon this principle, he was never heard to pronounce this or that publication, on the subject of religion, an improper one for young people; works generally considered the most obnoxious to Christianity were as accessible to his children as the Bible; and he considered the concealment of his own opinions and doubts from them criminal, and calculated to lead them also into habits of deception. He thought that if in a pamphlet of an hour's reading, there is danger of counteracting or overturning all that is attained by the study of a subject to which a seventh portion of our time is professedly devoted, the time must be unprofitably spent, and that candour could not withhold the antidote. He did not regret that his most fixed opinions might be found indefensible, satisfied as he was that the knowledge acquired in the search after truth is more valuable than the most plausible self-delusion. As sentiments like these found place in his mind, it must be acknowledged that the faith he had been used to cherish became weakened in proportion; and it is believed that the tie which still connected him with the Christian revelation was that of habit rather than conviction; this all-powerful motive induced him to attend a place of worship long after his hearing had failed him, and the same anxiety for the return of the day continued to the latest week of his life.

After his failure in business, before noticed, he struggled a few years with adverse fortune, and at length, in the year 1799, required by the hands of a physician the same fostering attentions which they

received from him in his old age. His habits of life were never relaxed; his habits of temperance, strict and uniform; he was enabled not only to extend but to enjoy existence to a later period than is the average lot of humanity; and through all the restlessness of decaying strengths and faculties, he manifested a disposition to contribute by all the means in his power to the enjoyment of those about him. Until within a few years of his death his conversation was intelligent and cheerful, and he never thought himself too old to join in the diversions of the young; by a kindness and patience unusual in old age, he secured the attachment of children wherever he was known among them; and he used frequently to say, (after the infirmities of age had in a measure disqualified him for other society,) that his present friends were more sincere than those of any former period of his life.* Most of his grandchildren are in possession of some specimen of his workmanship for their amusement, as well as the productions of his pen, which was made to perform its office with the aid of both hands to a late period. For two years at least his memory and faculties had undergone a gradual decay, accompanied by a restlessness and disposition to change of place, which fortunately the proximity of his children's places of

residence enabled them to indulge. Occasionally he was troubled by the decline of intellect, and sometimes by a melancholy apprehension of the end of his earthly life; but his spirits and satisfaction with his best friends became frequent. Although generally speaking he was cheerful to the last, and particularly at the sight of any of his old friends, his spirits revived, and the stories of his former life were repeated with animation, but with variations suggested by his imagination. His descent to the grave was exceedingly gradual, and accompanied with as little bodily pain as a knowledge of human infirmities could reasonably lead his friends to expect, and his attachment to life seemed to wear out with his frame. He had occasionally during the vigour as well as the decay of intellect, wished to be relieved by death, and sometimes by sudden death, but from first to last, was never heard to express any apprehension at its approach, or the slightest anxiety as to futurity.

Why then with gloomy fears distract the mind,
Or slight the proffer'd joys we leave behind?
Cheerful and grateful cherish nature's boon,
And chide not that the treasure dies too soon!
As bursts the bud and autumn fruits retire,
So kindles life, and thus subsides desire;
Nor doubts nor fears disturb'd his wonted rest,
Well-pleas'd to own, "whatever is, is best."

* In a manuscript poem, entitled, A Retrospect of Sixty Years, he laments the loss and defection of former friends in a manner which indicates the keenest sensibility to wrongs and sufferings.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Petition of the Protestant Dissenting Deputies, for the Repeal of the Test and Corporation Acts.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled—

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled—

The humble Petition of the undersigned persons, being Protestant Dissenters and Members respectively of the several Congregations of the United Denominations in the metropolis and its vicinity—

Respectfully sheweth
That your petitioners are the successors and in the line of the lineal descent of those who were the original founders of the Protestant Dissenting Churches in this Kingdom, and who were ever found among the most strenuous defenders of its constitutional liberties—who were universally zealous in assisting to establish the glorious Revolution under King William the Third—and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious Family which, in consequence of that event, was seated on a British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty; and that your petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational basis of union between the several Protestant Dissenting Churches in this Kingdom, and as the only basis of their mutual union with the Church of England.

Respectfully sheweth
That your petitioners are the successors and in the line of the lineal descent of those who were the original founders of the Protestant Dissenting Churches in this Kingdom, and who were ever found among the most strenuous defenders of its constitutional liberties—who were universally zealous in assisting to establish the glorious Revolution under King William the Third—and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious Family which, in consequence of that event, was seated on a British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty; and that your petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational basis of union between the several Protestant Dissenting Churches in this Kingdom, and as the only basis of their mutual union with the Church of England.

That your petitioners have in particular been always accustomed to consider the exercise of private judgment in religious affairs, as among those absolute natural rights which are entitled to man's first regard; supremely important as affecting his highest interests, and strictly inalienable, as involving his most sacred duties, and as co-extensive with those duties, necessarily including the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; it being obvious, that as mere thought is incapable from its nature of being brought under the cognizance of human tribunals, neither, therefore, can freedom of thought be the subject of concession from human governments.

That your petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty and even of life, are now almost universally and completely recognized in every Protestant state.

That your petitioners are further desirous of acknowledging, with grateful satisfaction, the large improvement of their legal situation in this country during the reign of his late Majesty—in which more was done than under any preceding monarch since William the Third, to emancipate religion from the civil thralldom in which it was held by unjust and persecuting laws.

That nevertheless this freedom cannot be complete, as far as respects your petitioners, while they remain subject to disabilities and consequent degradation on account of their nonconformity to the National Church Establishment.

That while such Nonconformity was held legally criminal, (however unjustly,) it might, consistently at least, be visited with punishment; but since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape, or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour which, from a just respect to conscience, the Legislature has been induced to grant.

That your petitioners are not ignorant of the pleas on which their requests have been resisted; but they suffer themselves that the modest and liberal spirit of the present times will no longer urge against them, that to be admitted to the common rights of civil society, and to the common duties of the Christian religion, is not

all; when such degradation is indeed well known to the law, but as no other character than as the appropriate penalty upon heinous and disgraceful crimes; they trust that eligibility to office will no longer be refused to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office; to which your petitioners were never so absurd as to set up a claim; while, on the other hand, it was notoriously the wish of his Majesty King William, that a "door should be opened for the admission into his service of all Protestants, who were able and willing to serve him;"—and when the principle of the arbitrary exclusion of some from all offices of power, trust and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced or misjudging majority should deem such extremities necessary for their own comfort or the safety of their religion—a case which experience has proved to be more than imaginary. And your petitioners conceive the infliction of any of these inconveniences in their higher or lower degrees on account of religious persuasion or profession to be, according to the most acknowledged definitions, persecution, and that for conscience' sake.

That with respect to the relief afforded them by the annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficiency; nor will they inquire, whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is thus kept in continual abeyance: it is enough for them to observe that a partial and discretionary indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them as well as to those in whose favour they were meant to operate, yet that for their ease or relief they never were intended—and the injury which your petitioners most deeply and universally feel is of a different nature.

They complain, not merely that a very small proportion of their body participate less than they perhaps might do, under other circumstances, in the positive advantages which society has to bestow; but that they are indiscriminately, are held up to public odium, as persons unworthy to be admitted to such consideration, and they are from what position of the law, that they are not permitted to exercise their

which, for no crime, either proved or imputed, they have been so harshly thrust away. That your petitioners humbly conceive that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more so, such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; it having also been the opinion of King William, (as on record in your Journals,) that "granting ease to Dissenters would contribute very much to the Establishment of the Church."

That the specific test actually imposed is in itself particularly objectionable, as liable to the imputation of profaning a solemn rite of Christian worship to the great disgust of many religious persons, and to the scandal of religion itself; and that it is worse than useless, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious; but that to this argument, as affecting themselves, your petitioners do

not attach any great importance, as by any other impositions equally onerous they would be equally injured, and that for the impropriety of the law, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief; and they persuade themselves that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom, the expedience of abolishing every remnant of that system of coercion and restraint on religious profession which had its origin in times of darkness and intolerance; and by which your petitioners are, to this very day, severely, and, as they presume to think, most injuriously affected.

And your petitioners shall ever pray, &c.

INTELLIGENCE.

DOMESTIC.

Religious.

New Chapel at Merthyr Tydfil.

Merthyr, June 15, 1820.

THE Unitarian Dissenters of this place were, some years ago, under the necessity of leaving their usual place of worship, built by their forefathers, and of assembling in a school-room, in consequence of an injunction obtained by the minister, who had officiated but a short time among them, against a descendant of one of their late Trustees, restraining him from interfering in the concerns of the chapel; in which doctrines were then preached, utterly at variance with the opinions of its founders. [Mon. Repos. Vol. IX. pp. 722, 723, and X. 191, 192.]

Seeing their dearest rights thus violated, they sent an invitation to the Rev. Thos. Evans, of Aberdare, who, with the concurrence of his congregation, kindly consented to preach to them once a fortnight, in the afternoon, in the said school-room, trusting that a more liberal and determined course would be pursued. However, after several years, and many recent attempts, the chapel has not been restored to its former use, and the

place in which their forefathers and themselves were accustomed to worship. By the subsequent death of the owner of the school-room, (a zealous Unitarian,) the congregation were obliged to procure another place, which, also, from unforeseen occurrences, they have been obliged to relinquish, and are now quite destitute of any place at Merthyr to assemble for the worship of God, according to the dictates of their consciences.

We, the undersigned, fully convinced of the beneficial tendency of correct and scriptural views of the gospel, have commenced a subscription towards immediately erecting a place of worship for Unitarian Christians. The sum hitherto subscribed by ourselves and friends, in this place, amounts to about £260.

Yet, without the kind aid of our Unitarian brethren, in different parts of the kingdom, we fear we shall not be able to effect an object, in the accomplishment of which we feel the liveliest and deepest interest.

Our intention is to build a commodious chapel, in which a regular and constant worship shall be maintained, and to which we trust we shall be able to invite a large and respectable congregation.

to the cause of Unitarianism in this populous and increasing town, where the most favourable appearances are brightening around us.

We therefore most earnestly request that our case may be taken into consideration by the Fellowship Associations in England and Wales, as well as by those liberal individuals in various parts of the kingdom, who, on so many occasions, have given the plainest proofs of their warm and disinterested attachment to the simple, consistent, rational and efficacious doctrines of Christianity as taught by its divinely commissioned Founder.

Communications addressed to the Secretary, Mr. Taliesin Williams, or to any of the undersigned, will be duly and thankfully acknowledged.

DAVID DAVIS,
TALIESIN WILLIAMS.
[And 13 other names.]

(Copy)

Gelli-Onnen, 29th June, 1820.

We, the undersigned ministers and others, members of the Unitarian Society, in South Wales, do, with the greatest pleasure, most earnestly recommend the case of our Merthyr friends to all well-wishers to the success of Unitarian truth and virtue.

(Signed)

R. AWBREY, Swansea,
JOHN JAMES, Gelli-Onnen.
H. DAVIS, Taunton.
JAMES GIFFORD, Swansea.
[And 15 other names.]

Warwickshire Unitarian Tract Society.

THE members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, held their Annual Meeting, at the Old Meeting House in Birmingham, on Tuesday, July 18, 1820. The Rev. John Kentish read several portions of Scripture, and conducted the devotional services. The Rev. Robert Aspland preached, on the scriptural meaning of the phrase "Son of Man," as applied to Jesus Christ, from Matt. xvi. 13. The discourse was heard by a numerous congregation, with the most lively interest.

At the close of the religious service, the Rev. Stephen Weaver Browne was called to the Chair; the Secretary read the Minutes of the last General Meeting, together with those of the subsequent meetings of the Committee, and several resolutions, connected with the objects of the Society, were unanimously passed.

In the afternoon, fifteen gentlemen, members and friends of the Society, dined together at the Shakespeare Tavern, T. Dyer Esq., being in the Chair.

The sentiments which were given, after the removal of the cloth, all prefaced by some appropriate remarks from the Chairman, called forth many animated and interesting speeches. Mr. Aspland was earnestly requested to print his Sermon, the more earnestly, as it would form so excellent a companion to Mr. Kenrick's very masterly discourse on a kindred subject—"the title, Son of God"—preached before the same Society, at Wolverhampton, in the year 1818.

The list of members received an accession of upwards of thirty names.

J. H. B.

Sussex Unitarian Association.

ON Wednesday, 23rd Aug., was held, at Lewes, the First Anniversary of the Sussex Unitarian Association. The service was introduced by the Rev. W. Stevens, Isle of Wight, and Dr. Morell, of Brighton; when the Rev. W. J. Fox, of London, delivered an eloquent and excellent discourse to the very respectable congregation assembled. At the conclusion of the business of the Society, the members and friends of the Association adjourned to the Crown Inn, where an economical dinner had been provided. Sixty ladies and gentlemen sat down to dinner. In the course of the afternoon many valuable remarks were offered to the company, by the Chairman, Eb. Johnston, Esq., and the following gentlemen severally addressed the Meeting:—Dr. T. Rees, Dr. Morell, Rev. W. J. Fox, T. W. Horsfield, W. Stevens, H. Acton and Mr. Ashdowne. Mr. Fox enlightened and animated the company, by the information that he communicated and the eloquence that he displayed. Every one, indeed, endeavoured to give pleasure to the Meeting, and the endeavour was crowned with success. Never was more rational delight felt, or more satisfaction expressed at a social religious Meeting, than on the present occasion. One and all seemed to enter into the spirit of the Society, each anxious for its prosperity and all determined to support it. Upwards of twenty new subscribers enrolled their names on its list. T. W. H.

Methodist Schism.

A schism of considerable extent appears to have taken place among the Methodists in the Northern counties, as well as in the South, owing principally to the folly of some of their preachers, in interfering with the political opinions of the people. This began about the latter end of last year, when their Committee signed two resolutions, which were—
1. That the Committee should not interfere with the political opinions of the people.
2. That the Committee should not interfere with the political opinions of the people.
See Monthly Repository, 217, 278.

of Privileges in London, in concert with the Majesty's Government, issued circulars to the different preachers in the connexion in all parts of the country, to discountenance amongst their people all those who might be attached to Political Reform. Immediately the Methodist pulpits every where resounded with the murderous doctrines of passive obedience and non-resistance, those doctrines which in England brought one tyrant to the block, and obliged another to abdicate the throne. In consequence of which, added to the tyranny of the preachers and their exorbitant exactions from the people, few of whom are opulent, great numbers have separated from the body and formed a new community, under the denomination of "Independent Methodists," maintaining the same discipline, but differing in church-government, as their preachers, like the primitive teachers of Christianity, claim no pecuniary reward for their labours. In Shields, Newcastle and other vicinities, they are rapidly increasing, and have already 14 chapels and places of worship, which are supplied by twenty-one preachers.—*Durham Chronicle.*

Reformed Jews.

IN the Twelfth Report of the London Society for the Conversion of the Jews, allusion is made to the Reformed Jews. They are said "to be increasing considerably in numbers." The Society look upon them with no very friendly eye, yet regarding them as the breakers down of rabbinical barriers, their system is allowed to be highly interesting, and likely to lead to the most important consequences. "One result, at least, it has already produced, and that of no inconsiderable moment, a desire amongst the followers of the new system, to see and read for themselves." The Report expresses, very naturally, a dread of "liberal principles."

Quakers' Epistle.

WE have generally given in our work the *Quakers' Yearly Epistle*, and we had procured a copy for the purpose this year; but on looking over it we see so little that is interesting or even intelligible to persons that do not speak the same tongue, that we shall content ourselves with one extract. This, indeed, may be understood, but how far it is creditable to Friends, let any Protestant judge. (Some remarks upon the Inquisitorial passage will be found in *The Christianian*, Reformer of the current month.) "Be very careful that your speech be not as of the young, who are in an impression which opens an indirect invitation to a disbelief in the benefits prepared to us by

the sufferings and death of Christ, in the divinity of His son Lord and Saviour, or in the perceptible guidance of his Spirit." The Epistle is signed by Josiah Forster.

Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, deceased, for the Year 1820.

Ebenezer Maitland, Esq., Clapham Common, Treasurer; Joseph Bradney, Esq., Clapham Common; the Rev. John Clayton, Sen., Manor-house, Watworth; James Collins, Esq., Spital Square; John Danford, Esq., Aldgate; James Esdaile, Esq., Bunhill Row; William Freme, Esq., Catharine Court, Tower-hill; Joseph Gutteridge, Esq., Camberwell; William Gillman, Esq., Bank Buildings, Cornhill; George Hammond, Esq., Whitechapel; Samuel Jackson, Esq., Hackney; William Marston, Esq., East Street, Red Lion Square; the Rev. James Philipps, Clapham; James Pritt, Esq., No 15, Wood Street, Cheapside; John Towill Rutt, Esq., Clapton; John Rogers, Esq., Swithin's Lane; Thomas Rogers, Esq., Clapham; Josiah Roberts, Esq., Terrace, Camberwell; R. Sangster, Esq., Denmark-hill, Camberwell; Thomas Saville, Esq., Clapton; Benjamin Shaw, Esq., London-Bridge-foot; John James Smith, Esq., Watford; Samuel Stratton, Esq., No. 31, New City Chambers; Thomas Stiff, Esq., New Street, Covent Garden; the Rev. Timothy Thomas, Islington; William Titford, Esq., Hoxton; John B. Wilson, Esq., Clapham Common; Thomas Wilson, Esq., Highbury Place, Islington.

PARLIAMENTARY.

House of Commons, Tuesday, June 6.

Mr. W. SMITH presented a Petition from the Dissenters of Norwich, praying for an alteration in their favour of the Marriage Law, agreeably to the Bill which he had introduced in the last Session of Parliament. He gave notice that on Friday next he should move for leave to bring in the said Bill.

THE QUEEN.

In the short conversation on the Message from the King relating to the Queen's return, Sir R. WILSON alluded to the paltry indignity of striking her name out of the Liturgy of the Church. Lord A. HAMILTON differed from the hon. member who thought that the striking of the Queen's name from the Liturgy was only a paltry indignity; he considered it as one which ought to be cited on the present occasion, as shewing a premeditation on the part of his Majesty's ministers to condemn her Majesty without a hearing and without a trial. (Heard.) He believed,

from inspection of the act of parliament, that the exclusion of her Majesty's name from the church-service was illegal; but supposing it, for the sake of argument, to be legal, could it be considered as a matter of indifference as related to her Majesty? (*Cries of Hear.*) Was it not a principle of British justice, established from one end of the King's dominions to the other, that every person shall be considered innocent until they shall be found in due course of law guilty? Was the Queen to be the only person in the island who was to be denied the benefit of this principle? He should contend that, as an act of common justice, the name of the Queen ought to be replaced in the Liturgy, before any measures of inquiry were proceeded in. The public mind had been prejudiced by the acts of ministers; and it was most material that, if it were now to come to the question of guilty, or not guilty, against the Queen, the public mind should not be tampered with, or prejudiced beforehand. The noble Lord then alluded to the Order in Council with respect to the omission of her Majesty's name in the Liturgy. That order had been sent even out of the jurisdiction of ministers; it had been sent to Scotland; but in Scotland it had been treated as waste paper; many of the most respectable of the clergy had acted in defiance of it; and not long since, in the very Assembly to which that order had been sent, a resolution had been voted condemning the order as an improper interference with the service of the Church of Scotland. The noble member concluded by hoping, that if the noble Lord (Castlereagh) and his colleagues intended to give to the Queen that advantage which was not denied to the poorest or to the guiltiest subject—the benefit of an impartial hearing—they would retrace their steps, and place her Majesty's name in the same situation in which it had stood before their interference.

PROTESTANT DISSENTERS.

Thursday, July 13.

Mr. W. SMITH said, he held in his hand the petition of a very respectable body of men, but on whom, as he himself belonged to their number, he should pronounce no eulogium, lest it should appear to come from a suspected source. It was the petition of the Protestant Dissenters, members of various congregations in the metropolis and its vicinity, praying the House to consider the situation in which they had so many years been placed by the disqualifying statutes commonly called the Test and Corporation Acts. It was signed by about 100 persons of different congregations, and expressed the sense of all. Had he chosen to rely more on the

number of signatures than on the reason of their prayer, 100,000 names might as easily have been obtained as 100. The truth was, that the laws in question were framed to meet the danger of a Popish successor, and for the defence of religious liberty. It was thought expedient to establish certain tests, and to this expediency the Dissenters of that day, as he thought, unwisely submitted. The consequence of that submission was, that they had met with the fate which often attended the liberal-minded and incautious, and were unable to recover what they had voluntarily surrendered. It was not for him to give a character to the petitioners; and, if it were, he could not do it in more eloquent terms than had been employed by his hon. friend (Mr. Brougham) in describing them. At present he did not intend to do more than move that the petition be received. Whilst it asserted their own just rights, it was drawn up in language perfectly respectful to the House and to the constitutional government of the country. Although he founded upon it no motion at present, it might be his lot ere long to bring forward some proposition on the subject. The petitioners, conscious that they had been uniformly loyal, and attached to the constitution, had no fear of any examination before the tribunal of the public. They considered themselves indeed to be harshly treated by an exclusion from advantages enjoyed by the rest of their fellow-subjects. They complained not that they were excluded from office, but from the eligibility to office. The possession of office must be confined to a few, but eligibility was the right of all, and the deprivation of it was a punishment often inflicted on offences of a gross and scandalous nature. It was but that very morning that he met with an act of parliament which subjected revenue-officers in Ireland, convicted of fraud, to this very disqualification, under which the whole body of Protestant Dissenters laboured. He now moved that the petition be brought up. [*For the Petition, see pp. 557—559.*]

LORD NUGENT, in seconding the motion, observed, that the principle of exclusion from office, on account of a difference in religious opinion, had always appeared to him an anomaly in a free constitution and an enlightened age. He himself had a petition from that respectable body, the Roman Catholics of England; and in declining to present it this session, he was influenced only by a consideration of the awful and immediate influence of the question which now engaged the public mind. He must however be permitted to say of it, that it contained a most satisfactory answer to the charge of a divided allegiance.

The petition was then brought up and read.

Mr. W. Smith, in moving that it be printed, observed, that the question to which it referred had not been directly discussed for the last thirty years; but he could not let slip the opportunity of thus reviving it in the first session of the first parliament of a new reign.

the Jews.
Friday, July 14.

Mr. HOBHOUSE thought it his duty to apprise the House, that he intended in the ensuing session to bring forward a proposition, the object of which would be to ameliorate the condition of a large class of his Majesty's subjects. Notices had been given by different members of propositions to relieve the Protestant Dissenters, and to relieve the Roman Catholics. It would be his endeavour to draw the attention of the House to the situation of the Jews. The laws in existence respecting them, and especially those residing in London, were, without positive knowledge, hardly credible in an enlightened age.

Amongst the sums voted for Charitable Institutions and Miscellaneous Services in Ireland for the year 1820, we observe the following:

For Nonconforming Ministers in Ireland	£ 8,628	0	0
For Seceding Ministers from the Synod of Ulster	4,034	15	5
For the Protestant Dissenting Ministers in Ireland	756	0	0

MISCELLANEOUS.

Ecclesiastical Promotions.

The Bishop of Lincoln (Dr. George Tomline, formerly Pretyman) translated to the See of Winchester.

The Bishop of Exeter (the Hon. George Pelham) translated to the See of Lincoln.

Dr. Wm. Cary, Prebendary of Westminster, preferred to the Bishopric of Exeter.

The Bishop of Landaff (Dr. Van Mildest) presented to the Deanery of St. Paul's, and also elected into the place of Canon Residentiary of the same Cathedral, vacant by the resignation of Dr. Tomline.

Mr. Rodham Hodgson, Principal of Brazen Nose College, Oxford, made Regius Professor of Divinity and Canon of Christ Church, Oxford, in the stead of the Bishop of Landaff.

The Rev. Thomas Mant, D. D. (Domestic Chaplain to the Bishop of Canterbury) promoted to the Bishopric of Killaloe.

Rev. R. Hodgson, D. D. (late Dean of Chester) promoted to the Deanery of Carlisle.

Rev. P. Vaughan, D. D. to the Deanery of Chester.

Rev. F. W. Bayley (of St. John's, Margate) to be Chaplain to the House of Commons.

Rev. E. Law, nephew to the Lord Bishop of Chester, to be Chaplain to the British Factory at St. Petersburg.

Rev. C. J. Blomfield, to the Rectory of St. Botolph, Bishopsgate, vice Dr. Mant, promoted to the Bishopric of Killaloe.

Rev. Dr. Moysey, (Rector of Walsley) Archdeacon of Bath.

NOTICE.

The Secretary and Committee of the Western Unitarian Society beg to inform the members, that the distribution of the Books has been delayed in consequence of some of the Tracts requiring to be re-printed.

FOREIGN.

Spain.

Though some unpleasant events have taken place at Madrid, there is nothing in their aspect seriously to alarm the friends of liberty. The different commissions of the Cortes apply themselves with unwearied zeal, and have evinced singular talent in the great work of legislation. The finance report must produce a striking effect in a nation so long unaccustomed to anything like plain speaking and plain dealing from their Government. A measure seems determined on which will do more than any other to diminish the aristocratical influence—the ban of Spain as of every other country in Europe—viz. to destroy the rights of primogeniture, at least as far as respects the inheritance of paternal estates. The attempt of the intriguing nobility of Spain, assisted by “honourable lords” on this side of the water, to induce the Spaniards to introduce an Upper House in their legislature, have wholly failed; and whatever may have been their disposition to do so, that disposition has been completely annihilated by the disgusting, the nauseating proceedings which have so lamentably and so long engaged the attention of our nobles at home. We know that the sensations of ridicule, of sorrow and of indignation which those proceedings have excited on the continent have been universal, and most injurious to our national character. Our House of Commons has been engaged in a struggle for the Spanish public, and its efforts have been welcomed with great enthusiasm.

PORTUGAL.
The infection of liberty has reached this country, in which the abuses and intolerableness of a wretched system of misgovernment had created and given strength to a spirit of discontent, whose first step was irresistible. Few nations—no nation so insignificant as Portugal—ever obtained the influence or possessed the wealth which she held in the 15th and 16th centuries; since when, the follies and vices and tyranny of her monarchs have only tended to crush her energies, and beat her down into the dust. She has long existed like a colony of England, and has owed her nominal independence, not to the patriotism or public virtue of her people, but to the strong and terrible hand of English power. With a soil fertile, and eminently susceptible of improvement, she has been depending on foreign assistance for the very necessities of life. Her rich and extensive vineyards, instead of giving wealth to her peasantry, have only served to fill the coffers of a cruel and grinding monopoly. The highest offices in her army have been filled by foreigners and strangers, and her regency, dependent on the mandate of a transatlantic court, (how little did Cabral expect, when he first trod the shores of the Rio Janeiro, that the royal decrees would ever be issued from thence which should govern the land of his fathers!) seem to have had no other object than to prop up the abuses of a despotic and barbarous system. Could these things last? O no! The sacrificed, the subject many, have discovered that they have some claims on the sympathies of the intolerant, the ruling few. They have discovered it through their sufferings and their sorrow—and they will never forget it now.

NAPLES.
This regenerated country is threatened by the Emperor of Austria, who fears the spread of free principles; but it is thought that he dares not to risk a defeat in the south of Italy, lest the provinces of Lombardy and Venice, which were made over to him by the Disposers of Kingdoms, (Lord Castlereagh at their head,) should rise and prevent the return of the hirelings of despotism. Sicily is bent upon absolute independence. The light is rising and men's minds are brightening up.

Over all the Italian fields, where still doth sway the triple Tyrant.

AMERICA.

Unitarianism at Washington.—(Extract from a letter just received, sent to us authenticated by the transcriber's name.)

Washington, August 4, 1820.

"All on a sudden a spirit of zeal for Unitarianism has very unexpectedly broke out here. Thomas Law (brother to the late Lord Ellenborough) and his son, John Law, with several other very respectable persons, have commenced a subscription for building a church. A meeting is to be held at a public room next Sunday for promoting this object, and they have applied to me to preach a sermon on the occasion."

The Rev. JOHN HASLAM, late student at York College, has been appointed Professor of the Greek and Latin languages at Mount Airy College, Philadelphia County, Pennsylvania.

CORRESPONDENCE.

Communications have been received from Messrs. Belsham, Cogan, C. Tenlon, W. Bloor, J. H. Bransby, and Joseph Jevans; and Mrs. M. Hughes. Also from A. Philographus, Usual Reader, and Melancthon.

We have received several remonstrances against Mr. Theophilus Browne's proposals for the benefit of the Unitarian Fund, but we think it unnecessary to occupy our pages with further objections to schemes which the worthy writer could scarcely expect to be seriously entertained.

L. J. J.'s paper shall appear in the next Number. We regret that the Communication to which he refers has wholly escaped our notice. In the precedence given to our Correspondents we are guided solely by a view to the satisfaction of all our readers.

From I. W. and other friends we have received many letters and extracts of letters from the new settlements in America, of which in the next Number we will make ample use.

Eusebia has been referred to a jury of matrons, who cannot be against a disguised tongue.